

CHAPTER VIII

JOURNEY THROUGH THE PART OF KARNATA SOUTH FROM THE
CAVERY.

ON the 5th of *September*, I went one coss to *Pal-hully*. Owing to some mistake, my baggage missed the way; and, after having wandered the whole day, arrived in the evening with the cattle so fatigued, that on the day following it was impossible to move.

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6th *September*.—*Pal-hully* formerly contained a thousand houses; but during the siege of *Seringapatam*, as it was in the immediate rear of the camp of General Harris, it was entirely destroyed. A hundred houses have been rebuilt, and the inhabitants are daily returning. It is situated on the bank of the lower of the two canals that are forced by dams from the *Cavery* to water the district called *Mahásura Ashta-grám*. This canal now contains a fine stream, like a small river. It never becomes entirely dry, and enables the farmer, even in the dry season, to have a crop of rice on part of his fields. Here were formerly many palm-gardens; but the army, in order to procure fire-wood, and materials for the trenches, destroyed the whole. They have now been planted again. In this district a good deal of sugar-cane is raised; and some persons have lately come here to make sugar. Formerly all the juice was made into *Jagory*. The present stock is sufficient to cultivate the greater part of the watered-land, but more than half of the dry field is waste.

Sept. 6.
Pal-hully.

Canals for ir-
rigation.

State of the
Mahásura
Ashta-grám
district.

Although the river abounds with fish, very few are caught by the natives; for that kind of food is not a favourite one with the people of *Mysore*.

Fish.

About the villages swine are now beginning to accumulate, as a

Swine.

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Strata.

great proportion of the farmers eat pork. Under the *Sultan's* government it was necessary to conceal these impure animals.

7th *September*.—I went three cosses to *Gungural-Chatur*, which is situated in the *Mahásura Nagara Taluc*, or district of the city of *Mysore*, and distant three cosses from that place. The country is uneven, but contains no hills. Its strata consist of gneiss, schistose hornblende, and schistose mica, and run nearly north and south.

State of the
district of
Mahásura
Nagara.

Much of the surface, especially toward the west, is broken, stony, and barren; but a great proportion has been formerly cultivated. This, however, is by no means the case at present; for I have seen no part of the country that has suffered more by the operations of war. It has never, indeed, recovered since it was ravaged by a *Marattah*, whose forces the terror of the natives has augmented to a hundred thousand cavalry. This part of the country contains scarcely any reservoirs or rice-ground, and is very bare, having few or no trees. At all the villages in this neighbourhood there have been palm-gardens, which were watered by the hand, for machinery has never been employed here. All the villages between *Gungural-Chatur* and *Seringapatam* are open; but the former, although it has always been a sorry place, is fortified.

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Sicany-pura,
or *Hussein-*
poor.

8th *September*.—I went three *Sultany* cosses to *Muluro*. At the distance of one coss from *Gungural-Chatur* I came to *Sicany-pura*, which by the Mussulmans was called *Husseinpoor*. It had been given in *Jaghir* to *Meer Saduc*, the favourite minister of *Tippoo Sultan*; and, although an open town, it has been a neat place with wide streets, which crossed each other at right angles. More than half of the houses are now in ruins. On the approach of one of our foraging parties, it was entirely destroyed by *Purnea* and *Cummur ud' Deen Khan*, and a few only of the houses have been rebuilt.

Lakshmana
tirta river,
and its
canals.

At a short distance west from *Sicany-pura* is a fine little river called the *Lakshmana tirta*, which comes from the south-west, and rises among the hills of the country which we call *Coorg*. At all times

it contains a stream of water, and in the rainy season is not ford-
 able. It supplies six canals to water the country. The *Anas*, or
 dams, that force the water into these canals, are fine works, and
 produce beautiful cascades. One of them is broken down, but the
 other five are in good repair; and, in fact, one of them that I saw
 supplied more water than was wanted; for a quantity sufficient to
 turn a mill was allowed to run back into the river through a sluice.
 Owing to a want of cultivators, a great deal of rice-ground is waste.
 It is said, that the whole land formerly watered by the canals of
 the *Lakshmana* amounted to 7000 *Candacas* sowing; but the *Can-*
dacas are small, and contain only from 100 to 140 *Seers* each. If the
 seed be sown here as thick as at *Seringapatam*, the 7000 *Candacas*
 would amount to about 18,000 acres.

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The country on this day's route is no where steep, and rises into
 gentle acclivities; but near the road the soil is in general poor
 and hard, and from thence very little cultivation is visible. This
 part of the country is at present covered with low trees. The pas-
 ture is better than common, owing probably to a greater quantity
 of rain. On either hand, I am informed by the officers of govern-
 ment, the soil is much better, and about one half of the arable land
 is in cultivation. I am persuaded, however, that this is not the
 case, and that almost the whole of the country has been at one time
 ploughed. The custom here is to separate the fields either by
 hedges, or by leaving between them uncultivated spaces from four
 to ten feet wide, which are covered with *Mimosas*, or other trees;
 which adds greatly to the beauty of the country, and, by preserv-
 ing the moisture, probably contributes to the fertility of the land.
 I think that I can every where observe traces either of the hedges,
 or of these woody spaces, except in a few spots covered with the
Elate sylvestris, or wild date, and of these the soil is said to be
 saline. Perhaps, however, the devastation may have been comm-
 itted before the memory of the present generation, and before
 the formation of the present village accompts, and one half of the

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whole lands entered in them as arable may be cultivated. The greater part of the cultivators perished during the invasion by Lord Cornwallis, chiefly owing to the ravages committed by a party of *Marattahs*, and to the consequent famine. None died last year owing to the war, although many lost their effects; and at present the inhabitants amount to about one half of the number that were living in the early part of *Tippoo's* reign. Last year, three fourths of the cattle perished by the epidemic distemper.

Condition of the Mussulmans, and their attachment to the late *Sultan*.

The Mussulmans who were in *Tippoo's* service are daily coming to this part of the country. Those who have any means carry on a small trade in grain; those who are poor hire themselves to the farmers, either as servants or day-labourers. Being unacquainted with agriculture, they are only hired when others cannot be procured. Their wages are, of course, low, and their monthly allowance is thirty *Seers* of grain (worth three *Fanams*) and one *Fanam* in cash; all together about 2s. 8d. They, however, prefer this to enlisting in the service of the Company along with the infidels who killed the royal martyr.

Anacuts on the *Cavery* and *Lakshmana*.

Muluro is an open village which contains about forty houses, and is pleasantly situated about two cosses south from the *Cavery*. On this river there are here *Anacuts*, or dams, watering as much land as those of the districts called *Ashta-gráms* do. The dams on the *Lakshmana* are said to be of greater antiquity than those which *Chica Deva Rája*, the *Curtur* of *Mysore*, constructed on the *Cavery*; but the memory of the person's name by whom they were erected has perished.

Tenures

In this part of the country there are no hereditary *Gaudas*, or chiefs of villages, whose duties are performed by renters. Some of these really rent their villages, and agree to pay annually a certain sum. Others receive wages, and account for what they collect. Neither can legally take from the cultivators more than the custom of the village permits. This custom was established by one of the *Mysore Rájas*.

In *Hyder's* government two *Bráhmans*, with the title of *Hircaras*, resided in each district (*Taluc*). Their duty was, to hear all complaints, and to report these to the office of the revenue department. They were also bound to report all waste lands. This was found to be a considerable check to oppression, and to defalcations on the revenue; but, no doubt, was inferior to the visits of the Resident and *Dewan*, who in this part of their duty are indefatigable. Such visits were however impracticable to princes like *Hyder* or the *Sultan*.

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Hircaras, or inspectors employed by *Hyder* to prevent abuses.

Tippoo disused these *Hircaras*; and this measure of economy contributed much to the oppression of the people, and to the diminution of the revenue. It is not supposed that, during the latter part of his government, more than a fourth part of the nominal revenue entered the treasury; the country having been depopulated by various means, and every rascal through whose hands any of the public money passed having taken a share; for to such delinquents the *Sultan* was remarkably lenient, an error of government which flatterers call liberality.

Defect in the *Sultan's* government.

Water for drinking is here very scarce and very bad, yet the people have never attempted to dig wells.

Scarcity of water.

9th September.—I went to *Emmaguma Cotagala*. The country is nearly of a similar appearance to that which I saw yesterday, and has been equally desolated. In one place there is a small rocky hill; but every other part, near the road, seems capable of cultivation. As we approach the western *Ghats*, the vegetation becomes evidently stronger, and the fields have somewhat of a summer verdure. A large proportion of them have even the soil entirely hidden by grass. I am told, that this season the rains have been much less copious than usual, but yet the crops look well. The quantity of grain called *Car-ragy* gradually increases as we advance to the westward: about *Seringapatam*, and in the country toward the eastern *Ghats*, no such crop is known. Here the capsicum

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Appearance of the country.

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Cuttay Malalawadi town
and district.

ripens with the natural moisture of the climate; there it requires to be watered.

About midway is *Cuttay Malalawadi*, a large mud fort, and the chief town (*Kasba*) of a district (*Taluc*). About thirty years ago it was fully inhabited, and had a large suburb (*Petta*); while the cultivation all around was complete. At that period a *Marattah* army, commanded by *Badji Row*, laid every thing waste, and most of the inhabitants perished of hunger. So complete was the destruction, that even the excellent government of *Hyder* did not restore to the district more than one half of its former cultivation. The town never regained its inhabitants, and was occupied by forty or fifty houses of *Bráhmans*, who lived scattered amid the ruins. The suburb, however, was completely rebuilt. In the invasion of Lord Cornwallis every thing was again ruined; nor could any place recover under the subsequent government of *Tippoo*. At the commencement of the late war, the population amounted to about a fourth of the former inhabitants, and few or none have since perished; but they lost much of their property, the town having been burned and the fort dismantled by the orders of *Tippoo*, as he retired after the unsuccessful attack which he made on the Bombay army at *Seduseer* (*Siddhéswara*).

Cotagala.

Cotagala, although it gives its name to a district, is an open village containing about twenty houses, and situated about a mile from another called *Emmaguma*; whence the names of the two are commonly mentioned together.

Scarcity of
water.

The water for drinking is here also very bad and scarce. The wells have not been dug to a greater depth than twelve feet.

Sept. 10.
Appearance
of the country,
and climate.

10th *September*.—I went three cosses to *Priya-pattana*, which in our maps is called *Periapatam*. The country strongly resembles that which I have seen on the two preceding days; but is still less cultivated. Some parts near *Cotagala* are rather hilly, and there are no remains to show that these have ever been cultivated. The

trees there are high, and extend even to the summits of the hills; which I have not observed to be the case any where to the eastward. Near *Priya-pattana* are many small pools, that contain water all the year, although they never overflow so as to give origin to rivers. They are surrounded by meadows; but, on account of their diminutive size, cannot be called lakes. Near the villages on this day's route there are many palm-gardens in a very neglected state. The tanks also are ruinous, although many in number; for even here the rain is not sufficient to bring a crop of rice to maturity. I am told, that in the *Coduga*, or *Coorg* country, the rains are fully sufficient for this purpose; accordingly, great quantities of rice are raised there, and much of it is exported, partly towards *Chattrakal*, and partly towards *Seringapatam*. Every day, on an average, seventy oxen loaded with this grain pass *Cotagala*.

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Coduga, or
Coorg, very
productive of
rice.

Priya-pattana, or the chosen city, formerly belonged to a *Polygar* family named *Nandi Ráj*. These princes were related to the *Vir' Ráj*s, or *Ráj*s of *Coduga*, and both families wore the *Linga*. The territories of *Nandi Ráj* included the two districts of *Priya-pattana* and *Bettada-pura*, producing an annual revenue of 30,000 *Pagodas* (9361 l. 3s. 8¼d.), and extending about twenty-four miles east from the frontier of *Coduga*, and about thirty miles south from the *Cavery*, which bounded them on the north. At that time the fort was a small square, defended only by a mud wall. It contained the *Mahal*, or palace of the *Rája*; and three temples, one of *Siva*, one of *Jaina*, and one of *Veidésvara*, who is one of the destructive spirits. This last was the largest. In the centre of the palace the *Rája* had built a hall, which is now unroofed; but many ornaments, of neatly carved *teak-wood*, still remain. As usual in *Hindu* houses, this *Mahal* was a square surrounded by a corridore; but the central area was covered with a dome, which is not common. Under the dome was suspended a swing, for the amusement of the *Rája*, and of his women; for the natives of India are very fond of

Polygars of
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this exercise, which is well fitted for vacant minds. Two years after having finished this building, and about 160 years ago, this *Rája* was attacked by *Chica Deva Rája*, the *Curtur* of *Mysore*; and finding himself unable to resist so powerful an enemy, he killed his wives and children, and then died sword in hand in the midst of his enemies. With this, it would appear, the prosperity of the country ceased; as it was ever afterwards a subject of dispute between the princes of *Mysore* and the *Vir' Ráyas*, or *Coorg Rájas*. *Chica Deva*, however, enlarged the place, and surrounded the mud fort by one built of stone, and placed at some distance without the old works. In this outer fort he settled a colony of *Bráhmans*, and built a temple dedicated to *Vishnu*.

War between
Tippoo and
the *Vir' Rája*.

On *Tippoo's* accession, in order, I suppose, to distress the inhabitants of *Coorg*, and thus to make their prince, the *Vir' Rája*, submit to his authority, he interdicted all communication with that country; and ordered, that all such of its inhabitants as might be found in his dominions should be instantly put to death. This restraint was severely felt by the people of *Coorg*, who, being entirely surrounded by the dominions of the *Sultan*, had no means of selling their produce, nor of procuring foreign commodities. The *Vir' Rája* sent an embassy to the *Sultan*, and represented that it had always been customary for his merchants to trade with those of *Mysore* and *Malayála*, and that he was forced by necessity to require that this custom should not be abolished. He received no answer, but a contemptuous defiance; and immediately commenced a predatory warfare, at which his subjects are very expert, and which they had been accustomed to carry on even to the gates of *Mysore*, before the dread of *Hyder's* vigorous government had repressed their insolence. In one of these incursions, seventeen years ago, the *Vir Rája* fell into the hands of *Tippoo*, by whom he was confined four years in *Priya-pattana*, with a yearly allowance of 300 *Pagodas* for a subsistence. The walls of the hovel in which he was confined

are still shown to strangers. One of his sisters was forced into the *Zenana* of *Tippoo*, and to her intercessions the *Ráya* probably owed his life.

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The *Coorg* country, deprived of its active gallant prince, fell under the yoke of *Tippoo*, who built in it a fortress called *Jaffer-ábád*, and placed there a strong garrison. After the *Vir' Ráya* had been four years confined, he was set at liberty by twelve *Gaudas*, or chiefs of villages, who entered the town in a concealed manner, and carried their master into his own dominions, where he was instantly joined by all ranks of people; and *Tippoo's* possessions in that country were soon after confined within the walls of *Jaffer-ábád*. The *Rája's* troops were quite unfit for besieging the place; but he succeeded in cutting off all supplies, and was not only able to prevent any of *Tippoo's* forces from entering his cōuntry, but was also able to plunder the dominions of *Mysore*; to which in a great measure is owing the deplorable state of the neighbouring districts. After a long blockade, the *Sultan*, with much difficulty, conveyed an order to the garrison permitting them to withdraw; which they attempted to do, but on the route they were cut to pieces. Previous to this the *Raja* had made repeated demands of assistance from the *Bombay* government, requesting a few regular troops to enable him to destroy the enemy's fortress; and as *General Abercromby's* army ascended the *Ghats* about the time when *Jaffer-ábád* was evacuated, the *Raja* received them with every mark of kindness and attention. At the same time, he took an opportunity of plundering in the most cruel manner the enemy's country in their rear.

Conquest and
loss of *Coorg*
by the *Sultan*.

On the approach of *General Abercromby's* army to *Priya-pattana* the fort contained 500 houses of *Brahmans*, and the suburb or *Petta*, which is at some distance, contained 1000 houses, mostly inhabited by merchants of the sects that wear the *Linga*. *Tippoo* ordered the houses in both fort and suburb to be destroyed, and sprung some mines to render th

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of *Priya-pat-
tana*.

useless to his enemy. The

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Bráhmans were dispersed through the country; but many of their beautiful girls became a prey to the lust of the *Coorg* soldiery; and were carried into captivity. The merchants voluntarily followed a prince of their own religion, who has built a large town for their reception, and for that of the people whom in his predatory excursions he had swept from *Mysore*. During the ten days that General Abercromby waited at *Priya-pattana*, the gunpowder of his army was kept in the temple of *Jaina*. On his retreat it was left behind; but *Tippoo*, instead of applying it to the purposes of war, caused the whole to be blown up, and thus had an opportunity of destroying an idolatrous temple, which was one of his favourite amusements. In the interval between the peace granted to *Tippoo* by Lord Cornwallis, and the advance of the Bombay army under General Stuart, a small proportion of the inhabitants had returned to both the fort and suburb; and, in order to overawe the *Vir' Ráya*, a strong garrison was kept in the former; but after the affair at *Siddhésvara* every thing was again destroyed by *Tippoo*. The *Vir' Ráya* did not fail again to plunder the country; and while he carried away a great number of the inhabitants, he got a large booty in sandal-wood. The neighbouring country does not now contain more than one fourth of the inhabitants that would be necessary to cultivate it; and the people have not yet recovered sufficient confidence to venture large flocks of cattle on their fine pastures. Such a temptation, they think, could not be resisted by the people of *Coorg*; and the territories of a notorious thief, the *Cotay hutty Nair* (*Raja of Cotioté*), are at no great distance.

Present state
of *Priya-*
pattana.

The fortifications at *Priya-pattana* are quite ruinous, the late *Sultan* having blown up the best works. In the inner fort there are no inhabitants, and tigers have taken entire possession of its ruins. A horse that strayed in a few nights ago was destroyed; and even at mid-day it is considered as dangerous for a solitary person to enter. It was deemed imprudent for me, who was followed by a multitude, to enter into any of the temples, which serve the tigers

as shelter from the heat of the day, by which these animals are much oppressed. The outer fort contains a few houses of *Brahmans*, who are forced to shut themselves up at sun-set; but who prefer this restraint to living in the suburb among the vulgar. The *Petta* is recovering faster; but ruins occupy by far the greater space; and the scanty population is only able to form pathways through the rank vegetation that occupies the streets.

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The environs of *Priya-pattana*, although rich and beautiful, are not at this season pleasant to a person living in tents; for the moisture of the climate, the softness of the soil, and the rankness of the vegetation, render every thing damp and disagreeable. Toward the east, the uncultivated grounds are half covered with dry thin bushes, especially the *Cassia auriculata*, and *Dodonea viscosa*; but here they are thickly clothed with herbage; and near the villages, where the ground is manured by the soil of the inhabitants, and of their cattle, the whole is covered with rank weeds, especially the *Ocimum molle*, Willd.? the *Datura metel*, the *Amaranthus spinosus*, the *Mirabilis jalappa*, and the *Tagetes erecta*; which last, although originally a native of *Peru*, is now naturalized every where, from *Hémada-giri* to *Ramésvara*.

Environs of
Priya-pat-
tana.

The officers of government here had the impudence to inform me, that, according to *Chica Deoa Ráya's* valuation of the country which belonged to *Nandi Ráj*, it contained 32,000 villages, or *Gráms*. Of these the *Priya-pattana* district ought to contain one half; but 2532 have been utterly deserted, and their sites are now covered with woods. The remaining ones are valued at 14,000 *Pagodas* a year; but now produce one half only of that sum. The country appears to be by nature excellently fitted for supporting a numerous population; but the account given here seems to be one of those gross exaggerations common in India, and is entirely contradicted by the accounts which I received from the revenue office at *Seringapatam*.

Oriental ex-
aggeration-

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Alarm of the
inhabitants at
my enquiries.

11th, 12th, and 13th *September*.—I remained at *Priya-pattana*, investigating the state of the neighbouring country; in which I had great difficulty from the fears of the people, which were greater there, than in any place in which I had then been. The whole of what I wrote on the first day I was obliged to destroy, and was forced again to go over the same subjects, the first account having been evidently incorrect.

Irrigation,
and watered
lands.

Near *Priya-pattana*, the wet lands are entirely irrigated from reservoirs; but in the southern parts of the district canals from the *Lakshmana tirta* afford much water to the farmers. There are none on the *Cavery* so far to the westward. Two crops are never taken from the same ground in the course of the year, and the only crops raised on watered-land are rice and sugar-cane. The rains in general set in early, and are copious; but they do not continue long enough to bring a crop of rice to maturity; for all the kinds that are cultivated in the rainy season require six months to grow. Small reservoirs, sufficient to contain six or eight weeks water, are therefore necessary; and the common crop, called here the *Hainu* crop, grows in the rainy season. When the rains fail in the early part of the year, a *Caru* crop can be taken, if the reservoirs are good; but, except those of *Priya-pattana*, few such are in the country.

Cultivation
of rice.

In the annexed table will be seen many of the particulars relative to the cultivation of rice.

Table explaining the cultivation of rice at *Priya-pattana*.

Kinds of Rice cultivated.	Months each requires to ripen.	Season	Seed.		Produce					
			Seers for a <i>Candaca</i> -land.	Bushels for an Acre.	In a good crop.			In a poor crop.		
					Increase, or folds.	Seers on a <i>Candaca</i> -land.	Bushels for an Acre.	Folds.	Seers on a <i>Candaca</i> -land.	Bushels on an Acre.
<i>Anaputti</i> - -	6	<i>Hainu</i>	140	Decimals. 1,253685	30	4200	Decimals. 37,610833	16	2240	Decimals. 20,06
<i>Caimbuti</i> - -	6	ditto	147	1,316336	$23\frac{2}{3}$	3500	31,342142	$14\frac{1}{2}$	2100	18,801347
<i>Conawaly</i> - -	6	ditto	154	1,379062	$18\frac{1}{2}$	2800	25,073888	$13\frac{1}{2}$	2100	18,804347
<i>Sanabutta</i> - -	6	ditto	119	1,065555	$21\frac{2}{119}$	2520	22,566315			
<i>Sana Caimbuti</i>	6	ditto	119	1,065555	$21\frac{2}{119}$	2520	22,566315			
<i>Caru</i> - - -	5	<i>Caru</i>	- - -	- - -	- - -	2800	25,073888			

I shall now enter into a fuller detail. The only cultivation of any consequence that is used here is the transplanted, or *Nati*; yet the natives allow, that if they used the *Mola*, or sprouted-seed cultivation, the quantity of seed required would be much smaller, and the produce somewhat greater. In their defence, for not adopting a manner of cultivation so superior to that now in use, the farmers allege, that it requires more labour, and that there is at present a deficiency of stock.

By far the greatest quantity of rice cultivated here is the *Hainu* crop of *Anaputti*; on which accordingly *Chica Deva Ráya* formed his *Shist*, or valuation. I measured what was said to be a *Candaca* land, as rated in the accompts of the district, and found it to contain $3\frac{2}{1000}$ acres; on which my calculations in the foregoing table are founded.

The following is the manner of cultivating the *Hainu Nati*, or *Hainu* crop of transplanted rice growing in the rainy season. The ground, on which the seedlings are to be raised, gets seven or eight ploughings between the middle of *Vaisákha* and the tenth of *Jyaisktha*, which are the second and third months after the vernal equinox. In the intervals between the ploughings, the field is inundated; of transplanted rice seedlings.

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Leaves used
for manure.

but at each time that operation is performed, the water is let off. After the last ploughing, manure with the leaves of the *Chundra maligy* (*Mirabilis*), or *Womuttay* (*Datura metel*); but, if these cannot be had, with the leaves of the *Chaudingy* (*Solanum*, not yet described, but which nearly resembles the *Verbascifolium*). Then tread the leaves into the mud, sow the seed very thick, and cover it with dung. The seed is in general prepared for sowing, by causing it to sprout; and the reason assigned for so doing is, that it is thereby secured from the birds. This precaution is however sometimes neglected. If the seed has been prepared, or *Mola*, the field has water during the third, sixth, and ninth days, the water being allowed to remain on the field all day, and being again let off at night. On the tenth day the field is filled with water an inch deep, and is kept so till the eighteenth, when that water is let off. Immediately afterwards the field is filled to three inches deep, and is kept thus inundated until the seedlings be fit for transplantation. If the seed be sown dry, it receives water on the first, second, and third days. On the fourth it has the manure which is given to the *Mola*, when that is sown. It receives water again on the seventh, which is let off on the ninth. Water is again given on the thirteenth, seventeenth, and twenty-first; and the field is then inundated, until the seedlings are fit for transplantation. They must be transplanted between the thirtieth and forty-sixth days.

Management
of the rice-
field.

The ploughings for the fields into which the seedlings are to be transplanted are performed during the time in which these are growing; and are done exactly in the same manner as for the field in which the seed has been sown. Stiff ground requires eight ploughings; in a light soil six are sufficient. The manure is given before the last ploughing. The seedlings are pulled in the evening, and kept in water all night. Next morning the field has the last ploughing, and the mud is smoothed by having a plank drawn over it. The seedlings are then planted, and get no water until the eighth day. On the eighth, twelfth, sixteenth, and twentieth days

the water is kept on the field, and is let off at night. The yellow colour occasioned by the transplantation is then changed into a deep green; after which, until the crop ripens, the field is constantly inundated. In a bad soil, the weeds are removed on the thirtieth day; in a good soil, on the forty-fifth.

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The *Caru* crop, or that raised in the dry season, being taken in bad years only, which do not often happen, the farmers are obliged to procure seed from places where the *Caru* rice is regularly cultivated. They are supplied from *Saligráma*, near the *Cavery*; a place which is esteemed holy, as *Ráma Anuja* threw into a tank there his *Saligráma* and copper pot. The place is also celebrated on account of its fine rice-grounds, which are supplied with water from the river. The ploughing season for the ground in which the seed is to be sown is the second month after the autumnal equinox. The manner of cultivating the *Caru* crop differs only in the season from that which is used for the *Hainu*.

Caru crop of
rice.

Saligráma.

The farmers here make their sprouted-seed in the following manner. The seed is soaked all night in water, and is then placed in a heap on a piece of sackcloth, or on some leaves of the *plantain-tree* (*Musa*). There it is mixed with some buffalo's dung, and the leaves of the *Buricay* (or *Ocimum molle* Willd.?), and covered with pack-saddles. In the evening it is sprinkled with warm water, and covered again. In the morning and evening of the second day it is sprinkled with cold water, and next day it is fit for sowing.

Manner of
making *Mola*,
or sprouted-
seed.

Although the produce is great, the farmers of *Priya-pattana* never raise sugar-cane unless they receive advances. *Jagory* sells here at 1 *Rupee*, or $3\frac{1}{4}$ *Fanams* a *Maund*, or at about 9s. $4\frac{1}{2}$ *d.* a hundred-weight. The cane is watered from reservoirs; the natural moisture of the climate not being sufficient to raise it, and machinery being never employed. The kinds cultivated are *Restalli* and *Maracabo*, both of which grow nearly to the same length, which is in general about six feet. The *Restalli* ripens in twelve months; while eighteen are required to bring forward the *Maracabo*; so that, as a crop of

Sugar-cane.

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rice must always intervene between two crops of sugar-cane, the rotation of the former occupies two years; while in that of the *Maracabo* three are consumed. A little *Puttaputti* has been lately introduced.

Cultivation
of *Maracabo*
sugar-cane.

For the *Maracabo* plough twenty times, either in *Aswaja* and *Kartika*, the two months immediately following the autumnal equinox; or in *Kartika* and *Margasrsha*, which is of course one month later. The canes are planted in the second or third months after the winter solstice. In order to plant the cane, longitudinal and transverse furrows are drawn throughout the field, distant from each other one cubit and a half; at every intersection a hole is made, nine inches wide, and of the same depth; in each hole are laid horizontally two cuttings of cane, each containing three joints; finally under them is put a little dung, and above them an inch of mould. Then water each hole with a pot, from a channel running at the upper end of the field. On the two following days this must be repeated. Until the end of the third month, water every other day. From the third to the sixth month, the field must, once in eight days, be ploughed between the rows of holes; and at the same time, should there be any want of the usual rain, it must be watered. At the first ploughing a little dung must be given, and at the end of six months the field must be copiously manured. At this time channels are formed winding through among the canes; so that every row is between two channels. When the rainy season is over, these channels must be filled with water, once in eight days in hot weather, and once a month when it is cool. At the beginning of the eighth month the whole field is hoed, and at the end of two months more this is repeated. The cane here is never tied up. A *Candaca-land* is estimated to contain 7000 holes; but in this there must be some mistake; for allowing $1\frac{1}{2}$ cubit for each hole, 7000 would not plant an acre; whereas the *Candaca* of land that I measured contained $3\frac{8}{10}\frac{7}{10}\frac{6}{10}$ acres. The produce of a *Candaca* of land is stated to be about 14,000 *Seers*, each of 24 *Rupees* weight; which,

according to my measurement, would be about $19\frac{1}{2}$ hundred-weight of *Jagory* per acre: but, if 7000 holes at the distance from each other of $1\frac{1}{2}$ cubit produced this quantity, it would be at the rate of above 93 hundred-weight for the acre, which is much more than can be allowed.

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The sugar-mill used here is the same with that which the farmers of *Chenapatam* employ. In the course of twenty-four hours it gives as much juice as produces three boilings, each of about a hundred-weight of *Jagory*.

Sugar-mill.

A farmer, if he has four ploughs, and four constant labourers, can cultivate a *Candaca-land* alternately with sugar-cane and with rice; but at weedings, and such other occasions, he must hire additional workmen. He will, however, cultivate thirty-five *Seers* sowing of *Ragy*.

Labour performed by one plough.

The *Pyr-aurumba*, or dry-crops, at *Priya-pattana* are, *Ragy* with its concomitants *Avaray*, *Tovary*, *Nacony*, *Harulu*, *Tadaguny*, and mustard, *Huruli*, *Udu*, *Car' Ellu*, *Mar' Ellu*, wheat, *Carlay*, and *Shamay*.

Pyr-aurumba, or dry-crops.

The only *Ragy* cultivated here is called *Caru*; which does not differ in species, botanically speaking, from the *Gyd' Ragy* cultivated to the eastward; but the seed of the *Gyd' Ragy*, cultivated as the *Caru* kind is, will not thrive. There are three kinds of *Car' Ragy*: the *Balaga*, or straight spiked *Ragy*, which is always sown separately from the others; the *Bily Modgala*, or white *Ragy* with incurved spikes, and the *Cari Modgala*, or incurved black *Ragy*: the two latter are sometimes kept separate, and sometimes sown intermixed. The cultivation for all the three is quite the same, and the value of the different kinds is equal; but the produce of the *Cari Modgala* is rather the greatest.

Kinds of *Car' Ragy*, or *Cynosurus coronatus*.

A rich black soil is here esteemed the best for *Ragy*; next to that the red soil usually preferred to the eastward; but it is sown also on sandy land, and grows there very well, if it have plenty of manure.

Soils fitted for *Car' Ragy*.

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Cultivation
and produce
of *Car Ragy*.

A few days after reaping the former crop, the field is ploughed, and the ploughings are repeated once or twice a month, as opportunity offers, till within fifteen days of the sowing season, which lasts all the two months following the vernal equinox. In the course of these fifteen days two ploughings are given; and then the field is manured with dung, and ploughed again. After the first shower of rain that happens, sow the *Ragy* seed broad-cast, and plough it in; at the same time put in rows of the accompanying seeds, at two cubits distance, by dropping them in the furrow after a plough. On the fifteenth, twenty-second, and twenty-ninth days, draw the hoe called *Cuntay* through the field, in order to destroy superfluous plants. On the forty-fifth day remove weeds with a knife. The *Ragy* is ripe in four months. The fields rated in the public accompts, as being of a size sufficient to sow a *Candaca* of *Ragy*, in fact require somewhat more. I measured one, and found it to contain $7\frac{6}{1000}$ acres; and making allowance for the difference between the public accompts and the quantity said to be usually sown, we may estimate that 7 acres are sown with one *Candaca* of *Ragy* seed. One acre will therefore sow $2\frac{7}{100}$ pecks; and, thirty-two seeds being reckoned a good crop, will produce in favourable circumstances rather more than $22\frac{1}{2}$ bushels, beside what grows in the drills.

A second
crop after
Ragy.

In very rich soils, nothing is put in drills along with *Ragy*; but immediately after that grain has been cut, a second crop of *Carlay* (*Cicer arietinum*) is sown, which does not injure the ground. Sometimes a second crop of *Shamay* (*Panicum miliare* E. M.), or of *Huts' Ellu* (*Verbesina sativa* Roxb: MSS.), is taken; but these exhaust the soil much. When rain does not come at the proper season, the *Ragy* fields are sown with *Huruli*, *Carlay*, *Huts' Ellu*, or *Cari-Shamay*. The two leguminous plants do not injure the soil; but the *Huts' Ellu* and *Shamay* render the succeeding crop of *Ragy* very poor. *Ragy* straw is here esteemed the best fodder for cattle; and, except in times of scarcity, that of rice is never used.

The pulse called *Huruli* is, next to *Ragy*, the most considerable dry-crop. It is of two kinds, white and black; but they are never kept separate. It grows best on a light or stony soil, and the largest crops are had after a fallow of three years; but when there is a sufficient number of farmers, no ground is kept fallow; the fields of a poor soil, not fit for *Ragy*, are cultivated alternately with *Huruli*, and with *Mar' Ellu*, or *Cari Shamay*. The crop of *Huruli* that is sown on *Ragy*-land when the rain fails is very poor. For *Huruli* plough two or three times in the course of ten days, during the month immediately preceding the autumnal equinox. Then after the first rain sow the seed, and cover it with the plough. It ripens in three months. The husks are reckoned good fodder. The quantity of seed is half as much as that of *Ragy*, or about $1\frac{3}{10}$ peck an acre; and, twenty seeds being reckoned a good crop, an acre will produce rather less than 7 bushels.

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Huruli, *Dolichos biflorus*, or *Horsegram*.

Cari Shamay is the next most considerable dry-crop. How far this differs from the *Sal Shamay*, which is the *Panicum miliare* E. M., I had no opportunity of learning. However, it is probably a mere variety. It is commonly sown on the poorer soils alternately with *Huruli*; but is also occasionally sown on *Ragy*-fields, when in the early part of the season there has been a failure of rain. In the last case, the crop of *Shamay* is great; but the succeeding crop of *Ragy* is very bad. The cultivation commences in the month preceding the vernal equinox. Plough then three or four times, sow broad-cast, and harrow with the rake drawn by oxen. It ripens in three months without farther trouble. The straw is here never given to cattle. For the same extent of ground the same quantity of *Shamay* seed is required as of *Ragy*. The produce in a good crop is twenty fold, or rather less than fourteen bushels an acre.

Cari Shamay.

The next most considerable crops are the leguminous plants called *Carlay* and *Udu*, of which about equal quantities are raised.

Carlay always requires a black mould; and is cultivated partly as a second crop after *Ragy*, and partly on fields that have given

Carlay, or *Cicer arctinum*.

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no other crop in the year. In this case, the produce is much greater, and the manner of cultivation is as follows. In the two months preceding the autumnal equinox, the *Ragy* having been cut, the field is ploughed once a month for fourteen or fifteen months. Then in the course of four or five days plough twice. After the last ploughing, drop the seed in the furrows at six inches distance from each other, and it ripens without farther trouble. The seed is sown as thick as that of *Ragy*, and a *Candaca* sowing in a good crop produces 1400 *Seers*, which is at the rate of rather less than seven bushels an acre

Doda Udu.

There are here two kinds of the pulse called *Udu*; the *Doa*, or great, which is reaped in the dry season; and the *Chittu*, or little, which comes to maturity in the rains. I had no opportunity of learning how far the great differs from the little *Udu*, which is the *Phaseolus minimos* of Dr. Roxburgh's MSS. It is cultivated on good *Ragy*-soils, and is taken as an alternate crop with that grain. After cutting the *Ragy* the field is ploughed once a month for a year. At the last ploughing some people sow the seed broad-cast, and cover it with the plough; others drop it into the furrow after the plough. In this last case, the young plants are always too thick; and when they are a month old, part of them must be destroyed by the hoe drawn by oxen. If sown broad-cast, the weeds at the end of a month must be removed by the hand. The seed required is $\frac{1}{4}$ of that sown of *Ragy*, or rather less than a peck for the acre. The broad-cast sowing gives least trouble, and produces about $3\frac{1}{2}$ bushels an acre. The drilled *Udu* produces $\frac{1}{2}$ more. It ripens in three months.

Chittu Udu,
Phaseolus
minimos,
Roxb: MSS.

The *Chittu*, or lesser *Udu*, is cultivated at the same season with the *Car' Ragy*, and requires four months to ripen. Owing to a more luxuriant growth, even when sown broad-cast, it requires the use of the hoe drawn by oxen. It is not, however, so productive as the great *Udu*; rather less than three bushels an acre being a good crop. The quantity of seed sown is the same. Cattle eat the straw

of *Udu*, when mixed with the husks, and with those of *Huruli*, *Carlay*, *Avaray*, and *Tovary*, and with the spikes of *Ragy*, after these have been cleared of grain. This fodder is reckoned superior to even the straw of *Ragy*. CHAPTER
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The next most considerable crop is *Car' Elhu*, or *Sesamum*. It is sown on *Ragy-fields* that consist of a red soil, and does not exhaust them. The field is ploughed as for *Ragy*, but is not allowed manure. The seed is mixed with sand, sown broad-cast, and harrowed with the rake drawn by oxen. It ripens in four months without farther trouble. The seed is equal to $\frac{2}{3}$ of the *Ragy* that would be sown on the same field, which is less than half a peck an acre. The produce is about twenty seeds, or about $2\frac{1}{2}$ bushels an acre. The straw is burned, and the ashes are used for manure. *Car' Elhu*, or
Sesamum.

The next most considerable crop is *Mar' Ellu*, which is the same plant that in other places is called *Huts' Ellu*, and which Dr. Roxburgh considers as a species of *Verbesina*. It is sown on poor soils alternately with *Huruli*, and is cultivated in the same manner. It is sown also on *Ragy-fields*, when the crop has failed for want of rain. The rich only can have recourse to this, as the next crop of *Ragy* would suffer unless it received an extraordinary quantity of manure. On this ground it produces most. On the poor soils it produces about twelve fold; but the quantity sown on an acre amounts to less than six *Seers*. *Mar' Ellu*.

A very small quantity of the wheat called *Juvi Godi* (*Triticum monococcum*) is raised here on fields of a very rich soil, from which alternate crops of *Carlay* and of it are taken. The manure is given to the *Carlay*; the wheat requires none. From the winter to the summer solstice plough once a month. Then in the following month plough twice, sow broad-cast, and cover the seed with the plough. It ripens in four months without farther trouble. The seed required for an acre is about $4\frac{22}{100}$ pecks; the produce is ten seeds, or rather less than twelve bushels.

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Jitagara, or
 labourers
 employed in
 agriculture.

I have reason to think that this account of the cultivation of dry grains is not materially erroneous.

The labouring servants of the farmers are here called *Jitagara*, or hired men. They eat once a day in their master's house: a good worker gets also 40 *Fanams*, or about 1*l.* 6*s.* 10*d.* a year; and an indifferent man gets only 30 *Fanams*, or about 1*l.* A woman gets yearly 5 *Fanams* worth of cloth, and 4 *Fanams* in money, and eats twice a day at her master's expense. Their diet consists of *Ragy-flour* boiled into a kind of porridge. The seasoning consists of a few leaves bruised with capsicum and salt, and boiled in a little water. It is only the rich that use oil or *Ghee* (boiled butter) in their diet. Milk is in such plenty, that the *Jitagara* may have as much *Tyre*, or sour curds, as they please.

Farmers and
 farms.

Owing to the devastations of war, the people near *Priya-pattana* are at present so poor, that they are cutting off the unripe ears of corn, and parching them to satisfy the cravings of appetite. Before the invasion of the Bombay army under General Abercromby, the poorest farmers had two ploughs; some rich men had fifteen; and men who had from eight to ten were reckoned in moderate circumstances. A man who had two ploughs would keep 40 oxen young and old, 50 cows, two or three male buffaloes, four females, and 100 sheep or goats. A rich man would have 200 cows, and other cattle in proportion. One plough can cultivate 10 *Colagas* of rice-land, and 5 *Colagas* of *Ragy*-field; altogether a little less than four acres. This is too small an allowance; and the farmers seem to under-rate the extent of a plough of land, as much as they exaggerate their former affluence. They pretend, that the officers of government are forcing them to cultivate more than their stock could do properly, by which means their crops are rendered poor. The officers deny the charge, and say, that since *Tippoo's* death this has not been practised. In Indian governments, however, it is a common usage.

By the ancient custom, the *Gaudas*, or chiefs of villages, were hereditary, and the heirs still retain the dignity; but the power is lodged with the renters, who offer the highest sum; and every year, in the month preceding midsummer, a new *Jummabunda*, or agreement, is made. A farmer cannot be turned out of his possession so long as he pays the fixed rent; but if he gives over cultivation, the officers of government may transfer his lands to any other person.

The rent for dry-field is paid in money, according to an old valuation made by *Chica Déva Ráya* of *Mysore*; and most of it pays 40 *Fanams* a year for every *Candaca*, or almost 3s. 6d. an acre. This includes both good and bad soils; care having been taken, in laying out the fields, to include in each nearly an equal proportion of the four different kinds of soil. In some high places, where there is no good soil, the *Candaca* lets at twenty *Fanams*, or at about 20d. an acre. Some land that is now cultivated for rice, having been dry-field at the time when the valuation was made, continues to pay the old rent.

Rent on dry-field.

By far the greater part, however, of the wet-land pays by a division of the crop, made as follows: the produce of a *Candacaland* having been taken,

Rent of watered-lands.

	Cand.	Col.
The farmer gets for his labour - - -	1	0
The <i>Mety</i> , or priest to the stake of <i>Cassia Fistula</i> -	0	5
The <i>Saktis</i> , or destructive spirits - - -	0	2
The watchman, <i>Talliari</i> , or <i>Barica</i> , as he is here called -	0	2
The <i>Shanaboga</i> of the <i>Hobly</i> , or accomptant of the division	0	1
The <i>Nirgunty</i> , or conductor of water - - -	0	2
The ironsmith - - - - -	0	2
	1	14

The remainder is equally divided between the government and farmer, the latter taking the sweepings at the bottom of the heap.

CHAPTER VIII. In every village there are some free-lands that pay no rent. In this district there are free-lands to the annual value of seventy-eight *Pagodas*, which formerly belonged to the *Panchángas*, or village astrologers; but since *Tippoo's* death they have been given to *Vaidika Bráhmans*. These formerly had many villages entirely belonging to them, which were reassumed by *Tippoo*, and have not yet been given back. The same is the case with the lands that formerly belonged to the temples. The *Talliari* of each village, who is a kind of watchman and beadle, has, as pay, from twenty to thirty *Fanams* worth of land free from rent. Here this officer performs the annual sacrifice to the village god; for most of the hereditary *Gaudas* wear the *Linga*, and will not put any animal to death. The hereditary *Gauda* and ironsmith had each a portion of land, for which they paid only half rent. The full tax was imposed on these lands by *Tippoo*, and is still continued. Some *Gaudas* manage their villages on account of the government, and pay in the proceeds of their collections. These persons receive wages.

Kitchen gardens.

In this part of the country there are no professed gardeners; but every farmer, for his own use, raises a few greens and vegetables in a small spot behind his house.

Plantations of palm-trees.

The plantations of palm-trees were formerly extensive, and there is much soil fit for them; but they have been much reduced by the disasters of war. They belong chiefly to *Bráhmans*. Having assembled some of the proprietors, they gave me the following account. The *Areca*, or *Betel-nut* palm, requires an *Eray*, or black mould, on a substratum of lime-stone; and of such a nature that water may be had at no greater depth than three cubits. This soil does not agree with the coco-nut palm; but rows of these are always put round the plantations of *Areca*, in order to shelter them.

Areca, or *Betel-nut*.

To make a new plantation of *Areca*, take a piece of proper ground, and surround it with a hedge of the *Euphorbium Tirucalli*, and some rows of young coco-nut palms. Then, at the distance of twelve cubits, dig rows of pits, two cubits deep, and one and a half in

diameter. These pits are six cubits distant from the nearest in the same row. In the second month after the vernal equinox, set in these pits young plantain trees (*Musa*), and give them water once; after which, unless the weather be uncommonly dry, they require no more. Two months afterwards hoe the whole garden, and form a channel in the middle between every two rows of plantain-trees. The channels are intended to carry off superfluous water, and are a cubit wide, and two feet deep. In the month immediately following the winter solstice, hoe the whole garden a second time. In the following month, between every two rows of plantain-trees, make two rows of holes at six cubits distance, and one cubit wide and deep. Fill each hole half up with fine mould; and, in this, place two ripe nuts of the *Areca*, six inches asunder. Once in two days, for three months, water each hole with a pot. The shoots come up in *Vaisākha*; after which they get water once only in five days. The holes must be kept clear of the mud that is brought in by the rain; and for three years must, on this account, be daily inspected. In the month following the autumnal equinox, give a little dung. Ever afterwards, the whole garden must be hoed three times a year. After they are three years old, the *Areca* palms must be watered every other day in hot weather; when it is cool, once in every four or five days; and not at all in the rainy season. The waterings are performed by pouring a potful of water to the root of each plant. In the beginning of the seventh year the weakest plant is removed from each hole; and at each digging, for three years more, every tree must receive manure. After this, for three years, the young palms have neither dung nor water. In the fourteenth year they begin to bear, and in the fifteenth come to perfection, and continue in vigour until their forty-fifth year, when they are cut down.

When the *Areca* plantation is fifteen years old, in the month immediately following the vernal equinox a hole is dug near every tree, one cubit deep and one and a half in width. After having

*Betel-leaf, or
Piper Betle.*

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exposed the earth to the air for a month, return it into the holes, and allow it to remain for another month. Then take out a little of the earth, smooth the surface of the pit, and bury in it the ends of five cuttings of the *Betel-leaf-vine*, which are placed with their upper extremities sloping toward the palm. Once every two days, for a month, water the cuttings, and shade them with leaves. Then remove the leaves, and with the point of a sharp stick loosen the earth in the holes. In the first year the waterings must be repeated every other day, and the whole must once a month be hoed; while at the same time dung is given to every plant. In the second year, the vines are tied up to the palms; once in two months the garden is hoed and manured; and it is in the hot season only that the plants are watered. At the end of the second year the vines begin to produce saleable leaves. In the third year, and every other year afterwards, so much of the vines, next the root, as has no leaves, must be buried. Once in six months the garden must be hoed and manured; and in the hot season the vines must be watered every other day.

Manner of
 keeping up
 these planta-
 tions.

The owners of these plantations are annoyed by elephants, monkeys, and squirrels; and, besides, both palms and vine are subject to diseases; one of which, the *Aniby*, in the course of two or three years kills the whole. Except when these causes of destruction occur, the vine continues always to flourish; but, as I have before mentioned, the palm begins to decay at forty-five years of age, and is then removed, care being taken not to injure the vine. Near this is made a fresh hole, in which some persons place two nuts for seed, and others plant a young seedling. In order to support the vine, during the fifteen years which are required to bring forward the new palm, a large branch of the *Haruana*, or *Erythrina*, is stuck in the ground, and watered for two or three days; when it strikes root, and supplies the place of an *Areca*. The plantain trees are always kept up. The crop-season of the *Betel-nut* lasts *Aswaja*, *Kartika*, and *Margasirsha*.

It is said, that a *Candaca* of land, rice-measure, will plant 1000 *Areca* trees; but it is evident, that, at six cubits distance, above 2000 trees ought to be placed in the *Candaca* of $3\frac{1}{4}\frac{1}{8}\frac{1}{8}$ acres. Considerable allowances must, however, be made for the hedge, and for the ground occupied by the surrounding coco-nut palms. If for these we take forty feet, the remainder of the *Candaca* would plant 1200 *Areca*s. Of these, in an old garden, part are useless; as the young trees put in to supply the place of decayed ones do not bear fruit. Perhaps the 1000 trees may therefore be considered as a just account of the actual number of productive *Areca*s on a *Candaca* of land. The produce of these, stated by the proprietors, amounts to forty ox-loads of wet-nut, yielding thirty *Maunds* of the *Betel* as prepared for the market. The quality of the nut is equal to that of the *Walagram*; and it is bought up chiefly by the merchants of *Mysore* and *Seringapatam*. As these make no advances, it is evident that the proprietors are in easy circumstances.

On examining the people of the town on this subject, they said, that seven good trees, or ten ordinary ones, produce a load of fruit containing 6000 nuts. A good tree therefore gives 857, and an ordinary one 600 nuts. Sixty thousand nuts, when prepared for sale, make a load of between seven and eight *Maunds*. One thousand ordinary trees at this rate should procure 75 *Maunds*, or more than double of what was stated by the proprietors. I am indeed inclined to believe, that their statement was merely accommodated to the share which the government actually receives on a division, in which it must be always defrauded. The 75 *Maunds* from a *Candaca*-land agrees nearly with the produce that *Trimula Nayaka* stated at *Madhu-giri*, and on his veracity I depend. The towns-people also say, that the mode of cultivation, as stated to me by the proprietors, is only what ought to be done; but that the present cultivators never give themselves so much trouble, and very seldom hoe their plantations throughout; which is indeed confirmed by their slovenly condition. *Purnea* has here a garden containing

CHAPTER 900 *Areca*s, which, his servants say, produce about 52 loads of raw fruit. This would make the produce of 1000 trees rather more than
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Rent of palm plantations.

While a new plantation is forming, the owner pays for every hundred plantain trees, three *Fanams* a year, which will be fifteen *Fanams*, or about 10*s.* for the *Candaca*-land. After the garden grows up, the government gets what is called one half of the boiled *Betel-nut*, or about 15 *Maunds* of that commodity, for the *Candaca*-land. This is worth 75 *Fanams*; which makes the rent paid to the government about 15*s.* an acre, or 2*l.* 10*s.* 4*d.* for 1000 bearing trees. In an old garden nothing is paid for the plantains, or *betel-leaf*. Such a moderate tax will account for the *Bráhmans* being the chief proprietors.

Pasture and cattle.

I have already had occasion to mention the goodness of the pasture in this neighbourhood; and at this season, at least, it keeps the cattle in excellent condition. These are all bred in the house, and are of the small short kind. Formerly they were very numerous. A good cow gives daily two *Pucka Seers* of milk, or a little less than two ale quarts. A good buffalo gives three times that quantity.

Climate.

The following is the account of the climate which was given me by the most intelligent natives of the place. The year is, as usual, divided into six seasons: I. *Vasanta Ritu* comprehends the two months following the vernal equinox. During this the air is in general very hot, with clear sun-shine, and strong winds from the eastward. No dew. Once in ten or twelve days squalls come from the east, accompanied by thunder, and heavy showers of rain or hail, and last three or four hours. II. *Grishma Ritu* contains the two months including the summer solstice. The air is very hot, and there is no dew. The winds are westerly; during the first month weak, but after the solstice strong. It is said, that formerly, during this period, the weather used to be constantly clouded, with a regular, unintermitting, drizzling rain; but for the last half

century such seasons have occurred only once in four or five years; and in the intervening ones, although the cloudy weather continues, the constant rain has ceased, and in its place heavy showers have come at intervals of three or four days, and these are preceded by some thunder. III. *Varshá Ritu* includes the two months preceding the autumnal equinox. The air is cool. The winds are light, and come from the westward. Formerly the rains used to be incessant and heavy; but of late they have not been so copious oftener than about once in four or five years: still, however, they are almost always sufficient to produce a good crop of grass and dry grains, and one crop of rice. *Priya-pattana* has therefore been justly named the Chosen City by the natives of *Karnáta*, who frequently suffer from a scarcity of rain. At this season there is very little thunder. IV. *Sarát Ritu* contains the two months following the autumnal equinox. In this the air is colder, and in general clear; but once in three or four days there are heavy showers from the north-east, accompanied by thunder, but not with much wind. In the intervals the winds are gentle, and come from the westward. Moderate dews now begin. V. *Hémanta Ritu* includes the two months immediately before and after the winter solstice. The air is then very cold to the feelings of the natives. They have never seen snow nor ice, even on the summits of the hills; but to these they very seldom ascend. *Bettada-pura* I conjecture to be about 1800 or 2000 feet perpendicular above the level of the country, which is probably 4000 feet above the sea. It is a detached peak, and is reckoned higher than either *Siddhéswara*, or *Saihia Paravata*, from whence the *Cavery* springs. These two are the most conspicuous mountains of the *Coorg* country, and are surrounded by lower hills. At this season there are heavy dews and fogs; so that until ten o'clock the sun is seldom visible. There is very little wind; but the little that there is comes from the west. This is reckoned the most unhealthy season; and during its continuance intermittent

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fevers are very frequent. VI. *Sayshu Ritu* includes the two months immediately preceding the vernal equinox. The dews decrease gradually in the first, and disappear in the second month. There is no rain, and the atmosphere is clear, with remarkably fine moonshine nights. The air is cool and pleasant. The winds are from the eastward, and moderate. Except in *Hémanta Ritu*, fevers are very rare. In the *Coorg* country the air is hot and moist, and by the natives of this place is reckoned very unhealthy.

Weights,
measures,
and coins.

The *Cucha Seer* and *Maund* of the *Sultany* standard are here in use. The *Candaca* of grain contains 140 *Seers*, and is nearly $4\frac{8}{100}$ bushels. Accompts are kept in *Canter' Ráya Pagodas*, *Fanams*, and *Dudus*. Bombay cash is current; but *Cowries* are not used. The *Madras* and *Sultany Rupees* exchange for $3\frac{1}{4}$ *Fanams*, although the latter is most valuable by about $\frac{2}{3}$ per cent. The *Bombay Rupee* passes only for three *Fanams*.

Commerce
and manu-
factures.

Priya-pattana enjoys a considerable share of the trade between the *Mysore* dominions, and those of *Coorg*; but the place is now very poor, the *Vir' Ráya* having carried off all the rich merchants. For their accommodation he has built a new town called, after his own name, *Vir' Ráya Petta*; and, as he gives them good encouragement and protection, they are not likely to return. There is no trade at *Modicarey* and *Nacnadu*, the two 'places where the *Rája* usually resides. From *Mysore* are sent the dry grains, cloths, *ghee*, oil, *jagory*, coco-nuts, tobacco, garlic, capsicum, *betel-leaf*, iron, steel, blankets, and tamarinds. The returns are rice, salt, and all the kinds of goods which are imported at *Tellicherry*. The sales are chiefly made at a weekly market in *Vir' Ráya Petta*. The quantity of rice that passes the custom-house of *Priya-pattana* annually from *Coorg*, is between five and six thousand ox-loads, each containing from seven to eight *Maunds*, or about 182 lb. The only cloth made here, is a very small quantity of coarse cotton stuff of a thick fabric. It is manufactured by a cast of weavers called the *Torearu*.

There is at present no *Gyda Cavila*, or forest-renter; but formerly there used to be one, who, having made friendship with the wild tribes called *Cad' Eravaru*, and *Jainu Curubaru*, procured from them honey and wax, *Popli chica*, a dye, *Dupada* wood, *Gunti Beru*, a root used in dyeing, *Cad' Arsina*, or wild turmeric, and *Cadu Baly Aly*, or the leaves of the wild plantain tree, which are used by the natives as dishes. For timber, or grass, no rent was demanded.

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Sandal-wood grows in the skirts of the forest. The people of *Coorg* were in the habit of stealing a great part of it; but since the country received the Company's protection they have desisted from this insolence. It is often planted in gardens and hedges; and, from the richness of the soil, grows there to a large size; but in such places the timber has little smell, and is of no value. It is a *Daray*, or stony soil only, that produces fine sandal. It may be felled at any season; and once in twelve years, whatever has grown to a proper size is generally cut. On these occasions, this district produces about 10,000 *Maunds*, or above 2000 hundred-weight. The whole was lately sold to the agents of the Bombay government, and a relation of *Purnea's* was employed to deliver it. Much to the credit of the *Dewan*, this person was put in confinement, having been detected in selling to private traders some of what he cut, and also in having sold great quantities that were found buried. During the *Sultan's* government a great deal of it arrived at maturity, which he would not sell. In general, this was privately cut, and concealed under ground, till an opportunity offered of smuggling it into the *Vir' Raya's* dominions. The *Amildars* have now received orders to cut all the sandal-wood in their respective districts and to deliver it to the Bombay agents. They know nothing of the conditions of sale. At present, no sandal-oil is made at *Priya-pattana*.

Sandal-wood, *Santalum album*.

The woods are infested by wild elephants, which do much injury to the crops. They are particularly destructive to the sugar-cane

Elephants.

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 Sept. 11—13. and palm-gardens; for these monstrous creatures break down the *Betel-nut* tree to get at its cabbage. The natives have not the art of catching the elephant in *Kyddas*, or folds, as is done in Bengal; but take them in pit-falls, by which a few only can be procured, and these are frequently injured by the fall.

Strata and rocks.

The *strata* of rocks in this neighbourhood are much concealed; but, from what I have seen of them, I am persuaded that their direction is different from that of the *strata* toward the north-east. They run about west-north-west and east-south-east, a point or two more or less I cannot determine, as my compass was stolen at *Bangalore*, nor could I repair my loss at *Seringapatam*. The most common rock here is hornblende. In the buildings of the place there are two excellent stones: one is what the Germans call regenerated granite; the other is a granite, with gray quartz and reddish felspar disposed in flakes, or alternate plates; but in such an irregular manner, that it does not appear to me that they could be so arranged by any deposition from water, however agitated

Sept. 14.
Hanagodu,
 and the
 neighbouring
 country.

14th September.—In the morning I went three cosses to *Hanagodu*, the chief place of a division, called a *Hobli*, dependent on *Priyapattana*. It has a mud fort; but the suburb is open, and contains about fifty houses. The country is naturally very fine; little of it is cultivated however, and it is infested with tigers and elephants that are very destructive. *Hanagodu* is one coss and a half distant from the southern frontier of *Priyapattana*, and at a similar distance from the present boundary of *Coorg*. The *Vir' Rája* is said to have made a ditch and hedge along the whole extent of the old eastern boundary of his dominions, which runs within three cosses of *Hanagodu*. One half of this distance, next to his hedge, was reckoned a common, or neutral territory; but the *Rája* lately claimed it as his own; and, the Bombay government having interfered, *Tippoo* was compelled to acknowledge the justice of the claim. The whole country between *Hanagodu* and the frontier of *Coorg* has for sixty years been waste.

Frontier of
Coorg.

The *Lakshmana* river passes within a quarter of a mile to the eastward of *Hanagodu*, and at present contains much water. At all seasons it has a considerable stream; and at this place is the uppermost of its dams. Advantage has been taken of a natural ledge of rocks which cross the channel, and stones have been thrown in to fill up deficiencies. The whole now forms a fine dam, over which rushes a cascade about a hundred yards long, and fourteen feet high; which, in a verdant and finely wooded country, looks remarkably well. This dam sends off its canal to the eastward, and waters the ground that requires for seed 100,000 *Seers* of rice. If this be sown as thick as at *Priya-pattana*, the ground irrigated will amount to 2678 acres. On the ground above the canal, as the declivity in many places is very gentle, much might be done with the machine called *Capity*; but the use of that valuable instrument is here not known. It is probable, that on this river several additional dams might be formed. Here it is said, that of the seven, which have been built, three are now out of repair.

The *Gungricara Woculigas* are in this neighbourhood the most common race of cultivators, and are a *Súdra* tribe of *Karnáta* descent. Some of them wear the *Linga*, others do not. It is from these last that I take the following account. The two sects neither eat together nor intermarry. They act as labourers of the earth, and as porters. The head of every family is here called *Gauda*; and an assembly of these settles all small disputes, and punishes transgressions against the rules of cast. Affairs of moment are always referred to the officers of government. The business of the cast, as usual, is punishing the frailty of the women, and the intemperance of the men. If the adulterer be a *Gungricara*, or of a higher cast, both he and the husband are fined by the officers of government, from three to twelve *Fanams*, or from two to eight shillings, according to their circumstances. The husband may avoid this fine by turning away his wife, in which case she becomes a concubine of the kind called *Cutiga*; but this is a length to which the husband

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Lakshmana
river, and ir-
rigation from
thence.

Gungricara
Woculigas,
who follow
the *Bráhmans*.

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seldom chooses to proceed ; the difficulty of procuring another wife being considered as a more urgent motive than the desire of revenge. If, however, the adulterer has been of a low cast, the woman is, without fail, divorced, and delivered over to the officers of government, who sell her to any low man that will purchase her for a wife. In this cast there are two kinds of *Cutigas* : the first are such women as have committed adultery and their descendants, with whom no person of a pure extraction will intermarry ; the others are widows, who, having assembled their relations, obtain their consent to become lawful *Cutigas* to some respectable man. The children of these are legitimate, although the widows themselves are considered as inferior to virgin wives. A man never marries a woman who is of the same family in the male line with himself. The men are allowed a plurality of women, and the girls continue to be marriageable even after the age of puberty. None of them can lawfully drink spirituous liquors. Some of them eat meat, but others abstain from this indulgence. These two do not intermarry, and this division is hereditary. Some of them can keep accounts, and even read legends written in the vulgar tongue. Some worship *Siva*, without wearing the *Linga* ; and some worship *Vishnu* ; but this produces no division in cast. They do not offer bloody sacrifices to the *Saktis* ; but pray to the images of the *Baswa*, or bull of *Iswara*, of *Marima*, and of the *Caricul*, or village god. They do not believe in the spirits called *Vrika* ; but indeed that worship does not seem to extend to the south of the *Cavery*. They do not take the vow of *Dáséri*. They bury the dead, and believe that in a future state good men will sit at the feet of God. Even a bad man may obtain this happiness, if at his funeral his son bestow charity on the *Dáséris*. An unfortunate wicked man, who has no son to bestow charity, becomes as mud. By this, I suppose, they mean that his soul altogether perishes. Their *Guru* is an hereditary chief of the *Sri Vaishnavam Bráhmans*, and lives at *Mail-cotay*. He gives them *Chakrántikam*, holy-water, and

consecrated rice, and from each person accepts of a *Fanam* a year, as *Dharma*. The *Panchánga*, or village astrologer, acts as *Puróhita* at marriages, at the building of a new house, and sometimes at the annual ceremony performed in commemoration of their deceased parents. On these occasions, he reads *Mantrams*, which the *Gungricara* do not understand, and of course value greatly. He is paid for his trouble.

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15th September.—I set out very early with an intention of going to *Hegodu Devana Cotay*, where, as I had been informed, I should have an excellent opportunity of examining the forests that invest the western frontiers of the *Mysore* dominions. I was two hours employed in getting my baggage ferried over the *Lakshmana*; for there was only one leather boat, about six feet in diameter. During this time, I was informed that the forests were six cosses from *Hegodu Devana Cotay*; and that the nearest inhabited place to them was a miserable village half way from the town, which afforded no supplies of any kind. I was also informed, that, in the neighbourhood of where I then was, some people were employed in cutting timber for the garrison at *Seringapatam*, and that here I might see exactly the same kind of forest that I could at *Hegodu Devana Cotay*. In consequence of this information, I went half a coss up the right bank of the river, to a ruined village named *Hejuru*, where the workmen had taken up their abode in an old temple. At this place there are evident remains of a considerable fort, which about seventy years ago was destroyed by the *Vir' Ráya*. Twenty or thirty houses had been again assembled, when, on General Abercromby's coming up to *Priya-pattana*, the *Vir' Ráya* destroyed it again, and carried away all the inhabitants. One rich farmer has since returned. Part of the soil in this neighbourhood is the blackest that I have ever seen, some peat excepted. It is not very stiff, and is said to be remarkably productive of wheat and *Carlay* (*Cicer arietinum*); but at present it is waste.

Sept 15:
Difficulty in
procuring
accurate in-
formation.

Hejuru.

Black soil.

CHAPTER
VIII.Sept. 16—18.
Forests.

Elephants.

16th, 17th, and 18th *September*.—I remained at *Hejuru*, endeavouring to procure an account of the forests, in which I met with much less success than might reasonably have been expected. I went into them about three cosses, to a small tank, farther than which the natives rarely venture, and to which they do not go without being much alarmed on account of wild elephants. In this forest these animals are certainly more numerous, than either in *Chittagong* or *Pegu*. I have never seen any where so many traces of them. The natives, when they meet an elephant in the day-time, hide themselves in the grass, or behind bushes, and the animal does not search after them; but were he to see them, even at a distance, he would run at them, and put them to death. It is stragglers only from the herds, that in the day-time frequent the outer parts of the forest. The herds that at night destroy the crops, retire with the dawn of day into the recesses of the forest; and thither the natives do not venture, as they could not hide themselves from a number. It is said, that at the above-mentioned tank there was formerly a village; but that both it and several others on the skirt of the forest have been lately withdrawn, owing to an increased number of elephants, and to the smaller means of resistance which the decrease of population allows.

Soil and appearance of the forests.

The soil of these forests is in general very good, and much of it is very black. In places where the water has lodged, and then dried up, such as in the print of an elephant's foot, this black soil assumes the appearance of indurated tar. The country is by no means steep, and is every where capable of cultivation; but of this no traces are to be seen in any part of the forest. Near *Hejuru* the trees are very small; for so soon as any one becomes of a useful size it is cut. As the distance and danger increase, the trees gradually are allowed to attain a larger growth; and at the tank they are of considerable dimensions. Farther on, they are said to be very stately. The forest is free from underwood or creepers; but the whole ground is

covered with long grass, often as high as a man's head. This makes walking rather disagreeable and dangerous, as one is always liable to stumble over rotten trunks, to rouse a tiger, or to tread on a snake. These latter are said to be found of great dimensions, and have been seen as thick as the body of a middle-sized man. The length of this kind is not in proportion to the thickness, and does not exceed seven cubits. Although I passed a great part of these three days in the forest, I saw neither elephant, tiger, nor serpent, and escaped without any other injury than a fall over a rotten tree.

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Large ser-
pents.

These forests are very extensive, and reach to the foot of the western *Ghats*; but in this space there are many valuable and fertile tracts, belonging to the *Rajas* of *Coorg* and *Wynaad*. The trees on the *Ghats* are said to be the largest; yet in the dominions of *Mysore* there is much good timber. The kinds differ much less from those in the *Magadi* range of hills, than, considering the great difference of moisture and soil, might have been expected; for the rains are here copious, and the soil is rich; neither of which advantages are possessed by the central hills of the *Mysore Raja's* dominions. In the woods of *Hejuru*, however, there are very few of the prickly trees; whereas a large proportion of those at *Magadi* are *mimosas*. The following are the trees which I observed in the forest at *Hejuru*.

Extent and
produce of
these forests.

1. *Doda Tayca*. *Tectona robusta*.

In great plenty.

2. and 3. *Cadaba*. *Nauclea parvifolia*, and *Nauclea cordifolia* Roxb. These two species, although very distinct, are by the woodmen of this place included under the same name. Both grow to a large size, and their timber is reckoned equal to that of the *Teak*, or more properly *Tayc*.

4. *Honnay*, or *Whonnay*. *Pterocarpus santolinus*.

Is found in great plenty, and is a beautiful and useful tree.

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VIII.5. *Biriday. Pterocarpus.*

Sept. 16—18. This is the same kind of tree with that at *Magadi*. By the Mussulmans it is called *Sissu*.

6. *Dalbergia paniculata* Roxb.

Being useless, it has obtained no native name.

7. *Cagali. Mimosa Catechu* Roxb. Fl. Cor. No. 174.

Grows in the skirts of the forest only, and never reaches to a large size.

8. *Bunni. Mimosa.*

This is very like the *Cagali*. Its timber is of no use. The tree is esteemed holy, as the shaft of *Ráma's* spear is said to have been made of its wood.

9. *Biluara. Mimosa odoratissima.*

At *Magadi* this tree was called *Betta Sujalu*. It is a large valuable timber-tree.

10. *Mutti. Chuncoa Muttea* Buch. MSS.

The natives here have several appellations which they give to this species; such as *Cari*, or black; *Bily*, or white; and *Tor*, by which name I knew it at *Magadi*.

11. *Alalay. Myroballanus Arula* Buch. MSS.

Grows to a very large size; but the fruit, or *myrobalans*, are the only valuable part; and, owing to the remote situation of the place, these are not collected.

12. *Hulivay. Chuncoa Huliva* Buch. MSS.

There is only one kind of this tree, although it has a great variety of names given to it by the natives. It is a large tree, and its timber is good.

13. *Tari. Myroballanus Taria* Buch. MSS.

Very large.

14. *Nai Bayla. Mimosa leucophlea* Roxb.

15. and 16. *Muruculu. Chirongia sapida* Roxb. MSS. and *Chirongia glabra* Buch. MSS.

These two trees, although they are lofty, do not grow to a great

thickness. The woodmen talk of *Hen* and *Ghindu Muruculus*, or female and male; but they do it without precision, and do not apply one term to the one species, and another to the other.

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17. *Gumshia. Gumsia chloroxylon* Buch. MSS.

It does not grow to a large size; but the timber is said to be very strong, and has a singular green colour. Ropes are made of its bark.

18. *Dinduga. Andersonia Panchmoun* Roxb. MSS.

Grows to a very large size. Its timber is valuable.

19. *Shagudda. Shaguda Cussum* Buch. MSS.

A large tree. Its timber, being very rarely found sound at heart, is not much esteemed.

20. *Gheru. Anacardium* Juss.

21. *Nelli. Phylanthus Emblica*.

It is the fruit only of these two trees that is of any use.

22. *Goja. Clutia stipularis* ?

A large tree, of which the timber is reckoned good.

23. *Schrebera albens* Willd.

Has here no name. It is, in fact, an *Eleodendrum*.

24. *Tupru. Diospyrus* Buch. MSS.

Here it is always a large tree, and its timber is esteemed good.

25. *Jugalagunti. Diospyrus*.

The same prejudice prevails here, as at *Magadi*, against this tree.

26. *Culi*.

A large tree producing good timber.

27. *Cad' Ipay. Bassia*.

The leaves are different in size and shape from those of the *Bassia longifolia*, which is planted near villages. The art of extracting a spirituous liquor from the flowers is here unknown.

28. *Nærule. Calyptranthes Jambulana* Willd.

29. *Gaula. Pelou Hort. Mal.*

The fruit is said to be as large as that of the *Artocarpus integrifolia*, and to be a favourite food with the elephant.

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The fruit is said to poison fish.

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31. *Naculady.* *Vitex akata* Buch. MSS.

A large timber tree.

32. *Jala.* *Shorea Jala* Buch. MSS.

A large timber tree. No lac is made here

33. *Nirony.*

An useless tree.

34. *Gurivi.* *Ixora arborea* Roxb. MSS.

Used for torches.

35. *Wudi.* *Schrebera Sweitenioides* Roxb.

A large tree.

36. *Chadrunshi.* *Bauhinia.*

A small tree of no value.

37. *Bamboos.*

Large, but not solid.

38. *Chaningy.* *Lagerstromia parviflora* Roxb.39. *Goda.*The *Amutty* of *Magadi.* Large and in plenty. Here its timber is reckoned to be bad.40. *Shilla.*A large excellent timber-tree, of which I could get no specimen. It is quite different from the *Shatay* of *Magadi.**Cad' Curu-
baru.*

The *Cad' Curubaru* are a rude tribe of *Karnáta*, who are exceedingly poor and wretched. In the fields near villages they build miserable low huts, have a few rags only for covering, and the hair of both sexes stands out matted like a mop, and swarms with vermin. Their persons and features are weak and unseemly, and their complexion is very dark. Some of them hire themselves as labouring servants to the farmers, and, like those of other casts, receive monthly wages. Others, in crop season, watch the fields at night, to keep off the elephants and wild hogs. These receive monthly one *Fanam* and ten *Seers*, or $1\frac{1}{2}\frac{8}{10}$ peck of *Ragy.* In the intervals

between crops, they work as day labourers, or go into the woods, and collect the roots of wild *Yams* (*Dioscoreas*); part of which they eat, and part exchange with the farmers for grain. Their manner of driving away the elephant is by running against him with a burning torch made of *Bamboos*. The animal sometimes turns, and waits till the *Curubaru* comes close up; but these poor people, taught by experience, push boldly on, and dash their torches against the elephant's head, who never fails to take immediate flight. Should their courage fail, and should they attempt to run away, the elephant would immediately pursue, and put them to death. The *Curubaru* have no means of killing so large an animal, and, on meeting with one in the day-time, are as much alarmed as any other of the inhabitants. During the *Sultan's* reign they caught a few in pit-falls. The wild hogs are driven out of the fields by slings; but they are too fierce and strong for the *Curubaru* to kill. These poor people frequently suffer from tigers, against which their wretched huts are a poor defence; and, when this wild beast is urged by hunger, he is regardless of their burning torches. These *Curubaru* have dogs, with which they catch deer, antelopes, and hares; and they have the art of taking in snares peacocks, and other esculent birds. They have no hereditary chiefs, but assemble occasionally to settle the business of their cast. They confine their marriages to their own tribe. The *Gauda*, or chief man of the village, presides at this ceremony, which consists of a feast. During this the bridegroom espouses his mistress, by tying a string of beads round her neck. The men are allowed to take several wives; and both girls after the age of puberty, and widows, are permitted to marry. In case of adultery, the husband flogs his wife severely, and, if he be able, beats her paramour. If he be not able, he applies to the *Gauda*, who does it for him. The adulteress has then her choice of following either of the men as her husband. They can eat every thing except beef; and have no objection to the animal having died a natural death. They will eat victuals dressed by any of the farmers,

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but would not touch any of my provisions. They do not drink spirituous liquors. None of them take the vow of *Dáséri*, nor attempt to read. Some of them burn, and others bury the dead. They believe that good men, after death, will become benevolent *Dévas*, and bad men destructive *Dévas*. A good man, according to them, is he who labours properly at his business, and who is kind to his family. The whole are of such known honesty, that on all occasions they are entrusted with provisions by the farmers; who are persuaded, that the *Curubaru* would rather starve, than take one grain of what was given to them in charge. They have no *Guru*, nor does the *Panchánga*, or any other kind of priest, attend any of their ceremonies. The spirits of the dead are believed to appear in dreams to their old people, and to direct them to make offerings of fruits to a female deity named *Bettada Chicama*; that is, the little mother of the hill. Unless these offerings are made, this goddess occasions sickness; but she is never supposed to do her votaries any good. She is not, however, appeased by bloody sacrifices. There is a temple dedicated to her near *Nunjinagodu*; but there is no occasion for the offering being made at that place.

*Betta, or
Malaya Curubaru.*

There is also in this neighbourhood another rude tribe of *Curubaru*, called *Betta*, or *Malaya*, both words signifying mountain; the one in the *Karnáta*, and the other in the *Tamul* language. Their dialect is a mixture of these two languages, with a few words that are considered as peculiar, probably from their having become obsolete among their more refined neighbours. They are not so wretched nor ill looking as the *Cad' Curubaru*, but are of diminutive stature. They live in poor huts near the villages, and the chief employment of the men is the cutting of timber, and making of baskets. With a sharp stick they also dig up spots of ground in the skirts of the forest, and sow them with *Ragy*. A family in this manner will sow nine *Seers* of that grain. The men watch at night the fields of the farmers; but are not so dexterous at this as the *Cad' Curubaru* are. They neither take game, nor collect wild *Yams*. The women

hire themselves to labour for the farmers. The *Betta Curubaru* have an hereditary chief called *Ijyamána*, who lives at *Priya-pattana*. With the assistance of a council of three or four persons, he settles disputes, and punishes all transgressions against the rules of cast. He can levy small fines, and can expel from the cast any woman that cohabits with a strange man. In this tribe, the concubines, or *Cutigas*, are women that prefer another man to their husband, or widows who do not wish to relinquish carnal enjoyment. Their children are not considered as illegitimate. If a man takes away another person's wife, to keep her as a *Cutiga*, he must pay one or two *Fanams* as a fine to the *Ijyamána*. Girls are not considered as marriageable until after the age of puberty, a custom that by the higher orders is considered as a beastly depravity. The men may take several wives, but never marry a woman of the same family with themselves in the male line. The *Betta Curubaru* never intoxicate themselves; but are permitted to eat every kind of animal food except beef, and they have no objection to carrion. They never take the vow of *Dáséri*, and none of them can read. Some of them burn, and others bury the dead. They understand nothing of a future state. The god of the cast is *Ejuruppa*, who seems to be the same with *Hanumanta*, the servant of *Ráma*; but they never pray to this last mentioned deity, although they sometimes address *Siva*. To the god of their cast they offer fruit, and a little money: they never sacrifice to the *Saktis*. Their *Guru*, they say, is of the cast *Wotimeru*, and from their description would appear to be of those people called *Satánanas*. He gives them holy water, and consecrated victuals, and receives their charity. At their marriages, he reads somewhat in a language which they do not understand.

19th September.—I went four cosses to *Hegodu Dévana Cotay*; that is, the *Fortress of the mighty Déva*. The two first cosses of the way led through a forest, as thick as that which is to the south-west of *Hejuru*, and is covered with longer grass. The road was a very narrow path. The trees are small, and stunted, probably from the

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poorness of the soil, which is in general very light. The elephants are said to be very numerous here also, but I did not see any. The former sites of several villages could readily be discovered. Farther on, the whole country has evidently been once under cultivation; but the greater part has been long waste, and is now covered with trees. Here a sudden change takes place. In the rich land to the westward, there are very few prickly trees or bushes; but here, and all towards the east, the most common are *Mimosas* and *Rhamni*. On the way I passed two villages which had some cultivation round them. The crops were mostly of the leguminous kind, and seemed to be very thriving.

History of
*Hegodu Dé-
vana Cotay.*

The tradition concerning *Hegodu Dévana Cotay* is as follows. About four hundred years ago *Hegodu Déva*, a brother of the *Ráyalu of Anagundi*, having had a dispute with the king, came and settled here, the whole country being then one forest. He first built a fort at a place called *Hegodu-pura*, about half a coss west from hence. One day, as he was coursing, the hare turned on his dogs, and pursued them to this spot, which the prince therefore knew to be *male ground*, and a proper place for the foundation of a city. At this place he accordingly took up his residence, and fortified it with seven ditches. He brought inhabitants to cultivate the country which now forms this district, and was at the head of all the neighbouring *Polygars*. His son, *Singuppa Wodear*, was conquered by *Betta Chama Rája Wodear*, of *Mysore*; and the present fort was built about 130 years ago by *Chica Déva*, one of that rebellious subject's descendants. He made a *Cundaia*, or valuation of the country; but I do not find that any person is possessed of a copy of the whole. The *Shanaboga* or accomptant of each village has a copy of its valuation, which, from want of a check, is very liable to be corrupted. The dominions of *Hegodu Déva* extended from the city four cosses to the east, six cosses to the south, four cosses to the west, and three cosses to the north. Formerly the whole country was cultivated; but now three cosses toward the west, and

cosses toward the south are entirely desolate; and in the other two directions much land is waste. Near the place, indeed, I can no where see much cultivation. These devastations have been chiefly committed during the troubles with the *Coorg Rájas*, especially those which happened in *Tippoo's* reign. The town itself first suffered considerably in the *Marattah* invasion during *Hyder's* government. Previous to that, it contained a thousand houses; but they are now reduced to eighty.

The wretched inhabitants of this country have also had frequent trouble from the *Bynadu Rája*, who is besides possessed of a country called *Cotay-huttay* in *Malayálam*. This last territory is below the *Ghats*, and is a part of what we call *Malabar*; which derives its name from its hilly nature. *Bynadu* signifies the open country; and, although situated on the summits of the *Ghats*, and in many places over-run with forests, yet it is infinitely more accessible than the other territories of this chief. *Cerulu Verma*, the present *Rája*, is a younger branch of the family; but retains his country in absolute sovereignty, denying the authority of the Company, of the head of his family, and of all other persons. In the reign of *Tippoo*, this active chief assembled some of his *Nairs*, and regained possession of the territories which the former reigning prince had, on *Hyder's* invasion, deserted. The *Rája*, who had so basely submitted to the Mussulman conqueror, succeeded afterwards to the territory of a relation, and now enjoys his share of the allowance which is made to the *Rájas* of *Malabar* by the Company, to whose authority he quietly submits. The *Bynadu Rája* has at present sent the *Conga Nair*, one of his officers, into the *Mysore* dominions, to cut sandal-wood, and to plunder the villages. In this vicinity there are now a hundred cavalry, and one hundred and fifty regular infantry, besides *Candashara*, belonging to the *Mysore Rája*: but these dare not face the *Conga Nair*, nor venture to repress his insolence. His master lays claim to all the country west from *Nunjinagodu*. Had I deferred visiting the forests till I came here, I should have been

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State of *By-*
nadu, or *Wy-*
naad.

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Sandal-wood
Santalum
album.

completely disappointed; although the best information that I could procure at *Seringapatam* pointed this out as the place most proper for the purpose.

Hegodu Dévana Cotay is one of the most considerable districts for the produce of sandal-wood; and I found there a Portuguese agent of the Commercial Resident at *Mangalore*, who was employed to collect a purchase of this article that had been made by the government of Bombay from the *Dewan of Mysore*. Two thousand *Candies*, each weighing 520 lb. were to have been delivered at a stipulated period; but this has not been fulfilled. Orders, indeed, have long ago been issued to the *Amildars* for accomplishing it; but a prompt execution of any such commands is by no means usual in an Indian government. The account which this agent gave is as follows: the *Amildars*, having no legal profit for this extraordinary trouble, endeavour to squeeze something out of the workmen. They charge the wages given to these poor people at $\frac{1}{4}$ of a *Fanam* a day, which is the usual rate of the country; and, in place of this, give them only half a *Seer* of *Ragy*. The labourers, being thus forced to work at a low allowance, throw in his way every obstacle in their power. It is the lowest and most ignorant of the peasantry, in place of tradesmen, that have been selected. A sufficient number having been seized, they are ordered each to bring a billet of sandal to the *Cutchery*, or office of the *Amildar*. Every man immediately seizes on the tree nearest him; cuts it down, whether it be ripe or not; neglects the part nearest the root, as being more troublesome to get at, and drags the tree to the appointed place, after having taken off the bark to render it lighter. Before the office the logs lie exposed to sun, wind, and rain, until other peasants, as ignorant as the former, can be pressed to cut off the white wood with their miserable hatchets. These cut the billets of all lengths, according as every man thinks it will be most convenient for him to clean them: by this means, being less fit for stowage, they are not so saleable. The whole is then hurried away to the place where

the agent is to receive his purchase ; and when it comes there, the *Amildar* is astonished to find, that one half of what he had calculated upon is rejected, as being small, foul, or rent. The people are very docile ; and the agent, so far as he has been able, has had the trees brought to him, just as they were cut, and freed from their branches and bark ; and he has superintended the cutting them into billets of a convenient size, and the cleaning them properly from white wood. Owing to a want of time, he has been obliged to have them dried in the sun ; and I observe, that in consequence of this a great many of the billets are rent in all directions. He suspects that the *Amildars* throw delays in his way, in order to force him to weigh the sandal while it is green. He thinks that, in order to instruct the villagers in the manner of cleaning the wood, it would be of advantage to send a carpenter, with proper tools, to each district.

The agent says, that the sandal-wood of *Priya-pattana* and *Maha-Ráyana-Durga*, although smaller, is of a much better quality than that of *Naggara*, which is inferior to that even of the districts south from *Priya-pattana*. None, or at least a very inconsiderable quantity, grows in *Coorg*, and *Bynadu* ; but in *Tippoo's* reign the *Tellicherry* market was chiefly supplied by the *Rájas* of these two countries, to whom it was smuggled by the inhabitants of *Mysore* ; for the most violent orders had been issued prohibiting the sale. The people of *Coorg* understand the preparation of the sandal-wood much better than those of *Mysore*. The proper manner, according to the agent, is as follows : the trees ought to be felled in the wane of the moon ; the bark should be taken off immediately, and the trees cut into billets two feet long. These should be then buried in a piece of dry ground for two months, during which time the white ants will eat up all the outer wood, without touching the heart, which is the sandal. The billets ought then to be taken up and smoothed, and according to their size sorted into three kinds. The deeper the colour, the higher is the perfume ; and hence the

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merchants sometimes divide sandal into red, yellow, and white; but these are all different shades of the same colour, and do not arise from any difference in the species of the tree. The nearer the root, in general, the higher is the perfume; and care should be taken, by removing the earth, to cut as low as possible. The billet nearest the root, when this has been done, is commonly called root-sandal, and is of a superior quality. In smoothing the billets, chips of the sandal are of course cut off, as are also fragments in squaring their ends. These chips and fragments, with the smallest assortment of billets, answer best for the Arabian market; and from them the essential oil is distilled. The largest billets are sent to China; and the middle-sized billets are used in India. The sandal, when thus prepared and sorted, for at least three or four months before it is sold, ought to be shut up from the sun and wind in close warehouses; but the longer it is kept, with such precautions, the better; its weight diminishing more than its smell. Prepared in this way, it rarely either splits or warps, both of which accidents render it unfit for many of the purposes to which it is applied. If it be not buried in the ground, the entire trees ought to be brought into a shed at the warehouse, and there cut into proper billets, cleared of white wood, smoothed, and immediately shut up till thoroughly dry. The *Vir' Rája's* people, although they cure the sandal properly, have no notion of sorting it. The *Rája* is the principal dealer in this article, and insists on the merchants taking it good and bad, as it comes to hand, at the same price. He, no doubt, thus gets quit of the whole refuse; but, I believe, most merchants of experience would prefer selling their wares properly sorted.

The officers of government say, that the sandal tree seldom or never grows in the lofty forests. It delights in the skirts of the open country, where small intervals are left between the fields, or on the banks of mountain torrents. It prefers a light stony soil, and such only as grows there is of any value. In the soil which this tree requires there is, however, something peculiar; as it rises

up in one place copiously, and not at all in another neighbouring spot, although there be no apparent difference in the situation or soil. It springs partly from seed, scattered by the birds that eat its berries; and partly from the roots of the trees, that have formerly been cut; and requires about twenty years to come to perfection. No pains, that I could discover, are taken to preserve the young plants from cattle; so that they always rise in a very straggling manner. If formerly any systematic management was observed, it has of late been entirely neglected. To prevent any person from cutting sandal without permission from government, laws have long existed: but these never were enforced with rigour by *Tippoo*. They are excessively severe, and prevent the peasantry from ever stealing the tree. It is only *Rájas*, and men above the law, that venture on this kind of theft. The present plan adopted by the *Dewan* seems to me to be the worst that could have been chosen. The woods are as much destroyed as if they had been sold to a renter; and, I am assured, will produce no more for at least twelve years; while no pains have been taken to make the most of what has been cut. To the conduct of this minister, however, no blame is, on this account, to be attached. He had sold the wood to the Company; and the misconduct of the officer, whom he had entrusted to cut it down, rendered it necessary for him to adopt the means by which he would be most likely enabled to fulfil his engagements, without attending to any other circumstance of less importance.

Two means occur to me, as likely to ensure a considerable and regular income from sandal-wood. One means would be, to grant long leases to an individual, who would of course take every care of the trees, and employ every means proper to render what was cut fit for the market. The rent would be fixed at so much a year; and restrictive clauses, to prevent the renter from ruining the woods toward the end of his lease, would be necessary. The difficulty in exacting the performance of these restrictive clauses would make

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me prefer the other plan ; which would be, to put the sandal-wood under the management of an agent, on a footing similar to the salt-agents of Bengal. He would preserve the trees, when young, by destroying all the other plants that might choak them, and by watching against thefts, or the encroachments of farmers. He would yearly cut the trees that were ripe, and no others. He would take care that the billets were properly prepared and cured ; and he would bring the whole to public sale at proper times and places. His pay ought to be a commission on the neat proceeds. For some years, it is probable, the quantity procured would not overstock the market ; but with care the quantity raised would, no doubt, so lower the price, as to diminish the profit very much. In that event, the sandal of the least profitable districts might be entirely destroyed ; and in the most convenient and profitable situation, a sufficient quantity would be raised. As it is a mere article of luxury, or rather of ostentation, there can be no doubt of the propriety of making it entirely subservient to the purpose of raising a revenue ; and the whole sandal of India is now in the hands of the Honourable Company, and of the *Râja* of *Mysore* ; between whom the necessary arrangements might be readily completed.

Sept. 20.

Want of veracity.

20th *September*.—I went three cosses to *Humpa-pura*. The country has formerly been almost entirely cultivated ; but at present about three fourths of it are waste. The sandal-wood is very common here, growing in intervals between the corn fields, and by the sides of torrents. The *Parputty*, or revenue officer, of *Humpa-pura* had the impudence to tell me, that although the farmers were rather poor, owing to the depredations of the camp followers during the late war, yet there was abundance of stock ; and that every field capable of it was actually cultivated. The same officer said, that cattle were never permitted to go near the young sandal-wood trees. Now the man must have known, that from the tent in which we were sitting, I had ocular demonstration of both affirmations being false ; and what could induce him to make them I could not discover.

Among the natives, however, similar departures from the truth are common. CHAPTER VIII.

Purnea has lately repaired a canal which comes from the dam at *Hanagodu*, and which in the rainy season conveys the superfluous water into a reservoir, where it is preserved for cultivating a considerable portion of rice-land in the dry weather. By similar means much water, that is now lost from the *Cavery*, might be preserved.

Sept. 20.
Irrigation.

We have now again got into a dry soil, with short herbage intermixed with bushes of the *Cassia auriculata*: but the fields have a verdure unknown to the eastward, and *Car' Ragy* is the common crop. Soil.

All the high grounds that I have seen south from the *Cavery*, as well as those in many places north from that river, have evidently been once fenced with quickset hedges. Some of these at this place are very fine; and the natives, being sensible of the advantage of shelter in preserving a moisture in their fields, have allowed the *Tirucalli* to grow twenty feet high. When from its height it has become too open at the roots, they plant in the openings the *Euphorbium antiquorum*, which grows well under the shade of the other; and both united make a good and a very beautiful fence. The hedges of the country in general, even where they are kept up as fences, are in a very slovenly condition, and are ruined by being overgrown with the *Convolvulus*, and other rank climbing plants. Fences.

Humpa-pura is a miserable open village. A little east from it is erected a stone, containing some small figures in bas-relief, which are much defaced. Concerning this the tradition is as follows: *Canterua*, *Ráya* of *Mysore*, having invaded *Coorg* with a large army, was entirely defeated, and pursued this length by the *Vir' Ráya*. In the flight there perished three hundred and sixty of the *Mysore* nobles, each of whom had the privilege of using a palanquin. The conqueror having bestowed great *Dharma*, that is to say, having thrown away much money on religious mendicants, erected this

Monument
of a great
victory.

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stone as a monument of his victory, and to mark the new boundary of his dominions. It was but for a short time, however, that he retained these acquisitions.

Yesterday afternoon I was very unwell; and another day's stay in the woods would probably have given me a serious indisposition.

Sept. 21.

21st September.—I remained at *Humpa-pura*, to obtain an account of the iron mines in that neighbourhood.

*Strata at
Humpa-pura.
Pot-stone.*

The *strata* at *Humpa-pura* are vertical, and run nearly north and south. Many of them consist of pot-stone of a bad quality. These are of various breadths.

The goddess
Chicama.

South from *Humpa-pura* is a cluster of high hills, named *Chica Deva Betta*, or the hill of the little spirit. It is sacred to *Chicama*, the deity of the *Cad Curubaru*, lately mentioned. Over the elephant she has peculiar authority; and, before a hunt of that animal is undertaken, she is propitiated by a sacrifice.

Iron mines.

On the north side of *Chica Deva Betta* are three low hills, which produce iron ore. *Mota Betta* is situated about three miles E. S. E. from *Humpa-pura*, immediately below the junction of the river *Nuga* with the *Kapini*, and to the right of both. *Culia Betta* is the most considerable mine, and is situated between the two rivers, being distant from *Mota Betta* one coss and a half. West from thence about half a coss, is *Hitena Betta*, which is on the left of the *Kapini*. I could only examine *Mota Betta*, without occasioning a delay of several days in my journey; which I did not think advisable, as I was told that the ore in all the three places is nearly the same; and this is confirmed by the hills lying nearly in the direction of the *strata* at *Mota Betta*.

Description
of *Mota
Betta*, and
its mines.

Mota Betta is a hill of no considerable height, about a mile in length, and extending from north to south. It is wrought at the south end only; but no trial has been made to ascertain how far the mine extends. The *strata* that are in view run from about north-west to south-east, or rather more toward the east and west; but I judge merely from the sun. They point directly toward the high

peak called *Bettada-pura*; while those on the opposite side of the *Kapini* run nearly north and south. The *strata* dip toward the north at an angle of about 30 degrees. They consist of schistose plates; and, owing to their being penetrated by fissures at right angles to the *strata*, they break with a smooth surface into angular fragments. The internal structure of the plates is foliated, and these leaves being of different appearances, and sometimes straight, sometimes undulated, would seem to show that they have been deposited from water at different times. The *strata* are from one to three feet in thickness, and consist of granular quartz more or less impregnated with iron ore, which is of the same nature with the common iron-sand of the country. In most of the *strata* the quartz predominates; and by the natives these are considered as useless. In others, although having nearly the same external appearance, the iron is more abundant, and these are the ore. From these last, ochres of various colours exude, by which they are readily distinguished from the barren *strata*. In the rainy season, the workmen content themselves with collecting the fragments of ore which the water brings down from the hill. These are like the black sand, but larger and more angular. From the earth with which they are mixed they are separated by being washed in long wooden troughs, made of hollow trees. In the dry season, the workmen are forced to have recourse to the *strata*; but never penetrate deeper than the surface. Before they begin to work upon any spot, they cover it with a coat of earth for a year; which seems to accelerate the decay, and to render the ore brittle. After it has been dug up with pick-axes, the ore is broken into small pieces, and the iron is separated from the stony matter by washing.

The smelting is said to be carried on in a manner similar to that used in other parts of the country. The iron, as it comes from the smelting-furnace, is sold to the farmers; and the common forges of the blacksmiths are sufficient to work it up into the implements of agriculture. The rent paid to government is in iron, and this

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Expense and profits of working the iron ore.

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must be formed into wedges at a forge. *Hyder* made an allowance for the expense of doing this, which amounts to a *Fanam* on the *Maund*; but his son stopped this allowance, which has not been restored. The rent paid for each furnace is 30 *Maunds* of 50 *Seers*, or about 300 pieces, or 910 lb. of wrought iron. For every ten pieces the owners pay, to the people who forge it, one *Fanam*, or in all 30 *Fanams*, worth 40 pieces of crude iron. The whole rent then is 340 pieces, or 255 *Fanams*. This and all other advances are made by the *Pyragara*, or superintendant, who pays all the workmen by wages. If we allow the furnace to work 320 days in the year, he pays as follows :

	<i>Fanams.</i>
To rent	255
To ten makers of charcoal, at $\frac{1}{3}$ <i>Fanam</i> daily	640
To four miners, at ditto	240
To four washers of the ore, at ditto	240
To two principal bellows-men, at $\frac{1}{3}$ <i>Fanam</i> daily	213 $\frac{1}{3}$
To two inferior ditto, at $\frac{1}{4}$ <i>Fanam</i> daily	160
Total <i>Fanams</i>	1748 $\frac{1}{3}$

	<i>Fanams.</i>
These melt four times a day, and at each time get three <i>Fanams</i> worth of iron, in all	3840
Deduct expenses	1748 $\frac{1}{3}$
The profit will be	2101 $\frac{2}{3}$

From this, however, must be deducted the expense of bellows and other implements, with sacrifices, presents to mendicants, and other similar charges. Each melting is cut into four bars; and from eight to twelve, or on an average ten, of these make a *Maund* of forged iron. Its prime cost is therefore 7 $\frac{1}{2}$ *Fanams*, with 1 *Fanam* to the workmen who forge it; in all, 8 $\frac{1}{2}$ *Fanams* for a *Maund* of 50 *Sultany Seers*, or about 21 s. a hundred-weight.

Beautiful
rock.

In the fork between the *Nuga* and *Kapini* rivers, is a *stratum* of

a similar disposition to those of the mine. It consists of very shining black foliated hornblende, or perhaps basaltine, dotted with white felspar.

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The pillars of a temple of *Bhairawa Dévaru*; at the same place, are of very fine gneiss, like some of the best at *Mail-cotay*. The priest could not inform me from whence they had been brought.

Gneiss.

Bhairawa Dévaru is the god of the *Curubas*, and is a malevolent male spirit. His temple is built exactly like the smaller temples of the gods of the *Bráhmans*, and without spires, or high ornaments. Its roof, like those of the temples of *Iswara* (also a destructive spirit), is ornamented with images of the bull. The *Pujári*, or priest, is a *Hal Curubaru*, who can neither read nor write.

Bhairawa Dévaru, the deity of the *Curubaru*.

The *Kapini* river, at *Humpa-pura*, is about sixty yards wide, and at all seasons contains running water. Its channel is sandy, and considerably below the level of the country; which circumstances have prevented the natives from making dams. It takes its rise from a hill named *Banasura*, in the *Bynadu*. At this season the river is no where fordable. I crossed it on *Bamboo* floats, which with ease transport horses and palanquins, and which are a much better conveyance than the baskets, covered with leather, that are the usual ferry-boats in all parts of the peninsula.

Kapini river.

Ferries.

The *Nuga* river is smaller and more rapid and rocky than the *Kapini*. It also rises in the *Bynadu*. Formerly there were two dams on it; but the fields which they watered have for twenty years been deserted. By the disturbances in the country the number of the people had then been so much diminished, that they were no longer able to resist the encroachments of the elephants. This year the *Amildar* of *Hegodu Dévana Cotay* has sent a party of armed men to protect the place, and some farmers have returned to their former abodes. The country, watered by these rivers coming from the western *Ghats*, is naturally by far the finest in *Mysore*, and would equal in beauty any in the world, were it decently cultivated; but ruin and misery every where stare the traveller in the face.

Nuga river.

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Sept. 21.
Ignorance
and want of
veracity.

I have no where met with the people so ignorant, and such gross liars; as in this vicinity. Except the accomptant, a *Bráhma*n, I did not converse with one man who did not prevaricate; and very few of them would give an answer to the most simple question; while most of them pretended ignorance on all occasions and subjects. The accomptant's answers were rational, and never contradictory; and it was owing to him that I was able to procure any account of the iron manufacture. During my stay at *Humpa-pura* I could procure none that was in the least satisfactory; but, ashamed of his countrymen, he persuaded two of the workmen to follow me to the next stage, and to give me the account that I have inserted.

Sept. 22.
Appearance
of the coun-
try.

22d *September*.—In the morning I went three cosses to *Maru-Hully*. The road leads parallel to the valley which the *Kapini* waters, and runs along its north side at a considerable height above the river, and also at some distance from its banks. The valley is naturally beautiful. So far as I could judge from looking down upon it, the whole has been once cultivated, and inclosed with quick-set hedges; and it contains an abundance of trees, though few of them are large. The hills that bound it on the north and south are covered with bushes, so as to give them an uniform verdure; and, for the matter of prospect, look as well as if clothed with the most lofty forests. Near the road there was very little cultivation; and some of the soil is too poor to be fit for the plough; but I am told, that in the bottom of the valley there is a good deal of cultivation; for the small remainder of the inhabitants choose, of course, to employ their labour on the best soil.

Quarry of
Sila, or *Prati-
má Cullu*.

By the way I turned out of the road; and in order to examine a quarry of the stone called *Sila*, or *Pratimá Cullu*, I went in among the hills on my left to a small village, named *Arsina Caray*. The first name in the *Sanskrit* language means stone; the latter appellation means image-stone, as it is used for making idols. The quarry is in a hollow, which is surrounded by low hills that are sacred to *Chicama*. Many stones have formerly been dug, and have left a

considerable cavity ; but, as the quarry has not lately been wrought, much rubbish has fallen in, and entirely hides the disposition of the *strata*. The whole of the *strata* that I observed between *Maru-Hully* and *Humpa-pura*, on both sides of the quarry, run nearly north and south, and are much inclined to the plane of the horizon. These *strata* consist of a bad kind of the *Pratimá Cullu*, which crumbles into irregular masses, and is disposed alternately with those of schistose mica, intermixed with parallel layers of *pot-stone*. All these *strata* are in a state of decay. I have little doubt, but that the quarry itself is disposed in a *stratum* parallel to the others ; but thicker, more compact, and less decayed. Lying round the quarry were many half-formed images. The largest that I saw was about eight feet long, three broad, and one and a half thick ; but by digging deeper, larger masses might probably be procured. It is an indurated pot-stone, or rather a pot-stone intimately united with hornblende, and is capable of a fine polish. It approaches very near to the hornblende of *Hyder's* monument, but is softer.

Arsina Caray, or the prince's reservoir, is a small village surrounded by hills, which are covered by low trees and bushes. From time immemorial it has belonged to the *Sucar* of the *Khálsa* ; that is, to the master of the mint. The farmers supply, at a regulated price, whatever charcoal he may want ; and if there be any balance of rent due, they pay it in money. They are subject to the jurisdiction of the *Amildar* of *Mahásura Naggara*, and hence this tenure of the mint-masters is not called a *Jaghire*.

Arsina Caray,
and the ten-
ure by which
it is held.

Maru-Hully, commonly corrupted into *Marwully*, signifies the second village ; for when the dominions of the reigning family were confined to their original fee (*Polyam*), this was, next to *Mysore*, the most considerable place in their possession. It is, however, entirely exempted from the jurisdiction of the *Amildar*, having been granted by *Hyder* as a *Jaghire* to *Purnea*, who still holds it by the same tenure, and manages it by an officer called a *Parputty*. It is an open village, containing thirty houses of farmers, and ten of

Maru-Hully,
the *Jaghire*
of *Purnea*.

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VIII.

Sept. 22.

*Car' Ragy.**Shiva-buc-
taru, and Siv'
Achúryas.**Dhana.*

labourers, with a few shop-keepers and artificers. They are very poor, having been completely plundered by the *Lumbadies*, a kind of traders in grain, that followed General Harris.

The chief cultivation here is *Car' Ragy*, although the people allege that the rains do not begin earlier here than at *Seringapatam*; but in this, I imagine, they must be mistaken.

Most of the cultivators in the *Mysore* district wear the *Linga*. Of these the *Siv' Achúrya Woculigas* pretend to a much higher dignity than the others; and say, that only they and the *Pancham Banijigas* can be admitted to the order of priesthood. They are a tribe of pure *Karnáta* descent. They act as officers of government, as messengers, traders, farmers, and farmers servants. Disputes being settled by the *Gaudá*, or chief of the village, and their *Gurus* taking cognizance of all transgressions against the rules of cast; they have no hereditary chiefs. The chief *Guru*, *Swamalu*, or throne (*Singhásana*), appoints an inferior *Guru* to a certain number of families. This person is a married *Jangama*, and attends at births and marriages, and takes cognizance of all transgressions. For less important ceremonies, such as bestowing the *Linga* and *Upadésa*, any *Jangama* suffices. On all these occasions the *Jangama* reads *Mantrams* in the vulgar language. At their marriages, and when he receives their *Dhana*, which is charity given in order to procure an absolution from sin, the *Panchánga*, or village astrologer, reads *Mantrams* in *Sanskrit*. The *Jangamas* cannot read the *Mantrams* which are necessary for this purpose. The *Bráhmans*, indeed, pretend that they are the only persons who have the power of taking away the sins of men; and they say, that, however willing, they cannot do it gratuitously; for the quantity of sin removed is exactly in proportion to the *Dhana*, or sum of money given. The performance of this ceremony is therefore one of the most essential duties of a *Purohita*. The *Jangama Gurus* attend the *Siv' Achúryas* at the annual ceremony performed in honour of their deceased parents; and, besides getting provisions at their visits, and certain dues for

performing all ceremonies, they get annually a *Fanam* or two from every person who is under their authority. None of this tribe acknowledge the *Bráhmans* as their *Gurus*; and all of them wear the *Linga*, and consider *Siva* as the proper deity of their cast. They offer fruits and flowers to the *Saktis*, but never appease their wrath by bloody sacrifices. They suppose, that after death bad men are punished in a hell called *Nuraca*; and that good men go to the feet of *Iswara* on mount *Coilasa*, and there become like gods. They call a man good, who prays constantly, who confers on religious mendicants great *Dharma*, or alms, who gives much *Dhana*, and who makes tanks or reservoirs, inns, and gardens. This tribe bury the dead, and abstain entirely from animal food, and all intoxicating substances. The men practise polygamy. A man and woman of the same family in the male line cannot intermarry. In order therefore, to prevent incest, they always marry in certain families that are known to be distinct from their own. The girls are marriageable both before and after the age of puberty. A widow cannot marry, but she may become a concubine of the kind called *Cutigá*; her children, however, in this case are considered as belonging to a bastard race, although they are still much better than outcasts. An adulteress is not always divorced; the *Guru* commonly makes up the dispute; and the cuckold, having paid a fine, takes his wife quietly back again. Sometimes, however, the man will continue obstinate; in which case the adulterer pays the fine to the *Guru*, and keeps the woman that he has seduced as a *Cutigá*. A woman that cohabits with a person of any other tribe, even with a *Bráhmán* or *Jangama*, inevitably becomes an outcast.

Near *Maru-Hully* also there is a quarry of *Sila*, or image-stone. The mass of rock is larger than that of *Arsina-Caray*, and has lately been wrought for the buildings that are now erecting at *Mysore*. Although it has been laid bare to a considerable extent, nothing stratified can be observed. The stone seemsto be of a middle nature between that of *Hyder's* monument and the *Sila* of *Arsina-Caray*,

Quarry of
Sila.

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VIII.

Sept. 23.

Alarm of the natives, from a dread of *Corvées*.

and to contain less hornblende than the former, but more than the latter. Large blocks may be procured, and perhaps of the whole it is the finest stone.

23d *September*.—In the morning I set out for *Nunjinagodu*, distant three cosses; and I intended, by the way, to visit a place from whence pot-stone is dug. After having gone half way, I discovered that the guide had deserted me; and, in order to procure another, I was forced to go back again to *Maru-Hully*. I found the quarry not a mile from that place; and was informed, that the stone-cutter who works it lives there, although I had in vain solicited the officer of government to procure me a workman of that kind to break some specimens of the image-stone. It must be observed, that I find more difficulty in acquiring a knowledge of the quarries and forests, than of any other subject of my inquiries. On the revenue of the country the natives are more communicative than I desire; and even in their accounts of the produce of their fields, the cultivators of the land adhere more to the truth than all ranks do, in answering queries relative to quarries and forests. It is evidently suspected, that my object in asking such questions is to find out materials for public works; and the natives are terrified at the thought of being again harassed with the *Corvées* to which in the reign of the *Sultan* they were cruelly subjected.

Quarry of pot-stone.

The pot-stone of *Maru-Hully* is used for making pots, dishes, and pencils. It differs from the image-stone only in containing more earth of magnesia; for it has hornblende as one of its component parts. It is readily scratched by the nail; but retains an excessive toughness; so that before it will break into fragments under the hammer, it is reduced to powder. Like those of the kindred stones that have been already described, its masses are irregularly angular. The surrounding *strata* are vertical, and run north and south.

Face of the country.

The road, by which I travelled to-day, leads partly through among the small hills that bound the vale of the *Kapni* on the north, and partly through the valley itself. Among the hills, almost all the

fields of a good soil are cultivated; but many of the poorer ones are waste: some of the land that would appear never to have been cultivated seems to have a tolerable soil; but by far the greater part can never be made to produce any thing, except a wretched pasture. In the valley, much good land is waste, much very poor land is interspersed, and the cultivation is extremely slovenly. The river winds much, and its course here is rapid. On its north side are several large temples in a ruinous condition. Near one of them is a village, which, from the comparative goodness of its houses, may be at once known to be chiefly inhabited by *Bráhmans*.

Sept. 23.

At some distance from this I crossed the *Kapini* by a bridge, which is here looked upon as a prodigy of grandeur; in Europe it would be considered as a disgrace to the architect of the meanest town. The arches are about five feet span; the piers are of nearly an equal thickness, and do not present an angle to the stream. The sides of the arches have scarcely any curvature, but are composed of two planes meeting at an acute angle. The parapet is rude, and the whole is composed of an irregular mixture of brick and stone. The pavement consists of rough and irregular flags, which form a very bad road. The bridge is, however, both long and wide, and is a great convenience for foot passengers, or merchants conveying their goods on oxen.

Bridge.

25th September.—Yesterday I had a febrile paroxysm, and at night found myself unwell. In order therefore to take medicine, I remained here another day.

Sept. 25.

Nunjinagodu signifies swallowing poison; for it is a place sacred to *Iswara*, who, on account of one of his exploits, is frequently called by this name. Originally there was a small temple ten cubits square, and of the greatest antiquity. About six or seven hundred years ago, the country was entirely covered with forests. The *Rája* then in power brought inhabitants, and enlarged the temple to 200 cubits square. From that time frequent donations were made to the *Bráhmans*; some *Rájas* giving them in charity a thousand

Nunjinagodu, and its temple and *Bráhmans*.

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Sept. 25.

Pagodas worth of land, and others giving lands to twice that annual value. *Dēva Rāya*, the *Dalawai* of *Mysore*, built the bridge; and his brother, who succeeded him, and who was displaced by *Hyder*, was the greatest benefactor to this place of worship. This prince, named *Carasur Nandi Rāya*, adopted the mark of *Siva*, although his predecessors had been followers of the *Sri Vaishnavam Brāhmans*. He made *Nunjinagodu* his favourite place of abode, and enlarged the temple to its present size, which is a square of 400 cubits. In the time of this prince the *Brāhmans* of *Nunjinagodu* occupied 300 houses; and they possessed lands which gave an annual revenue of 14,000 *Pagodas*, or about 4700*l*. The houses of the *Sūdras* amounted to 700. The town was fortified by *Nandi Rāya*, who dispersed the *Sūdras* into the neighbouring villages, and permitted none to remain near the holy place, but the *Brāhmans*, and the servants who belonged to the temple. *Tippoo Sultan* gradually deprived the *Brāhmans* of the whole of their lands, and gave them a monthly pension of 100 *Pagodas*. On the re-establishment of the *Rāja's* government, they were put on the same footing with the *Brāhmans* of *Mail-cotay*; and they receive the income of a whole district, which has last year produced 4000 *Pagodas*, or about 1343*l*. This district is managed by an *Amildar*, who is accountable to government for his conduct. In the reign of *Tippoo*, the temple suffered much; but at the expense of *Bucharow*, the *Naib Dewan*, it is now undergoing a repair. The fort is ruinous. The town at present contains 120 houses of *Brāhmans*, and 200 of *Sūdras*. It is situated in the fork formed by the junction of the *Kaundini* with the *Kapini* or *Kapila* river. The *Kaundini* has its source from under the feet of an image of *Vishnu*, on a hill named *Hémada Gopala*, in the district of *Gundal*, of the *Rāja's* dominions.

Kaundini
river.

The temples on the north side of the river *Kapini* are of very great antiquity. They are ruinous, but the images are still attended by *Brāhmans*.

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26th *September*.—Having yesterday had a severe paroxysm, and being desirous of getting near assistance should my disorder have increased, I altered my intention of proceeding to *Satteagala* by *Coulanda*, *Arcotar*, *Hardenahully*, *Homa*, and *Ellanduru*, and returned to *Mysore*, which is four cosses distant from *Nunjinagodu*. At *Mysore* I met with some friends, who informed me that *Seringapatam* was then dreadfully unhealthy; and *Mysore* being in a fine dry situation, I determined to remain there till my fever could be stopped.

Sept. 26.
Unhealthi-
ness of *Serin-
gapatam*.

The country through which I passed has formerly been mostly cultivated; but at present a very large proportion of the fields is waste. Were it in a good condition, it would be very beautiful. Several of the tanks are out of repair: near *Mysore* are two remarkably fine.

Face of the
country.

Except at *Mysore* and *Seringapatam*, I have in every part of the country experienced a difficulty in procuring forage. I have reason to think that this proceeds from the universal and long continued usage, of every person who belongs to the government taking without payment whatever forage he wants. At *Seringapatam*, and even here, the women of our Madras servants have been of great use. The officers of government are afraid to meddle with them, and they are very diligent, and bring in large supplies of grass.

Difficulty in
procuring
forage.

27th, 28th, and 29th *September*.—While confined here, I sent for the stone-cutters; who, with the utmost obstinacy, would give me no information whatever on the subject of the quarries. In the buildings here, the three most common stones are, a gray granite with large spots of black mica; a reddish granite; and a fine grained yellowish gneiss, like that of *Mail-cotay*. They are all probably from the hill that overlooks the town, and many of the blocks are of large dimensions. While I was at *Seringapatam* I had seen specimens of them all.

Sept. 27—29.
Quarries.

30th *September*.—Having escaped two periods without any return of the fever, I went two *Sultany* cosses to *Waracadu*. The country

Sept. 30.
Appearance
of the coun-
try.

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Sept. 30.

has formerly been nearly all cultivated, and more than a half is now occupied. The fields are mostly inclosed, and are all high ground, or such as is fit for palm-gardens. There are some small tanks, the water of which is applied to the cultivation of sugar-cane and *betel-leaf*. The *Gauda*, or chief of the village, says, that there is a number of people sufficient to cultivate all the fields; but the want of stock prevents them from undertaking so much. They suffered greatly from the depredations of the *Lumbadies*, or traders in grain, that last year followed the besieging army; and also from the epidemic distemper which, after the fall of *Seringapatam*, raged among the cattle. During the invasion of Lord Cornwallis most of the palm-gardens were destroyed.

Waracadu.

Waracadu is a *Hobby*, or division of *Mahásura Ashta-grám* district. It derives its name from *Wara*, wishes, and *Cadu*, to grant; from a temple in it, dedicated to *Warada Ráya*, or *Vishnu*, the granter of wishes. This temple was built about 120 years ago by *Doda Déva Ráya*. This person was a natural son of *Krishna Ráya*, the *Curtur* of *Mysore*, and held the office of *Dalawai*, or prime minister, between forty and fifty years. This village was his favourite retreat; and, besides the temple, he built a fine tank from which the inhabitants are supplied with drink. The village is not fortified, and is said to contain 150 houses; but I think that estimation grossly exaggerates their number.

Oct. 1.
Appearance
of the coun-
try.

1st *October*.—I went two cosses to *Taiuru*. Part of the road passes among low hills covered with bushes, and abounding with antelopes. The soil of these hills is in general poor, and full of small stones; but they are not occupied by naked rocks, like those on the north side of the *Cavery*. In some places the soil seems to be tolerable; and sufficient marks remain to show, that some of it, which is now overgrown with bushes, has formerly been cultivated. Among the hills are some level grounds that are now cultivated; and in the most extensive of these is a fortified village in a very ruinous condition. Towards the *Kapini* the soil becomes better,

and is in a state nearly similar to that of the country through which I passed yesterday. Near the river is a canal, which comes from a dam on the *Cavery* at *Madayena-hully*, three cosses below *Seringapatam*; falls into the *Kapini* at *Usocotta*, a coss above *Taiuru*; and forms the space between it and the two rivers into rice fields, which are mostly under cultivation. The *Kapini* is here a fine broad river, and its basket ferry-boats occasioned a considerable delay in transporting my baggage. The cattle were obliged to swim.

Oct. 1.

Taiuru is a well-built mud fort, situated on the right bank of the *Kapini*, about two cosses from its junction with the *Cavery*. It contains 141 houses, with 11 in a suburb. Its *Sanskrit* name is *Materupura*, or mother-town; and its vulgar name, in the language of *Karnata*, has the same meaning. No tradition remains concerning its foundation, nor the princes who ruled it before the family of *Mysore*. It is the residence of an *Amildar*, whose district is separated from the *Mahásura Ashta-grám* by the *Kapini* river. It has no commerce; nor any manufactures, except the coarse cloth which the *Whalliaru* weave. In the two last wars, it met with no disturbance, nor did the inhabitants suffer from famine during the invasion of Lord Cornwallis. Last year more than usual of their cattle died of the distemper; but once in four or five years it generally prevails, more or less.

Distemper among the hornedcattle.

In some villages of this district, the *Gaudas*, or chiefs of villages, are hereditary; in others, the renter is called by that name. The hereditary *Gaudas* seem to be preferred both by the farmers, and by the officers of government. Being personally acquainted with all the inhabitants, their orders are more cheerfully obeyed; and having been long resident in the place, they have better credit to enable them occasionally to borrow money for making up their rent at the fixed terms of payment. The rent of the dry-field is paid by three *Kists*, or instalments, which all become due before the *Ragy* harvest. In case of failure in the payment of these instalments, the crops are seized, and sold by the *Parputty*, or accomptant

Manner of collecting the land-tax.

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Oct. 1.

of the division. This officer sells also the government's share of the crops that are divided; and these sales are made at three different periods; as, by selling the whole at once, the market would be overstocked.

*Cani, or
Shaycana.*

In this country there is a class of men called *Cani*, or *Shaycana*, who are generally *Whalliaru*, and always of some low cast, and who subsist by acting as sorcerers and diviners. Some of them derive their knowledge from the stars, and are considered as men of learning, but not as inspired by the deity; others rattle an iron instrument, and sing to invoke the gods, until their voice almost fails. They then appear as if drunk, and are considered as inspired. Concerning the causes and events of the diseases of men and beasts, both kinds are consulted. The causes which they assign are, the wrath of different gods; and at the same time they tell, whether or not the god will be pacified, and allow the object of his wrath to recover, and also how this may be obtained. In this part of the country the spirits of bad men are called *Virikas*, and are believed frequently to torment the living. The diviners are supposed to be able, not only to tell what *Virika* is afflicting a family, but also to expel the evil spirit. When a *Virika* seizes on the persons of his own family, he is driven out with great difficulty, and requires a sacrifice, and many prayers; but a strange *Virika* is not so troublesome; a diviner will take a *Fanam* and a half, and immediately dismiss him. Except the *Bráhmans*, Mussulmans, and those who pretend to the rank of *Kshatri*, every cast labours under this superstition.

The *Toreas* are a kind of the cast called *Besta* that in the southern parts of *Mysore* are very numerous, and are an original tribe of *Karnata*. They neither eat nor intermarry with the *Bestas* called *Cabba*, nor with those descended from families that originally spoke the *Telinga* and *Tamul* languages. They cultivate the fields, and gardens of *Betel-leaf*, *Areca*, and kitchen herbs; and act as ferry-men, armed messengers, palanquin-bearers, burners of lime, fishermen, and porters. They are a low kind of *Súdras*, and have no

hereditary chiefs; but government appoints a renter, who collects four or five old men of the tribe, and by their advice settles all disputes; and by fines, laid on with their consent, punishes all transgressions against the rules of cast. The renter must always be a *Torea*, and he agrees to pay annually a certain sum. If the members of the cast behave themselves properly, he must pay this sum out of his own pocket; but this is seldom the case: the *Toreas* are apt to be irregular; and the fines which he levies, after paying the rent, leave in general a considerable profit, although they cannot be considered as heavy. They are as follow: for fighting, half a *Fanam*, or 4*d.*; for scolding, half a *Fanam*; for committing adultery with another man's wife, two *Fanams* and a quarter; and for having a wife that chooses to commit adultery, one *Fanam* and a half. If the husband prefer giving up his wife to her seducer, he avoids the fine, which is then paid by the guilty man: but, as the women are bought by their husbands, the men are very unwilling to part with them, especially if they be good workers. The men buy as many wives as they can; for the women are very industrious, and assist even to support their husbands. A virgin costs thirty *Fanams*, and a widow from ten to fifteen. Both of these sums are given to the women's parents or relations. A *Torea* who has connection with a woman of higher rank is flogged, but not fined. If a man of higher rank corrupts the wife of a *Torea*, and the husband should choose to part with her, he may pay a shilling to the renter and keep her. The widows, or adulteresses, that live with a second man are called *Cutigas*; but their children are perfectly legitimate. The *Toreas* are permitted to eat animal food, but ought not to drink spirituous liquors. None of them can read. They bury the dead, and believe in a future state of reward and punishment; but they assign no place for heaven or hell, nor do they pretend to know how the spirits of good men are employed. The spirits of bad men continue to do evil. Some of the *Toreas* take the vow of *Dáséri*. The deity peculiar to the cast is *Marima*, a goddess that inflicts the small-pox

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on those who offend her. The *Pújaris* in her temples are *Toreas*, and the office is hereditary ; but this order of priests are not above intermarrying with the laity. Some of the *Toreas* worship *Vishnu* also, and have for their *Gurus* the hereditary chiefs of the *Sri Vaishnavam Bráhmans*. Others again worship *Siva*, and, although they do not wear the *Linga*, consider the *Jangamas* as the persons to whom they ought to give *Dharma* ; but, by giving *Dhana* to the *Smartal Bráhmans*, the rich procure absolution ; the poor must of course trust to the mercy of God. At marriages, and at the building of a new house, the *Panchánga*, or village astrologer, reads *Mantrams*.

Heganigaru,
or *Jotyphanadas.*

There is a tribe of oil-makers, who in their mill use only one ox, and who are called *Heganigaru*. They call themselves *Jotyphanadas* ; and, as they are not followers of the *Bráhmans*, do not acknowledge themselves to be *Súdras*. They will neither eat nor intermarry with the oil-makers who use two oxen. They eat with the other tribes that wear the *Linga*, but do not intermarry with any of them. They are a tribe of *Karnata* extraction ; and, besides their proper business of making oil, they cultivate the fields and gardens, and deal in grain and cloth. They have hereditary chiefs called *Chittigaras*, who with the advice of a council of ten settle all disputes, and punish transgressions against the rules of cast. They are not allowed to eat animal food, nor to drink spirituous liquors. The men take several wives. The women, even after the age of puberty, continue to be marriageable ; but widows are not permitted to marry, nor are any concubines of the kind called *Cutigas* allowed. Whenever, therefore, a woman commits adultery, she entirely loses cast. The *Jotyphanada* are divided into four or five families, and a man cannot marry a woman of his own family. These oil-makers can keep accounts, but they never read books. They bury the dead, and believe in a future state. Heaven is at the feet of *Iswara* ; but it is not known how the spirits of good men will there employ themselves ; nor can these people give any description of *Nuraca*, the

residence of the spirits of wicked men. They do not believe in *Virikas*, nor do they consult the diviners abovementioned. They all wear the *Linga*, and of course *Siva* is the principal object of their worship; yet none of them occasionally pray to *Vishnu*. The men are ashamed openly to worship *Marima*; but in sickness, their women and children privately carry offerings of money and fruit to the priest of that idol. Their *Guru* is *Cari-Baswa-Uppa*, the *Nidamaroudy Swamalu*, who sends his disciples to receive their contributions, to eat their victuals, and to give them holy water. These priests also attempt to take *Dhana*, and thereby excite the indignation of the *Bráhmans*, who consider themselves as the only persons sufficiently in favour with God to be able to procure an absolution from sin. The oil-makers seem to be sometimes of the same way of thinking, and give *Dhana* to the village astrologer, or to some *Vaidika Bráhman*; and in proportion to the sum which they bestow, they expect a remission of sin. These *Bráhmans*, however, will not acknowledge that they perform the proper ceremonies for the heretics. They take the money, and mutter a few words in *Sanskrit*, which content the donor. The oil-makers receive the *Linga* from the *Jangama* of their village.

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2d October.—I went five *Sultany* cosses to *Malingy*. From *Taiuru* to *Narasingha-pura* is three cosses. Near both places the country is very beautiful, and well cultivated. Every field is enclosed with quick-set hedges, the whole being high ground without rice-land. In the middle between these two places, the soil is poor; but formerly it has been all cultivated, and would produce good crops of *Huruli* and *Shamay*. The present stock is only adequate to cultivate the richer grounds near the villages, and the greater part of the country is waste.

Oct. 2.
Appearance
of the coun-
try.

Narasingha-pura contains about two hundred houses; and, many of its inhabitants being *Bráhmans*, it is better built than usual; it has two considerable temples, and stands on the bank of the *Cavery*,

*Narasingha-
pura.*

CHAPTER immediately below the junction of the *Kapini*, which is six *Sultany*
 VIII. cosses from *Seringapatam*.

Oct. 2.
 Appearance
 of the coun-
 try.

About a mile below *Narasingha-pura* is a small village, named *Nilasogy*; and about two miles from *Malingy* a small rivulet enters the *Cavery*, after having passed the town of *Moguru*, from whence it derives its name. Between *Nilasogy* and the *Moguru* rivulet the road passes through one of the finest plains that I have ever seen. It consists of a rich black mould fit for the cultivation of cotton, wheat, *Carlay*, and *Womum*; but at present it is almost entirely waste. The people say, that they have never recovered from the devastation which was committed in the old *Marattah* invasions, especially in one that happened about forty years ago. In the last war also they suffered considerably from the allied armies. East from the *Moguru* rivulet the country is rather higher, and the soil is somewhat sandy, but still very good. Some part of the black mould contains calcarious nodules, and by the natives is then called *Carulu*.

Cultivation of
 rich black
 soil.

The principal crop in this fine country is cotton, which here is never raised in soil that contains calcarious nodules. The black soil that is free from lime is divided into three qualities. The first gives annually two crops, one of *Jola* (*Holcus sorghum*), and one of cotton; the two inferior qualities produce cotton only. As, however, next to cotton, *Jola* is the most considerable crop, and is never sown but on black soil of the first quality, it must be evident, that the two poorer soils form but a small part of the whole.

An old mea-
 surement.

In this part of the country a land measure was formerly in use; and in the revenue accompts the fields are all stated to contain a certain extent. According to this measurement, $4\frac{3}{4}$ cubits make an *Alitycolu*, or measuring-rod; and 60 rods square are a *Nurmunnu*, *Nurguny*, or *Nurcumba*. Wherever a foolish prince, under pretence of his arm being long, has not established a royal cubit longer than the natural, eighteen inches may be received as a general

standard. Taking the cubit at this length, the *Nurcumba* will be $4\frac{1}{10000}$ acres. On measuring a field said to contain one *Nurcumba*, I found it to be $4\frac{1}{10000}$ acres, which comes so near as to establish the accuracy of the old measurement.

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In this part of the country accompts are kept in an imaginary money, called *Gytty Varaha*, which contains twelve *Canter' Rāya Fanams*. The weight used by the farmers, in selling cotton, is as follows.

5 <i>Dudus</i>	=	1 <i>Polam</i>	=	lb. 0,1264 decimal parts.
60 <i>Polams</i>	=	1 <i>Cuttu</i>	=	7,5835.
50 <i>Polams</i>	=	1 <i>Tucu</i>	=	6,3195.

The *Colaga* of grain here contains only $4\frac{1}{2}$ *Seers*, and the *Candaca* is nearly $3\frac{1}{10000}$ bushels.

So much having been premised, I proceed to state the account given by the farmers of the cultivation in this neighbourhood.

The best black soil produces annually two crops, the first of *Jola*, the second of cotton. In the month following the vernal equinox, after having manured the field with dung, plough twice. After the first good rain that happens in the two following months, sow the *Jola* seed three *Colagas* on a *Nurcumba*, or 0,111 decimal parts of a bushel on an acre. The seed is sometimes sown broad-cast, and ploughed in; or sometimes dropped in the furrow after the plough. On the 12th, 20th, and 28th days, superfluous plants must be destroyed by the hoe drawn by oxen; but if the rains are slight these hoeings must be somewhat later. In the intervals the weeds must be pulled out by the hand. In three months the *Jola* is ripe, and in a good crop produces 1800 *Seers* from a *Nurcumba*, or nearly twelve bushels from an acre.

Jola, or *Holcus sorghum*.

In the month which immediately precedes, or in that which follows, the autumnal equinox, whenever the *Jola* has been cut down, plough the field, and hoe it twice with the *Cuntay*. The field is then dunged, and after the first rain is again ploughed. The cotton seed is then put in drills, distant from each other one cubit.

Cotton.


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A furrow is drawn with a plough; at every three or four inches distance a seed is dropt into it, and is covered by another furrow. Then, to smooth the field, a harrow of thorny bushes is dragged over it. The hoe called *Cuntay* is drawn by oxen between the drills once every eight days until the cotton is ripe, which happens in the course of the two months immediately following the vernal equinox. At the end of the first month the earth is thrown up by the plough, in ridges, toward the drills of cotton. The moment the cotton has been gathered, the field is again ploughed for *Jola*. A *Nurcumba* of land requires between seven and eight *Seers* of seed, and in a good crop produces 150 *Cuttus* of cotton, worth, when cheap, 10 *Varahas*, or 120 *Fanams*; and, when dear, 15 *Varahas*, or 180 *Fanams*. At this rate, a good crop will be about 271 lb. an acre; which, of course, selling low, will be worth 1*l.* 15*s.* 8½*d.* A poor crop is 60 *Cuttus* from a *Nurcumba*; which, selling dear, is worth 72 *Fanams*, being at the rate of 108½ lb. from an acre, worth 10*s.* 8½*d.*

On the two inferior soils, that do not produce a crop of *Jola*, the cotton yields from 48 to 72 *Fanams* a *Nurcumba*, or from 7*s.* 1½*d.* to 10*s.* 8½*d.* an acre. In the two months following the vernal equinox this soil is hoed with the *Col Kudali*. It is then dunged and ploughed, and afterwards hoed with the *Cuntay*. At the seed season the cotton is sown, and afterwards managed exactly as in the first quality of soil. The quality of the cotton raised on the two poorer kinds of soil is preferable to that which is raised on the best. The whole is sold at weekly markets in *Ganiganuru*, *Singanaluru*, *Colapura*, *Talacadu*, *Haymigay*, *Molura*, *Agara*, *Narasinghu-pura*, *Taiuru*, *Coleagala*, and other places on this side of the *Cavery*. It is all wrought up into coarse cloths, for country use, by the casts called *Whalliaru*, *Dévangas*, and *Tricoluro Dasas*, who reside in the neighbourhood. None is sent to *Bangalore*, *Saliem*, or the other manufacturing towns; but were the whole country cultivated, a great supply of cotton might be procured.

Next to *Jola*, *Navony* is the most considerable crop. It thrives best on the richest black soil; but it is raised also on that which contains lime, and on other inferior land. In the two months which follow the vernal equinox the field is dunged, and is then ploughed from two to four times. In the two following months, the seed is sown broad-cast, and covered with the plough. On the 15th day the hoe drawn by oxen is used. On the 30th the weeds are removed with the *Calay Cudugulu* (Plate II. Figure 2.). In four months it ripens. A *Nurcumba* of land sows six *Seers*, and in a good crop produces 900, and in a bad one 540 *Seers*. An acre, therefore, sows only 0,05 bushels; in a good crop it produces $7\frac{446}{1000}$ bushels, and in a bad one $4\frac{457}{1000}$ bushels. The *Navony* does not exhaust the soil.

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Navony, or
Panicum italicum.

The next most considerable crop here is *Carlay*, which so exhausts the soil of even the richest fields, that it is seldom taken from the same ground oftener than once in seven years. It is generally sown after *Jola* in place of cotton, and must be followed by wheat, *Wull Ellu*, or *Ragy*. The two former may be followed by cotton, the *Ragy* cannot. In the third year, when *Ragy* has been used, the field is sown with *Navony* or *Jola*, succeeded as usual by cotton. Immediately after the *Jola* has been cut, which is about the autumnal equinox, the field is ploughed once, then dunged, and then ploughed three times, all in the course of a month. In the beginning of the second month after the autumnal equinox, the *Carlay* is sown in drills like the cotton; but the drills are only half a cubit distant. Between the drills, on the 15th day, the hoe drawn by oxen is used. On the 30th, the weeds are removed by the *Calay Cudugulu*. If the soil be rather hard, about the 33d day the hoe drawn by oxen must be again used. In four months the *Carlay* ripens. Its produce, from the same extent of ground, is the same with that of *Navony*; but a *Nurcumba* requires 45 *Seers* of seed, or an acre $1\frac{446}{1000}$ peck. *Carlay* is sometimes sown after a fallow; in which case the ground is prepared in a similar manner as for cotton

Carlay, or
Cicer arietinum.

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Wull' Ellu,
or *Sesamum.*

in the two poorer soils. The produce in this case from a *Nurcumba* in a good crop is 1080 *Seers*, or of an acre almost nine bushels.

Wull' Ellu is the next most considerable crop, and is sown after *Carlay* or *Ragy*, and before cotton. In the two months following the vernal equinox, the field is dunged, and, according to the hardness of the soil, is ploughed from once to three times. In the two months which precede midsummer, the seed is sown broad-cast. On the 15th day the superfluous plants are destroyed by the hoe drawn by oxen; and on the 30th the weeds are removed by the *Calay Cudugulu*. The *Sesamum* ripens in three months and a half. A *Nurcumba* requires six *Seers* of seed, and produces 360 *Seers*. An acre, therefore, gets $1\frac{4}{10}\frac{8}{10}\frac{8}{10}$ quart of seed, and produces rather less than three bushels.

Wheat. *Caru*
crop.

The quantities of wheat and *Womum* raised here are nearly equal. The wheat is of the kind called *Hotay Godi*, or the *Triticum spelta*; and there are two seasons for its cultivation, the *Hainu* and *Caru*. It is sown on the best soil only, and always after a crop of *Carlay*. The *Caru* season, when the rains set in early, is always preferred, not only as the wheat is then more productive, but as in the same year it may be followed by a crop of cotton, which is not the case with the *Hainu* wheat. In the two months following the vernal equinox, the field for *Caru* wheat is dunged, ploughed two or three times, and then hoed with the *Cuntay*, which is drawn by oxen. The seed is then sown, in drills one cubit distant, by dropping it in the furrow after a plough. On the 15th, 28th, and 35th days the hoe is again used; and two or three days afterwards the weeds are removed by the *Calay Cudugulu*. This wheat ripens in three months and a half, and is immediately followed by a crop of cotton. A *Nurcumba* requires seven *Colagas* of seed, and in a good crop produces 540 *Seers*. An acre, therefore, sows a little more than one peck, and yields almost four bushels and a half. The wheat is liable to be spoiled by a disease called *Ursina Mari*; owing to which, in the course of one day, it becomes yellow, and dies.

When the rains are late in coming, the *Hainu* crop of wheat is taken after *Carlay*. Cotton cannot be taken in the same year. The manner of cultivation is the same as for the *Caru* crop, only the season is different. The ploughings are performed in the month which precedes the autumnal equinox, or in the beginning of that which follows. At the end of this month the seed is sown. The produce is about one half only of that of the *Caru* crop.

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Hainu wheat.

The *Womum*, or *Anethum Sowa*, of Dr. Roxburgh (MSS.), is sown indifferently on all soils, nor does it injure any succeeding crop; on the contrary, it is thought rather to improve the soil. The field is prepared as for the *Hainu* crop of wheat. In the beginning of the second month after the autumnal equinox, the seed is sown broadcast, and covered by a ploughing. On the 15th day it is hoed with the *Cuntay*; and on the 30th the weeds are removed by the *Calay Cudugulu*. In four months it ripens. A *Nurcumba* requires for seed $22\frac{1}{2}$ *Seers*; and 10 *Candacas*, or 900 *Seers*, are reckoned a good crop. The seed for an acre is therefore almost $1\frac{1}{2}$ gallon, and the produce almost $7\frac{1}{2}$ bushels.

Womum.

On this side of the river, *Cabbay Bumi*, or the red soil proper for *Ragy*, is in very small quantities; so that this grain is sometimes sown on the *Eray Bumi*, or black soil; in which case the crop is poor. A *Nurcumba* requires $22\frac{1}{2}$ *Seers* of seed, which is at the rate of $1\frac{1}{4}$ gallon an acre. A *Nurcumba* of black soil in a good crop produces 1080 *Seers*, while the same extent of red soil yields 1800 *Seers*. The former is at the rate of almost ten bushels, the latter at almost fifteen bushels, an acre. Here the *Hainu Ragy* only is sown.

Ragy, or *Cynosurus Corocanus*.

On red or the poorer soils *Huruli* is also sown. The seed is $31\frac{1}{2}$ *Seers* a *Nurcumbu*, or a trifle more than a peck for the acre. The produce in a good crop from a *Nurcumba* is 900 *Seers*, or from an acre seven bushels and a half.

Huruli, *Dolichos biflorus*, or *Horse-grám*.

It must be observed, that the farmers here allow a much smaller produce from the same extent of ground, than has as yet been done by those of any other place. It is true, that even on their dry-field

Produce under-rated.

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they have in general two crops in the year; and it may therefore be supposed, that by this means the soil is exhausted, and produces little. This may in part account for the poverty of their crops; but I am inclined to believe, that the farmers wanted to deceive me, and alleged their lands to be less productive than they really are.

Western
ghats.

The mountainous tract which forms the western *Ghats* is visible from *Malingy*, and rises very high above the country to the westward.

Malingy and
Talacadu, a
town covered
by sand-hills.

There are two *Malingys*: this, called *Tady*; and another, which is called *Hossa*, and is situated in the Company's territory. *Tady Malingy* is a small open village; but before the *Marattah* invasion it had a fort, and was a considerable place. The last war has occasioned several ruins. Concerning its governors before it became subject to the *Rajas* of *Mysore*, no tradition is current. It forms a part of the *Talacadu* district, the chief town of which is situated on the north bank of the river, and contains about two hundred houses, and a celebrated temple dedicated to *Isvara*. Between it and the present channel of the river were formerly situated a large fort, and a great number of temples, which for many years have been overwhelmed by sand-hills. The bank at *Malingy* is steep, and the principal stream of the river comes near it; yet these sand-hills appear to be higher; and, to the traveller, coming all the way from *Narasingha-pura*, they make a very conspicuous figure. They are said to be yearly increasing in height; and no part of the former city is now to be seen, except the tops of some of the temples, and cavaliers. This is a curious phenomenon; but circumstances would not permit me to investigate the particulars on the spot. The natives attribute it to the prayers of a woman, who was drowned while she was crossing the river to visit the place, and who, while dying, wished that it might be overwhelmed by sand. One temple only has escaped; the legend concerning which is extremely absurd. A mendicant came one day to *Talacadu*, intent on making an offering to

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Mahādēva, or *Iswara*. The temples dedicated to that idol were, however, so numerous, that he was much at a loss how to procure an offering for each, so as to avoid giving offence to any idol that might be omitted. With his whole means, which were very slender, the holy man purchased a bag of pease, and offered one at each temple; but all his pease were expended, and one idol still remained, to which no offering had been made. Of course it was highly offended at the preference given to the others by a person of his holiness; and, to avoid their insolent boasting, it transported itself across the river, where it now stands at *Malingy*, while its former companions are buried in sand. Near it is a *Sila Sāsana*, or inscription engraved on stone; but unfortunately it is not legible, as it might probably have thrown some light on the history of *Talacadu*.

The *Cavery* here is at present a fine large and deep river, flowing with a gentle stream about a quarter of a mile in width. In the hot season it is fordable; but after heavy rains it rises above its present level ten or twelve feet perpendicular, and then its channel is completely filled. Once in nine or ten years it rises higher, and occasionally sweeps away a hut; but its floods are never very destructive.

The only ferry-boats on this large river are what are called *Donies*, or baskets of a circular form, eight or ten feet in diameter, and covered with leather. They transport with tolerable safety men and goods; but cattle must swim, which is both a fatiguing and a dangerous enterprize. *Bamboo* floats provided with a hawser, so as to form flying bridges, would make an excellent and cheap conveyance. From the north side of the *Cavery* a fine canal is taken by means of a dam, and waters much land near *Talacadu*.

Sd *October*.—I went to *Satteagala*, distant from *Malingy* four *Sultany* cosses; but, owing to the deepness of the roads, I was obliged to take a circuitous route, a circumstance that never happened to me in any other place above the *Ghats*. A small village, named

Oct. 3.
Route to
Satteagala

CHAPTER VIII. *Calcutta*, is the last in the present dominions of *Mysore*. *Mulur*, the first place in the Company's territory, is one coss and a half from *Malingy*, and is a pretty large open village.

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Coleagala.

From *Mulur* I went one coss to *Coleagala*, an open town which contains above 600 houses. It is the residence of a *Tahsildar*, or chief of a *Taluc*, or district; for the officers in the Company's territory differ from those in *Mysore*. It has two large temples, and is a considerable mart for the traders between *Seringapatam* and the country below the *Ghats*, and near the *Cavery*. *Coleagala* signifies the plundered town; which appellation was bestowed on it after it had been pillaged while under the dominion of *Gunga Raja*, to whom it formerly belonged.

State of the country.

From *Colengala* to *Satteagala* the distance is two cosses and a half. The country through which I passed to-day is in general very fine, and much better cultivated than that between *Narasingha-pura* and *Malingy*. In fact, near *Mular* and *Coleagala* the cultivation is equal to any that I have seen in India, and consists chiefly of rice-fields watered by means of several large reservoirs. In the *Coleagala* district there were between forty and fifty reservoirs, which about eighty years ago were put in good order by the *Dalawai* of *Mysore*, *Doda Deoa Raya Wodear*. From that time until the country came into the Company's possession, after the fall of *Seringapatam*, they have been neglected. Six of them have now been completely repaired; and orders have been issued for perfecting the remainder, as soon as the dryness of the season will permit. I passed through the grounds of only one of these decayed reservoirs, and found them entirely waste. I saw also many dry-fields waste, especially near *Satteagala*, where the soil is poor; but in most places it is capable of producing *Huruli*. In this part of the country there are very few fences. According to tradition, the god *Rama*, when on his way to *Lanka*, formed the great reservoir at *Satteagala*, and a fine dam named *Danaghiry*, that waters much land below the town.

Irrigation.

Works of *Rama*.

Satteagala formerly belonged to *Rájas* who were of the same family with those of *Mysore*. On the death of *Put' arsu*, the last of them, without issue, he was succeeded quietly by his relation *Canterua*, the *Curtúr* of *Mysore*. The fort is of considerable size, and in good repair; but at present contains very few houses: the whole number, both in the fort and suburbs, amounts only to about 250. In a *Marattah* invasion before the time of *Hyder*, it was entirely ruined, and most of the children and cattle were swept away. Before the invasion of Lord Cornwallis, about 1000 houses had been again assembled. At that time a party of *Marattah* plunderers ravaged all this neighbourhood; and they were followed by a dreadful famine, in which 400 of the families in *Satteagala* perished of hunger. In the last war, the town was first plundered by the *Lumbadies*, or dealers in grain, belonging to the British army, and then burned by orders from the *Sultan*. The inhabitants are now hardly able to defend themselves from the beasts of prey, with which, from its depopulated condition, the country abounds.

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Satteagala.

The black soil fit for the cultivation of cotton extends over the lands of the following towns and villages: *Nunjinagodu*, *Moguru*, *Narasingha-pura*, *Ellanduru*, *Sosila*, *Malingy*, *Muluru*, *Cunturu*, *Alahully*, *Homa*, and *Mangala*, and is mostly in the *Rája's* dominions. In the *Coleagala* district the soil is mostly red, and is fit for the cultivation of rice and *Ragy*; of which nearly equal quantities are raised.

Extent of the
district of
black soil.

In this part of the country the village god is *Baswa*, or the bull of *Siva*, whose *Pujári*, or priest, is quite distinct from the *Gauda*, or chief of the village. By Major Macleod, the collector, the *Gaudas* are not allowed to rent their villages; but they receive a fixed salary, and collect the revenue from the farmers. Here this office was never hereditary; but that of the *Shanabogas*, or accomp-tants, always was.

Baswa, the
village god.

Gaudas.

In the *Coleagala* district are some sandal-wood trees, which are now cutting by the collector, who employs a Mussulman agent.

Sanda-
wood.

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Fifteen years ago the *Sultan* cut the whole of the large trees. Like the sandal of *Magadi*, it thrives in the high forests of *Mod-hully* and *Mahá-déóswara*, as well as in the skirts of the cultivated country; but it is not of so good a quality as that on the western frontier.

Forests.

The greater part of the mountains in this district produce only stunted trees, or bushes. *Mod-hully* and *Mahá-déóswara* are the only ones that are clothed with timber trees; but in size these are greatly inferior to those of the western *Ghats*. Some teak and *Biriday* of a good size may be procured.

Oct. 4.
Island of Si-
vana Samu-
dra.

4th October.—I went to visit the island of *Sivana Samudra*, or the sea of *Siva*, and its noble cataracts. From *Satteagala*, the upper end of the island is one *Sultany* coss; and its whole length is said to be three cosses, or probably nine miles; but in width it is no where above a mile. The island, at its upper end, is not much raised above the level of the river; but, as its lower end does not sink, while the river falls very rapidly, toward its eastern end it appears to be very high. Owing to the rapidity of the river, and to deep cavities between the rocks and stones of its channels, even in the hot season, there is only one ford that leads to the island, and that is a very bad one in the southern branch. The island is therefore by nature very strong.

Cataract of
Gangana
Chuki.

The northern branch of the river is the most considerable, and soon divides into two channels, which form a smaller island, named *Nellaganatitu*. The channel of this branch next the northern continent is the smallest, and is nearly level until it comes opposite to *Gangana Chuki*, a place on the large island about three miles from its upper end. There it precipitates its water over a perpendicular rock, I suppose nearly two hundred feet high. The stream is very considerable; but is divided by a small island into two great branches, and by large rocks into four or five portions, which before they reach the bottom are quite broken into foam. The water which runs between the two islands is the most considerable portion

of the northern branch of the river. It runs with vast rapidity over and among immense rocks, until it comes to *Gangana Chul'i*, where it rushes down into the abyss, which a little way below receives also the other portion. There it is hidden from human view in a cloud of vapour, which is formed by its violence, and which is at times visible even from *Satteagala*. From this circumstance I could not ascertain how far this fall is entirely perpendicular. If it be quite so, the whole height will be about a hundred feet; but at times I thought I could see obscurely through the cloud a projection of the rock, which divided the fall into two stages. I have never seen any cataract that for grandeur could be compared with this; but I shall not attempt to describe its broken woody banks, its cloud of vapour, its rainbow, its thundering noise, nor the immense slippery rocks from whence the dizzy traveller views the awful whirlings of its tumultuous abyss. All these, except in magnitude and sublimity, exactly resemble those of the other waterfalls that I have seen. The pencil of an artist might be well employed in imitating its magnificent scenery, and would convey a better idea of its grandeur than my power of description can venture to attempt.

The island of *Sivana Samudra* is in general rocky, with vertical *strata* running north and south. The principal stone is a gneiss, of which the great buildings of *Ganga Rája* are constructed, and which may be cut into blocks of large dimensions. Near the upper end of the island, bridges have been constructed across both branches of the river. They were formed, like that at *Seringapatam*, of long stones placed upright as pillars to support others laid horizontally, so as to form the road. Both bridges have long ago been broken, but many of the pillars still remain erect. Two dams and canals from the southern branch of the river supply the island with water, and, if in good repair, ought to supply with water as much ground as would sow 3510 *Seers* of rice. In order to magnify the wonders

Island of *Sivana Samudra*.

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of the island, this quantity of seed in the accompts is called 90 *Candacas*, a nominal *Candaca* of 39 *Seers* having been purposely introduced. Owing to the disrepair of the dams, two thirds of this land is at present waste. On the island there is a good deal of land fit for the cultivation of dry grains; and it would be a fine situation for a village, were it not possessed by a *Muni*; on which account, and owing to the terrible disasters attributed to this demon's wrath, no *Hindu* will settle in the place. The people of *Satteagala*, at the time of cultivation, carry over their cattle, and sleep with them in one of the old temples, which is a defence against the tigers that are said to be very numerous. When they have committed the seed to the ground, they return home, and wait there until the time of harvest; when they again go to the island, and bring away their crops.

Munis, or
demons.

The *Munis* of *Karnáta*, who are demons of the first magnitude, must be carefully distinguished from a kind of *Bráhmans* of the same name, who have been saints of the greatest holiness, and whose memories persons of all ranks venerate. The *Bráhmans* never openly worship the *Munis*; although it is alleged, that in private many of them make offerings, in the same manner as they do to the *Saktis*, or destroying female spirits. Among the followers of the *Bráhmans* below the *Ghats*, the worship of the *Munis*, who are male destructive spirits, is very prevalent.

Mussulman
hermitage.

The only persons who defy this devil, and the tigers, are two Mussulman hermits, that dwell at *Gangana Chuki*. The hermitage is a hut open all round, placed opposite to the tomb of *Pirca Wulley*, an ancient saint, and surrounded by some neat smooth areas, and a number of flowering and aromatic trees introduced from the neighbouring forests. One of these hermits was absent on business; the other had no defence from the tigers, but his confidence in the holiness of the place, and in his own sanctity, of which he seemed to have a very favourable opinion. He told me with great

complacency, that he had offended Major Macleod by not answering that gentleman's questions; having been at the time more inclined to read the *Khorán* than to converse with an infidel. He appears to be an ignorant bigot; but the man who is absent is said to possess more conciliating manners. In the reign of the *Sultan*, these hermits received very frequent visits and many presents from the Mussulman officers, and their families. They are now almost deserted, and subsist on a *Candaca* sowing of free-gift-land that they possessed on the island, and of which they have not been deprived.

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5th *October*.—Having remained all night near the abode of the hermit, in the morning I crossed over to view the cataract of the southern branch of the *Cavery*, which is also about three miles from the upper end of the island. The river there is very wide, and in its channel contains a number of rocks and small islands, the largest of which is called *Birra Chuki*. The precipice at the southern cataract may be about a hundred feet high, and forms part of the arch of a large circle, down which the river is thrown in ten or twelve streams. In the center is a deep recess in form of a horse-shoe, down which the principal stream falls; and, having been collected into a narrow channel, rushes forward with prodigious violence, and again falls down about thirty feet into a capacious basin at the foot of the precipice. In the dry season two channels only contain water. The month immediately following the summer solstice is the most favourable for viewing these water-falls, as the river is then at its greatest height. The one on the southern branch contains many beauties; and as a stair has been made, so as to give easy access to the side of the basin, and to afford a fine view of the whole, I think it is by far the most agreeable object of contemplation. The access to *Gangana Chuki* is very bad; and a descent to the river there is both fatiguing and dangerous. Its cataract is, no doubt, more sublime than the other; but in viewing it the mind

Oct. 5.
Cataract of
Birra Chuki.

CHAPTER VIII. is impressed more with awe at its tremendous force, than with pleasure at its magnificence.

Oct. 5.
City of Ganga
Rája.

From the falls of *Birra Chuki* I went about a mile to the eastern gate of the old city of *Ganga Rája*. On the walls here some red stains are shown with great gravity, as the blood of the inhabitants who were killed when the place was taken. From this gate a straight wide street may be traced, for about a mile and a half, to another gate that leads to the ruinous bridge over the southern branch of the river. On one side of this bridge is a large temple, and on the other the ruins of the palace, where I was shown the baths in which the *Rája* sported with his women.

History of
Ganga Rája.

On my return to *Satteagala*, an old *Bráhma*n, the historian of the place, was brought to me. He had no written documents; but related the following account, on the authority of tradition. About 600 years ago *Ganga Rája*, of the *Anagundi* family, was sent hither by his kinsman, the king of *Vijaya-nagara*, to govern the neighbouring country. On examining all the places in the vicinity, he found none so fit for erecting a city in which he might reside, as the island of *Sroana Samudra*, where there then were two or three small villages. The inhabitants of these informed the prince, that they lived there by the permission of the *Muni*; and unless that could be obtained, certain destruction would await the new built city. In order to obtain the favour of the *Muni*, the *Rája* made daily large offerings of fruits and rice, and prayed incessantly; till at length the demon appeared to him in a dream, and informed him, that he might lay the foundation of the new city whenever a signal was made by the blowing of a *Conch*. The *Rája*, having prepared every thing, was waiting for the signal, when an unlucky *Dáséri* passed by, blowing on his conch, as is usual with that kind of mendicants. This having been mistaken for the signal, the foundation of the city was immediately laid. Half an hour afterwards the *Muni* gave the true signal; at which the *Rája*, being alarmed, had again

recourse to offerings and prayers. Moved by these, the *Muni* appeared to the *Rája*, and informed him, that, as he had begun to build the city at an improper time, it could not be permitted to stand long. Out of his personal regard for the prince, however, the *Muni* would cause the city to flourish for three generations. *Ganga Rája* accordingly reigned there in great magnificence, and died in peace.

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Nandi Rája, the son of *Ganga*, met with many miraculous adventures, and at length was defiled by eating, unknowingly, with a certain servant of the *Whallia* cast, who had the power of rendering himself invisible, and who, while in this state, partook of his master's food. On this occasion, the prince consulted the *Bráhmans*, who advised him to put himself to death. He accordingly delivered the kingdom to his son, and, having persuaded his wife to accompany him, they blindfolded a horse, and, having mounted him, precipitated themselves into the cataract at *Gangana Chuki*.

Ganga Rája the second enlarged the city greatly, and lived with much splendour. He had two daughters, whom he gave in marriage to the two chief *Polygars* in the neighbourhood. The one was married to the *Rája* of *Kilimaly*, a place now in ruins, and about four cosses from *Satteagala*. The other daughter was married to *Buc' Ráia*, *Rája* of *Nagara-Caray*, one coss east from *Madura*. These marriages were very unhappy; for the pride of the ladies gave their husbands constant disgust. They were continually upbraided for not living in equal splendour with their father-in-law; and at length, having consulted together, they determined to humble their wives, by showing that their power was superior to that of *Ganga Rája*. Having assembled all their forces, they besieged *Sivana Samudra*; but for a time had very little success. The siege had continued twelve years, without their having been able to penetrate into the island, when the two *Rájas* found means to corrupt the *Dalawai* or minister of *Ganga Rája*. This traitor removed the guards from the only ford, and thus permitted the enemy to surprise

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the place, while he endeavoured to engage his master's attention at the game of chess. The shouts of the soldiery at length reaching their ears, the prince started up from the game. The *Dalawai*, who wished him to fall alive into the hands of his sons-in-law, endeavoured to persuade him that the noise arose merely from children at play; but the *Rája*, having drawn his sword, first killed all his women and children, and then, rushing into the midst of his enemies, fought, until he procured an honourable death. The sons-in-law, on seeing this, were struck with horror, and immediately threw themselves into the cataract at *Gangana Chuki*; and their example was followed by their wives, whose arrogance had been the cause of such disasters. *Jagadéva Ráya* of *Chenapattana*, and *Sri Ranga Rája* of *Talacadu*, the two most powerful of the neighbouring *Polygars*, then came, and removed all the people and wealth of the place; and ever since the *Muni* has remained in quiet possession of his island.

True date of
these events.

There can be no doubt, that the time of the foundation of the city in *Sivana Samudra* is later than its historian stated. Six hundred years from the present time would make *Ganga Rája* the first anterior to his ancestor *Harihara*, the first king of *Vijaya-nagara*. I afterwards learned, that *Jagadéva's* grandson was alive, and governed a large territory, in the year of *Saliváhánam* 1546. We may allow a hundred years for the reigns of the three princes of *Sivana Samudra* and of the three *Polygars* of *Chenapattana*, which will make the foundation of the city to have happened in the year of *Saliváhánam* 1446, or 188 years after the foundation of *Vijaya-nagara*, and 277 years before the present time.

Antient ter-
ritory of *My-
sore*, and the
usurpations
of that family.

At the time of the fall of *Ganga Rája* the second, it is said that the *Mysore Rájás* were very petty *Polygars*, and possessed in all thirty-two villages. Other *Polygars* governed *Taiuru*, *Womaluru*, *Moguru*, *Mangala*, *Ellanduru*, *Hardena-hully*, &c. &c. all places in what our maps call *Mysore proper*. The first rise of the family is said to have been their destroying the *Rája* of *Sri-Ranga-Pattana*,

called by us *Sringapatam*. This prince possessed the two districts called *Ashta-gráms*, and was of the blood of the *Ráyalus*, the sovereigns of the country; for after the death of *Ráma Rájá*, who was killed on the banks of the *Krishna* before the middle of the fifteenth century, several princes of the royal family retired to different strong holds, and for some time retained a certain power, until it was gradually overwhelmed by their rebellious subjects the *Polygars*, or by Mussulman and *Marattah* invaders.

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It is said, that during the hot season some diaphanous shining stones are found in the channel of the *Cavery* above *Gangana Chuki*. I could procure no specimen; but from the description of the natives I suppose that they are rock crystal.

Crystal.

6th *October*.—I went three computed cosses, called *Sultany*, to *Singanaluru*. The distance could not be above nine or ten miles; so that the cosses called here *Sultany* are not longer than the usual computed cosses or *Hardaries* of the country above the *Ghats*.

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Cosses, or
Hardaries.

On the road I came first to *Pallia*, a considerable open village, one coss and a half south from *Satteagala*, and one coss from *Coleagala*. The interjacent country is beautiful, and lies immediately west from the range of mountains that crown the summit of the eastern *Ghats*, and which are from about 1500 to 2000 feet, in perpendicular height, above the level of the upper country. Although there is here much waste land, the country is better cultivated than most parts of the *Mysore* dominions, and wants only fences, and a large supply of inhabitants, to be complete. There are many large tanks; but these not having been yet repaired, there is at present very little rice cultivated. From *Pallia* to *Singanaluru* the road leads east through a fine valley, but not so well cultivated as that to the westward of the hills. About nine-twentieths of the fields are uncultivated. All the tanks have been in ruins for thirty years; and their cavities, which consist of a fine black mould, are cultivated for *Jola*, wheat, *Carlay*, and cotton. In this mountainous

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tract, which extends from the *Cavery* to *Gujulhatty*, and includes the greater part of the *Coleagala* and *Talemaly* districts, that belong to the Company above the *Ghats*, it is said that the hills occupy one half of the space, and that arable vallies occupy the remainder. Viewed from a little distance to the westward, the hills appear to form a continued chain of mountains. The number of inhabitants in any part of this tract, especially toward the south, according to the report of the natives, is very inadequate to its cultivation; but every where, at some distance, there are villages scattered. The hills are not so rocky as in the range extending north from *Capala Durga*, but they produce hardly any timber. At this season however, from the bushes and grass with which they are clothed, they possess considerable verdure. On these mountains the inhabitants pasture their cattle, and raise a considerable number, although they deny having any flocks for breeding, like the herds of *Madhu-giri*. The pasture is sufficient to support many more than the present stock. There is here no *Gydda Cavila*, or forest renter.

Singanaluru.

Singanaluru has a small ruined fort, which has been deserted ever since it was plundered by the *Marattahs* before the government of *Hyder*. Previous to the invasion by Lord Cornwallis, the suburb contained a hundred houses; but having been plundered by the *Brinjaries*, or *Lumbadies*, that brought grain to his army, the bulk of the inhabitants perished from hunger. It now contains thirty-five houses, and has a temple dedicated to *Baswa*, or the bull of *Iswara*.

Worship of
the bull

The people in this part of the country consider the ox as a living god, who gives them their bread; and in every village there are one or two bulls, to whom weekly or monthly worship is performed; and when one of these bulls dies, he is buried with great ceremony. These objects of worship are by no means *Sannyasis*, but serve to propagate the species. When a woman of the sacred cast has not a child so soon as she could wish, she purchases a young bull,

carries him to the temple, where some ceremonies are performed ; and ever afterwards he is allowed to range about at pleasure, and becomes one of these village gods. The *Bráhmans*, however, abstain from the absurd worship of these animals, although they are considered as possessed of a *Bráhman's* soul. On the north side of the *Cavery* this superstition is not prevalent. The bull is there considered as merely respectable, on account of *Iswara's* having chosen one of them for his steed, and as the animal is occupied by the soul of a *Bráhman* in a state of purgation.

Oct. 6.

Major Macleod, the collector, has just now sent up people with the seed of the *Palmira* tree, or *Borassus flabelliformis*, in order to instruct those here in the manner of cultivating that palm. They are forming a plantation on good land, a quarter of a coss in length, and 200 yards wide. The people here were formerly supplied with palm-wine from the wild date ; but by the orders of the *Sultan* these were all cut ; for the rigidity of this prince's morals would not allow him to permit, in his territory, the growth of an intoxicating substance.

Palmira tree.

Rigidity of
the late *Sul-*
tan.

7th *October*.—Following the same valley in which *Singanaluru* is situated, I went two cosses to *Hanuru*. The soil is rather poor, and in some places stony ; but, owing to a want of cultivators, a great deal of good land is waste. *Hanuru* is an open straggling village, which contains between seventy and eighty houses. For the accommodation of travellers, a *Choultry*, or inn, has lately been erected. Before the invasion of Lord Cornwallis it contained five hundred houses ; but, having been then plundered, most of the inhabitants were dispersed, or died of hunger. One coss and a half east from *Hanuru* is *Hagi-pura*, which in the government of the former *Rájas* was a fort that contained six hundred houses. Its works were allowed by *Hyder* to fall into decay, and it now contains only four or five houses. The *Shanaboga*, or accomptant of this village, estimates, that in the *Coleagala* district there is only

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Face of the
country, and
state of po-
pulation.

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Passage of
the *Cavery*
down the
Ghats.

one-fourth of the people that would be necessary to cultivate all the arable lands. The reservoir here has long been filled with mud.

Hanuru is estimated to be five cosses from *Bud-hully*, the nearest place on the *Cavery*. Below *Sivana Samudra* the immediate banks of the river are so steep and high, that there is no road near it, and very little cultivation: but villages are every where scattered in the vallies that lie among the hills, which are included in its great bend, as it descends the *Ghats*. A road passes from *Hanuru* to *Kanya-karna-hully*, *vulgo Cancan-hully*, and crosses the *Cavery* at a ford called *Baswana Kydda*, which is about half a coss below the place where the *Râma-giri* river enters. In other places the *Cavery* tumbles over rocks and precipices, which, although not of great height, render the channel so uneven, that it is impassable.

Forest of *Hediny Betta*.

The principal hill between the *Cavery* and the southern extremity of the eastern *Ghats* is called *Hediny Betta*; and on this chiefly grow the timber trees that are to be procured. It produces chiefly *Tayka*, *Biriday*, *Whonay*, and *Jala*, which have all been before mentioned. The sandal wood grows on a hill called *Mahadevâswara*.

Tati-holay
river.

On the east side of *Hanuru* is a small river of clear water, which some years, even in the hot weather, does not become dry. It is called *Tati-holay*, and falls into the *Cavery* two cosses below *Baswana Kydda*. On the banks of this, two cosses below *Hanuru*, is *Rudra-pura*, formerly a large place. It had rice and sugar grounds watered by a dam and canal, from the *Tati-holay*; but now the whole is in ruins. On this rivulet there are still four dams in repair; but the grounds which they supplied with water are entirely unoccupied. The rivulet is too inconsiderable to be depended on for a regular supply of water from its dams; so that the crops were uncertain: but this might be remedied by forming reservoirs to collect the water of its canals, and by sowing no more seed than the quantity collected would be able to mature.

In this mountainous district there are two rainy seasons. The first is in the month following the vernal equinox, and is called *Mungaru*. During this the *Wull' Ellu*, or *Sesamum*, is sown. The second lasts the two months before, and the two immediately following, the autumnal equinox. These rains bring to maturity the crops of *Ragy*, *Shamay*, *Jola*, *Cambu*, *Udu*, *Hessaru*, *Huruli*, and *Carlay*. Since the country has been under the management of Major Macleod, the solar year of the *Tamuls* has been introduced.

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Seasons.

In this hilly tract are a number of people, of a rude tribe called *Soligas*, or *Soligaru*, who use a kind of cultivation called the *Cotu-cadu*, which a good deal resembles that which in the eastern parts of Bengal is called *Jumea*. In the hot season the men cut the bushes that grow on any spot of land on the side or top of a mountain, where between the stones there is a tolerable soil. They burn the bushes when these have become dry, and leave to the women the remainder of the labour. When the rains commence, these with a small hoe dig up the ground to the depth of three inches. They then clear it of weeds, and next day sow it broad-cast with *Ragy*, here and there dropping in a seed of *Avaray*, *Tovary*, mustard, maize, or pumpkin. The seed is covered by another hoeing. A woman in one day can hoe ten cubits square, and on the next can sow it. The sowing season lasts about two months; so that the quantity sown in a year by every woman may be estimated at somewhat less than the sixth part of an acre. The custom however is, for all the people of one village to work one day at one family's ground, and the next day at another's in regular succession. The villages in general contain four or five families. The women perform also the whole harvest.

Cotu-cadu
cultivation.

These people have also plantain gardens. To form one of these, they cut down the bushes, and form pits with a sharp stick. In each of these they set a plantain-sucker, and ever afterwards keep down the grass and bushes, so as to prevent them from choking the

Plantain gar-
dens, or those
of the *Musa*.

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Customs of
the *Soligaru*.

garden. The plantains are very large and coarse, and are eaten partly when ripe, and partly when green. Every family of the *Soligaru* pays annually to government three *Fanams*, or about two shillings.

Such is the account given by themselves of their system of agriculture; I now proceed to detail, on the same authority, the customs of the *Soligas*.

The *Soligas* speak a bad, or old dialect of the *Karnáta* language; but have features a good deal resembling those of the rude tribes of *Chittagong*, to whom in many respects they are inferior in knowledge. They have scarcely any clothing, and sleep round a fire, lying on a few plantain leaves, and covering themselves with others. They live chiefly on the summits of the mountains, where the tigers do not frequent; but where their naked bodies are exposed to a disagreeable cold. Their huts are most wretched, and consist of *Bamboos* with both ends stuck in the ground, so as to form an arch, which is covered with plantain leaves. I have already explained the nature of their agriculture. The men supply the farmers with timber and *Bamboos*; and they gather various esculent leaves, and wild *Yams* (*Dioscoreas*). They also collect honey, which they immediately eat. They possess no domestic animals, and have not the art of killing game. They would willingly eat meat, but cannot get it. They are ignorant of the art of distilling, or fermenting any grain or liquor, and refuse to drink any thing that will intoxicate. They have hereditary chiefs, who manage the business of the tribe with the officers of government; these settle all disputes among their clients, and give good advice to those who are not disposed to observe the rules of cast; but they never fine, whip, nor excommunicate any offender. Every man takes as many wives as he can persuade to live with him after they have arrived at the age of puberty. Widows are permitted to marry again. When a girl consents to marry, the man runs away with her to some

neighbouring village, and they live there until the honey-moon is over. They then return home, and give a feast to the people of their village. Among their women adultery is unknown. The sons remain in their father's house until they are married. They then build a hut for themselves, and each contributes a share toward the support of their aged parents. The dead are buried; and all the rags, ornaments, and implements of the deceased are placed in his grave. On this occasion the family, if they are able, give a feast. Once a year each family celebrates a feast in commemoration of their deceased parents. If this be omitted, the parent becomes a *Déoa*, or devil of low degree, and torments the undutiful children until they perform the proper ceremonies. The *Soligas* pray to *Vishnu*, under the name of *Ranga Swámi*; and on festivals they give some plantains to the priests at his temples. They are too poor to have either *Guru*, or *Purbhita*.

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8th October.—I went four computed cosses to *Caud-hully*. The road is hilly, and on the whole descends considerably. There is scarcely any cultivation; and the soil of a great part of the valley is very poor: still there appears to be much now waste that possesses a good soil, and not a little that has formerly been cultivated. Even the fields immediately contiguous to *Caud-hully* are entirely waste. I passed many small torrents that convey the rain water into the *Tati-holay*. The two most considerable are the *Ududaray*, half a coss from *Caud-hully*; and the *Caud-hully*, close to the village of that name. From the former a canal gave a precarious supply of water to some rice grounds. Both might be easily employed to fill reservoirs. The water of the *Caud-hully* is excellent, and may be procured, even in the driest seasons, by digging a little depth in the sand of its channel.

Oct. 8.
Appearance
of the coun-
try.

In the last war General Floyd came here to meet a convoy coming up from *Káveri-pura* under Colonel Read, who was accompanied by a large body of *Brinjáries*, or dealers in grain, and a

Depredations
of the *Brin-
jaries*, and the
Nizam's
army.

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Caud-hully.

Trade between the countries above and below the *Ghats*.

numerous rabble belonging to the *Nizam's* army. The country through which such ruffians passed is of course entirely ruined, and not a house is to be seen between *Hanuru* and *Caud-hully*.

"This last place then contained two hundred houses. Of these ninety have been rebuilt, but not a single cultivator has returned. At present the inhabitants are traders, and their servants and dependents; for this is a principal thoroughfare between the country below and that above the *Ghats*. In the former *Salim*, in the latter *Gutalu* near *Mundium*, and *Seringapatam*, are the principal marts. In going to *Gutalu*, the *Cavery* is crossed a little above *Satteagala*. Some merchants are settled here, who purchase investments below the *Ghats*, and carry them to *Gutalu*; where they again lay in goods that are in demand at *Salim*. The goods that are sent from the upper country are turmeric, *Betel-nut*, black pepper, *Cut*, or *terra japonica*, *Danya-seed*, opium, *Jagory*, sugar, and *Copra*, or dried coco-nut-kernel. Those that are brought up the *Ghats* are cotton-cloths, tobacco, boiled butter, rice, salt, *Pal-mira-Jagory*, and castor-oil. The custom-master, under pretence of having sent the books to his superior at *Coleagala*, will give me no account of the quantity: indeed, as he farms the customs, his showing them could not reasonably be expected. It is said, that in *Tippoo's* government the trade was much greater than it is at present.

Carriage cattle.

The goods are all transported as back-loads on oxen or asses. A load for an ox weighs eight *Maunds*, or a little more than 194 lb. The hire for four computed *Sultany* cosses is one *Fanam*, or nearly $7\frac{1}{2}d$. In the *Ghats*, owing to the badness of the roads, the cosses are very short. Good cattle travel four cosses a day, and middling ones three cosses. A good ox costs eighty *Fanams*, or about 2*l.* 9*s.* 11*d.* and must be fed with grain. The asses are only employed by persons of the lowest cast, who trade in grain and salt; yet, if any pains were taken with the breed, they would in this arid

country be cheaper means of carriage than oxen are. A good ass, that costs five *Rupees* (10*s.* 10*d.*), will daily travel three cosses, and carry forty *Seers* of grain, weighing about eighty-five pounds. His keep is next to nothing.

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Caud-hully is the first place of any note above the *Ghats*. Below them, the two places nearest it are *Alumbady* and *Káveri-pura*. Each is estimated to be twelve cosses distant; but the roads are bad, especially that to *Alumbady*, which is therefore never frequented by merchants.

Roads
through the
Ghats.

The people of *Caud-hully* and *Hanuru* either pretend to be, or really are, the most stupid of any that I have ever seen, and the labouring class are most wretchedly poor.

Inhabitants.

9th *October*.—I went three computed *Sultany* cosses to *Mat'-hully*, or *Marat-hully*. The natives here begin to compute distances by hours, and call what we have come to-day six *Urnalivoulies*, or hours' journies. The hour, as is usual all over India, is the sixtieth part of a day, or 24 minutes. This mode of computing distances is employed every where in the country of the *Tamuls*; and an hour's journey is by the Europeans of *Madras* called a *Mulabar-mile*. I suppose it is the same with what Major Rennell calls a coss of the *Carnatic*: for coss is a word of *Hindustan proper*, and is not employed in the dialects of the south: but coss is a word now universally received among the English in India; for which reason I use it as a translation for the *Hardary* of *Karnáta*.

Oct. 9.
Distances
computed by
time; *Urna-*
livuly, or
hour's jour-
ney.

The road from *Caud-hully* to *Mat'-hully* is so surrounded by mountains, that the traveller has no view of the country below the *Ghats*. Except in a few places that might be easily avoided, the road is not very steep; but it is very stony, as is the case with the country through which it passes.

Road down
the *Ghats*.

In several parts the country has formerly been cultivated, and much of the valley is capable of being rendered arable; but at present all near the road is quite waste. The natives say, that there

Country.

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Oct. 9.

*Brahmés-
wara, a god.*

are many small villages in the valley, both south and north from that part of it through which we came; but in the late war great numbers of the houses in them were ruined. *Mat'-hully* is totally deserted, except by the *Pújári* of its temple, which, he says, is dedicated to *Brahméswara*, a brother of *Siva*. With this god my *Bráhma*n is not acquainted. A *Choultry*, or inn, has been lately built for the accommodation of passengers, whose resort will soon, no doubt, bring back inhabitants.

Two rivulets, that contain perennial streams, join at *Mat'-hully*; and, running down the valley, meet the *Palar*, which comes from the south. The united streams turn to the east, and join the *Cavery* below the *Ghats*. The western rivulet is the largest; it is named *Bagali*, and rises from the west side of *Mahádévéswara* hill. This hill is the only place in the *Coleagala* district that produces sandalwood, and has on it a very celebrated temple, from whence it derives its name, and which is distant from *Mat'-hully* four cosses. It is surrounded by villages and cultivation. The smaller and eastern rivulet, from a fort that stood near it, is named *Cotay*.

Depredations
committed
by the *Brin-
jaries*.

The farmers from the neighbouring villages, that came to sell provisions, were miserably poor. Most of their stock having been carried off in the late war, the greater number of the survivors have been obliged to go down to the country below the *Ghats* to work as servants. Many died of hunger, and still more from the diseases brought on by want. The chief plunderers were the rabble belonging to the *Nizam*, and the *Brinjaries*, who are most ferocious ruffians, that not only plunder, but wantonly murder, every defenceless person that comes in their way. My interpreter, who was in the party coming up with Colonel Read, confirms the truth of what the natives say. No exertions of our officers could prevent the *Brinjaries* from plundering, not only the enemy, but the villages belonging to the Company that were in the neighbourhood of their route. Colonel Read's humanity and justice are too well known in the eastern

parts of *Mysore*, for a single person there to imagine that every possible exertion for their safety was not employed.

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10th *October*.—I went three computed cosses to *Nidy Cavil*, which in the *Tamul* language signifies the *guard of the middle*; this place being in the middle of the *Ghats*, and situated at the boundary of *Karnáta* from the *Chéra Désam*, which includes what we call the province of *Coimbetore*, and the district of *Saliem*.

Oct. 10.
Chéra Désam.

Soon after leaving *Mat'-hully*, I reached the *Palar*, which comes from the south-west, and passes through a valley that is cultivated from its source downwards to *Nelluru*, which is four cosses from where we joined the river. From *Nelluru* to the bottom of the *Ghats* this valley is very narrow, and could scarcely admit of any cultivation. There are, however, some level spots that might be cultivated, and this would add greatly to the comfort of passengers. I am persuaded, that *Palmira* trees would thrive near the banks of the *Palar* the whole way; and their produce would find a ready sale. The channel of the *Palar*, so far as I have seen it to-day, has a very moderate declivity, and at present contains a good deal of water; but in many places it is fordable. For several days together, after heavy rains, it is frequently impassable, to the great distress of travellers. In the dry season there is no stream in its channel; but, by digging in the sand, good water may always be procured. The dry weather, however, is here of uncommon short duration; for the rains from the eastward commence as soon as those from the west have abated. I have now been out the whole of the rainy season above the *Ghats*, and to-day I met the violence of the monsoon coming from the eastern side of the peninsula.

Palar river.

The road passes by the side of the *Palar*, and frequently crosses its channel. In the dry season, indeed, this is generally used by travellers. A good road, and one of easy declivity, might without much trouble be constructed. At present, nothing can be worse. The hills on both sides are steep, and covered with trees; but few of them are of a size fit for timber.

Road down
the *Ghats*.

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Oct. 10.

Strata of the
eastern
Ghats.

The *strata* of the *Ghats* run north and south, and are vertical. They are so much intersected by fissures, as to be of little use for building. In one place I found large concretions of lime-stone, resembling those found at *Maléswara Betta*, which have the appearance of the petrified nests of white ants: but here the masses were infinitely too large to have derived their origin from such a source. The ore of iron, in form of black sand, is very plentiful; but in this neighbourhood none is smelted.