

CHAPTER XX.

JOURNEY FROM SERINGAPATAM TO MADRAS.

**J**UNE 4th.—Early in the morning I left *Seringapatam*; on coming to where my tents had been pitched, I found, that in the storm of the preceding night they had been blown down, and that my people were dispersed into the neighbouring villages. I was, therefore, necessitated to halt a day, in order to put my tents into some kind of repair, and to reassemble my people. In this I had great difficulty, most of them being intoxicated.

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Storm.

*Kari-ghat*, near which I halted, is a high peaked hill, which consists chiefly of schistose mica, that is composed of white quartz, and silvery mica, disposed in an undulating manner. When the stone is split in the direction of the *strata*, the mica is most conspicuous, and makes a very beautiful appearance.

*Strata of Kari-ghat.*

5th June.—I went three cosses to *Banuru*. The country through which I passed belongs to the *Pattana Ashta-grám* district. Near *Kari-ghat*, I passed chiefly through rice grounds watered by the great canal, and bounded toward the north by low hills at no great distance from the *Cavery*. Two cosses from *Kari-ghat*, I passed the *Array caray*, the great reservoir in which the canal terminates, and which, collecting the superfluous water of that noble work, irrigates much land. From thence to *Banuru* the level country widens, and is mostly arable; but little of it is watered. It looks very well, many of the fields being enclosed, and interspersed with *Babul* trees (*Mimosa indica* Lamarck). These do not injure the corn

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*Babul tree.*

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growing under them, and hinder so much ground only from being productive as is occupied by the diameter of their stems. Although it does not grow to a large size, the *Babul* is very useful in making the implements of agriculture. Its bark is valuable to the tanner. At reasonable distances, therefore, throughout the *Ragy* fields, young plants of it are allowed to grow.

*Banuru.*

*Banuru*, under the government of *Hyder*, contained five hundred houses, which are now reduced to one hundred and fifty. In order to prevent it from being of use to Lord Cornwallis, it was plundered by *Tippoo's* troops; and in the late war it was again plundered by the dealers in grain (*Lumbadies*) who followed Colonel Read's detachment. It has a very fine *Tank*, that receives a branch from the great canal.

Rent of dry-field.

Not having been satisfied with the former accounts which I received of the rent of dry-field in this part of the country, I took the officers of revenue and the farmers to the field. They say, that the rent varies from two to ten *Sultany Fanams* for what is called a *Wocula* or *Colaga* land, according to the quality of the soil, of which there are four distinctions. They confess that in general the *Wocula* land sows more than a *Colaga* of seed, which contains thirty-two *Sultany Seers*. The poorer soils not only pay less rent, but in them the extent of a *Wocula* land is greater than in a rich mould. I found great difficulty in getting them to say any thing upon which I could depend; but at length I got a measurement, which I believe, so far as it goes, may be considered as accurate. I measured a field, said to sow forty eight *Seers* of *Ragy*, besides *Avaray*, *Tovary*, and the like, and which in the books of revenue is rated at one *Colaga* and a half. The rent was twelve *Fanams* for grain, 25 per cent. on the above for straw, and a certain quantity of grain, which was originally paid in kind; but in place of it four *Fanams* are now added to the rent. The whole field measured 109,848 square feet, and paid nineteen *Fanams*, or at the rate of 4s. 8½d. an acre. It was divided into two portions of 60,480 and 49368

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square feet; which, although thus unequal in size, and apparently of the same soil, were estimated at the same value, and were allowed the same quantity of seed. The soil was of the best quality, and was a fine red earth, which in favourable seasons is very productive of *Ragy*. The seed is at the rate of  $2 \frac{4}{100}$  pecks an acre. This is about  $11\frac{1}{2}$  per cent. thicker than what was given by my former measurement at *Seringapatam*; but in such accounts as a traveller in *India* can procure, that is no material difference. To this we must add one fourth part of the above quantity of the seed of the accompanying pulses.

June 6.  
Watered  
lands.

6th *June*.—I went two *Sultany* cosses to *Sosila*. The country is plain, with a few small hills interspersed. Some of the soil is very sandy; but there is much rice-land, supplied chiefly by canals from the river. That of *Sosila*, according to an old valuation made by *Deva Ráya*, amounts to what was estimated to sow five hundred *Candacas* of seed, at 225 *Seers* each. This land is watered by a canal coming from *Rám Swami Anacut*, which dam is two cosses below the island of *Seringapatam*. The farmers commonly employ the dry-seed cultivation, which requires only  $\frac{1}{2}$  of the *Candaca* of seed for the extent of land called a *Candaca*. They find, however, by experience, after three or four crops cultivated in this manner, that the soil is improved by taking a transplanted crop. They have only one crop of rice in the year, and that grows in the rainy season, as is usual with land watered by canals from the *Cavery*. Good land produces 25 *Candacas* of rough rice from the *Candaca* land. The rent of the whole, good and bad, is on each *Candaca* land  $5\frac{1}{2}$  *Candacas* of rice in the husk for the grain, and  $7\frac{1}{2}$  *Fanams* for the straw. The *Candaca* of rice in the husk is worth fifteen *Fanams*. The rent, therefore, is eighty *Fanams* for the *Candaca*; and the average rent and seed makes only 28 per cent. of the produce of the best land, besides the straw, which from the vicinity of *Seringapatam* sells very high, and therefore pays part of the rent. The lowness of this tax, compared with that at *Seringapatam*, where the rice-

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country.

grounds pay ten seeds, is owing to the want of a sufficient supply of water; so that one quarter of the fields cannot produce rice, and are cultivated for *Ragy*.

A little *Jola* and cotton are raised here, in the same manner as on the opposite side of the river, which I have described in the eighth chapter of this Journal. The dry lands seem mostly waste; and the country which I saw to-day is neither so well wooded nor so well enclosed as that through which I passed yesterday. *Sosila* is a town that contains about 250 houses, and has a large fort constructed of mud and rough stones. It is situated on the banks of the *Cavery*, opposite to the junction of the *Kapini*, and has long been subject to the *Mysore* family.

June 7.

7th *June*.—I went three cosses and a half to *Kirigavil*. The country through which I passed is mostly dry arable land; but much of it is waste. I crossed one small ridge of hills, consisting of naked rocks of white granite. *Kirigavil* has once been a large village; but after the affair at *Malawully* the *Sultan*, in order to prevent it from being of use to the army under General Harris, destroyed it, and few of the houses have been rebuilt. The greater part of its inhabitants are *Mussulmans*; for, during the former government of the *Mysore Rájás*, it was given in *Jaghire* to a *Mahomedan* family in their service. The heir of this family now lives at the place, and has a considerable pension from the Company, for which he appears to be grateful.

June 8.

8th *June*.—I went three cosses to *Malawully*. All the country through which I passed seems capable of cultivation; and there are vestiges remaining to show that the whole has once been ploughed, and enclosed with quickset hedges. Much of it is now waste, and the fences are very ruinous. There is little irrigation.

*Malawully*.

*Malawully* is a large mud fort, separated into two portions by a transverse wall. The upper portion, reserved for the *Bráhmans*, is in good repair; but the works made to defend the low casts have become ruinous. This place formerly belonged to the *Rájás* of

*Talacadu*, which is said to be only four cosses distant; a circumstance which from the maps I cannot explain. The *Talacadu Rajas* were conquered by those of *Mysore*, and this must have happened previous to the year of *Sal.* 1595; as there is here an inscription of that date, in which *Deva Rájá Bupala*, commonly called *Deva Ráya* the great, is styled sovereign of the country. A copy of this has been given to the Bengal government. After the conquest, a village, half a coss east from *Malawully*, and named *Ancamahully*, was given to the *Talacadu Raja* in *Jaghire*. This the family retained till the government of *Hyder*, when they were obliged to fly; and the people here are ignorant of the place to which they have retired.

*Hyder* gave *Malawully* in *Jaghire* to his son *Tippoo*, and of course it enjoyed considerable favour, and contained a thousand houses. Adjoining to the town is a very fine reservoir, that gives a constant supply of water to a fruit-garden which the *Sultan* planted. This is of great extent; but the soil is poor; and some of it is indeed so bad, that the trees have died, and the ground has been again converted into rice-fields. The establishment kept in this garden consists of one *Daroga*, or superintendant; one writer; and ten labourers, who, as they cultivate the rice-fields, are not able to keep the fruit trees in decent order, much less to prevent the walks from being in a most slovenly condition. The trees are 2400 in number; and of these one half are *Mangoes*. They are loaded with fruit, and some of the oranges are very fine. The *Mangoes* that I saw were but ordinary. One kind, if the account of the superintendant is to be credited, is very curious. It annually produces two crops, one in the hot season, and the other during the rains. In the centre of the garden is a small, but neat cottage (*Bungalo*), from which grass walks diverge in all directions.

Orchards of  
the late  
*Sultans*.

About two miles south-west from *Malawully* is a large reservoir, near which the *Sultan* made a trial of his army with that of General Harris. After having by this found that his troops were totally inadequate to face the English, he shut himself up in *Sringapatam*.

Engagement  
at *Malawully*.

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The trial was absurd ; but it is said, that *Tippoo* was not to blame. The officers whom he sent to reconnoitre, with the flattery usual among the natives, gave him false information, and induced him to bring his forces down into the open country, on the supposition of the English army being a small advanced party which he could intercept. Before he was undeceived, he had advanced so far, that he must have either engaged, or lost all his guns. Being afraid of dispiriting his people by the sacrifice of his artillery, he preferred the former. While, therefore, he began to withdraw his guns, he formed his army and made an attack with a part of it, which was entirely lost ; but with this sacrifice he was able to carry off all his guns, and to bring away the remainder of his troops without much disorder. After the action, *Tippoo* sent and destroyed *Malawully* ; and only about five hundred of its houses have as yet been rebuilt.

June 9.  
Appearance  
of the  
country.

9th June.--I went four long cosses to *Hulluguru*. For the first half of the way the country resembled that through which I came yesterday. Afterwards it became poorer and poorer, and was covered with low *Mimosas*. At one coss distant from *Hulluguru*, is the *Madura* river, which was so much swollen by the rains, that the loaded cattle had some difficulty in fording. It never dries entirely, and has its source from a large *Tank* at *Caduba*, near *Gubi*. Its proper name is the *Caduba*.

Iron mines.

Between *Malawully* and this river are two villages, *Bana-samudra* and *Halasu-hully*, at which iron ore is smelted ; and from thence *Seringapatam* receives its chief supply. I was in search of the forges ; but was informed that they were at *Hulluguru* ; nor was I undeceived until I had gone too far to return. On my arrival at *Hulluguru* I found no smelting forges ; but a manufacture of iron boilers for sugar works, and of the common implements of agriculture. The iron comes from mines near *Chenapatam* and *Rama-giri*.

*Hulluguru*.

*Hulluguru* is an open village, containing about 120 houses. Both in the invasion under Lord Cornwallis, and in that under General

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Harris, it was burned. It is situated three cosses south from *Capala-durga*, and four north from *Baswana keda*, a ford in the *Cavery* one coss below the junction of the *Caduba* with that river. The road certainly leads nearer the *Cavery* than, from the situation of the principal stages in the best maps, I have, for want of better authority, placed it.

There are in this neighbourhood two hills producing sandal wood : *Baswana-Betta*, in the *Malawully* district, from which this year were procured 250 trees ; and *Capala-durga*, which produced somewhat less. No more will be obtainable for eight years. On these hills there are no valuable timber trees, but abundance of *bamboos*.

10th *June*.—I went two *Sultany* cosses to *Satnuru*, through a pretty wide valley, with hills on both sides of the road. The soil is in general poor, and much of it is over-run with low *Mimosas*, and other bushes. From *Capala-durga*, *Satnuru* is distant one coss ; and is a poor open village, containing about thirty houses, of which ten are occupied by *Mussulmans*. These are now betaking themselves to agriculture. In the public accounts, *Satnuru* is called an *Usul Gram*, or principal village ; but in India we must guard against high-sounding names. The chief (*Gauda*) is the poorest creature that I ever saw. Half a coss from *Satnuru* is a forge for smelting the black sand ore of iron.

June 10.

Appearance  
of the coun-  
ty.

11th *June*.—I went three cosses to *Canicarna-hully*, commonly called *Cancan-hully*. The former name is universally said by the natives to be the proper one ; but the derivation which they give of it seems very forced. *Canicarna*, they say, is the genitive case of *Canicar*, which in the *Tumul* language signifies a proprietor of land : and *Hully*, in the language of *Carnata*, is a village. \* The road by which I came passes through a valley, in some places narrow and rocky, and in others wide, partly cultivated, and partly overgrown with low trees. The hills surrounding it are very rocky, and are said to be much infested by tigers.

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\* The name of this village is properly *Kanya-karna*, composed of two *Sanskrit* words. *Kanyá* virgin, or the goddess *Bhawáni*, and *Karna* ear.

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Cancan-hully,  
and Jagá-  
deva Ráya of  
Chenu-pat-  
tana.

*Cancan-hully* is the residence of an *Amildar*, and is a pretty fort built by *Jagá-deva Ráya* of *Chenu-pattana*, whom, in the tragical story of *Sivana Samudra*, I have already mentioned, as having been in his time one of the most powerful princes of this neighbourhood. A *Bráhman* here possesses a grant of land from *Imudy Ancusha Ráya* of *Chenu-pattana*, son of *Pedda Ancusha Ráya*, son of *Jagá-Deva Ráya*. He acknowledges the superiority of *Sri Ráma Deva* of *Penu-conda*, son of *Sri Ranga Ráya*, who must have been one of the royal family of *Vijya-nagara*, that on the destruction of the empire retired to *Penu-conda*, and by the *Polygars* of this vicinity was nominally acknowledged as a master. This grant is dated in *Sal.* 1546, which, according to *Ramuppa*, is 35 years after the destruction of *Vijya-nagara*.

Rájás of  
Mysore, or  
Mahásura.

The descendants of *Jagá-deva* were subdued by the *Mysore* family. At a temple here are two inscriptions on stone. The one is in the reign of *Chica Deva Ráya Wodear* of *Mahásura*, for so in all inscriptions is *Mysore* written. The word is said to signify the great warrior. The other inscription is in the reign of *Deva Ráya Wodear*, who in the year of *Sal.* 1589 grants certain lands to a *Jangama's Matam*; for the *Mysore* family are much under the influence of that priesthood, as all the females wear the *Linga*; although the reigning prince declares himself a follower of the *Sri Vaishnavam Bráhman*.

*Krishna Ráya* of *Mysore* rebuilt the great temple of this place; which, as usual, is supposed to have been of great antiquity. According to fable, it was founded by *Valmika*, a celebrated *Bráhman*, the author of the *Ramayana*, who lived in the *Tritáia Yugam*, many hundred thousand years ago. Previous to the invasion by Lord Cornwallis, the country was fully cultivated. The devastation was commenced by *Tippoo*, who blew up the works in order to prevent them from being useful to the British army. After this the *Anicul Polygar* ravaged the country, Colonel Read having invited him back to his dominions. According to the accounts of the *Amildar*, this gentle *Hindu* has rendered two thirds of the whole



arable lands a waste; and, from the small number of inhabitants, the beasts of prey have increased so much, that, during the two last years of the *Sultan's* government, eighty of the inhabitants of *Cancan-hully* were carried away by tigers from within the walls of the fort. These have been since repaired, and the people can now sleep with safety. To keep off these destructive animals, every village in the neighbourhood is strongly fenced with a hedge of thorns. On the approach of the army under General Harris, *Tippoo* burned the town, and he did not allow to escape this favourable opportunity of destroying an idolatrous place of worship. He broke down the *Mandupam*, or portico of the temple, and nothing remains but the gateway, and the shrine; to destroy which, probably his workmen, durst not venture. *Cancan-hully* at present contains about two hundred houses. Before the invasion of Lord Cornwallis there were at least five hundred. It stands on the west side of the *Arkawati* river.

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The river *Arkawati* comes from *Nandi*, and passes through the great *Tank* named *Nagaray catay* at *Doda Bala-pura*. It then passes *Magadi* and *Rama-giri*, and falls into the *Cavery* six cosses from *Cancan-hully*, and one coss below the ford, or passage of *Baswana Kêda*. For three months in the hot season, it contains no stream; but, by digging a little way into the channel, good water may always be procured.

*Arkawati.*

12th *June*.—Having been troubled with an irregular tertian fever ever since I left *Seringapatam*, I halted to-day at *Cancan-hully*, in order to take medicine. I employed my time in taking some account of the state of agriculture, in which I was assisted by the *Amildar*.

June 12.

A great impediment to good cultivation arises from a practice, very common in India, of all the farmers living in towns and villages. The fields that are distant from the houses cannot receive manure, and of course produce little, and pay a small rent. It is true, that in the revenue accompts all the lands, according to the

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Wages.

Stock, and  
size of farms.

quality of the soil, are valued at the same rate; but no one will give more than a fourth of the valuation for lands that are distant from his village. Indeed, the present number of inhabitants is not adequate to cultivate more than the fields that are near the towns.

Most of the cultivation is performed by the hands of the farmers, and of their own families. A few hired servants, but no slaves, are employed. A man servant gets annually of *Ragy* four *Candacas* of 200 *Scers* of 72 inches, or nearly  $26\frac{1}{2}$  bushels, worth at an average 28 *Fanams*, with 12 *Fanams* in money. In all, he receives 40 *Fanams*, or *1l. 4s. 11½d.* The hours of work are from  $6\frac{1}{2}$  in the morning until noon; and from two in the afternoon until sun-set. The number of holidays allowed is very small; but the servant occasionally gets four or five days to repair his house. At seed time and harvest, a day-labourer gets from  $\frac{1}{3}$  to  $\frac{1}{4}$  of a *Fanam*, or from  $2\frac{1}{2}d.$  to rather more than  $1\frac{1}{2}d.$  a day. Women get daily from  $\frac{1}{4}$  to  $\frac{1}{7}$  of a *Fanam*, or about  $1\frac{1}{2}d.$

No farmer here has more than six ploughs. Those who have four, or more, are reckoned very rich. For each plough, one man and two oxen are kept. The *Amildar* says, that each plough can cultivate ten *Woculas* of dry-field, of which one half will be *Ragy* land; or that it will cultivate five *Colagas* of dry-field, and five of watered land. The chiefs of villages (*Gaudas*) say, that, if a man cultivates five or six *Colagas* of rice land with one plough, he can sow no dry grains. The account of the *Amildar* (chief of a district) is evidently that upon which most dependance ought to be placed.

I measured a field said to require seven bullas, or  $1\frac{1}{4}$  *Woculas* of *Ragy* for seed, and found it to contain 73884 square feet. The *Wocula* or *Colaga* land contains at this rate 42218 square feet; and the plough, if confined to dry-field, should cultivate only  $9\frac{7}{10}$  acre. The rate of seed on rice ground has been ascertained at *Ráya-cotay* by Colonel Read from actual experiment; and, according to my information, the five *Colagas* here, at this rate, would sow almost an acre and a quarter. So that a plough can also cultivate  $1\frac{1}{4}$  acre of

rice land, and  $4 \frac{1}{1000}$  acres of dry field. This small quantity, it must be observed, is the estimate of the *Amildar*: that of the *Gaudas* deserves no attention.

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The quantity of watered land here is not considerable; but a large proportion of it is employed to raise sugar-cane. This is all of the *Restali* kind; the *Puttaputti* not having as yet found its way into this district. The rent is paid by a division of the crop. The government should have one half, and usually receives 500 *Seers* from the *Wocula* land, or about 11 cwt. an acre. This is so great a return, that I suspect some mistake. After sugar-cane, the ground must be cultivated with rice one year, before sugar-cane be again taken.

When, in a favourable season, the *Tanks* are filled, two crops of rice might be procured from the same ground in the course of one year; but the farmers, being few in number, can cultivate one half of the rice grounds only at one season, and the remainder afterwards; nor can the inhabitants of the villages, where dry grains only are cultivated, be induced to settle near the watered lands, although the profits on these are much greater to the farmer than those on *Ragy* land. The natives of *Karnata* seem indeed to be immoderately attached to their birth-place; and so many of them having deserted their native huts during the reign of *Tippoo* is a strong proof of his tyranny.

*Ragy* (*Cynosurus corocanus*) pays a fixed rent, which in the lands near the villages varies from five to two *Funams* a *Wocula* land, which, at the rate of my measurement, would be from 3s. 2½d. to 1s. 3½d. an acre. *Shamay* (*Panicum miliare E.M.*), the next most common crop here, pays one half of the produce as rent. According to the *Amildar's* account, a *Wocula* land of the best quality produces as follows:

Seed *Ragy Wocula* 1 produce 2 *Candacas* worth 14 *Fanams*.

$\left. \begin{array}{l} \text{Avaray, or} \\ \text{Tovary.} \end{array} \right\} \frac{1}{4}$	-	6 <i>Colagas</i>	-	$\frac{1}{16}$
				(17)

The rent is 5 *Funams*, or not quite 28 per cent. of the produce.

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The same land cultivated with *Shamay*, which is done in places that are too distant to manure, requires  $1\frac{1}{4}$  *Colaga* of seed, and produces 15 *Colagas*, worth 6 *Fanams*, of which the government gets one half. Although this requires less trouble than the *Ragy*, the farmer has most profit by the latter grain.

Coco-nut  
plantations.

On the banks of the river above *Cancan-hully*, there are many coco-nut plantations. A few *Areca*s are intermixed; but in a general point of view, these are of no importance. The coco-nuts are sold in the shell to the people of the *Bára-Mahál*. The ground is the property of government; but the trees belong to the farmer; and so long as these grow, the public has no right to the soil. When an old tree dies, another is planted in its stead, and must be watered for six or seven years; after which it begins to bear, and requires no more irrigation. They live for about a century, and are in full vigour for one half of that time. They are never cut until they are dead. These palms, in this country, are never manured with salt, and eight months in the year produce ripe fruit. In the month following the summer solstice, owing to the cold and rain, all the fruit which is then on the trees falls off; and during the three following months none arrives at maturity; but there are plenty of green nuts, which contain a juice fit for drinking. Each of the trees annually produces from 10 to 200 nuts, which are worth five *Fanams* a hundred. Of the produce the government takes one half. Some of them are planted on dry-field, and others on watered land, and the soil under the trees is cultivated with the appropriate grains. If the trees be sufficiently thick, the crop of grain is poor, and the farmer is allowed to keep the whole; but, if he neglect his gardens, and have only a few trees scattered through a large space of ground, the government takes one half of the grain also; which is but reasonable. There is, however, no space defined for each tree; their being too distant, so as to allow a demand of rent for the grain, is left to be determined at the discretion of the *Amildar*,

which is an error. The *Amildar* says, that they may be planted at five or six fathoms distance from each other. At 36 feet, an acre will plant about 33 trees; the produce of each of which may be estimated at five *Fanams*, or a little more than three shillings. It is very seldom, however, that a piece of ground is fully planted.

June 13th.—I went three cosses to *Mulalawady*, a village of the *Chena-pattana* district. The greater part of the country through which I passed is overgrown with low trees and bushes, and very little of what is arable is actually cultivated. By the way I crossed three times the channel of a small river named the *Swarna-réká*. It comes from *Anicul*, and joins the *Arkawati* a little above *Kanyakarnahully*. *Mulalawady* is a small town, with a ruinous fort. Before the invasion of Lord Cornwallis, it contained three hundred houses. *Tippoo*, in order to prevent its being of use to his enemies, burned it. Most of the wretched inhabitants perished from hunger and disease; and although it met with no disturbance in the last war, it now contains only sixty-eight houses. It stands eight cosses from the *Cavery*, and is surrounded by some good dry fields. *Ragy* and *Horse-gram* form the chief part of the crops, sell at about the same price, and are equally used in the common diet of the inhabitants.

June 13.  
State of the  
country.

June 14th.—I went four cosses to *Tully*. Soon after leaving *Mulalawady*, I entered a hilly country, which continued until I reached *Tully*, the first place in the districts belonging to *Karnata* that have been added to the Company's province of the *Bára-mahál*. To-day I crossed the *Swarna-réká* again three times.

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Company's  
territory.

*Tully* is an open village near a small fort, and contains about sixty houses. Before the invasion of Lord Cornwallis it contained about five hundred. After the capture of *Bangalore*, many of the inhabitants retired to *Tully*, and obtained from the *Sultan* a guard of five hundred horse, and two thousand foot. The detachment from the British army at *Hoss'uru*, having heard of this, marched all night, and at day-break surprised *Tully*. The garrison were roused

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in time to be able to run away without loss, for they did not attempt to resist. The assailants obtained a great deal of plunder, and destroyed the town. An officer (*Phousdar*) of *Tippoo's* came some days afterwards, and dug up a large quantity of grain that had been concealed under ground. A party of dealers in grain (*Lumbadies*) came after this, and swept every thing clean; so that a large proportion of the inhabitants perished of hunger. During the government of *Tippoo*, few of the remainder came back; but most of them retired to the *Bára-mahál*, in order to obtain Colonel Read's protection. They are now daily returning.

*Denkina-*  
*cotay*  
family.

*Tully* formerly belonged to the *Denkina-cotay Polygar*, who, from being possessed of a town named *Bala-hully*, took the title of *Belalla Ráya*; but he was no relation of the *Belulla* monarchs of *Karnata*. He was deprived of his dominions by *Jaga Deoa Ráya* of *Chenapattana*, whose successors were in their turn expelled by the *Mysore* family.

Districts  
annexed to  
the *Bára-*  
*mahál*.

*Tully* forms a part of the *Denkina-cotay Taluc*, which with several other districts of *Karnata* were annexed to the *Bára-mahál* after the fall of *Seringapatam*. These districts are the *Talucs* of *Hosso-uru*, *Denkina-cotay*, *Kella-mangalam*, *Ratna-giri*, *Vencata-giri-cotay*, and that portion of the *Alumbady Taluc* which lies on the left of the *Cavery*, together with the *Polyams*, or feudatory lordships, of *Punganuru*, *Pedda-Nayakana-Durga*, *Bagaluru*, *Suli-giri*, and *Ankusa-giri*.

*Polygars*.

All the *Polygars* have been restored to their estates, and put on a footing very similar to that of the *Zemindars* of Bengal. They pay a fixed rent, or tribute, for their lordships; but have no jurisdiction over the inhabitants, for whose protection an officer (*Sheristadar*), appointed and paid by the government, resides at each lordship. The establishment of officers of revenue and police are paid by the *Polygars*, whose profits may now be about a fourth of the revenue; but, as the country recovers, these will greatly increase.

In this district the natives of the *Bára-mahál* will not settle, on account of the coldness of the climate during the rainy season, which they find not only very disagreeable but also unhealthy.

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June 13.

The chief officer, *Tahsildar*, of *Denkina-cotay*, a very sensible man, says, that at present he has 2700 ploughs, and that it would require 6000 more to cultivate the whole arable land in his district. The proportion of waste land in the other districts of *Karnata*, which have been added to the *Bára-mahál*, is nearly similar; and, so far as I can judge, I think they are in as good a state as the best districts now belonging to the *Mysore Rájá*, and infinitely better than any of those through which the *Marattah* army passed.

State of  
cultivation.

The *Tahsildar* estimates the land in his district that is too steep or rocky for the plough to be about a fourth of the whole.

Barren lands.

In the neighbouring woods some black sand ore is smelted into iron.

South from hence, in the *Alumbady* district, is a hill producing sandal wood. Captain Graham, the collector, sold to a renter all the trees that were fit for cutting, and received for them 300 *Pagodas*. The condition of the sale was, that only the old full-grown trees should be cut; but the fellow has taken every stick of any size, and there will be no more fit for cutting in less than ten years.

Sandal

In the woods west from *Tully*, the *Lumbadies*, after a trading expedition, refresh their cattle for eight or ten days. They then carry to *Dravada*, or the low country, a cargo of *Ragy*, *Avaray*, *Tovary*, *Ellu'*, and *Hessarú*, and return from thence with a cargo of salt and a little rice.

*Lumbadies*

In this district all the reservoirs for irrigation are in repair, but seven or eight of them only are of any consequence. Indeed, the cultivation of rice, in these districts annexed to the *Bára-mahál*, is by no means important. There are, however, many *Cuttays*, or small *Tanks*, from which the water is raised by machinery to irrigate

Watered  
lands.

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XX.June 13.  
Manu-  
factures.

Bráhmans.

Mysore  
family, its  
divisions, and  
customs.

*Tarkari*, or kitchen gardens, a most valuable kind of cultivation. There are also many plantations of coco-nut and *Areca* palms.

All the manufactures of the annexed districts, except at *Bagaluru*, are coarse, and fit only for the use of the lower classes. A great supply for the rich comes from *Saliem*, and from *Bangaluru*.

The temple of *Gópála* at *Tully*, as appears by a (*Sunnud*) deed now extant, was built, or rebuilt rather, by *Vira Rájaiá* son of *Dalawái Dodaia*, in the reign of *Krishna Rája Wodear*, the *Curtur* of *Mysore*, and in the year of *Sal.* 1640. Although little more than 80 years old, it has fallen into great decay. Its *Rath*, or chariot, is remarkably indecent, and has now become useless, the whole property of the temple having been reassumed by *Hyder* and *Tippoo*. The *Bráhmans* on this account are not a little clamorous; but the want of endowment seems to have sharpened their wits, and I found among them some very intelligent men.

These *Bráhmans* informed me, that the males of the *Mysore* family are divided into two great branches, the *Rájá-bundas*, and the *Callalays*. A *Raja-bunda* man can marry only a *Callalay* girl, and the men of the *Callalay* family are only allowed to marry the daughters of a *Raja-bunda*. The head of the *Rájá-bundas* is the *Curtur*, or sovereign. The head of the *Callalays* is the *Dalawái*, whose predecessors, although they always acknowledged the superiority of the *Curtur*, yet frequently possessed all the authority of the state. When any action is said to have been performed by such or such a *Mysore Rájá*, it is by no means necessarily implied, that the actor was one of the *Curturs*; for the *Dalawáis* also enjoyed the titles of *Mysore Rájá*, and *Wodear*. Some of the males of each family are of *Vishnu's* side, and some of them of *Siva's*; but none wear the *Linga*, and all acknowledge the *Bráhmans* as their *Gurus*; and the *Curtur*, immediately on ascending the throne, in whatever religion he may have been educated, always adopts the ceremonies at least of the *Sri Vaishnavam*. The ladies of both families wear the



*Linga*, refuse the authority of the *Bráhmans*, and are under the spiritual guidance of the *Jangamas*. This is one of those circumstances which among any other people would be considered as extraordinary, but which in the religion of the *Hindus* are common. The *Mysore* family are of *Karnata* extraction, and were not introduced by the *Telingana* princes who so long governed this country.

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June 13.

The *Rájáwar*, or *Rachewar*, must not be confounded with the *Rájá-bundas*, although they pretend to be *Kshatriyas*. They are originally from the north of India, and probably from the country which in our maps is called *Rachoor*.

*Rachewar*.

The *Bráhmans* conducted me to a fine *Tank*, and showed me an inscription, from which it appeared, that this reservoir had been constructed by a *Banijiga* merchant of *Naga-mangala*, a town in this vicinity. The work was done in the reign of *Achuta Ráya*, and in the year of *Salivahanam* 1452, which agrees very well with the chronology of *Ramuppa*. The whole ground irrigated from the *Tank* was originally intended for the use of religious men, *Jangamas*, *Bráhmans*, &c; but it has now fallen into the powerful hands of the state, which afflicts its former proprietors by applying its revenue to the administration of justice, the defence of the country, and other such worldly purposes.

Property of  
the *Bráhmans*  
seized on by  
government.

The reservoir is filled by a small torrent named the *Sanat-kumára*, which comes from a hill at a little distance toward the N.W. and, after going through many *Tanks*, and watering much rice land, falls into the *Cavery* near *Alumbady*.

Irrigation.

15th *June*.—I went three cosses to *Panch-akshara-pura*. This name is derived from some foolish charm, and signifies *the five-letter-city*. The place is a small village without a shop. The country is quite open, and consists mostly of lands fit for cultivation, with many small *Tanks*, and spots of irrigated land, and palm gardens; but, on the whole, it is very bare. One half at least of the arable land is said to be waste; but it seems to be in a better condition

June 15.  
Appearance  
of the  
country.

CHAPTER than most of the dominions of *Mysore*. *Panch-akshara-pura* was  
 XX. plundered and burned by some part of the British army under Lord

June 15.

Cornwallis; and on the approach of General Harris it suffered the same fate from *Tippoo*. This year an epidemic fever has been very destructive; it raged with the utmost violence for the five months preceding the vernal equinox, but is now on the decline.

June 16.

16th *June*.—I went three cosses to *Kellamangalam*, and by the way crossed two barren ridges covered with wood. Much of the intermediate arable land is waste.

*Lumbadies,*  
 or *Banjaries.*

These woods and wastes are much frequented by the traders in grain called *Lumbadies*, or *Banjaries*, who even in the time of peace cannot entirely abstain from plunder. In the small villages near the forest, they occasionally rob, and commit murder; nor is it safe for one or two persons to pass unarmed through places in which they are. On account of their services during the two last wars, they have hitherto been treated with great indulgence. This has added audaciousness to the natural barbarity of their disposition; and, in order to repress their insolence, it was lately necessary to have recourse to a regular military force.

Districts  
 added to the  
*Bára-mahál.*

I remained two days at *Kellamangalam*, taking an account of the state of its neighbourhood, as an example of that which prevails in the territories annexed to the *Bára-máhal*.

*Kellamanga-*  
*lam.*

*Kellamangalam* is a small fort with two reservoirs, and two suburbs (*Pettas*), and is the residence of a *Tahsildar*; for the country here is exactly under the same excellent administration that prevails in *Coimbetore*. Before the invasion of Lord Cornwallis, it contained five hundred houses; but, having been burned, both then, and in the late war, most of the inhabitants had dispersed, when Captain Graham, the collector of the *Bára-mahál*, took possession. Since that time three hundred houses have been rebuilt. *Kellamangalam* and *Hosso-uru*, which now form two districts, originally belonged to the *Polygar* of *Bagaburu*. Both these places, being rather weak, were long ago seized upon by the *Mysore Polygars*; but *Bagaburu*

resisted all their attempts, and until the government of *Hyder* was not subjected to the authority of *Seringapatam*. In the war of Lord Cornwallis, the heir of *Bagaluru* joined Captain Read, and was very serviceable to him in procuring provisions for the army; and on the peace he followed that gentleman into the *Bára-mahál*. When, by the fall of *Seringapatam*, *Bagaluru* was annexed to this province, he was restored as *Polygar* (feudatory lord) to such part of the family domains as *Hyder* had seized; but the two districts of *Kellamangalam* and *Hosso-uru* are considered as the property of the state.

The *Candaca* here is equal to -  $5\frac{433}{1000}$  bushels

The *Maund* of betel-nut to -  $50\frac{335}{1000}$  lb.

The *Maund* of tobacco and *Jagory* to  $24\frac{260}{1000}$  lb.

The following is given by the traders, as the average price of the most common articles of commerce, which are chiefly the produce of the country.

Weights and measures.

Average price of the produce of the country.

	Sultany Fanams.		Shillings.	Pence and decimal parts.
Rice in the husk, per <i>Candaca</i>	8	per bushel	0	10,523
<i>Ragy</i> , <i>Cynosurus corocanus</i> , do. -	8	do. -	0	10,523
<i>Acaray</i> , <i>Dolichos Lablab</i> , do. -	11	do. -	1	2,46933
<i>Tocary</i> , <i>Cytisus Cajan</i> , do. - -	12	do. -	1	3,785
<i>Hessaru</i> , <i>Phaseolus Mungo</i> , do. -	20	do. -	2	2,30825
<i>Udu</i> , <i>Phaseolus Minimoo</i> Roxb. do.	16	do. -	1	9,0465
<i>Callay</i> , <i>Cicer arietinum</i> , do. -	35	do. -	3	10,039
<i>Shamay</i> , <i>Panicum miliare</i> , E. M. do.	4	do. -	0	5,261425
<i>Ellu</i> , <i>Sesamum</i> , do. -	30	do. -	3	2,56363
<i>Huts' Ellu</i> , <i>Verbesina sativa</i> Roxb. do.	14	do. -	1	6,46933
<i>Huruli</i> , <i>Dolichos biflorus</i> , do. -	5	do. -	0	6,577
<i>Harulu</i> , <i>Ricinus</i> , do. - -	18	do. -	1	11,67722
Wheat, do. - - -	40	do. -	4	4,61425
<i>Danya</i> , a seed like anise -	16	do. -	1	9,0465
<i>Womum</i> , a seed like cummin, do.	32	do. -	3	6,093
Salt, do. - - -	28	do. -	3	0,93866
Tobacco, per <i>Maund</i> - - -	7	per Cwt.	20	1,944
<i>Jagory</i> of sugar-cane, do. - -	4	do. -	11	4,7
Boiled <i>Betel-nut</i> , or <i>Areca</i> , do. -	25	do. -	57	2,05

## CHAPTER

XX.

June 16.

Dry-field  
measure.

Rent.

Farmers  
forced to cul-  
tivate by the  
*Wudary*.Crops taken  
from land of  
the best  
quality.*Ragy*, &c.

Oxen fit for the plough sell for from 30 to 40 *Fanams*, or from 19s. 8½*d.* to 1*l.* 4s. 11½*d.*

A sheep or goat fit for killing costs three *Fanams*, or 1s. 10½*d.*

Here the dry-field forms by far the greatest part of the arable land. Its extent is estimated by the quantity of *Ragy* seed that it requires. On measuring a field, said to require six *Colagas* of seed, I found it to contain 168,249 square feet; the *Colaga*, therefore, is nearly equal to  $\frac{1}{800}$  parts of an acre.

In every district, the dry-field of each village, according to its soil, is divided into three qualities. In some villages, of course, the best lands are of no more value than the worst in others; which occasions a great difference in the assessment, or rent. The valuation of the best lands in some villages is ten *Fanams* a *Colaga*, while in others it is only three. The rent at this place, for the best dry-field, is six *Fanams* the *Colaga*; for the second 4½ *Fanams*; and for the third 3 *Fanams*; or 5s. 9¾*d.*, 4s. 4½*d.* and 2s. 11*d.* an acre.

It is the land near the villages only that can be let at this rate. The farmers are not at all willing to cultivate any of the distant fields; and after they have cultivated as much of the fields near the villages as they are able to do at a proper season, and in a proper manner, it is the peculiar duty of a low village officer, named here the *Wudary*, assisted by the watchman (*Toty*), to compel them to cultivate a certain portion of these remote fields; which receive no manure and little labour, and pay only a trifling rent, or a share of the produce in kind.

When the rainy season commences early enough, the first quality of dry-field is reserved for *Ragy*, and its accompaniments. If the rains are too late, this land is sown with *Shamay*; and should the season for that grain pass, it may be sown with *Huruli*. The seeds that are sown along with *Ragy* are *Avaray*, *Tovary*, *Pundrica* (*Hibiscus cannabinus*), and *Harulu*. This last is seldom used; but in every field a portion of each of the others is commonly sown.

After the first rain in spring, the field gets a double ploughing;

that is, once lengthwise, and once across. Eight days afterwards, this is repeated, and then the manure is given. In eight days more it gets two other double ploughings. After a rain in the month following the summer solstice, the seed is sown with the drill, or *Curigay*, and rows of the accompanying grains are put in by means of the pointed *bamboo* (*Sudiky*). The field is then harrowed with a bunch of thorns. On the 15th day afterwards, it is broken with the hoe drawn by oxen, and called here *Guntivay*; and six days after that, the hoe is used in a direction crossing the former at right angles. On the 35th and 40th days, the same is repeated, and the weeds are then removed with a spade. The *Ragy*, four months after sowing, is ripe. It is cut with the straw, and trodden out by oxen. Its straw is reckoned better fodder than that of rice, and the grain in a storehouse will keep ten years; whereas after a third part of that time rice in the husk is quite spoiled. Along with a *Colaga* of *Ragy*, may be sown  $1\frac{2}{10}$  *Colaga* of *Avaray*, or  $\frac{1}{5}$  *Colaga* of *Tocary*. The *Pundrica* is sown in very small quantities. Its bark makes a bad rope for the use of the farm, and its acid leaves are used in the family as a green; but in the account of the produce it may be altogether overlooked. The seed for an acre is  $\frac{4\frac{4}{10}\frac{2}{10}}{100}$  bushels of *Ragy*, with  $\frac{2\frac{2}{10}\frac{2}{10}}{100}$  parts of a bushel of *Avaray*, or  $\frac{0\frac{5}{10}\frac{5}{10}}{100}$  parts of a bushel of *Tocary*. The produce of a *Colaga* land is 20 *Colagas* of *Ragy*, worth 8 *Fanams*, and 5 *Colagas* of *Avaray* worth  $2\frac{3}{4}$  *Fanams*; in all,  $10\frac{1}{4}$  *Fanams*; which is probably greatly under-rated by the farmers who gave me the account, as it is not double the amount of the rent.

When the rains begin later than usual, this first quality of land, called *Awal Bumi*, is sown with *Shamay*, and produces about the same quantity of that grain as it does of *Ragy*; but this produce is only worth four *Fanams*, which is only two thirds of the rent, and the field next year requires an extraordinary quantity of manure.

When the rains fail altogether, or nearly so, *Huruli* or *Horse-gram* is sown, to prevent or mitigate the horrors of famine.

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June 16.  
Second quality of soil.  
*Ragy*, &c.

On the second quality of dry-field, or *Duim Bumi*, *Ragy* and its accompaniments are frequently sown. The produce is only one half of what it is on the first quality of soil, which would amount to no more than the seed and rent. The farmers here evidently conceal at least one half of the produce; forty seeds of *Ragy* being allowed, in the neighbouring districts, as the common produce of a good soil. In place of *Avaray* or *Toxary*, on this kind of land, *Narconay*, or common millet (*Panicum italicum*), is sometimes sown in the drills of *Ragy* fields.

*Shamay*.

On the second quality of soil, however, the most common crop is *Shamay*. After the first rain of spring, the field gets five double ploughings, with an interval of six days between each. *Shamay* is not allowed manure, is sown broad-cast during the two months which follow the summer solstice, is then ploughed in, and the field is harrowed with the rake drawn by oxen. The seed required for a *Wocula* land is half a *Colaga*, or  $\frac{2}{1000}$  parts of a bushel for an acre. On this soil it produces only 20 seeds, or two *Fanams* worth of grain. The rent is four *Fanams* and a half; from which an estimate may be formed of the veracity of my informers.

On this soil *Hessarü*, *Udu*, *Ellu*, and *Harulu*, are also sown, but in no considerable quantities.

*Horse-gram*,  
third quality  
of land.

In bad seasons *Huruli* is sown on this second quality of land; but in neither the first nor second qualities of soil does it thrive so well as on the poorest fields, where in common seasons it forms the usual crop. In the two months preceding the autumnal equinox, the field gets two double ploughings. The seed is then sown broad-cast, and is covered by the plough. The seed required for a *Colaga* land is half a *Colaga*, or  $\frac{2}{1000}$  bushel an acre. The produce is ten seeds, or five *Colagas*, worth  $1\frac{1}{4}$  *Fanam*. This is evidently as much under-rated as the others, the rent being three *Fanams*.

On this kind of ground, small quantities of *Huts' Ellu* and *Harica* are also sown.

The dry-field is frequently let to those who cultivate gardens

watered by the *Yatam*. A garden consisting of five *Woculas*, or a little more than three acres, can be watered by one *Yatam*, on the balance of which one man walks. This man and two others are adequate to cultivate the whole. It lets for only one or two *Fanams* a *Wocula* more, than if it were cultivated for *Ragy*. These gardens are partly cultivated by *Tigular*, that is, persons whose ancestors were originally of *Dravada Desam*, and who live entirely by the profession of gardening; and partly by the farmers who cultivate the fields. The articles raised in these gardens for sale are, wheat, *Maize*, *Ragy*, *Tovary*, *Mentea*, or fenugreek, *Nayla*, *Sunicai*, or *Arachis hypogea*, onions, garlic, turmeric, tobacco, poppies, *Cossumba* or *Carthamus tinctorius*, capsicum, and the carminative seeds *Danya* and *Womum*, together with greens, cucurbitaceous fruits, and other kitchen stuffs for the use of the cultivators' families. The articles produced in these gardens, that are exported, are wheat, *Danya*, *Womum*, poppies, *Cossumba*, tobacco, garlic, and turmeric.

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XX.June 16.  
*Tarkari*  
*Tota*, or  
kitchen-  
gardens.

Although most of these gardens are dry-field, and are watered by the *Yatam* from wells, yet some are on rice-land, and receive their supply of water from a reservoir. The ground is in constant crop, and often produces at the same time four or five articles.

Tobacco is cultivated not only in gardens, but also in rice-land and dry-field. In the first and last cases, the cultivator pays the usual rent. When it is cultivated on rice-land, the state gets one half of the produce. When raised on dry-field, the water must be brought in pots from the nearest well. In the month preceding the summer solstice, the field is ploughed fourteen or fifteen times. In the month following, furrows at the distance of two cubits are drawn throughout the field, and are filled with water. In these, young tobacco-plants from the seed-bed are placed, at nine inches distance, and a little dung is put at their roots. The young plants are then covered with broad leaves, and for four times are watered once a day. The leaves having been removed, the plants for three

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times get water once in four days; and even again on the 20th day, should the rainy season not have then commenced. At the end of the month the whole field is hoed, and the earth is thrown toward the plants in ridges. At the end of the second month this is repeated, and at the same time all the leaves, except from six to nine, are pinched from every plant; and all new leaves, that afterwards shoot from the centre, are once in eight or ten days removed. When it begins to whiten, the tobacco is fit for cutting. After having been cut by the ground, the stems are allowed to lie on the field until next day, when they are spread on a dry place, and exposed to the sun. Here the tobacco remains nine days and nine nights. On the 10th morning some grass is spread on the ground; on this heaps of the tobacco are placed, and the roots are turned toward the circumference. The heap is covered with straw, and pressed down with a large stone. In these heaps the tobacco remains for nine days. The stems are then removed from the leaves, of which from six to ten, according to their size, are made up into a small bundle. These bundles are again placed in a heap, covered with straw, and pressed with a large stone. Every evening the heap is taken down; and, each bundle having been squeezed with the hand, to make it soft, the whole is again replaced as before. On the fifth evening the tobacco is spread out all night to receive the dew. Next day the heap is rebuilt, and this process of heaping, squeezing, and spreading out to the dew, must be in all performed three times; the tobacco is then fit for sale. The larger leaves of this tobacco seem to me to be well cured for the European market, being not so dry as usual with that cured in India, but moist and flexible: of the flavour I am no judge. A *Wocula* land in a *Tarkari* garden produces twenty *Maunds* of cured tobacco, worth, according to the merchants, 140 *Fanams*. According to this, an acre produces about 6 cwt. 2 qrs. 25 lb. worth 6*l.* 15*s.* 8½*d.* The cultivators, however, only value their tobacco at five *Fanams* a *Maund*. The tobacco is cut in the 1st and 2d months after the autumnal



equinox. For three successive years, three crops of tobacco may be taken from the same field: but before a fourth crop, some other article must intervene for at least one year; and after this plant, even in gardens, no second crop is admitted.

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The most common crop in these gardens is garlic, followed by poppies, *Cossumba*, and radishes. The manner of conducting this will suffice to give an idea of the progress made in gardening, which much exceeds that in managing arable lands. In the month preceding midsummer, the plot intended for garlic is dug with a hoe. It is then dunged, and ten days afterwards is again hoed. It is then divided into small squares, which, in order to confine the water, are separated by low banks; and between every two rows of squares, channels for conveying the water from the *Tank*, or well, are constructed. In each of these squares, lines are then drawn at four inches distance from each other; and in these, at similar distances, are placed single cloves of garlic, which are covered by smoothing the area of the square with the hand. The squares are then filled with water; and once a day, for eight times, this is repeated. On the tenth day a little dung is given; and, when it does not rain, some soils require water every third day, while others only require it once every fourth day. Care must be taken to remove the weeds, as they spring. In the month following the autumnal equinox, the roots are full grown, and are then dug up.

Common  
manner of  
cultivating  
gardens.  
Garlic.

After a month's rest the plot is again hoed and manured. On the tenth day the hoeing is repeated, and then the little squares and channels for watering the plot are formed. The poppy seed, having been mixed with an equal quantity of dust, is then sown in the squares, and covered by drawing the hand over the mould, which gets a little manure and water. At every two cubits distance, all over the small banks that separate the squares, a seed of the *Cossumba* is then placed, and the interstices are sown with radishes. For the first eight days, the squares are allowed, morning and evening, a little water. Afterwards, for twenty days, they are

- CHAPTER XX.  
 June 16. irrigated once in twenty-four hours, and then every fourth day. At the end of the first month, the weeds are removed with the end of a sharp stick, and a little manure is given. Any weeds that afterwards appear must be plucked as they spring.
- Radishes. At the end of the second month the radishes are pulled.
- Poppy-seed. Some few poor *Tigular* make opium ; but in general the poppy is allowed to ripen its seed, without receiving injury in its fruit ; for the operation of extracting opium diminishes the quantity of seed ; and here this is much esteemed, and enters largely into the sweetmeats and cakes which the wealthy eat.
- Opium. In the beginning of the third month the poppies are fit for producing opium. The fruit is scratched with a thorn ; and the juice that exsudes, after it has thickened by exposure to the air, is scraped off with a shell, and seems to be very good opium. According to the cultivators, this sells at fifteen *Fanams* a *Seer*, which is about fifteen shillings a pound. How such an enormous price can be required for it, I cannot conceive, except on the supposition of the late government having prohibited, by severe penalties, the use of this intoxicating substance.
- Post*. Where the seed has been allowed to ripen, the husks, or *capsulæ*, are beaten with *Jagory* and water, so as to form an intoxicating liquor, which in the *Marattah* and *Karnata* languages is called *Post*, and which is much used for inebriation both by *Mussulmans* and *Hindus*.
- Cossumba* In five months the *Cossumba* pushes out its flowers, which are collected at three different times, between each of which is an interval of eight days. The petals, *flosculi*, are not pulled until they are in a state of decay ; so that their removal does not prevent the seed from coming to maturity. It is either eaten parched ; or beaten with a little water into an emulsion, which is mixed with boiled rice and *Jagory*, and forms a dish called *Paramana*, that is a favourite delicacy with the natives. The *flosculi*, after having been pulled, are dried in the sun two or three days, and are then

old to the dyers at half a *Fanam* for the *Seer*, or at about sixpence a pound.

The extent of the watered lands is estimated by the quantity of rice which they require for seed. I measured a field, said to require three *Colagas*, and found it to contain 33146 square feet. At this rate, therefore, the *Candaca* of land is  $5\frac{234}{1880}$  acres, and the acre requires nearly  $1\frac{1}{7}$  bushel of seed.

On this ground, rice forms by far the most common crop, and in favourable seasons two crops of this grain are procured from the same field. That which grows in the rainy season is called *Hainu*; that which grows in the hot weather is called *Caru*. When the quantity of water for either crop is not sufficient to irrigate rice, a crop of some other grain is sown in its stead.

The kinds of rice cultivated here are as follow :

Kinds.	Quality.	Months required for this crop.	Crop in which it is cultivated.
<i>Gydda Byra</i> - -	Thick grain -	6	<i>Hainu</i> and <i>Caru</i> .
<i>Doda Byra</i> - -	Large grain -	7	<i>Hainu</i>
<i>Doda Caimbutty</i> - -	ditto.	6	ditto
<i>Sana ditto</i> - -	Small grain -	6	ditto
<i>Indigay</i> - - -	Large grain -	5	<i>Hainu</i> and <i>Caru</i>
<i>Potapalu</i> - -	ditto.	4	ditto ditto
<i>Cari Nellsu</i> - -	ditto.	4	ditto ditto

The length of time required for each kind of rice includes the time that is occupied in the whole process of cultivation.

The *Hainu* crop, which grows in the rainy season, is commonly *Gydda*, or *Doda Byra*; and the former also most usually composes the crop of the dry season, except where the *Doda Byra* has preceded it; in which case, some of the kinds that are more quick of growth must be used. The grains that require six or seven months take

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*Hainu* crop.

two more ploughings than those that come to maturity in less time, which is the only difference in the process of cultivation. The only cultivation in use here is the *Mola*, or sprouted seed.

In order to cultivate *Gyddu Byra* in the rainy season, the field is watered in the month preceding midsummer; and then, having been drained, it is ploughed first lengthwise, and then across. Next day the double ploughing is repeated, and the field is inundated. On the fifth day the field is again drained, the double ploughing is repeated, and then the water is again admitted. These steps are repeated on the 8th, 11th, and 14th days. At the 3d or 4th double ploughing the field is manured with dung; and immediately after the last it is smoothed with a plank drawn by oxen (*Maram*), sown broad-cast with the prepared seed, and then covered two inches deep with water. On the third day after sowing, the field is drained, and sprinkled with dry dung, which has been rubbed to dust. On the fifth day an inch of water is admitted, and ever afterwards the field is inundated; the depth of water being increased as the rice grows, and care being taken that the young plants should be never entirely covered. On the 20th day the field is harrowed with the rake drawn by oxen; and on the 30th, 40th, and 90th days, the weeds are removed by the hand. At this last weeding, all superfluous stalks are destroyed by pinching them between the toes. When ripe, this crop is cut with the straw, and put up in heaps. Next day it is trodden out by oxen. The straw is sometimes spoiled by the rain, and thrown into the dung-hill; but at other times it is preserved for fodder.

*Caru* crop.

The cultivation for the crop raised in the dry season is quite similar to that before described; but the ploughing season is different. The straw of this crop is always well preserved, which renders it valuable; but the quantity of grain is smaller.

Produce.

On good soils, the crop raised in the wet season produces forty fold of *Gyddu Byra*, or almost forty-five bushels an acre, worth 1*l.* 19*s.* 4½*d.* In the crop cultivated in dry weather, on good soils

the produce is thirty seeds, or rather more than  $33\frac{1}{2}$  bushels an acre. The rice of both crops keeps equally well, and is of equal value.

If a man beat out his own grain, a *Candaca* of rough rice gives half a *Candaca* of clean grain; but if he hire labourers, they return him only four tenths of a *Candaca* of clean rice; so that a fifth of the grain is the expense of removing the husks; and this may be considered as the expense of this operation that is usual in every part of India. The operation is commonly assisted by boiling, and is performed by beating the grain in a mortar with a stick five or six feet long, three inches in diameter, and shod with iron.

The quantity of seed required for bad land is the same with that given to good; and in neither does the quantity actually sown measure a *Seer* more or less than that contained in the estimate of the public accompts. When the rains commence rather late, the crop cultivated immediately afterwards is taken of some of the kinds that grow quickly; otherwise, those which are slow of growth are always preferred.

When soon after the commencement of the rainy season there is not in the *Tank* a quantity of water sufficient for a crop of rice, in its stead the following grains are cultivated: *Ellu*, *Hessaru*, *Udu*, and *Jola*.

Of these, *Ellu* is most used. In the second month after the vernal equinox, the field is ploughed twice. On the sixth day it is again ploughed twice; then with the first rain in this, or the following month, the seed is sown broad-cast, and covered with the plough. In three months the crop ripens without farther trouble. It is supposed to injure the following crop of rice. A *Wocula* of land requires  $\frac{1}{4}$  *Colaga* of seed, and produces two *Colagas*, or 16 seeds. For an acre, therefore, the seed will be  $\frac{14}{100}$  parts of a bushel, and the produce about  $2\frac{1}{2}$  bushels, worth 7s.  $2\frac{1}{2}d$ .

The other grains are cultivated exactly in the same manner.

The seed required for a *Wocula* land is  $\frac{1}{4}$  *Colaga* of *Hessaru*, which produces three *Colagas*, or twelve seeds. The acre, therefore,

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Expense of removing the husks.

Seed.

Grains substituted in place of the *Hainu* crop.

*Sesamum*.

*Phaseolus Mungo*.

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*Phaseolus*  
*minimou*  
Roxb.

*Holcus sor-*  
*ghum.*

Grains sub-  
stituted in  
place of the  
*Caru* crop.

*Phaseolus*  
*Mungo.*

*Cicer ariet-*  
*num.*

*Holcus sor-*  
*ghum.*

Division of  
crop.

requires  $\frac{3}{100}$  parts of a bushel for seed, and produces  $3\frac{1}{100}$  bushels worth 7s. 4½d. This, next to *Ellu*, is the most usual crop.

*Udu* is the next most common crop, and its seed is sown of the same thickness; its produce is one third less. An acre, therefore, produces  $2\frac{1}{100}$  bushels, worth 3s. 11½d.

The quantity of *Jola* raised is very small. The seed and produce, owing to the imperfect manner of cultivation, are not greater than those of *Udu*.

When the water in the *Tank* is not sufficient to raise a crop of rice in the dry season, the following grains are raised in its stead, *Hessaru*, *Callay*, and *Jola*.

*Hessaru* is the most common. In the month preceding the autumnal equinox, the field is ploughed twice in one day; which on the third day is repeated. On the 6th or 7th day it is ploughed once, the seed is sown broad-cast, and covered by the plough. In three months it ripens. The seed for a *Wocula* land is the same as in the rainy season; but it produces twelve fold, or  $3\frac{1}{100}$  bushels an acre, worth about six shillings.

Much less *Callay* is sown, as it requires the very richest soils. The field, in the month preceding the shortest day, gets four double ploughings, with an interval between each of two days. A few days afterwards the seed is dropped into the furrows, after a plough, at nine inches distance, and is covered by another set of furrows drawn by a second plough. In three months it ripens. A *Wocula* land requires  $\frac{1}{4}$  *Colaga* of seed, and produces one *Colaga*. The seed for an acre is therefore  $\frac{1}{100}$  parts of a bushel, and the produce  $1\frac{1}{100}$  bushel, worth 4s. 3½d.

The quantity of *Jola* sown is very small, and not more productive than in the rainy season.

The rent on watered land is paid by a division of the crop, and the following is the manner in which that is conducted with a *Rashy*, or heap of rice, which usually contains the produce of five *Colaga* lands, and may amount to about 7½ *Candacas*, or more than 400 bushels.

The <i>Shanaboga</i> , or village accomptant, gets with a bundle of unthrashed corn.	- -	1
<i>Toty</i> , a watchman, all that adheres to the <i>Chaps</i> or marks, and with some straw.		1½
<i>Nirgunty</i> , or conductor of water	- - - -	2½
<i>Wudary</i> , a kind of beadle	- - - -	1½
<i>Gauda</i> , or chief of the village	- - - -	2
Ditto for the annual sacrifice which he makes to the village god		1
Ditto for marking the heaps	- - - -	1
Washerman, barber, and blacksmith	- - - -	2½
The temples in the village	- - - -	1
To poor <i>Bráhmans</i> , and other religious mendicants	-	1
		14½;

or, on account of the first share, say 15 *Colagas*, or ten *per cent.* The remainder is divided equally between the public and the cultivator; but while this is doing, the latter makes a spring at the heap, and usually carries off about four or five *Colagas*. The government pays for the *Tanks*, or canals, by which the ground is watered, as will be hereafter explained.

In this country a considerable quantity of sugar-cane is raised. Sugar-cane. There are four kinds; *Restali*, *Puttaputti*, *Mara-cabo*, and *Chittuwasun*. The soil required for each kind is different; so that they continue to be all cultivated, although the quantity of *Jagory* given by the two last is a fourth less than that which the two first kinds afford. The *Jagory* of the *Restali* sells higher than that of the others, and the *Puttaputti* cane is preferred for eating without preparation. The *Restali* and *Puttaputti*, with a fifth kind, called *Cari-cabo*, and nearly related to the *Puttaputti*, require a rich soil. The *Mara-cabo* and *Chittuwasun* will grow any where, and will thrive even on a middling soil.

The *Restali* and *Puttaputti* are cultivated as follows: in the

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month after the shortest day, the field is twice ploughed. On the 4th, 8th, 12th, and 16th days, it gets two double ploughings. With a billet of wood the mould is then broken small, and is manured with dung. After this the field is ploughed twice, and, in order to distribute the water, it is formed into ridges with channels between them. These channels are nine inches wide and deep, and nine inches apart. The cane intended for seed is cut into pieces, each containing three joints. The channels having been previously filled with water, a row of cuttings is laid in each, and sunk into the mud of its bottom, so as just to be covered. The cuttings are placed horizontally, in a line parallel to the channels, and their ends are nine inches from the ends of those which are nearest. Every fifth day the channels are filled with water. On the 10th day the weeds are removed with a spade. On the 20th day the field is hoed, and the earth from the ridges is thrown down upon the plants between the rows, so that channels are formed where at first the ridges were. The leaves of the young canes are at this time about nine inches high, and they require no water until the 30th day; when channels are formed so as to wind in a serpentine manner, with two rows of canes between each bend, as is explained by the sketch in Plate XXXIII. Figure 85. When there is no rain, these channels must be filled with water, once in eight days, until the cane be ripe. When the stems begin to appear, they are brought together in clusters of from three to five, and bound round with leaves, so as entirely to exclude the light; and this must be carefully done, as the stems rise from the ground; otherwise the rind will be thick, and the quantity of juice very small. The crop season begins in the second month after the shortest day of the second year, and in the course of thirty days all the canes must be cut. The space occupied by this crop, therefore, is fourteen months. A *Wocula* land produces eight *Maunds* of *Jagory*, and plants a thousand cuttings. The acre will therefore plant 3942 cuttings, and produce about 6 cwt. 3qrs. 7lb. worth 3*l.* 17*s.* 4*d.*



The *Mara-cabo* and *Chittuwasun*, which is also called *Hullu-cabo*, are cultivated exactly in the same manner; only they do not require to be tied in clusters, and they ripen a month earlier. A *Wocula* of land produces only five *Maunds* of *Jagory*; so the acre produces 4 cwt. 1qr. 4lb. worth 2l. 8s. 7 $\frac{1}{4}$ d.

Between every two crops of sugar a crop of rice must intervene; but this is reckoned better than usual where no cane is cultivated.

The rent of sugar-cane is also paid by a division of the crop, which is conducted as follows with a field that may produce about 360 *Maunds*, and about which eight or ten farmers will be concerned.

Daily expense.	Scers.	Fanams.
Rent of the iron boiler belonging to the government -	1 $\frac{1}{4}$	1
Mill rent - - - - -	1 $\frac{1}{2}$	1
<i>Nirgunty</i> , or conductor of water - - - - -	1 $\frac{1}{2}$	0
<i>Shanaboga</i> , or village accomptant - - - - -	1 $\frac{1}{2}$	0
Iron-smith, as a workman - - - - -	1 $\frac{1}{2}$	0
Ditto as priest, or <i>Pújari</i> of <i>Ganésa</i> - - - - -	0 $\frac{1}{4}$	0
Oil, butter, and quick-lime - - - - -	0	0
	8 $\frac{1}{4}$	2 $\frac{1}{2}$

The mill commonly goes 60 days, and produces daily 6 *Maunds*.

	<i>Fanams.</i>
Daily expense at 60 days, <i>cash</i> at 2 $\frac{1}{2}$ .	150
<i>Jagory</i> at 8 $\frac{1}{4}$ <i>Scers</i> — <i>Maunds</i> 12 $\frac{3}{4}$ at 4 <i>Fanams</i>	51
	201
Total produce, 360 <i>Maunds</i> at 4 <i>Fanams</i>	1440
Balance	1239
Annual expense for each mill,	
Custom-house - - - - -	5
Carpenter and iron-smith, - - - - -	5
Sacrifice of two lambs, - - - - -	4
	14
This deducted from the former balance,	1239
leaves a balance of - <i>Fanams</i> ,	1225

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Plantations  
of *Areca*  
palms.

which is divided equally between the farmer and the state, as proprietor of the soil.

In this part of *Karnata* there are a good many *Betel-nut*, or *Areca* plantations. To carry off the water, the ground is divided by channels into beds. In the centre of each bed is set a row of plantain trees (*Musa*), and at each side a row of young *Areca*s. When these grow up, the plantains are sometimes allowed to remain; and sometimes they are removed, and then the beds are cultivated with the plants called *Tarkari*, especially with turmeric. The man who makes the garden is at the sole expense of inclosing, digging, and planting. Sometimes he also makes the *Tank* or reservoir; but in this case, should the rent be paid by a division of the crop, he gets a fourth part of the government's share; or should the rent be paid in kind, he gets a proportional deduction.

Produce, according to the officers of government.

The chief officer of the district (*Tahsildar*), and the farmers, differ exceedingly in their account of the produce. The former says, that a *Candaca* land should plant 2000 *Areca*s, which should produce 50 *Maunds* of boiled nut. One *Bulla* contains 120 nuts in the husk. The *Candaca*, therefore, contains 9600 nuts; which, when peeled, measure 8 *Colagas* of raw nut; and these, when boiled, weigh  $2\frac{1}{2}$  *Maunds*. The 50 *Maunds* will therefore require 192,000 nuts; so that every tree will give 96 nuts. At this rate, an acre will plant  $394\frac{1}{2}$  trees, and produce  $37843\frac{2}{5}$  nuts. These, as they come from the tree, will measure  $22\frac{4}{10}\frac{3}{10}$  bushels; when peeled, will measure  $8\frac{2}{10}\frac{7}{10}$  bushels; and when boiled, will weigh 299lb., worth 7l. 12s. 9d. I have entered into this detail, that the reader may be able to compare all the foregoing accounts concerning the produce of the *Areca*.

Produce, according to the cultivators.

The proprietors of the garden allege, that a *Candaca* land will plant only 1000 *Areca*s, and 500 plantain trees. The produce they state at  $12\frac{1}{2}$  *Candacas*, or 120,000 nuts; which, for each tree, is at the rate of 120; but they probably reckon only a certain proportion of the whole trees, excluding the others, as not productive, while the *Tahsildar* includes every one.

All these plantations formerly paid one half of the produce as rent; but *Tippoo* agreed with some of the proprietors for a rent in money, which was to be fixed by a kind of jury, as before described. A *Candaca* of land, in this manner, pays from 100 to 120 *Fanams*, or at the rate of from 15s. 6d. to 18s. 7d. an acre. By this, according to the *Tahsildar's* statement, the government is a great loser; as it got at least one half of the produce, or 25 *Maunds* a *Candaca* land, worth 575 *Fanams*. The cultivators acknowledge themselves well pleased with the change. They say, that when they have a fixed rent they are industrious, knowing that the rent must be paid, and that whatever more they can get will be their own; but with the division of crops, however slothful they may be, they are sure of something.

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Rent.

The ground cultivated for *Betel-leaf* is rice-land, and pays four *Fanams* a *Colaga*, or 9s. 10d. an acre; which is much about the actual receipt of the government when the land is cultivated with rice.

*Betel-leaf,*  
*Piper Betle*

In these districts, the property of all the soil is vested in the state, except in the *Polyams*, and a few small free estates (*Enams*), which have been granted to *Vaidika Bráhmans*, to the temples, to pious Mussulmans, to the petty officers of police and revenue, and to a set of men called *Caray-cuttu Codigy*, who have acquired this property by constructing reservoirs, and keeping them in repair. The *Enams* of the petty officers, such as *Gaudas*, *Shanabogas*, *Nirgunties*, and the like, are saleable; but the office, which is hereditary, is always transferred with the land.

Tenures.  
*Enam*, or  
free estates.

When a rich man undertakes at his own expense to construct a reservoir for the irrigation of land, he is allowed to hold in free estate (*Enam*), and by hereditary right, one fourth part of the lands so watered; but he is bound to keep the reservoir in repair. Such a proprietor is called *Caray-cuttu Codigy*. The *Tanks* to which there is a person of this kind are notoriously kept in better repair,

Lands  
granted to  
those who  
erect *Tanks*,  
or other public  
works.

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than those which the government supports, either when they have been constructed originally at the public expense, or when the *Enam* of the founder, from a failure of heirs, has reverted to the sovereign. The reason assigned for this by the natives is perfectly satisfactory. They say, that they can compel the holder of the free estate to perform his duty; but the state has no master. It would seem advisable, therefore, to encourage the rich natives to undertake this business; and, where the *Enam* has reverted to the government, it would be better to sell the estate to some other family, than to retain it and repair the *Tank*; and, if the practice of raising the rent by a division of crops be still continued, it would be yet more advantageous for the public to grant the *Caray-cuttu Codigy* one fourth of the government's share of the crop, which ought to be the same as his half of the produce of a fourth part of the land. This would not only prevent the free estates from growing in size, a thing that very usually happens, but it would be a check upon the revenue officers who superintend the division. A few free estates (*Enams*) have been granted to those who have built forts, and undertaken to keep them in repair.

Stock, and  
size of farms.

Five ploughs are here reckoned a great stock. Each plough can cultivate five *Colagas* ( $1\frac{1}{2}$  acre) of rice land, and five *Colagas* ( $3\frac{1}{2}$  acres) of dry-field. This is all that the farmers will voluntarily undertake to do; but, when they have completely laboured this extent, the beadle (*Wudary*) is sent, and compels the lazy fellows to cultivate five *Colagas* more of dry-field. This is done in a very slovenly manner, as might be expected; and the custom, although established by long practice, seems to me very prejudicial.

Wages.

Most of the labour is performed by the farmers and their own families. A few rich men hire yearly servants; and at seed-time and harvest additional daily labourers must be procured. There are no slaves. A ploughman gets annually  $3\frac{1}{2}$  *Candacas* of *Ragy* (20 bushels), worth 28 *Fanams*; with a hut, and 16 *Fanams* in money.

His wages, besides a hut, are therefore 1*l.* 7*s.* 5½. The additional expense attending a plough is 3¼ *Fanams* for implements, and 2 seeds for the hire of day-labourers, or one *Candaca* of grain, worth eight *Fanams*, for what the plough will cultivate; in all 55½ *Fanams*. Add 30 *Fanams* for the rent of the dry field, and we have 85½ *Fanams* of expense, besides the interest of the value of the two oxen, which, however, is a mere trifle. In an ordinary year, the produce, after deducting the seed and the government's share of rice, with the stoppages for village officers, according to the farmers will be :

	<i>Fanams.</i>
<i>Ragy</i> 55 <i>Colagas</i> , worth - - - -	22
<i>Avaray</i> 19 <i>Colagas</i> - - - -	10½
<i>Rice, Hainu</i> crop, 85 <i>Colagas</i> - - - -	35
<i>Caru</i> crop, 57½ <i>Colagas</i> - - - -	23
	90½

This amounts to just about the expense; but I have mentioned that the produce of the dry grains is in this account under-rated by at least one half; and I have not brought into the account the half produce of the five *Colagas* which the farmers are compelled to cultivate, and which costs little or no additional expense.

The farmers in general consent to advance money to their servants for marriages, and other ceremonies. This money is repaid by instalments out of the wages that are given in cash; for the people here are not anxious to keep their servants in bondage, by a debt hanging over them. A day-labourer, whether man or woman, gets daily ¼ *Colaga* of rough rice, or ¼⁰⁰⁰ parts of a bushel. Of this, it must be observed, one half is composed of husk.

Condition of  
servants.

Leaves are not in use here as a manure. The cattle are never littered; but the straw which they do not eat, the rice straw that rots, with that of *Hessaru, Ellu*, and the like, are all collected together in one pit with the dung, ashes, and other soil of the house. A great defect in this manner of procuring manure is, the not

Manure.

CHAPTER using the *Hessaru* straw and leaves for litter. Sheep and goats are at night gathered on the arable lands, but are not confined by folds, which seems also an error.

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Cattle.

In this neighbourhood there are no herds of breeding cattle, but every farmer keeps some cows and female buffaloes, the profit of which is clear gain. Many *Bráhmans*, and other rich people, keep, for the milk, a considerable number of both cows and female buffaloes. The males, when fit for labour, are sold; so that a considerable number are exported from hence. The breed is bad, and fit only for the plough. The dealers in grain (*Lumbadies*) have a great many cattle, male and female; but they are no better than the common breed of the villages, and would not be used for carriage by the merchant, still less would they be fit for the camp. The farmers keep a good many sheep and goats, which during the day are fed in the woods, and at night sleep on the arable lands near the villages. Asses are numerous, and lean swine are common. The lower casts in every part of *Karnata* eat pork; the swine, therefore, are not here employed as scavengers, which in some parts of India is the case. The number of cattle in these districts was formerly very great, especially in the villages of *Alumbady* that are surrounded by woods; but the stock has been exceedingly reduced by an epidemic distemper, that raged after Lord Cornwallis invaded the country, and by the depredations which in the last war the troops of the *Nizam*, and the *Lumbadies*, committed.

Seasons.

The only account of the seasons that I could procure here was as follows. For one month before, and two after, the vernal equinox, the weather is clear and hot. In the two months of midsummer, the weather is cloudy, and cold, with thunder, lightning, rain, and strong winds from the west. This is the season that now prevails, and to the feelings of a European it is exceedingly agreeable. The air resembles that of a cloudy day in an English summer. In the two months before the autumnal equinox, the rains are very heavy, and come from the west, and the air is not so cold as in the two

precedin months. In the two months after the autumnal equinox, there are moderate rains, which probably come from various directions, as on this point the natives have made no observation. These rains are, however, part of the monsoon which comes from *Madras*. In the three remaining months, the weather is cool, with fogs and dews in the mornings, but clear days, which no doubt appear hot to a European.

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The *strata*, the whole way between *Seringapatam* and *Kéllamangala*, lie north and south, and are all vertical. Many of them are grey granite. In the eastern part of *Karnata* I have observed no pot-stone. The nodules of lime-stone are very common, as is also iron-ore in the form of black sand.

18th *June*.—I went two cosses to *Waragan-hully*. The country consists of low rocky hills overgrown with brushwood. Interspersed are considerable portions of arable land. Of this, according to the *Tahsildar*, the soil of the first or best quality forms a fifth part; of the second quality, two fifths; of the third and fourth qualities, each one fifth.

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Appearance  
of the  
country.

The soil of the best quality is sown entirely with *Ragy*, and its accompaniments; and should produce forty seeds, which is double the quantity admitted by the cultivators of *Kellamangalam*; but there is no observable difference in the soil, climate, or cultivation; and there can be no doubt, that the crops in the two places are nearly equally productive.

Produce of  
the dry field  
of the first  
quality.

On the second quality of land are sown *Ragy* (*Cynosurus coronatus*), *Shamay* (*Panicum miliare E. M.*), *Harica* (*Paspalum frumentaceum Roxb.*), *Navonay* (*Panicum italicum*), *Ellu* (*Sesamum*), *Udu* (*Phaseolus minimoo Roxb.*), and *Hessararu* (*Phaseolus Mungo*). *Ragy* on this land produces twenty seeds. When the rains fail, it is sown with *Huruli*, and *Huts' Ellu*. *Navonay* produces ten seeds, and the seed is sown as thick as that of *Ragy*. *Shamay* produces the same quantity as *Ragy*, that is, one *Candaca* from a *Colaga* land, and requires only three quarters of a *Colaga* for seed.

Produce of  
the second  
quality.

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Produce of  
the 3d qua-  
lity.

On the third quality of dry-field are sown *Huts' Ellu* (*Verbesina sativa* Roxb.), *Huruli* (*Dolichos biflorus*), *Udu* (*Phaseolus minimoo* Roxb.), and *Hessarü* (*Phaseolus mungo*). A *Colaga* land sows a quarter *Colaga*, and produces twenty seeds. *Huruli* gives the same increase, and is sown four times as thick.

Produce of  
the 4th qua-  
lity.

On the fourth quality of land nothing is sown except *Huts' Ellu*, and it produces only five seeds.

This account, I believe, may be relied on, and applied to correct the information given at *Kellamangala* relative to dry grains, the produce of which the farmers at that place were most interested to conceal.

Colonel  
Read

*Waragan-hully* is a small village in the *Ratna-giri* district, which has been placed under the management of the *Tahsildar* of *Ráya-cotay*, one of those native officers who have been brought up under Colonel Read, and who are much superior to those with whom one usually meets in India.

ascertains  
the quantity  
of seed.

He says, that at *Ráya-cotay*, where all the lands have been actually measured, the quantity of seed required for the different grounds was ascertained by Colonel Read, assisted by the most intelligent natives.

Ragy.

One *Colaga* of *Ragy* was found to sow forty *Guntas*, each of which was 35 feet 2 inches square. Although this is a trifle more than an acre, the chain with which I measured may have stretched a little, so as to make the difference; and I think it probable, that the *Colaga* is exactly an acre. The *Puddy* of *Ráya-cotay* contains  $52\frac{2}{10}\frac{2}{8}$  cubical inches. The acre therefore sows rather less than  $\frac{1}{10}$  of a bushel.

Rice.

Ten square *Guntas*, or one rood, sow a *Colaga* of rice; so that an acre sows  $\frac{4}{10}$  of a bushel. This differs greatly from my measurement; yet there is no apparent reason, why the seed should be sown of a different thickness at *Ráya-cotay*, and *Kellamangala*. Unless the *Tahsildar* has mistaken, it is evident that Colonel Read's measurement is the one on which by far the greatest reliance ought to be placed.



In every part of the country under his management Colonel Read succeeded, without much trouble, in introducing a uniform standard for weights and measures.

*Ratna-giri* and *Ráya-cotay* formerly belonged to *Jaga-deva Ráya* of *Chena-pattana*. From him they were taken by a *Marattah*; and from him again by the *Mysore Rájás*. The people in this neighbourhood speak about an equal proportion of the dialects of *Telingana* and *Karnata*, although it is situated in the latter country; but the *Polygars* and all their followers were of *Telinga* descent, which has occasioned the mixture.

19th June.—I went three cosses to *Ráya-cotay*, where my survey ended; but I shall continue to note down what I observed on my return to Madras. *Ráya-cotay* is the last place in *Karnata Désam*, and is commonly reckoned in the *Bára-mahál*, because it was added to that province by the peace which Lord Cornwallis granted to *Tippoo*. The twelve places properly constituting the *Bára-mahál* are all in *Dravada Désam*, which is bounded on the west by the *Ghats*, and on the east by the sea. These 12 places are, *Krishna-giri*, *Jacadeo*, *Varina-ghada*, *Cavila-ghada*, *Mahá-raj'-ghada*, *Bujunga-ghada*, *Catora-ghada*, *Tripaturu*, *Vanambady*, *Gagana-ghada*, *Suda'-ashana-ghada*, and *Tatucallu Ghada*, it must be observed, signifies a fort, and *Giri* a hill. On the fall of the *Ráyar* of *Anagundi*, the *Bára-mahál*, with *Ráya-cotay* and many other districts, became subject to *Jaga-deva*, the *Polygar* of *Chena-pattana*. On the overthrow of this powerful family, its territories were divided between the *Nabob* of *Cudapa*, or *Curpa*, and the *Rájás* of *Mysore*. The former took the *Bára-mahál*, and the latter the dominions of the *Chena-pattana* family that were situated in *Karnata*. *Hyder* annexed the *Bára-mahál* to the dominions of *Mysore*.

In the war of Lord Cornwallis, *Ráya-cotay* was taken by Major Gowdie, and has ever since continued in the possession of the British. Being the chief key to *Karnata*, pains have been taken

CHAPTER  
XX.

June 18.  
Uniformity  
of measures  
introduced  
by Col. Read.  
*Telinga*  
language  
introduced.

June 19.  
*Bára-mahál*  
and *Dravada*  
*Désam*.

*Ráya-cotay*.

CHAPTER  
XX.

June 19.

to strengthen the works, which consist of a high fortified rock, and a fort at its bottom. Comfortable houses have been built by the officers, who enjoy very good health, although surrounded by rocks, hills, and woods.

Mildness of  
the air in  
Karnata.

The air of *Ráya-cotay* is very temperate. The commanding officer, Colonel Leighton, informed me, that in April last, which was a hot season, and which is the warmest month in the year, Fahrenheit's thermometer in the shade never rose higher than 82°. At the present season, it is usually about 72° at noon, and 64° at day-break.

Language.

The people of *Ráya-cotay*, being on the frontier, speak a strange mixture of the languages of *Karnata*, of the *Tamuls*, and of the *Telingas*.

June 20.  
Appearance  
of the coun-  
try.

20th *June*.—I went 17 miles to *Krishna-giri*. The road is good, and most of the way leads through narrow defiles among hills covered with brushwood. The descent is very gentle. Towards *Krishna-giri* I crossed the *Dakshana Pinakani*, or *Pennar*. The former is the *Sanskrit*, the latter the vulgar name of this river. Near *Krishna-giri* the country consists of a plain, in which are scattered high rocky hills.

*Krishna-giri*.

That on which the fort of *Krishna-giri* is situated is about 700 feet in perpendicular height, and remarkably bare and steep. Much of the plain is rice-ground; but the soil, although well watered, is in general poor. A new village has been founded, excellent roads have been made, and convenient houses for the European gentlemen have been built. The weather at this season is cool, with strong westerly winds, which bring many clouds to mitigate the power of the sun.

June 21.

21st *June*.—I remained at *Krishna-giri* with Captain Graham, the collector, a gentleman educated in the school of Colonel Read. My intention was, to have returned from *Krishna-giri* to *Madras* by the way of *Gingee*; but Captain Graham prevented me from

June 21.

adopting this plan, by informing me, that the country through which I must have passed had become so desolate, that I should find great difficulty in procuring a subsistence.

June 22.  
Appearance  
of the  
country.

22d June.—I went twelve miles, by an excellent road, to *Malapaddy*. The country, like that near *Krishna-giri*, consists of a plain, in which are scattered high detached rocky hills. The soil of the plain is poor, and much of it is waste, and overgrown with brush-wood. *Malapaddy*, although placed in the heart of the *Bára-mahál*, never belonged to that province, and has long been annexed to *Arcot*. The *Nabob* has given it in *Jaghire* to the husband of one of his sisters. It is a very sorry place. Here the language of the *Tamuls* is almost the only one that is spoken.

*Malapaddy.*

23d June.—I went about fifteen miles to *Tripaturu*. The plains on this day's route are wider than those I saw yesterday, and are also better cultivated. The hills are lengthened out into ridges. *Tripaturu* is a large open village, containing some good houses neatly roofed with tiles. This is to be seen no where in *Karnata*, and these roofs have been probably constructed by workmen from *Madras*, where a long intercourse with Europeans has greatly improved the natives in all the arts. At this place an attempt was made by Colonel Read to introduce the manufacture of sugar, and the rearing of silk-worms. A Mr. Light, from the *West Indies*, and a native of *Bengal*, were procured to superintend; but both have failed.

June 23.

*Tripaturu.*

24th June.—I went fourteen miles to *Vanambady*, a village fortified with a mud wall. It looks well, as it is surrounded by trees, of which the *Bára-mahál* has in general very few, and as it is situated on a fine plain surrounded by hills. It is placed on the banks of the *Palar*, or milk river, which in the *Sanskrit* is called *Cshira Nuddi*. It has its rise near *Nandy Durga*, or the *Bull-castle*, and in the rainy season frequently commits great devastation. It rises highest when the rains prevail on the coasts of *Coromandel*. At present its channel is apparently quite dry; but, by digging a

June 24.

*Vanambady.*

## CHAPTER

## XX.

June 23.  
Many inscriptions on stone.

small canal in the sand of its bed, a stream of water is procured. In *Vanambady* are two temples of some note. At that of *Iswara* are above twenty inscriptions on stone, some of which are said to be of great antiquity, being of the age of *Vicrama Ditya*. At the temple of *Vishnu*, under the name of *Allaha Perumal*, are six inscriptions carved on the wall. I had only time to procure copies of three, and unfortunately commenced with such as are of little importance. One, of which a copy has been given to the Bengal government, contains the grant of a village to *Allaha Perumal*, from *Narasingha Deva Maha Ráya*, dated the 2d of *Magha* of the year *Servajittu*, but no era is annexed. The second, of which also a copy has been given to government, is dated *Parabova* of *Sal*. 1460, *Chaitra* 12th. By this, *Naiá Deva*, son of *Vira Pritapa Sedásiva Ráyaru*, gives a village to *Allaha Perumal* on account of the decease of his father. The third, also delivered to government, is dated 15th *Kartika* of the year *Visuvasu*, being of the era of *Sal*. 1464. By this, *Vencatadri Rájá*, and *Rama Rájá*, grant each a village to the god, on account of the decease of their departed parent, *Sedásiva Ráya*. These persons granting the villages, probably, were of the house of *Anagundi*, although this is not ascertained by any thing in the inscriptions; but the date cannot be reconciled with the chronology of *Ramuppa*.

Appearance of the country.

The country through which I came to-day is tolerably well cultivated, and resembles what I saw yesterday. The air, although warmer than at *Ráya-cotay*, is still temperate; for clouds and strong westerly winds moderate the violence of the sun.

June 25.  
*Amboor*.

25th *June*.—I went thirteen miles to *Amboor*. The road leads through a fine valley watered by the *Palar*. Near *Vanambady*, this valley seems to be tolerably well cultivated and inhabited. Near *Amboor*, it is overgrown with *Palmira* trees (*Borassus*), and seems to be mostly waste. This is, no doubt, owing to the devastation which *Hyder* committed in his two inroads into what we call the *Carnatic*; for near *Amboor* the *Bára-mahál* ends, and the territories

of *Arcot* commence. The road all the way from *Krishna-giri* is excellent, and very level. *Amboor*, having been long a frontier place, is a town built under the protection of a hill fort that still retains a British garrison. CHAPTER  
XX.  
June 25.

I here found a Jesuit Missionary, a native of France. He has a small flock, who seem to be in great poverty; but, by their contributions, I imagine they are able to support him. He is educating one of them to be his successor, as *Guru*; for so he is called by his converts. He favoured me with his company at dinner, and was a very lively, pleasant man. To avoid offending the prejudices of the natives, he abstains from the use of beef. Jesuit Mis-  
sionary.

26th June.—I went thirteen miles to a small village named *Anavoun Nelluru*. The road is good, and leads through a very pretty valley, watered by the *Palar*. There is a good deal of rice-land, most of which seems to be occupied; but the dry-field forms a large part of the arable land, and is much neglected. June 26.  
*Anavoun.*  
*Nelluru.*

A good deal of indigo has been lately introduced. It grows on the higher parts of the rice-land, from which, in the rainy season, a crop of grain will be procured. Indigo.

The whole of the rice land is irrigated by means of canals, which are either dug across the dry channels of rivers, below the surface of which a small stream is always found; or conducted from places in which subterraneous springs have been discovered. These canals are here called *Cashay*. A canal supplied from a river, in which there is a perennial stream above ground, is in the *Tamul* language called *Vakial*. Irrigation.

27th June.—I went eleven miles down the *Palar* to *Viranchi-pura*, an open town situated on the south side of the river. It formerly was a large place, and possessed many public buildings, both *Hindu* and *Mussulman*; but all these have suffered much, from the towns having been repeatedly destroyed in *Hyder's* wars. A large temple of *Iswara* has escaped, having been surrounded by a very large and strong wall of cut granite, that excluded irregulars; and June 27.  
*Viranchi-*  
*pura.*

CHAPTER  
XX.

June 27.

*Hyder* took no delight in the destruction of temples. On the walls of this temple, there are many inscriptions, which are written in the *Grantham* character, and some of them are said to be of great antiquity. The *Bráhmans* promised to send me copies, but this they neglected to do. They were very clamorous in complaining against the *Nabob*, although he annually allows the temple 2000 *Pagodas*, or 800*l.* The town seems to be recovering fast.

June 28.  
Vellore.

28th *June*.—I went eight miles, and halted at a little distance east from *Vellore*. There I visited the buildings preparing for the families of *Hyder* and *Tippoo*. They are built with accommodations similar to those used by *Mussulmans*; and the architecture is more elegant, and the apartments are more commodious, than those in the palace of *Seringapatam*. The building would have been still more elegant, had not the custom of those who were to occupy it required long dead walls, and narrow staircases, with other things that by us are considered as deformities.

In order to give the reader a correct idea of the countenance of the Indian *Mussulmans*, I have procured the accompanying ENGRAVINGS (PLATES XXXV. XXXVI. XXXVII.) of *Fatah Hyder*, the eldest but illegitimate son of *Tippoo*, said to be remarkably like his father and of *Sultan Mohay ud Deen*, and *Moiz ud Deen*, the two eldest legitimate sons of that prince.

June 29.  
Wallaja-  
petta.

29th *June*.—I went about fourteen miles to *Wallaja-petta*, or *Wallaj'-abad*, on the north side of the river, about two miles from *Arcot*. The valley leading from *Vanambady* to *Vellore*, or *Velluru*, opens here into a level country containing both dry-field and rice-ground. The weather in the day, although there are strong winds from the west, is very hot. There are occasional showers of rain, that have brought forward the crop of *Bajera* (*Holcus spicatus*), which is that commonly raised on the dry-field.

June 30:

30th *June*.—I remained at *Wallaja-petta*, in order to give my people rest. This town was built by the orders of the late *Nabob*, *Mahummed Aly Wallaja*, and called after his own name. The



FATAH HYDER.

*The eldest, but illegitimate Son of Tippoo Sultan.*







SULTAN MOHAY UD DEEN

*Eldesl legitimate Son of Tippoo Sultan*





MOIZ UD DEEN.

*Second legitimate Son of Tippoo Sultan.*



ACCOUNT (continued) of SEA CUSTOMS collected in the Year Rowdry or Fusly 1210, in the Tallook of Mangalore.

Table with columns for No., ARTICLES, IMPORTED (Weighing Articles, Measuring Articles, Price, Customs), EXPORTED (Weighing Articles, Measuring Articles, Price, Customs), and Total Customs. Rows list various goods like cloth, sugar, and spices with their respective quantities and values.



people were removed from *Laal-petta* and other places, which with the *Mussulman* princes of India is a common practice. Soon after it had the misfortune to fall into the hands of *Hyder*; but on the restoration of peace, the *Nabob* heaped benefits on his favourite, and it has risen to a great size, and is regularly built, rich, and populous. Its fortifications are mouldering to decay; but, as the place is now far from an enemy, it is not soon likely to regret the loss. Almost the whole of the trade, between the country above the *Ghats* and the sea-coast, centres here; and a larger assortment of goods can, it is said, be procured at *Wallaja-petta* than in any town of the peninsula, *Madras* itself not excepted. Provisions are plenty and cheap.

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XX.  
June 30.

1st *July*.—I went a short stage to *Wochuru Choultry*, having passed through a fine country very well irrigated from numerous reservoirs. Owing to the excellent supply of water, some of the rice-ground is even now in crop.

July 1.  
Appearance  
of the coun-  
try.

*Wochuru* is an inn (*Choultry*) with a pent roof of tiles, and was built for the accommodation of travellers. This kind of building, in the native language, is called *Chawvadi*, from which perhaps the English term *Choultry* is derived. The same kind of building, which consists of one long hall open in front, is also used by the native officers, for the place in which they transact business. When behind the hall there is a square court, surrounded by buildings for the farther accommodation of travellers, the inn is by the natives called *Chitteram*; by the English this also is called *Choultry*. Every where within 40 or 50 miles of *Madras* such useful buildings are very common, and have been erected and endowed by the rich native merchants of that flourishing city.

*Choultry.*

At *Wochuru* there is also a very handsome *Tank*, formed by digging a square cavity into the soil. Its sides are lined entirely with cut granite in the form of stairs. Such a *Tank*, when intended for the accommodation of travellers, or of the people of the neighbourhood, in the *Tamul* language is called *Colam*; in the *Karnataka*

CHAPTER  
XX.

July 1.

dialect it is called *Cántay*; and by the *Telingas*, and southern Mussulmans, it would be called *Gunta*. Similar *Tanks*, that are within the walls of a *Covil*, or temple, are called by the *Sanskrit* names *Calliany*, *Sarovara*, *Tirta*, or *Puscarany*.

July 2.

2d *July*.—I entered the Company's *Jaghire*, and went to *Conjeveram*, which by the natives is universally called *Kunji*. The country has more verdure than it had last year when I visited it. The rains usual about this season had not then commenced; but they have this year been unusually favourable.

Weather.

All over the coast of *Coromandel*, it is common in May, June, and July, to have occasional showers, and at some period of that time to have even three or four days heavy rain, which somewhat cools the air, and enables the cultivation for dry grains to take place. The weather now, although hot, is cloudy, with strong winds from the west. Such weather usually prevails about this time for eight or ten days; and at *Tanjore* is well known to precede the rising of the *Cavery*, which is at the highest when the periodical rains prevail in *Mysore*. These clouds seem to be an extension of those which before and during the violence of the monsoon collect over the western *Ghats*. When these have poured down, and have occasioned the swelling of the river, the rains even in *Karnata* abate, and the weather clears in the countries below the eastern *Ghats*, until October, when the easterly monsoon brings on the proper rainy season of the sea-coast. In the interval, the weather at Madras is often excessively hot, and the sea breeze frequently fails; or, what occasions more uneasiness, blows from the south, and is then called the long-shore wind.

July 3.  
Dubashies of  
Madras.

3d *July*.—I went to *Vira Permal Pillay's Chitteram*, or inn built by *Vira Permal*, a *Madras Dubashy*. At *Madras* there are three casts of *Sudras*, who act as *Dubashies*, that is, interpreters. The persons of the first cast seem to be somewhat analogous to the *Káyastas* of Bengal, and are called *Canaca-pillays*, which by us is commonly written *Canæopily* or *Canacoply*; and this name by



Europeans is also frequently extended to all persons, whether *Bráhmans* or *Sudras*, who follow the same profession. The *Canacapillays* are a cast of the *Tamuls* of *Dravada*, and throughout that *Désam* were originally in possession of the hereditary office of village accomptant, in the same manner as the *Bráhmans* possess the similar office of *Shanaboga* above the *Ghats*, or as the *Kayastas* of Bengal possessed the analogous office of *Canongó*. The next cast, who follow the business of *Dubashies*, are the more learned *Goalas*, or *Yadavas*. Some of these are of *Telinga*, and others of *Dravada* extraction, and the proper business of the cast is to tend herds of black cattle. The *Dubashies* of this cast, however, have given up all communion with those who follow the original profession of their tribe; and value themselves very highly, as being related to the god *Krishna*, who was born of a *Goala* woman. On this account they all assume some of the names of *Vishnu*, such as *Ráma Pillay*, *Narayana Pillay*, &c. The third cast, who perform the business of *Dubashies*, are the *Vaylalars*, of the labouring class among whom I have in the tenth chapter of this Journal, Vol. II. p. 329, given an account. Those who are men of learning have separated from the cultivators, and call themselves *Modalies*. They are a *Tamul* tribe, and more numerous in *Chéra Chóla*, and *Pandava*, and I believe in the adjacent island of *Ceylon*, than in *Dravada*. Each of these casts pretends to a superiority of rank over the others; and as, at Madras, they are all possessed of great wealth, many ingenious arguments from the books which they esteem sacred have been advanced, to support their various pretensions, which frequently occasion bickerings, and always great heart-burnings and bad neighbourhood. The pride of cast is indeed that which is most prevalent with the *Hindus*; and there is scarcely a creature so wretched or ignorant, but who on this account holds in the utmost contempt many persons in easy circumstances, and respectable situations; for the rank of the different casts is by no means well ascertained; the only one

## CHAPTER

## XX.

July 4.  
Sri Perma-  
turu.

point that is clear is, the immensurable superiority of the *Bráhmans* above the rest of mankind.

4th July.—I went to *Sri Permaturu*, or *Varam-phuthur*, a celebrated temple and *Agrarum*, or abode of *Bráhmans*, which is situated about a mile out of the road; but I was desirous of visiting a place rendered remarkable by its having given birth to *Ráma Anuja Achárya*. The temple has from government an annual allowance of 250 *Pagodas*, or 100*l*; but this would be totally inadequate to the maintenance of the fifty-three families of *Vaidika Sri Vaishnavam Bráhmans* who live in the place. By the contributions of the sect, however, they are supported in considerable affluence. The *Amin*, or civil officer, having assembled the *Bráhmans* whom he considered as most learned, they said, that originally there was at the place a small temple of *Vishnu*; but that, after the celebrity of *Ráma Anuja* had thrown lustre on the place of his nativity, the temple was enlarged, and received an image of this great teacher. In the reign of *Krishna Ráyaru* it was enlarged to the present size, which is very considerable. This was done by *Paran Cusha*, a *Yecang*, that is to say, a *Satany* who has assumed *Sanyási*, and dedicated his life to religious austerity. It was afterwards repaired by a *Dubashy* of Madras; and at present is putting in complete order, at the joint expense of a *Dubashy* and a *Satany*. There are at this place no inscriptions of any antiquity; but it is reported, that when *Paran Cusha* enlarged the temple some were buried in the earth. Near this is the spot where the great man was born. A stone chamber has been erected over it; and between this and the temple is one of the finest *Mandapas*, or porticos, that I have seen erected by *Hinúus*. It is of great size, and supported by many columns; but, as usual, it is neglected, and has become ruinous and dirty. Adjoining to the place where *Ráma Anuja* was born, is a temple dedicated to a prophet named *Curat' Atoar*.

The *Sri Vaishnavam* believe in eighteen great prophets, ten of

whom are called *Alvars*, and eight *Acharyas*. Some of the *Alvars* were *Sudras*; nay even *Parriar* have arrived at this dignity; but all the *Acharyas* were *Bráhmans*, and among others was *Ráma Anuja*. In order to prove himself an *Alvar*, a man must abstain from women, and all carnal delights; and give a proof of his being divinely inspired, by foretelling some very great and extraordinary event that is about to take place. When this has happened, and his inspiration has been thus fully established, he delivers in poetry some histories concerning the gods; and by the *Sri Vaishnavam* these are received as canonical. This sect erect images of the eighteen prophets; nor can a *Bráhman* of this kind perform worship, eat, or sleep, in any temple, where such an image is not to be found. From the *Sri Vaishnavam* these images receive divine honours, but not from either *Smartal* or *Madual*; nor do these two sects acknowledge the prophecies to be of divine authority. It is, however, admitted by all parties, that these personages are mentioned in the eighteen *Puranas* as very holy and extraordinary men.

CHAPTER  
XX.

July 4.  
Eighteen  
prophets  
worshipped  
by the *Sri  
Vaishnavam*.

Although the *Bráhmans* of the south frequently asserted to me, that different events of the *Kali-yugam* are mentioned in the eighteen *Puranas*, yet I was inclined to doubt this; as they thought, perhaps, to confirm the truth of what they were relating, by referring to so high an authority. Having consulted a learned *Pandit* in *Bengal*, he says that my doubts are well founded, and that in the writings published by *Vyása* no particulars of the history of this degenerate age are to be found. The books quoted by the *Bráhmans* of the south as the eighteen *Puranas*, were probably the *Ityhass*, or the *Upu-purana*, which give an account of the transactions of the *Kali-yugam*. Other learned persons allege, that the *Upu-purana* is also the work of *Vyása*; for all such matters are subject to innumerable doubts.

Eighteen  
*Puranas*.

I have already mentioned, that the book called *Guru Para*, or *Guru Parum Paray*, of which, while at *Tonuru*, I obtained an extract

*Guru Para*,  
written by  
*Ráma Anuja*.

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XX.

July 4.

that contained the life of *Ráma Anuja*, is said to have been written by that personage. In it, according to the *Bráhmans* of his native place, he modestly writes, that he is an incarnation of four deities. The book contains also a similar account of the lives of the other seventeen prophets; and the *Bráhmans* here look upon it as of excellent authority, although several of these prophets lived after *Ráma Anuja* was dead. The *Bráhmans* here, on consulting their copy of the *Guru Para*, agree with those of *Tonuru* concerning the year in which their chief was born, namely, in the year of *Sal.* 939 *A. D.* 1016.

*Sri Vaishnavam.*

The *Sri Vaishnavam* look upon their *Gurus*, both *Sannyásis* and hereditary, as men highly favoured by God; but not as actual divinities. They have the power of exempting from future transmigrations all persons on whom they bestow *Upadésa* and *Chakrantikam*. The souls of the happy people who are thus exempted from change live in a heaven called *Veicunta*, and there serve *Vishnu*. This sect do not admit of the absorption of the spirits of good men into the essence of the deity, a doctrine that seems to prevail chiefly among the worshippers of *Siva*. The *Sri Vaishnavam* say, that *Brahma* is the son of *Vishnu*, and the father of *Siva*; but they pray to *Vishnu* alone, as the preserver of all living beings, and as the supreme deity.

Heretical sects.

Before the appearance of *Ráma Anuja*, the most prevailing sects in this neighbourhood were the followers of *Buddha*, and the *Charoaca*. Both now seem to have become quite extinct.

Rent and terures of rice-ground.

The officer of revenue (*Amin*) says, that the *Tank* here waters 1000 acres of land, each containing 100 *Guntas* of 24 feet square. The extent of irrigated ground is therefore rather more than 1922 English acres. This land pays 1700 *Pagodas* a year to the government, and 600 *Pagodas* to temples, revenue officers, &c. &c; in all, 2300 *Pagodas*, worth at the Tower mint 845*l.* 12*s.* 10½*d.* which is at the rate of 12*s.* 9¼*d.* an acre. This land is private property, and may be either sold or mortgaged, in a manner exactly similar to that

used in *Malabar*. An acre, according the nature of the soil, will mortgaged for from 5 to 100 *Pagodas*; which shows, that the rent is very moderate, considered as such; but considered as a land tax it must be allowed to be very high. Each village now pays a fixed rent, for which all the proprietors are jointly answerable. Among themselves, they determine each man's share by some old valuations.

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XX.  
July 4.

The hereditary *Canaca-pillay* here gave me a copy of an old *Rájá Paditti*. *Rájá Paditti* belonging to his family. A copy has been delivered to government, and I here give a translation.

“The form of the *Kali-yugam* will be as follows. The *Kali-yugam* will contain 432,000 years. The men of this age will be four cubits high, and live 100 years.

Particulars of the names of the *Rájás* in the *Kali-yugam*.

<i>Paracnittu Maha Rájá</i> , grandson of <i>Dharma Rájá</i> , and son of					
<i>Abimunna</i> , reigned	-	-	-	64 years.	Dynasty of the <i>Deva</i> <i>Ráyas</i> .
<i>Jennamyá Jya</i>	-	-	-	143	
<i>Rájá Narendra</i>	-	-	-	140	
<i>Saringa Panry</i>	-	-	-	214	
<i>Susta Studica Maha Rájá</i>	-	-	-	154	
<i>Vicrama Ditya</i>	-	-	-	1746	
<i>Salicahanam</i>	-	-	-	80	
<i>Boja Ráya</i>	-	-	-	144	
<i>Danta Chicraoerti</i>	-	-	-	62	
<i>Tribwoana Chicraoerti</i>	-	-	-	57	
<i>Shanda Deva Maha Rájá</i>	-	-	-	60	

Total of the government of 11 *Deva Rájás*, 2864.”

The whole account of this dynasty is evidently full of error and confusion. Some person of no discernment has probably extracted it from the books esteemed sacred. The eras of *Vicrama* and

CHAPTER XX. *Salivahanam*, two of the best established points in *Hindu* chronology, are by this account most horribly distorted. The author has followed an opinion, commonly prevailing among the *Hindus*, of a great monarchy, that extended all over *India* under princes descended from *Yudishtara* the son of *Pandua*, and which commenced with the beginning of the *Kali-yugam*; that is, according to the chronology usually adopted here, 3100 years before the birth of Christ; but with regard to the era of the *Kali-yugam* the *Bráhmans* differ considerably. This dynasty the author supposes to have reigned 2864 years, or until the year 236 before the birth of Christ. However, to return to our author.

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Dynasty of Sholun Ráyarú, kings of *Naraputti*. "After this *Naraputti*, *Gaja-putti*, and *Ashaputti*, three thrones were established.

<i>Naraputti</i> throne was possessed by			
<i>Utinga Sholun</i>	-	-	32 years.
<i>Culatunga Sholun</i>	-	-	18
<i>Rajaendra Sholun</i>	-	-	11
<i>Tiramudi Canda Sholun</i>	-	-	13
<i>Carical Sholun</i>	-	-	21
<i>Arundavan Sholun</i>	-	-	13
<i>Womyuru Sholun</i>	-	-	17
<i>Shayngun Sholun</i>	-	-	15
<i>Munalinda Sholun</i>	-	-	12
<i>Mavanedi Canda Sholun</i>	-	-	15
<i>Vacula Sholun</i>	-	-	14
<i>Alaperinda Sholun</i>	-	-	8
<i>Tiraveratu Sholun</i>	-	-	15
<i>Arleunu Cadamay Canda Sholun</i>	-	-	62
<i>Jeyum Canda Sholun</i>	-	-	12
<i>Kirimi Canda Sholun</i>	-	-	20
<i>Tondaman Sholun</i>	-	-	12
<i>Buddum Cuttum Sholun</i>	-	-	45

<i>Shomuman Sholun</i>		reigned 11 years.
<i>Ghingui Conda Sholun</i>	- -	11
<i>Sundra Pandia Sholun</i>	- -	40
<i>Pottapu Sholun</i>	- - -	24
<i>Shingu Wullanda Sholun</i>	- -	14
<i>Deca Sholun</i>	- - -	10
<i>Shaynahutti Sholun</i>	- -	15
<i>Vira Sholun</i>	- - - -	30
<i>Shayngaru Sholun</i>	- -	24

Total of the *Sholun Rájás* 27, who reigned 534 years."

Here we have a dynasty that no doubt existed, and of which many traces remain in *Karnata*, *Dravada*, and the countries toward the south. It is probably not mentioned by *Ramuppa*, because *Tulava* did not belong to the throne of *Naraputti*. Our author makes its end to have been in the year of our Lord 298. The tradition at *Jamagullu*, where one of the temples built by a prince of this family remains, makes them to have been about five centuries later. There is also some reason to think, that the *Sholun Permal*, from whom *Cheruman Permal*, the viceroy of *Malaya*, rebelled, was one of this family. If so, the tradition of *Malaya* agrees with that of *Jamagullu*, and fixes the last princes of this family to have lived about a thousand years ago. After the overthrow of this *Sholun* dynasty, *Karnata* and *Dravada* seem to have been separated from the southern portions of the *Naraputti* sovereignty; for our author goes on thus:

"*Chéra*, *Choka*, and *Pandava Désas* were possessed by

<i>Udiamara Maha Rájá</i>	- -	18 years.
<i>Jeyadeva M. R.</i>	- -	19
<i>Lohita M. R.</i>	- -	10
<i>Gungadira M. R.</i>	- -	11
<i>Vama Deva M. R.</i>	- -	13
<i>Terupulinda M. R.</i>	- -	34
<i>Puttaviran M. R.</i>	- -	43

Dynasty of the *Maha Rájás* who governed *Madura*, *Tanjore*, and *Coimbatore*.

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<i>Sri Devanata M. R.</i>	-	-	38 years.
<i>Malica Arjina Maha Rájá</i>	reigned	7	
<i>Adi Raer</i>	-	-	13
<i>Maha Sustra M. R.</i>	-	-	16
<i>Viswoeshura M. R.</i>	-	-	8
<i>Chindrabuti M. R.</i>	-	-	9

Total, 13 princes of *Chéra*, *Chola*, and *Pandava*, who reigned 239 years."

This brings the chronology down to the year 537 of the Christian era, to which we must add 500, the probable error. It was, perhaps, this dynasty that erected the palace of *Madura*, which in greatness and elegance is said to exceed all other remaining *Hindu* buildings, and would indeed seem to be an admirable work. The last dynasty of *Madura Rájás*, named *Trimula Nayakas*, were *Polygars*, who on the fall of *Vijaya-nagara* assumed independence.

*Belalla Ráyarus* who governed *Karnata*.

" *Belulla Ráyar* dynasty.

<i>Rájá Belalla Ráyen</i>	-	reigned	18 years.
<i>Vira Belalla Ráyen</i>	-	-	11
<i>Chenna B. R.</i>	-	-	22
<i>Deva B. R.</i>	-	-	14
<i>Vishnu Verti B. R.</i>	-	-	28
<i>Hurry B. R.</i>	-	-	19
<i>Imudi B. R.</i>	-	-	17
<i>Visia B. R.</i>	-	-	16
<i>Buca B. R.</i>	-	-	22
<i>China Buca B. R.</i>	-	-	8

Total, 10 *Canudia Belalla Ráyar* governed 175 years."

The residence of this, and most of the following dynasties, being far removed from *Madras*, little accuracy relative to them is to be expected in this *Rájá Paditti*. Our author's chronology brings the end of the *Belalla Ráyar* government to the year of the Christian era 712. But *Vishnu Verti* is no doubt the same with *Vishnu Verdana*,



who, although younger, was contemporary with *Ráma Anuja*, born in the year of *Sal.* 939, or 1016 of the Christian era. This confirms the tradition at *Jamagullu*, and *Malayala*, concerning the time of the *Sholun Rájás*, and brings all the other dynasties much lower down than the *Rájá Paditti* places them.

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“ *Adeva Rájás* government.

*Adeva Rájás.*

<i>Sri Ranga Adeva Ráyaru</i>	reigned	25 years.
<i>Vira Narayana A. R.</i>	- -	23
<i>Wobala A. R.</i>	- - -	21
<i>Sirwoaynguda A. R.</i>	- -	22
<i>Pirungei Endia A. R.</i>	- -	15
<i>Canda Gopala A. R.</i>	- -	32
<i>Narasingha A. R.</i>	- - -	13
<i>Cambuli A. R.</i>	- - -	15
<i>Bucun A. R.</i>	- - -	22
<i>Vira Narasingha A. R.</i>	-	12
<i>Narasingha A. R.</i>	- - -	8
<i>Duia A. R.</i>	- - -	12
<i>Sri Pandia A. R.</i>	- -	9
<i>Vasu Deva A. R.</i>	- - -	12
<i>Siric Virindi A. R.</i>	- -	15
<i>Cutia Deva A. R.</i>	- -	14
<i>Rájá Visia Bujinga A. R.</i>	-	12
<i>Shalica Narayana A. R.</i>	- -	10
<i>Pritivadi Bacukera Shadicun A. R.</i>		87

Total, 19 *Adeva Rájás*, governing 370 years.”

There can be little doubt, but that this dynasty is the same with the 18 ancestors of *Pritapa Rúdra*, mentioned in the *Ráya Paditti* of *Ramuppa*; in such loose hints as can be procured of *Hindu* history, the difference of one person being of little importance. The immoderate length of the last reign is probably owing to some

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mistake; and then the coincidence between the two *Ráya Padittis* will be greater; for *Ramuppa* allows only 211 years for these princes. The *Sri Permaturu Ráya Paditti* brings this dynasty down to the year of the Christian era 1082; but that must be corrected as above. It then goes on to state, that

*Pritapa  
Rudrun.*

“*Uricundy Pritapa Rudrun* governed 58 years, and *Anna Pemma Ruddi* 77 years.”

It is probable, that *Anna Pemma* may have been a prince descended from *Pritapa Rudra*, who established himself here after the overthrow of that king by the *Mussulmans*, and was not brought under subjection to the first prince of *Vijaya-nagara*; for *Hari-hara* the first is not mentioned in this succession of princes.

*Tuluwa Ráyar  
dynasty.*

“*Tuluwa Ráyar* government.

<i>Buca Ráyar</i>	-	reigned	14 years.
<i>Vijia Buca Ráya</i>	-	-	13
<i>Hari-hara R.</i>	-	-	14
<i>Casi Deca R.</i>	-	-	8
<i>Rama Deva R.</i>	-	-	7
<i>Virupacshi R.</i>	-	-	5
<i>Malica Argina R.</i>	-	-	7
<i>Rama Chandra Ráyar</i>	-	-	9
<i>Shalava Conda Deva Maha Rájá</i>	-	-	14
<i>Deva Ráya Maha Rájá</i>	-	-	15
<i>Cambudia Deva M. R.</i>	-	-	5
<i>Comara Cambudia M. R.</i>	-	-	4
<i>Sholava Canterua Deva M. R.</i>	-	-	6
<i>Sholava Narasingha Deva M. R.</i>	-	-	40
<i>Imudia Dharmá Rayar</i>	-	-	11
<i>Piravida Deva Maha Ráya</i>	-	-	30
<i>Rama Chindra M. R.</i>	-	-	18
<i>Vicunta M. R.</i>	-	-	19

<i>Padma Nava Maha Ráya</i>	reigned	6	years.
<i>Damudera M. R.</i>	-	-	16
<i>Narasingha M. R.</i>	-	-	11
<i>Vira Narasingha M. R.</i>	-	-	21

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Total, 22 *Tulava Ráyas*, governing 293 years."

This brings the chronology down to the year of Christ 1510. The account here given of this dynasty is remarkably different from that of *Ramuppa*, and is totally unsupported by such inscriptions as I have collected. The author then proceeds to the celebrated *Krishna Ráyar*, as of a distinct family.

"*Ráyar* government.

<i>Krishna Ráyar</i>	-	governed	20	years.
<i>Achuta Ráyar</i>	-	-	-	13
				Total 33.
<i>Ráma Rájá</i>	-	-	-	22
<i>Tirumala Deva Maha Ráyar</i>	-	-	-	8
<i>Sri Ranga Deva M. R.</i>	-	-	-	14
<i>Peria Vencata Puti Maha Ráyar</i>	-	-	-	29
<i>Ráma Deva M. R.</i>	-	-	-	15
<i>Anagundi Vencata M. R.</i>	-	-	-	12
<i>Sri Ranga M. R.</i>	-	-	-	5

*Krishna  
Rayar.*

*Ráma Rájá.*

Total 7 *Rájás* from *Ráma Rájá* to *Sri Ranga*, who governed 105 years."

Total from the beginning of the *Kali-yugam* till the year *Veya*, 4748.

*Ráma Rájá* is, no doubt, the prince who was killed on the banks of the *Krishna*, and whose death was immediately followed by the destruction of *Vijaya-nagura*; which, according to this chronology, would have happened in the year of the Christian era, 1565 According to *Ramuppa*, however, that event happened about the year 1588; and in this point, I imagine, his chronology is not

CHAPTER XX.  
 July 4. materially erroneous. The princes that follow *Rāma Rāyaru* are probably those of a branch of the *Anagundi* family ; which, after the fall of *Vijaya-nagara*, settled at *Chandra-giri*, north from *Tripathi*, and which for some time possessed a considerable territory in that vicinity.

*Mussulmans.* “ Afterwards, beginning with the year *Seroqjittu* (that is, the year following *Veya*, or 1648), were the *Turcanum* (that is to say, the *Mussulmans*.)

The *Golconda Rājā*, called *Toluta Abdulla*, reigned 26 years.

*Hassun Cudumusta* reigned 14 years. Total of the *Golconda* government, 2 reigns and 40 years. Total from the commencement of the *Kali-yugam* 4788 years (*A. D.* 1688).

Afterwards, from the year *Parabava* in the month *Kartika*, were the *Delhi Sultans*, *Ashaburi Padishas*.

*Aburung Shai* governed 19 years. His sons were *Asumudar*, *Salem*, and *Cam Bucshi*.

*Asumudar* governed 3 months.

*Salem* governed 3 years.

*Cambucshi* did not govern.

*Baba Shean* governed 6 years.

The government of 4 kings of *Delhi* continued in all 28 years and 3 months, ending in the year of the *Kali-yugam* 4816 (*A. D.* 1716.)

After this, in the month *Ani* of the year *Munmutta*, came other *Rājās*.”

The author’s knowledge of the *Mussulman* kings, living at a great distance, has been very imperfect.

July 5. 5th *July*.—I returned to *Condatura*, and on the day following arrived at *Madras* ; having observed, ever since passing the *Ghats*, more and more signs of improvement, the nearer I approached this European city.

I was here greatly disappointed at not finding any answers returned to the queries which I had proposed to the gentlemen

who managed *Bára-mahál* and *Coimbetore*; as I had depended on this assistance, and as their great knowledge and abilities would have enabled me to correct many errors into which I must have fallen, and to obtain much information which a traveller cannot procure.

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