

CHAPTER IX.

FROM THE KAVERI-PURA GHAT TO COIMBETORE.

OCTOBER 11th, 1800.—*Nidy Cavil*, at which I have now arrived, is situated on the frontier between *Karnáta* and *Chéra Désams*, two of the ancient divisions in *Hindu* geography. It was formerly a small fort, and was occupied by a few *Sepoys*; but the fort is now in ruins, and the guard has been withdrawn. A commodious building for the convenience of passengers had long ago been erected by *Guttimodaly*, a person who seems to have had great influence in *Chéra*. This has lately been repaired, and placed under the care of a *Bráhman*, who receives from government four *Rupees* a month, and has seven cows allowed him to serve gratuitously all travellers with milk. This is perfectly according to Indian custom; but by no means answers the purpose of procuring milk for the passengers. The *Bráhman*, having no object to attain by attention to the cattle, is contented with drawing from them as much as will serve himself; and of this he will spare a little to any rich traveller, from whom, of course, he expects a present of five times its value. A shopkeeper has also been established here, with a monthly salary of two *Rupees*. He ought to keep a supply of provisions for all travellers who choose to purchase them; but he complains, that he has very few customers, every one bringing with him a supply of necessaries.

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Accommodation for travellers.

The *Bráhman* and shopkeeper say, that every day, on an average, about twenty oxen loaded with goods pass this way. During the government of *Hyder*, ten times that number usually passed. A company of the traders called *Lumbadies*, that employed 12,000 cattle,

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 Oct. 11. obtained from the *Sultán* a monopoly in every article of commerce, except cloth, tobacco, and boiled butter, which continued open. These *Lumbadies* dealt chiefly in grain, large quantities of which they brought from the low country for the supply of *Seringapatam*.

Road down
 the *Ghats*.

To-day I went three computed cosses to *Chica Cavil*, at the bottom of the *Ghats*. The road is by no means steep; but the day's journey was laborious, as we were obliged to cross the *Palar* four times, and it was exceedingly swollen by the heavy rains. The road, I believe, might readily be conducted, the whole way, on one side of the river; but, as the stream for a great part of the year is inconsiderable, travellers have been in the habit of crossing it on the slightest difficulty; and thus the path has been formed in a manner very inconvenient for those who are compelled to pass it after heavy rain.

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 try.

The hills on both sides of the river are steep, but afford abundance of pasture for cattle, and in a few places leave level spots, that might be made comfortable abodes for the managers of flocks, or for the cultivators of *Palmira* trees. From the hills on either side, several small clear streams run into the *Palar*. *Chica Cavil*, or the *Small guard*, is a house built for the accommodation of passengers, on a rising ground above the *Palar*, where it enters the valley watered by the *Cavery*, as that river comes south from *Alumbady*. From the rising ground, those who delight in rude scenes of nature may enjoy a most beautiful prospect. The valley watered by the *Cavery* is here very rough, and contains few people and little cultivation.

Polygars of
Alumbady.

The inhabitants of this neighbourhood are a strange mixture of those who speak the languages of *Karnáta* and of *Telingana*. These last have probably been introduced by the *Polygars* of *Alumbady*, named *Araluppa Náidus*, and who were of the *Bui* cast, who among the *Telingas* are the bearers of palanquins. They were troublesome ruffians, who possessed the rough country on both sides of the *Cavery*, as it descends the *Ghats*; until the last of them suffered

himself to be deluded by the fair promises of *Trimulaia*, a *Bráhma*n, who in the government of *Hyder* was *Amildar* of *Káveri-pura*. The *Bráhma*n, after several visits, and many professions of friendship, at last induced the *Polygar* to make him a visit with few armed attendants. Immediately on his having got the *Polygar* in his power, regardless of the ties of hospitality, the *Amildar* hanged the ruffian; who met with a merited fate, had it been inflicted by honourable means. Such policy, however, is not unusual among the natives of Asia.

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The chief of a neighbouring village, who supplied me with provisions, was exceedingly disposed to complain. He first told me, that, since the Company had acquired the government of the country, his rent had been raised from 6 to 11 *Pagodas* a year; but, as I knew that the rent was fixed on the fields, I soon brought him to confess, that he now occupied much more land than he did under *Tippoo's* government. He then complained, that now he could not cheat the government: in former times, by means of a small bribe, he could get excused from paying a large share of his rent.

Querulous disposition of the natives.

These rents are all paid in money, the whole cultivation in this valley being that of dry grains. They are fixed on each field by a valuation made in the reign of the *Sultán*, which is very unequal; but people have lately been employed to measure all the arable lands, with a view of making a more just assessment. The *Gauda*, or chief of the village, prefers paying his present rent to an equal division of the crop; and says, that he would be contented to give government one third of the produce. Owing to the dilapidations to which such a mode of paying rent must be subject, it is evident, that the public, by what is called an equal division of the crops, would not in reality get one third of the produce: the present rent, therefore, is probably not excessive.

Tenures and rent.

The *Gauda* complains also, and I believe with reason, of the great poverty to which the people are reduced by the plundering of the *Lumbadies*, who in the last war supplied the army with grain. He

Poverty of the cultivators.

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Tacavy, or money advanced to assist poor cultivators.

The reason he assigns for this is, that the money advanced, or *Tacavy*, was to have been repaid immediately after cutting down the crop: the farmers would therefore have been under the necessity of selling at once the whole of their grain; and thus, by glutting the market, they would have been great sufferers. A great many of them, who have now been forced to work as labourers, would have thankfully received *Tacavy*, to be repaid, by instalments, in the course of two or three years. It must, however, be evident, that such advances are extremely inconvenient to any government, and perhaps could not be made without doing injustice to those who paid the taxes necessary to raise the money advanced. Nor are such advances in general attended with any national advantage; they do not enable the people to cultivate one acre more, and are an assistance only to some individuals, who, if they did not receive advances to enable them to cultivate their own fields, must hire themselves out to work on the fields of those who have stock. They are, however, a favourite maxim of Indian policy; partly as having a popular appearance of liberality, and partly as opening a great field for corrupt partialities.

Sandal-wood. The hill producing sandal-wood is three cosses distant from *Chica-Cavil*. It is here called *Punashy conda*, which is its proper name; that by which it is commonly called above the *Ghats* is derived from *Mahá-dévésvara*, a temple built on it. The Mussulman who is employed to cut the sandal is said by the querulous *Gauda* to use the neighbouring people very ill, and to give them no pay. It appears to me, however, that the *Gauda* is not a man likely to suffer any injustice without complaining, and he does not say that he has ever in vain applied for redress.

Strata of the eastern Ghats. In the *Ghats* above this place the most common *strata* are gneiss, and a quartz strongly impregnated with iron. Both are vertical,

and run north and south. They are much intersected by veins and fissures; so that no large blocks could be procured. The most remarkable mineral phenomenon here is the lime-stone, or *Tufa calcaria*. In its nature it entirely resembles the *Congcar* of Hindustan proper. Some of it is whitish, and some of an earthy brown. It is found in very large masses, many feet in length, and often six or eight in thickness. It appears to me to have been once in a state of fluidity resembling thin mortar, and to have flowed irregularly over many large spaces of these *Ghats*; after which it has hardened into its present form. Where it flowed through earthy or vegetable matters, it filled up the interstices between their parts; and afterwards, having been freed from them by their gradual decay, and the action of the rains, masses of it are now exposed to the air perforated in all directions, like that which I found at *Malaiswara Betta*. In other places, this liquid has flowed among the decaying masses of rock and gravel. It has filled up all the veins and rents of the former, and united them again into a solid mass. With the gravel, it has formed a substance entirely resembling the mortar made of quick-lime and that matter, but of a very great hardness. This rock is therefore evidently of a much later formation than the *strata* of the mountains; having been formed after they began to decay, and even after the formation of mould and vegetables.

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12th October.—I went five computed *Malabar* hours' journey, which, I suppose, Major Rennell would call five cosses of the *Car-natic*, and came to *Káveri-pura*. The country in general is level, but very stony, and full of rocks even with the surface. About forty or fifty years ago it is said to have been wholly cultivated, so far as the rocks would permit; and the soil is a red clay and sand, very productive of dry grains. Ever since, from the unsettled state of the country, the cultivation has been gradually on the decline; and now the country is entirely waste and uninhabited, except in the immediate neighbourhood of *Káveri-pura*, where a little wretched cultivation is visible. The fences here are commonly

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built of loose stones, in a manner similar to the *sheep-dykes* of Galloway, which keep out cattle remarkably well. Those near *Káveri-pura* are badly constructed, and, as usual with *Hindu* fences, are kept in bad repair.

Ghats.

The mountains, viewed from the banks of the *Cavery* here, do not appear to be higher above the level of the country than they did from *Satteagala* above the *Ghats*. This is probably owing to their eastern ridges being lower than those to the westward, but yet sufficiently high to conceal the others from the view. The *Cavery* here is at present a wide and strong, but smooth stream, which is no where fordable; but in the dry season it has fords every where.

Káveri-pura.

The fort of *Káveri-pura* is said to have been built by *Guttimodaly*, who was *Polygar* of much of the neighbouring country; and who also, in order to protect his territories from the *Polygars* of the hills, built *Nidy-Cavil*, and *Chica-Cavil*. The suburb is at some distance from the fort, and contains about a hundred houses, with the ruins of a much greater number. It is said, however, that the place was never larger, nor more populous, than at present; and that the ruins are houses, which were built by a *Husséin Saheb*, who wished to have enlarged the town, but never could induce inhabitants to occupy his buildings. The place did not suffer from the *Lumbadies* under Colonel Read, as he could spare a guard to repress their barbarity; but they are said to have plundered many villages on the opposite side of the river, which then belonged to the Company, and was under his government. The greater part of the populace inhabiting *Káveri-pura* speak the *Tamul* language. Most of the *Bráhmans* speak the language of *Karnáta*, or the *Canarese* as we call it. They seem to be still more brutally ignorant than the people of *Mysore* south from the *Cavery*; and I soon found the only two officers of the place, the chief, and the accomptant, to be inveterate liars.

Irrigation.

The fort is separated from the suburb by a rivulet named *Swayam-vará-pallum*, which formerly filled a large tank, named *Swayamvará*

Eray, which is situated $2\frac{1}{2}$ cosses, or about 5 miles, south-west from *Káveri-pura*. It supplied with water as much ground as sowed 16,000 *Seers* of rice, or probably about 520 acres; but unfortunately it burst down more than fifty years ago, and has never since been repaired. The *Sultán* ordered an estimate to be made of the expense necessary for the purpose; but finding it to amount to 18,000 *Pagodas*, or about 6000*l.*, he desisted.

This is a considerable thorough-fare between *Dalawai petta*, *Co-* Trade.
mara pallium, *Pallaputti*, *Nerinja-petta*, *Ama-petta*, *Erodu*, *Tuduputti*, *Sitodu*, *Aravacurchy*, *Nangapulli*, *Womaluru*, *Saliem*, *Rashepuram*, *Namaculla*, *Sadamangalam*, and *Dindigul* on the one hand; and on the other *Gutalu*, *Naggara*, *Seringapatam*, *Gubi*, *Coliagala*, *Coud-hully*, and *Band-hully*. A custom-house has accordingly been erected; but as the duties are farmed, I could not expect the officers to give me a fair account of the exports. In the course of the last two months, they say, there has passed nearly,

	Loaded oxen.
Of cloth - - - -	50
Of tobacco - - - -	300
Of <i>Ghee</i> , or boiled butter, - - -	70
Of castor oil - - - -	10
Of poppy seed - - - -	5
Of <i>Goni</i> , or hemp - - - -	5
Of <i>Palmira Jagory</i> - - - -	50
Of potstone vessels - - - -	5

495; or about

eight loaded oxen daily. I have met between forty and fifty loaded cattle every day, since I left *Coud-hully*; but such a great number may have been accidental. By the account of the people at *Nidy-Cuvil*, about 20 cattle passed that place daily; and one half of these being taken, as those going up, will agree tolerably well with the account which the officers of *Káveri-pura* gave. The

CHAPTER IX. trade in *Tippoo's* reign was, it is said, much more considerable; but then it consisted chiefly in grain, which the reduced population in *Seringapatam* renders no longer necessary.

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Houses of the natives.

13th *October*.—I went ten *Malabar* hours' journey to *Navaputty*; that is, the nine villages, having formerly been the principal of nine adjacent hamlets. It is a sorry place, containing about twenty houses. The huts of the country, called *Chéra*, are like bee-hives; and consist of a circular mud wall about three feet high, which is covered with a long conical roof of thatch. Contrary to what might have been expected in a hot climate, but agreeable to the custom of almost all *Hindus*, one small door is the only out-let for smoke, and the only inlet for air and light. Each family has a hut for sleeping, another for cooking, and a third for a storehouse. Wealthy men add more huts to their premises, but seldom attempt at any innovation in the architecture of the country.

Appearance of the country.

To some distance from *Káveri-pura* the plain continues, but it is extremely rocky and poor. Afterwards there are many high mountains, reaching from the *Ghats* to the *Cavery*. These do not form a continued ridge, but are separated into detached hills by vallies, through which the traveller passes from *Káveri-pura* to the level country that is watered by the *Bhawáni*. These vallies are less rugged, and contain a better soil, than the country near *Káveri-pura*; but in both, owing to a scarcity of cultivators, there is much arable land unoccupied. The people say, that the oppression of *Tippoo*, and of his officers, drove many of the cultivators to forsake their homes, and retire to the country, under the just and humane government of Colonel Read. Last year a great number of their cattle perished, owing to the epidemic distemper.

Irrigation by means of the river *Tumbula*.

On the north side of the range of hills is a fine little river, named the *Tumbula*, or *Colatur*, from its having passed through a large reservoir named *Colatur Eray*. Between this, and where the river joins the *Cavery*, had been formed four reservoirs; and nearer the source *Vencatu Ráya* had formed a fifth, called after his own name. About

50 years ago this gave way after a heavy rain, and the torrent broke down the mounds of all the reservoirs in the lower part of the rivulet. They have never since been repaired, although the quantity of ground which they watered is said to have been very considerable. A *Brúhman* has this year made a small dam on the *Tumbula*, and the cultivation of rice has again commenced.

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Near this rivulet is a small town named *Shamli*, with a fort entirely in ruins. It was built by *Guttimodaly*, who lived at a place called *Womaluru*, distant 16 *Malabar* hours' journey toward the east, and which is probably the *Wombinellore* of Major Rennell. About a hundred years ago this prince's territory was conquered by the *Mysore* family, after an obstinate resistance. *Shamli* fort was at that time destroyed, and has never since been repaired.

Guttimodaly,
Polygar of
Womaluru.

In this country the cultivation of *Palmira* gardens is pretty extensive. This tree is the *Borassus flabelliformis* of Linnæus, the *Tál* or *Tár* of Bengal, and the *Panna Maram* of the *Tamuls*. In many parts of India it grows almost spontaneously, but here it is reared with some care. It thrives best in a strong black clay, next on the red soil commonly used for *Ragy*, and it will also grow on the poor sandy soil called here *Manul*; but its produce is then very small. When a new plantation is to be made, the ground in *Adi* (13th July to 13th August) is ploughed twice. The fruit for seed is gathered in the beginning of this month, and kept in a heap until the end; when the field is ploughed a third time, and the seeds, having been separated, are put into the ground at the mutual distance of three cubits. They are placed in the bottom of a furrow after the plough, and are covered by the next. For 9 or 10 years the young palms are secured from cattle by a fence, and require no farther care. At this age they are about six feet high; and, as cattle cannot then injure them, the fences are removed, and the garden is used for pasture. When the trees have been planted in a good soil, they begin in 30 years to produce *Callu*, or *Palmira-wine*; but in a poor soil 40 years are required. When they have arrived at maturity, the

Palmira
garden.

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ground between the trees is cultivated every year for grain; but this, although it increases the quantity of *Palmira-juice*, yields not more than one half of what the field would do, were it not planted. This palm is supposed to live a thousand years; that is, it lives longer than can be ascertained by tradition. No care is taken to plant young trees in place of the old ones that have been destroyed by accident, or by old age; but young ones spring up in the empty spaces from the fruit that drops from maturity. I observe, however, that in most of the plantations the trees are at great distances; and it is said, that many of the young ones are cut down for their cabbage, or central young shoot; while the bears and wild hogs eat most of the fruit that falls.

Palmira-
wine.

This palm produces juice five months in the year, from about the 11th of January until the 11th of June. The stem must be cleared from all the roots of the branches, which is attended with a good deal of trouble; and the workman mounts by means of a strap passed round his back, and a rope round his two feet. An active man can manage forty trees, but an awkward fellow will only manage fifteen. They are all of the cast called *Shanan*, or in the plural *Shanar*. Before the bursting of the membrane which covers the flowering branch, and which botanists call the *spatha*, the workman bruises it between two sticks for three successive mornings. On each of the four following mornings he cuts from its tip a thin slice. These operations prevent the *spatha* from bursting; and on the 8th morning a clear sweet liquor begins to flow from the wound. A pot must then be suspended, so as to collect the liquor, as it drops from the *spatha*. A good tree will give daily about three ale quarts of juice, a bad one about a sixth of that quantity. If the juice is to be boiled into *Jagory*, a little quick-lime must be put into the bottom of the pot in which it is collected; in order, I suppose, to absorb any acidity, and thus to prevent fermentation. This is not done when the juice is intended for drinking, as then the stronger it ferments so much the better wine will be produced.

In order to make *Jagory*, the juice of the *Palmira* tree is boiled down on the same day that it is collected. Four pots being placed with a fire under their common center, about three quarts of the juice is put into each, although they could contain four times that quantity; for, in boiling, this liquor is apt to overflow. The violence of ebullition is allayed by throwing in some bruised seed of the *Ricinus*, and by stirring about the juice with a branch of the *Sunda*, or *Solanum pubescens* Willd: When the juice has been boiled for two hours, a small quantity is taken out and tried. If it has been sufficiently boiled, it will form into a ball between the fingers; but, if it will not cohere, the evaporation must be continued. When ready, it is formed into a mass, or ball, by pouring it into a hole in the ground, or in a piece of timber. Every three quarts of liquor should give one *Seer* and a half, or a little less than one pound. This *Jagory* is used both for eating and distilling, and a great part of it is exported to the *Mysore* country. It sells at the rate of 32 *Tucus* for 7 *Rupees*, or for about 5s. 3d. for the hundred-weight.

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Palmira Jagory.

The *Shanar*, or collectors of palm-wine, cultivate the ground among the trees, paying half rent for it; and every man takes as many trees as he can manage. For these he pays annually six *Rupees*; but this not by an actual poll tax. In the accompts of the villages, a certain number of trees are supposed to be in each; a certain number of *Shanar* is supposed to be able to manage these; and for this number the tax is paid. Although from nine to twelve men may be actually employed in a village which is rated as having three *Shanars*, the government receives only eighteen *Rupees*. It may in general, indeed, be observed respecting *Hindu* accompts, that, with a vast appearance of detail, they are extremely erroneous; for the minuteness is not intended to elucidate the state of revenue; but to enable the inferior officers to confuse matters, and thus to peculate without detection.

Rent of palm gardens.

It is estimated, that a plantation of *Palmira*, including land rent and *Shanar* capitation, pays two and a half times as much, as the

Loss of rent in forming *Palmira* gardens.

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same ground cultivated for dry grains would do; but, in order to procure this, a total sacrifice of between 30 and 40 years rent must be made. Old gardens ought therefore to be most carefully supported; and the cultivators should be bound to plant young trees in the empty spaces; for a new garden can never be formed with advantage at such an expense, unless there be much more land in the country than the existing stock can cultivate. This being the case at present, it is very judicious in Major Macleod to make plantations now, as the land that he employs would at any rate pay no rent.

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of the coun-
try.

14th *October*.—Having been deceived about the distance, concerning which it is very difficult to get accurate information, I went a very short way to *Nerinja-petta*, which was said to be five *Malabar* hours' journey. I passed through a narrow plain, bounded on my left by the *Cavery*, and on my right by high hills. The soil of this plain, in some places, is covered with rock, and sand intermixed with calcarious *Tufa*; but much of it is good, although, from a want of inhabitants, very little is cultivated. There is no rice land.

*Nerinja-
petta*.

Nerinja-petta is a poor open town, said to contain about two hundred families. The inhabitants of three hundred houses are said to have retired from it to the country under Colonel Read's management, in consequence of the contributions levied by *Jemál Khán*, to enable the *Sultán* to pay the sum which was exacted from him by Lord Cornwallis. Previous to that emigration, the place contained many traders and cotton weavers. These were of three kinds; *Muca Chambadavar*, *Shaliar*, and *Coicular*. The first have entirely deserted the place; and of the two last only eight houses remain. The *Shaliar* are a tribe of *Telinga* origin, and are the same with those who above the *Ghats* are called *Padma Shalay*.

Cavery river.

The *Cavery* here begins to rise about the 26th of May. It is at the highest from the 13th of July until the 13th of August, before the rainy season commences. As this advances, it decreases in size,

but does not become fordable until after the 11th of January. At *Nerinja-petta* a dam was built across the *Cavery* by *Cada Ráya*, one of the family of *Chica Déva Rája* of *Mysore*. It formerly sent a canal to each side of the river; that on the left ran five *Malabar* hours' journey; that on the right ran three hours' journey, watering the fields all the way between it and the river; both have been entirely ruinous from the breaking down of the dam, which happened at a period beyond the memory of the oldest inhabitant.

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On *Palla* hill, which extends from *Shamli* to *Nerinja-petta*, are sixteen villages of *Malayála*, or hill people, who on the summit of their mountain cultivate all the dry grains of *Mysore*, and have the only *Mango* (*Mangifera*) and *Jack* (*Artocarpus integrifolia*) trees that are to be found in this neighbourhood. These villages are said each to contain from five to sixteen houses; but are so difficult of access, that I could not visit them without a day's halt. Several similar hills are scattered through Major Macleod's district on both sides of the *Cavery*. The inhabitants of the plains cannot live on these mountains; nor can the highlanders live on the plains, without the greatest danger to their health. They are a distinct cast from the people of the plains; but quite different from the people of *Malayálam*, or what we call the province of *Malabar*, although both people are known by the same name, from their both inhabiting hilly countries.

People called
Malayála.

In the hills here are many black bears. These are harmless animals, living chiefly on white ants, wild fruit, and that of the *Palmira* tree. The only injury that they do is to the crops of *Sholum* (*Holcus sorghum*). If a man disturb or surprise a bear, he is liable to be killed by the animal, but not to be eaten. It is unsafe, therefore, to approach these animals, especially advancing straight before them; for, the bear's eyes being turned backwards, he does not see the person advancing towards him until he is alarmed by the man's near approach, and then attacks the sudden intruder. The bear is very strong, and is not afraid of the tiger. It lives in caves, and holes

Bears.

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under large stones. Such is the account of the natives ; for in the south of India I have not seen the animal, although there can be no doubt that it is the *Bradypus ursinus* of naturalists, which is a real bear.

Cotu-cadu
cultivation.

The *Cotu-cadu* cultivation is carried on by the poor farmers of this neighbourhood, when they have not stock sufficient to enable them to plough the arable fields. Having assembled some of these, they told me, that the soil fit for their purpose is to be found both on the southern face of the great mountains, and on the smaller hills between these and the *Cavery*. It is known by its producing an abundance of trees, and is in general extremely steep, being always situated on the declivities of the hills. It is not reckoned worse for containing many large stones, and projecting rocks ; as by these the soil is kept cool and moist. When a spot fit for the purpose has been determined, the trees are cut down in the first three months of the solar year, commencing on the 11th of April. Toward the middle of July they are burned ; and from about the 28th of that month the seed is sown, and then covered by digging the ground with a small hoe. The seeds are *Collu* (*Dolichos biflorus*), *Tenay* (*Panicum italicum*), and *Cambu* (*Holcus spicatus*). These are all sown separately ; but with each of them is intermixed a small quantity of cotton seed. The season for sowing the *Tenay* and *Cambu* continues until about the 13th of September ; then commences the season for sowing the *Collu*, or *Horse-gram*, and it lasts for a month : after twenty or twenty-five days the crops are weeded. The *Tenay* and *Cambu* ripen in three months ; but five are required to bring the *Horse-gram* to maturity. Next year the cotton produces, and the different grains are then sown, and hoed in between the cotton plants. In the third year a new spot must be cleared ; and the former requires ten years for the trees to grow up again, the ashes of these being a necessary manure. This ground, when it has been cleared, is measured, and the rent is one-fourth of what would be paid in the plains for a similar extent of dry-field. Major Macleod

discourages this kind of cultivation, as it takes away useful hands from the plough. A man can cut down and burn the trees growing on one *culy* of land, or rather less than one acre. When he sows, in order to do the whole quickly, he hires as many labourers as he can; but he is again hired to sow the field of his neighbour. On this extent of land, besides one *puddy* of cotton-seed, may be sown five *puddies* of *Horse-gram*, and eight *puddies* of *Cambu*, or *Tenay*. In the first year it will produce two hundred and forty *puddies* of *Horse-gram*, and two hundred and sixty of *Cambu*, or *Tenay*. The second year's crop will be about one hundred and sixty *puddies* of *Horse-gram*, and one hundred and seventy-two of *Cambu* or *Tenay*, with four *tucus* of cotton-wool. One acre at this rate will in the first year produce about six bushels of *Horse-gram*, and six and a half of *Cambu*, or *Tenay*; in the second year four bushels of *Horse-gram*, a little more than four of *Cambu*, or *Tenay*, and about thirty-two pounds of cotton-wool.

15th *October*.—I went ten *Malabar* hours' journey to *Bhawáni-kudal*, called in our maps *Bociny Coral*. The country on the right of the *Cavery* is free from hills, except one conical mountain, which rises from the bank of the river near *Bhawáni*. The soil in general is stony, or sandy; but in some places the stones are mixed with a strong red clay. At one reservoir, the people have recommenced the cultivation of rice, and have cleared about three acres for the purpose; all the other cultivation that I saw was that of dry-field. A very small proportion of the country is, however, cultivated. The *Cambu* (*Holcus spicatus*), which is here the prevailing crop, looks much better than it did above the *Ghats*. At *Ama-petta*, a town containing about forty houses, and full of inhabitants, not a single spot of ground was cultivated; the people being all merchants and weavers. I crossed two rivulets, the *Sitaru* and *Punachi*. The former supplied a large reservoir with water; but this was broken down by the flood that has destroyed so many others in the neighbourhood, and has never been repaired. The ground that it

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Strata.

watered has been planted with *Palmira* trees, which are a poor substitute for rice. The *Punachi* fills a reservoir, from which some rice-grounds now receive a supply of water.

The *strata* run north and south, and are much intermixed with calcarious matter, that has diffused itself among them while it was in a fluid state. It is chiefly found near rivulets and torrents. On the banks of the *Sitaru* I observed it under an extensive *stratum* of white quartz; but I do not think it can be from thence inferred, that the quartz is of so recent a formation as the calcarious *tufa*. It may have been undermined by the rivulet, and the calcarious matter afterwards deposited under it, so as to fill up the empty space.

*Bhawáni-kudal.**Guttimodaly
Polygar, and
the Rája of
Maduru.*

Bhawáni-kudal is an old ruinous fort at the junction of the *Bhawáni* with the *Covery*. It contains two very celebrated temples; the one dedicated to *Vishnu*, and the other to *Siva*; and was built by a *Polygar* named *Guttimodaly*, who held all the neighbouring countries as a feudatory under the *Rájas* of *Madura*, whose dominions, including *Saliem*, *Tritchenopoly*, and all the country south of *Sholia*, or *Tanjore*, were called by the general title *Angaraca*, and comprehended the two countries called *Chêra* and *Pándava*. At one of the temples there is an inscription on stone, giving an account of its foundation; but as the hour, day, month, and year of the cycle are only mentioned, it is impossible to ascertain the date of its erection; and on this subject the most learned *Bráhmans* here profess ignorance; nor can they give any information concerning the time when the country became subject to *Mysore*. Their knowledge of the history of the country, they say, ceases with the overthrow of *Rávana* king of the *Racshasa*, to whom it belonged, by *Ráma* the king of *Ayudya*, which happened exactly 879,901 years ago. The only information that they can give concerning *Guttimodaly*, except the miraculous actions performed in erecting the temple, is, that he was contemporary with *Dalawai Ráma Peya*, prime minister to the *Rája* of *Tritchenopoly*, who was also a feudatory of the *Rája*

of *Madura*. Both families intermarried with the old *Sholia Rájás*, or princes of *Tanjore*. It is probable, that all these families rose into great distinction after the overthrow of the kings of *Vijaya-nagara*; for the *Bráhmans* here are so little informed in history, as to think that the present *Marattah* dynasty has been in possession of *Tanjore* for an immense time.

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The suburb of *Bhawáni-kudal* is a very poor place; but, as it has become the head *Cutchery*, or office of all the district under the management of Major Macleod, it will increase very rapidly; as the situation is very fine, and a plan for building it regularly and handsomely has been laid down by that gentleman. Money has also been advanced to assist new settlers to build good houses, and it is to be repaid by moderate instalments. Many new houses are building, which promise to be better than any that I have yet seen in the course of my investigation.

Town of *Bhawáni*.

The *strata* at *Bhawáni*, although of the same nature with those near the *Ghats*, run about north-west and south-east, with a great dip towards the north.

Strata.

16th and 17th *October*.—I remained at *Bhawáni-kudal*, taking an account of the state of the country, and endeavouring to repair my tents, which, from having been long exposed to rain, had become very crazy; but I met with a severe loss in not finding Major Macleod at home. My information was much less complete than it would have been had I received his assistance; and the poverty of the place, joined to the obstinate and inhospitable disposition of its inhabitants, prevented my equipage from getting the repairs, and my servants and cattle from obtaining the refreshments, of which they were so much in need. Although very high prices were paid for every thing, no article could be procured, without long continued threats of instantly forwarding, to the collector, a complaint of the neglect which the native officers showed in obeying the orders of the government of Madras. I purchased the very articles sent from hence to *Seringapatam* cheaper there, than we were

Inhospitable
disposition of
the *Hindus*.

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obliged to pay for them on the spot where they grew. I mention these difficulties, which are very frequently met with by travellers in all parts of India where Europeans have not resided long, to show the inhospitable nature of its inhabitants. From the strict attention which I paid in redressing every injury done by my followers to any person whatever, I am confident that no attempt was made to take any thing without full payment.

Feeble constitution of the natives.

The health of my people is now beginning to suffer from the constant change of air and water, which the natives of India do not support so well as Europeans.

Tamul Calendar.

The *Lokika*, or vulgar men of the world, throughout the countries in which the *Tamul* language is spoken, use a solar year called *Surya-mánam* in the *Sanskrit*. The almanac here came from *Tanjore*, the great seat of learning in the southern part of India. The current year is as follows. It is reckoned the year 1722 of *Sáivóhanam* and the 4901 of the *Kali-yugam*. This, it must be observed, differs one year in the former era, and seven in the latter, from the reckoning in *Karnáta*.

<i>Tamul</i> Months.		European Months.		<i>Tamul</i> Months.		European Months.		
<i>Chitri</i> 1722 -	1	11	April 1800.	<i>Chitri</i> 1722 -	20	30	April 1800. May.	
	2	12			21	1		
	3	13			22	2		
	4	14			23	3		
	5	15			24	4		
	6	16			25	5		
	7	17			26	6		
	8	18			27	7		
	9	19			28	8		
	10	20			29	9		
	11	21			30	10		
	12	22			31	11		
	13	23			<i>Vyashi</i> - - -	1		12
	14	24				2		13
	15	25				3		14
	16	26				4		15
	17	27				5		16
	18	28				6		17
	19	29				7		18

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Tamil Months.		European Months.	Tamil Months.		European Months.
<i>Vyashi</i> 1722 -	8 19	May 1800.	<i>Ani</i> 1722 - -	26 7	July 1800.
	9 20			27 8	
	10 21			28 9	
	11 22			29 10	
	12 23			30 11	
	13 24			31 12	
	14 25		<i>Adi</i> - - - -	1 13	
	15 26			2 14	
	16 27			3 15	
	17 28			4 16	
	18 29			5 17	
	19 30			6 18	
	20 31			7 19	
	21 1	June.		8 20	
	22 2			9 21	
	23 3			10 22	
	24 4			11 23	
	25 5			12 24	
	26 6			13 25	
	27 7			14 26	
	28 8			15 27	
	29 9			16 28	
	30 10			17 29	
	31 11			18 30	
<i>Ani</i> - - - -	1 12			19 31	
	2 13			20 1	August.
	3 14			21 2	
	4 15			22 3	
	5 16			23 4	
	6 17			24 5	
	7 18			25 6	
	8 19			26 7	
	9 20			27 8	
	10 21			28 9	
	11 22			29 10	
	12 23			30 11	
	13 24			31 12	
	14 25			32 13	
	15 26		<i>Aony</i> - - - -	1 14	
	16 27			2 15	
	17 28			3 16	
	18 29			4 17	
	19 30			5 18	
	20 1	July.		6 19	
	21 2			7 20	
	22 3			8 21	
	23 4			9 22	
	24 5			10 23	
	25 6			11 24	

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Tamil Months.		European Months.		Tamil Months.		European Months.	
<i>Avony</i> 1722	12 25	August	1800.	<i>Peratashi</i> 1722	30 13	October	1800.
	13 26			<i>Alpishi</i> - - -	31 14		
	14 27				1 15		
	15 28				2 16		
	16 29				3 17		
	17 30				4 18		
	18 31				5 19		
	19 1	September.			6 20		
	20 2				7 21		
	21 3				8 22		
	22 4				9 23		
	23 5				10 24		
	24 6				11 25		
	25 7				12 26		
	26 8				13 27		
	27 9				14 28		
	28 10				15 29		
	29 11				16 30		
	30 12				17 31		
	31 13				18 1	November:	
<i>Peratashi</i> - -	1 14				19 2		
	2 15				20 3		
	3 16				21 4		
	4 17				22 5		
	5 18				23 6		
	6 19				24 7		
	7 20				25 8		
	8 21				26 9		
	9 22				27 10		
	10 23				28 11		
	11 24				29 12		
	12 25				30 13		
	13 26			<i>Carticay</i> - -	1 14		
	14 27				2 15		
	15 28				3 16		
	16 29				4 17		
	17 30				5 18		
	18 1	October.			6 19		
	19 2				7 20		
	20 3				8 21		
	21 4				9 22		
	22 5				10 23		
	23 6				11 24		
	24 7				12 25		
	25 8				13 26		
	26 9				14 27		
	27 10				15 28		
	28 11				16 29		
	29 12				17 30		

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Tamil Months.		European Months.		Tamil Months.		European Months.			
<i>Carticay</i> 1722	18	1	December 1800.	<i>Tey</i> 1722 - -	9	19	January 1801.		
		19			10	20			
		20			11	21			
		21			12	22			
		22			13	23			
		23			14	24			
		24			15	25			
		25			16	26			
		26			17	27			
		27			18	28			
		28			19	29			
		29			20	30			
<i>Margully</i> - -	1	13			21	31			
		2			22	1	February.		
		3			23	2			
		4			24	3			
		5			25	4			
		6			26	5			
		7			27	6			
		8			28	7			
		9			29	8			
		10			30	9			
		11			1	10			
		12			2	11			
	13			3	12				
	14			4	13				
	15			5	14				
	16			6	15				
	17			7	16				
	18			8	17				
	19			9	18				
	20	1	January 1801.	<i>Mashi</i> - - -	10	19			
	21	2			11	20			
	22	3			12	21			
	23	4			13	22			
	24	5			14	23			
	25	6			15	24			
	26	7			16	25			
	27	8			17	26			
	28	9			18	27			
	29	10			19	28			
<i>Tey</i> - - -	1	11					20	1	March.
		2					21	2	
		3			22	3			
		4			23	4			
		5			24	5			
		6			25	6			
		7			26	7			
		8			27	8			

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Tamul Months.		European Months.		Tamul Months.		European Months.		
<i>Mashi</i> 1722	- 28	9	March 1801.	<i>Panguny</i> 1	15	26	March 1801.	
	29	10			16	27		
	30	11			17	28		
<i>Panguny</i> - -	1	12			18	29		
	2	13			19	30		
	3	14			20	31		
	4	15			21	1		April.
	5	16			22	2		
	6	17			23	3		
	7	18			24	4		
	8	19			25	5		
	9	20			26	6		
	10	21			27	7		
	11	22			28	8		
	12	23		29	9			
	13	24		30	10			
	14	25						

Owing to a different manner of introducing the intercalary days, the beginning of the *Surya-mánam* year varies from the ninth to the eleventh of April.

Weather.

The following is the account given by the most intelligent persons of the weather in the different seasons, or *Ritus*.

I. *Chitri* and *Vyashi* form *Vasanta Ritu*. The winds are moderate, and from the southward, except about twice in the season; when, for from ten to fifteen days, violent squalls come from the westward, accompanied with thunder and lightning, with pretty heavy showers, and sometimes with hail. Before the squalls the sky is red; at other times it is clear, with warm sunshine, and neither fogs nor dews. At this season the trees flower.

II. *Grishma Ritu* contains *Ani* and *Adi*. Once in eight or ten days heavy showers come from the westward, accompanied by much wind and thunder, but no hail. There are fogs on the hills, but not in the open country. In the intervals between the rains the heat is moderate, with cloudy weather, and strong westerly winds.

III. *Varshá Ritu* contains *Avony* and *Peratashi*. At this season

heavy and incessant rains, for five or six days, come from the westward, with similar intervals of fair weather, and are attended with lightning, but no thunder, and very moderate winds.

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IV. *Sarat Ritu* contains *Alpishi* and *Carticay*. In the former, heavy rains come, once in six or eight days, from the north-east. Each fall in general continues a whole day. There is very little wind, and the heats are by the natives reckoned moderate; that is, to an European they are not absolutely frying. In *Carticay*, there are usually only two or three days rain, which also comes from the eastward. The winds are moderate, and easterly. The air is cool. Toward the end of the month there are heavy dews.

V. *Hémanta Ritu* contains *Margully* and *Tey*. About the middle of *Margully* there are showers for three or four hours in the day, with moderate winds from the south, and some thunder. At other times there are heavy dews, with a very cold air, and south-easterly winds of very moderate strength. The sky is sometimes clear, and at others cloudy.

VI. *Sayshu Ritu* contains *Mashi* and *Panguny*. Towards the end of *Panguny* there are sometimes squalls from the westward, with thunder and rain; but the greater part of the season is clear and hot, with light breezes from the south, and moderate dews.

In the southern parts of the *Coimbatore* province, opposite to the breach in the mountains at *Ani-malaya*, the winds in the beginning of the south-west monsoon are excessively violent.

All the people here allege, that the rains are more regular and in greater quantity above the *Ghats*, than they are here. This however appears to me doubtful: although here, as well as above the *Ghats*, the westerly winds bring the strongest rains; yet here they enjoy a considerable portion of the rain from the other monsoon, which must prevent the country from ever being burnt up by a long drought.

Fevers and fluxes are epidemic from about the middle of October Diseases.

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Weights and
measures.

until the tenth of January; and generally at the same time the epidemic distemper prevails among the cattle.

Since this part of the country has been under the management of Major Macleod, that gentleman has endeavoured to introduce a regular standard of weights and measures, similar to those in the parts of his district that were formerly under Colonel Read. The shortness of the time has, however, hitherto prevented this salutary measure from being completely effected; and the weights and measures of almost every village differ from those of its neighbours.

Land Measure according to Regulation.

For rice-land. 24 *Adies*, or feet square = 1 *Culy* square feet 576

100 *Culies* - - - - = 1 *Chei* - - 57,600

The *Chei* is therefore = $1\frac{3}{10}\frac{2}{00}$ acre nearly.

For dry-field. $6\frac{1}{2}$ feet - - - = 1 *Mar*

16 *Mars* - - - = 1 *Chingali*

4 *Chingalis* square = 1 *Bulla* = 173,050 square feet.

The *Bulla* is, therefore, $3\frac{2}{10}\frac{1}{00}$ acres nearly.

The *Chingali*, or chain, belonging to the collector's office, I found to be actually 102 feet 8 inches long, and very rudely formed, some of the *Mars* being five or six inches longer than others; for in India such a piece of workmanship as a measuring chain is far beyond the skill of any native, who has not received long instruction from an European. On measuring a *Bulla* of land, I found it $3\frac{2}{10}\frac{1}{00}$ acres. These differences are trifling, however, and of no consequence in such accounts of the country as can be procured by a traveller, who is constantly liable to errors of much greater magnitude. In this part of Major Macleod's district, the old computed *Cheis*, and *Bullas*, are still continued in the accompts of every village, and every where vary from one another.

Weights, according to the new Regulation.

52 grains = 1 *Star-Pagoda*.

520 grains, or 10 *Star-Pagodas* = 1 *Polam*.

4160 grains, or 8 *Polams* - = 1 *Cucha Seer* = $0.\frac{1}{10}\frac{2}{10}\frac{4}{10}\frac{1}{10}$ lb.

20800 grains, or 5 *Cucha Seers* = 1 *Visay*.

166400 grains, or 8 *Visays* - = 1 *Munnagu* = $23.\frac{7}{10}\frac{6}{10}\frac{4}{10}$ lb.

The *Munnagu*, by the English, is usually called *Maund*.

The old weights, however, are in general use, and are as follow :

177 grains = 1 *Dudu*.

1416 grains, or 8 *Dudus* = 1 *Polam*.

4248 grains, or 3 *Polams* = 1 *Seer* = $00.\frac{6}{10}\frac{0}{10}\frac{6}{10}\frac{7}{10}$ lb.

21240 grains, or 5 *Seers* = 1 *Visay*.

141600 grains, or 100 *Polams* = 1 *Tola* = $20.\frac{3}{10}\frac{3}{10}\frac{6}{10}$ lb.

By this are sold *Betel-nut*, black-pepper, *Jagory*, tamarinds, *Siragum*, or cummin-seed, *Mendum*, or fenugreek, mustard, sugar, spices, cotton-thread, raw-silk, poppy-seed, garlic, ginger, *Ghee*, or boiled butter, and medicines.

Cotton-wool is sold by the *Tucu* of 50 *Polams* = $10.\frac{1}{10}\frac{1}{10}$ lb.

Dry Measures in use.

56 *Dudus* weight of *Horse-gram* (seed of Cubical inches.

the *Dolichos biflorus*) - - - 1 *Puddy* - = $45.\frac{1}{10}\frac{0}{10}\frac{1}{10}$

224 *Dudus*, or 4 *Puddies* - - - - = 1 *Bulla* = $181.\frac{3}{10}\frac{2}{10}$

8960 *Dudus*, or 40 *Bullas* - - - - - = 1 *Candaca* = $7248.\frac{8}{10}$

The *Candaca*, therefore, contains $3.\frac{1}{10}\frac{7}{10}\frac{2}{10}$ bushels.

Coins.

Accompts are kept in *Sultany Rupees*, and fractions, $\frac{1}{2}$, $\frac{1}{4}$, $\frac{1}{6}$, $\frac{1}{16}$; &c. as usual in India. The sixteenths here are called *Vishuns*. The variety of coins current is very great, and hardly any of them are aliquot parts of the *Sultany Rupee*; nor is there any regulated price

CHAPTER for their value, the money-changers managing the affair as they
 IX. please. The following is the market-price at present, in *Sultany*
 Oct. 16, 17. *Rupees*, and decimal parts.

Gold Coins.

<i>Varahun Sultany, or Tippoo's Pagoda</i>	-		-	<i>Sy. Rs. 3,625</i>
<i>V. Bahadury, or Hyder's ditto</i>	-	-	-	3,625
<i>Pu Varahun, or Star ditto</i>	-	-	-	3,25
<i>Feringy ditto, or Porto Novo ditto</i>	-	-	-	2,75
<i>Sultany Panam, or Fanam</i>	-	-	-	0,2335
<i>Vir'-Ráya ditto, or ditto</i>	-	-	-	0,2222
<i>Gopaly ditto, or ditto</i>	-	-	-	0,125

Silver Coins.

<i>Sultany Rupea</i>	-		-	1,0
<i>Pondicherry ditto</i>	-	-	-	1,0
<i>Company ditto, Rupee coined at Madras</i>	-	-	-	0,9062
<i>Arcot ditto</i>	-	-	-	0,875
<i>Myla Panam, double Fanam of Madras</i>	-	-	-	0,1481
<i>Shina ditto, or single Fanam of Madras</i>	-	-	-	0,0740

Copper Coins.

<i>Ani Dudu, or elephant Dub of Madras English</i>	-		-	0,0146
<i>Ani Cashi, or ditto - Cash of ditto</i>	-	-	-	0,0029

The *Sultany Rupea* contains 165 grains of pure silver, and therefore would be worth, at the royal mint in the Tower, a little less than 2s. But $3\frac{1}{4}$ *Rupees* purchase one *Star-Pagoda*, containing $41\frac{47}{80}$ grains of pure gold, which are worth at the same $88\frac{1}{4}d$. nearly: besides, one *Rupee* exchanges for $4 + \frac{1}{4} + \frac{1}{4}$ of $\frac{1}{4}$ *Sultany Fanams*, which reduced to decimals is 4,2812, and these at the mint price are worth 32d. Silver therefore, both here and at *Seringapatam*, is of considerably more value in proportion to gold,

than it is by the standard of British coin. In all calculations I shall reduce the money to the British standard by the most common coins current in the province of *Coimbetore*; and these are the *Sultany* and *Vir'-Ráya Fanams*: the former is worth at the British mint $7\frac{4}{1000}d.$ and the latter $5\frac{2}{1000}d.$; but where great precision is not wanted, the one may be taken at $7\frac{1}{2}d.$ and the other at $6d.$ For changing a *Rupee* into copper money, the dealers in coin take two *Cash*. If silver is wanted for gold, nothing is required; but if gold is wanted for silver, nine *Cash* are required for every *Pagoda*. The shells called *Couries* are not current.

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Road Measure.

Distances are reckoned by the time a man ought to take in walking them. The distance a man can walk in the *Hindu* hour, or twenty-four European minutes, is called *Urnavully*; which must be what Major Rennell means by a coss of the *Carnatic*, whereof $37\frac{1}{2}$ go to a degree. $7\frac{1}{2}$ *Urnavullies* are reckoned 1 *Cadam*, or day's-journey with loaded cattle. $2\frac{1}{2}$ *Urnavullies* are equal to one *Sultany Coss*, or *Hardary*. *Coss*, it must be observed, is a word from the north of India.

The principal native officer here says, that people are now employed in measuring the lands which belong to all the villages in this lately acquired division of Major Macleod's district. The measurement, however, will be by no means complete; as large hills and wastes are not included within the boundaries of any village, and will not be comprehended in the accompts. Even within the village boundaries it is only the lands that are considered arable, or as capable of being made so, that are actually measured; steep and rocky places are taken by conjecture. The people employed to measure are called *Peymashi* (i. e. measurers); as while they measure the land they put on it a fair valued rent, which is to be that levied on the farmers, as soon as the valuation is complete. In the mean while the cultivators pay the tax to government by an old

New mea-
surement and
valuation.

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rental and measurement, which is extremely unequal and erroneous. The fields have been found to contain from $\frac{1}{4}$ more to double of what they ought to do, and their rents have been found to be not at all in proportion to the quality of the soil. The surveyors are dependent on the collector alone; and their reports are made up into proper form by fifteen clerks called *Mutasiddies*, who reside at the principal office.

Rent of dry-
field.

The old *Bullas* of dry-field let from eight to twenty-five *Canter'-Ráya Fanams*; but it is impossible to say what this would amount to by the acre, owing to the inequality of their dimensions.

Rent of wa-
tered land.

Formerly the watered lands were let by a division of the crops, and in the country below the *Ghats* the government took two-thirds of the crop, leaving one-third to the cultivator. About thirty years ago this was altered by *Hyder*, who introduced a fixed rent, the accompts being kept in *Vir'-Ráya Fanams*. On this many of the old farmers, who were mostly *Bráhmans*, ran away, and the ground was forced upon those who remained, and the *Súdras*, who had formerly been chiefly employed in cultivating dry-field. The *Sultán* raised the rents from *Vir'-Ráya* to *Canter'-Ráya Fanams*; on which all the old farmers disappeared, and the lands fell entirely into the hands of the *Súdras*, who were obliged to betake themselves to a better mode of cultivation, that they might be able to pay the high rent. The watered lands are let by what is computed to be a *Candaca* sowing. The actual rent for one of these is from eighty to two hundred *Canter'-Ráya Fanams*; but one hundred and twenty may be taken as the average, which is equal in value to twelve *Candacas* of rough rice. The whole additional rents imposed by the *Sultán* have been removed; and, owing to the poverty of the farmers, an abatement of ten per cent. has been made, from what was demanded by *Hyder*. My informant does not think that the land-tax under that judicious prince was by any means exorbitant. He says, that the farmers always prefer the division of the crop, to a fixed rent; partly from their being able to defraud the government;

and partly from those who are necessitous being obliged to sell off the whole of their grain immediately after harvest, in order to pay the rent. Such a large quantity brought into the market at once unavoidably depresses the price. The plan which *Purnea* has adopted in the vicinity of *Seringapatam* seems an excellent one; he has there fixed the quantity of grain to be paid annually; by which means fraud is avoided, and the farmer is not forced to sell his grain to a disadvantage. A farmer cannot be turned out of any field that he has cultivated, so long as he pays the fixed rent, but he may give it up whenever he pleases. Advances of money, for one year without interest, have been made by the Company to such of the poor farmers as chose to accept of this assistance, in order to enable them to carry on cultivation. The government keeps up all reservoirs or canals for watering the land; which is done by paying money wages to day-labourers, under the inspection of the district native officers, or, if the work be great, under the inspection of an officer (*Daroga*, or *Mutasiddy*) appointed for the purpose.

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Every village had formerly an hereditary chief, or, as he is called in the *Tamul* language, a *Munigar*; and every large village, or every two or three small ones, had an hereditary accomptant, called here *Canicapillay*. An order was issued both by *Hyder* and *Tippoo*, that all offenders and peculators should be dismissed from these offices, and new men appointed in their stead; but these orders were never enforced until it was done by Major Macleod. The new men are considered as put in possession of an hereditary office, and are liable to forfeiture on account of misdemeanour.

Village officers.

On the fifteenth of November, and the forty-five following days, every farmer gives in to the *Canicapillay*, or village accomptant, a list of the fields which he undertakes to cultivate for that year. The accomptants then assemble, and deliver to the collector a list of all the lands that have been taken; the rental of the lands so taken is then made out from the fixed valuation, and the whole farmers of each village are jointly bound for the payment of its

Manner of letting the lands by the *Canicapillays*.

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Munigars, or
 chiefs of vil-
 lages.

rent. This is the principal duty of the *Canicapillay*, but he is also bound to assist the *Munigar* in collecting the rent.

The *Munigars* are not now permitted to rent or farm their villages; as it was found that they spent the money, as it was raised from the cultivators, and were not able to fulfil their engagements. The rents are now paid by eight monthly instalments, which are received from the cultivators by the *Munigar*, and immediately transmitted to the chief officer of the district, called a *Tahsildar*. Whenever a farmer is deficient in the payment of an instalment, he is by the *Munigar* carried to the *Tahsildar*, who puts him in confinement until his effects are sold; and any deficiency that there may then be, is made up by a contribution from the other farmers. It becomes thus impossible for any man to conceal his property in order to defraud the government, as every neighbour is interested to watch over his conduct.

Inferior vil-
 lage officers.

The only other village officer is the *Toti*, who serves as a messenger and watchman. In villages where there is rice ground, there is also a *Nunjy*, or man to distribute the water, and watch over the reservoirs and canals.

Pay of the
 village offi-
 cers.

The whole of these are paid by government, and the proper allowance is for the *Munigar* two per cent. on the rental; for the *Canicapillay* two per cent.; for the *Toti* $1\frac{1}{4}$ per cent.; and for the *Nunjy* $1\frac{1}{4}$; in all, $6\frac{1}{2}$ per cent.: but in small villages this allowance is increased, and in large ones it is diminished, so as to make the whole reasonable.

Lands be-
 longing to the
 village gods.

In every village there are charity lands belonging to the *Gramma Dévatas*; that is to say, to their priests, who in this country are never *Bráhmans*. These lands are cultivated by the priest, who pays a small rent, but one very inadequate to their value. The *Sultán* ordered all these lands to be resumed; but he could not carry the order into execution, and Major Macleod does not attempt to enforce a measure so odious.

Unreasona-
 ble exactions
 abolished.

The officers of government, in travelling on public business, were

formerly provided at the different villages with forage for their cattle, and with firewood, without payment; but Major Macleod has entirely abolished this vile practice.

This country, under Major Macleod's management, is divided into *Talucs*, paying annually from 28,000 to 45,000 *Star Pagodas*, or from about 10,293*l.* to 16,545*l.*, if the *Pagoda* be taken at its mint value. The establishment of officers for a *Taluc* is one *Tahsildar*; one *Sherishtadar*; three *Gomastas*, *Mutasiddies*, clerks, or agents; one *Saraf*, or money-changer; one *Gola*, or treasurer; six *Raiasa*, or letter-writers; and from thirty to forty *Attavonies*, or messengers: besides a proportion of the five or six hundred *Candashara*, or armed men, that are kept in the whole country. All these receive monthly wages.

The duty of the *Tahsildar* is to travel through their districts, inspecting the conduct of the village officers; so as to prevent them from oppressing the farmers, and from cultivating any ground, except that which pays rent. He superintends the repairs of tanks and canals, receives the rents from the village officers, and transmits them with care to the general treasury. He acts as civil magistrate, in the first instance deciding all causes, but in every case there is an appeal to the collector. As officer of police, he takes up all criminals; and, having examined witnesses, sends an account of the proceedings to the collector, who either orders punishment, or, if not satisfied, personally investigates the matter. He has no power, without orders from the collector, to inflict corporal punishment. There is no jurisdiction in the province of a civil nature, that possesses the power of life and death; a want of which authority is much felt, as murders and robberies are very frequent. In order to punish the more daring attempts of this kind, recourse has necessarily been had to courts martial. Eight chiefs of villages went to the insurgent *Dundia*, and procured from him an order to plunder the country. Having returned with this commission, they collected about five hundred ruffians, and plundered *Sati-mangala*. Thirty of

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Division of
the country
into *Talucs*,
or districts.

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these people, having been taken, were hanged about four months ago. Had not very vigorous measures been taken to repress their barbarity, every farmer in the district was ready to have joined them, in order to share in the plunder of the towns. It must indeed be observed, that throughout India the military portion of the *Súdra* cast, who are the common class of cultivators, are all by inclination addicted to robbery.

Serishtadar
and *Mutasiddi*.

The *Serishtadar* and *Mutasiddies* are accomptants. The accompts were formerly kept in the *Canarese*, or language of *Karnáta*; but, since the country came under the Company's dominion, they have been changed into the *Marattah*. Both languages seem improper for the purpose. The accompts ought certainly to be kept in the language of the *Tamuls*, which is that of the country, and which would not require the revenue officers of Madras to become acquainted with an additional dialect.

The *Muni-*
gar, or chief,
is also heredi-
tary village
priest.

Having assembled the most intelligent farmers in the neighbourhood, they told me, that, whatever government may choose to do with his power and emoluments, the real hereditary *Munigar* will always continue to enjoy his rank as chief; for he is the only person who can perform the annual sacrifice to the goddess *Bhadra Káli*, to whom in every village there is a temple, as being the *Gráma Dévatá*, or village deity.

Religious es-
tablishment.

When *Tippoo* stopped the allowances that had formerly been granted to the temples of the great gods, the revenue officers collected money from the people in order to celebrate the usual festivals. For the two last years of the *Sultán's* reign the Mussulman officers pocketed one half of these collections, and gave the remainder to the *Bráhmans*; so that none of the festivals were celebrated. The people seem much pleased with the restoration of their ceremonies, for which an allowance is made by the collector.

Size of farms,
and quantity
of stock.

In *Hyder's* government a rich farmer would have, in constant employ, thirty men servants, and fifteen women. He would have also twelve ploughs, forty-eight oxen, one hundred and fifty cows,

and two hundred *Adu*, or sheep and goats. Such a man would cultivate fifty *Bullas* of dry-field, or seventy-five *Cheis* of rice-land. Taking the average excess of the estimated contents of fields, above actual measurement, to be sixty per cent. this would make such a man's farm about three hundred and seventy acres of dry-field, or one hundred and fifty-eight acres of rice-ground. The number of servants seems by this account to be greatly exaggerated, and also the quantity of land that was cultivated by one plough. A farmer is now reckoned rich who has four ploughs with two oxen to each. The generality have at present two ploughs, and cultivate about four *Bullas* of dry-field, or about twenty-five acres, following the same rate of size for the computed *Bullas* as before mentioned. Although these men complain thus of their want of stock, they must not be implicitly credited; for, when afterwards questioned concerning the manner of ploughing, they say, that one man is kept for every plough; that he goes out at sun-rise with two oxen, and ploughs until near noon, when he is allowed an hour for breakfast. He then ploughs, until sun-set, with another team; so that for every plough four oxen must be allowed.

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The hinds, or servants hired for the year by the farmers, are here called *Puddial*, and are on the same footing with the *Batigas* of *Karnáta*. They sometimes bind themselves for a number of years, in which case the master advances money for their marriage expenses, and deducts so much from their monthly pay, until he is repaid. Unless tied down by some stipulation of this nature, they may change their service whenever they please. A servant gets from his master a house, and from fifteen to twenty *Gópály Fanams*, or from 5s. to 6s. 8d., a year, with a monthly allowance of twenty *Bullas*, or $1\frac{2}{1000}$ bushel of grain. Their wives, when they are able to work, have daily wages. Day-labourers at harvest time, whether men or women, get daily one *Bulla* and a half (rather more than $\frac{1}{2}$ bushel) of the grain called *Cambu*. At weeding the crops,

Price of labour.

CHAPTER the daily wages are one *Bulla* of *Cambu*, or about $\frac{1}{12}$ of a bushel.

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A man working with a hatchet or pickax gets one *Gópály Fanam* (about 4*d.*) a day; carrying earth in baskets, or the like, he gets $\frac{3}{4}$ of a *Gópály Fanam*, or 3*d.*; and porters, for carrying a load eight *Urnavullies*, or *Malabar* hours' journey, get two *Gópály Fanams*, or nearly 8*d.*

Implements
of husbandry.

The implements of husbandry are here more miserable, and fewer in number, than those used above the *Ghats*. The farmers of *Chéra* have no carts, no drill plough, no rake, nor hoe drawn by oxen, nor do they use even a bunch of thorns to supply the want of a harrow. Their plough is the same with that used in the vicinity of *Seringapatam*, and they have all the small iron instruments that are in use above the *Ghats*, except the *Ujari*, or weeding-iron. To plough a *Bulla* of dry-field once in one day, six ploughs are required.

Nunjy, or
watered-
land.

The quantity of watered land, or of *Nunjy* as it is here called, being very small, I shall defer taking any account of its cultivation till I go to a place where it is in greater plenty. A fine canal is taken from the *Bhaxdní* here, by means of a dam; but the ground that it supplies with water is chiefly in the neighbourhood of *Erodu*.

Punjy, or
dry-field.

The principal cultivation here is that of dry-field, which in this country is called *Punjy*.

Holcus spica-
tus, or *Cambu*.

Cambu, or *Holcus spicatus*, is by far the greatest article of culture. It is of two kinds, *Arsi* and *Natu*.

Of the kind
called *Arsi*
Cambu.

The *Arsi Cambu* is cultivated as follows. The field is manured with dung. From about the 16th of April to the 10th of June, it is ploughed four times, and after each ploughing the roots of grass and weeds are removed by the hand. The seed is then sown broad-cast, and covered by the plough. A month afterwards the field is ploughed again; and fifteen days afterwards this is repeated in a cross direction, the corn being then about six inches high. The intention of these two ploughings is to kill superfluous plants. Weeds, as they spring up, are removed by the hand. In three months and a half

the *Cambu* ripens. The ears or spikes of grain are first cut off, and immediately trodden out by oxen, and the grain cleaned with a fan. If kept in bales, bound up with straw, the grain will preserve for ten years; but that intended for present use is put into pits, where it will not keep more than three months. The straw is afterwards cut down close to the ground, and is used both for thatch and as fodder, for which it is here preferred to the straw of rice; but I observe, that in every district the straw which is most common is preferred for fodder; merely from custom and prejudice, without any actual or rational experiment having been made to ascertain its comparative value. A *Bulla* land requires four *Bullas* of seed; or an acre, 0,08486 decimal parts of a bushel. In a good crop it should produce seventy-two fold, or two hundred and eighty-eight *Bullas*, which is at the rate of $6, \frac{11}{1000}$ bushels an acre. The *Arsi Cambu* thrives best on a light sandy soil, called here *Padagu*; next best on *Shin* and *Eram* soils, or red and black moulds; next best on *Callan Cumy*, or soil containing rounded stones. For this object of culture, soil containing calcarious *Tufa*, or fixed rocks, is very bad. The farmers have no knowledge of the advantages to be derived from a change of crops. They know that some exhaust the ground more than others; but the remedy which they apply is giving a greater quantity of manure to the crop that follows one of an exhausting nature; and they often continue for many years successively to cultivate the same field with the same crop. They are here sensible of the advantage of fallow; but very rich people only have recourse to what is considered as a very expensive mode of improvement; as they must pay the rent for the field, whether they plough it or not. In general, it is thought that the difference in the crop after a fallow does not make up for the loss of a year's rent. *Cambu* is not considered to be an exhausting crop.

The *Natu Cambu* seed is different from the *Arsi*, and is cultivated in a different manner. The field is manured and then ploughed once between the 10th of April and the 10th of May.

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Cambu of the
kind called
Natu.

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Between the 10th of June and 10th of July it is ploughed a second time. It is sown with the commencement of the rainy season, which generally happens from the 10th of July to the 10th of September, though sometimes the rains do not commence until between the 10th of September and 10th of October; in which case, the sowing of the *Cambu* must be deferred until the rains begin. The sowing is preceded and followed by a ploughing; after which the crop is managed exactly like the *Arsi Cambu*. It requires five months to ripen, and is equal in quality to the other kind; but from the same quantity of seed, and extent of ground, yields only half of the produce.

Grains sown
along with
Cambu. *Dolichos*
Catsjang.

With both kinds of *Cambu* are sown two kinds of pulse. The seed of *Tata Pyru*, or *Dolichos Catsjang*, is mixed with that of the *Cambu*, to the quantity of half a *Puddy* to the *Bulla* land, and then sown with it. If the *Cambu* does not thrive well, this pulse produces about twelve *Bullas*, or about $\frac{1}{2}$ bushel on the acre. If the *Cambu* is a good crop, the quantity of pulse will be about one fourth part less.

Dolichos
Lablab.

Muchu Cotay, or *Dolichos Lablab*, is also sown with *Cambu*. On the day after sowing the *Cambu*, furrows are drawn through the field, at the distance of six cubits, and about two *Bullas* of the *Muchu Cotay* seed is dropt into the furrows of one *Bulla* land. If the *Cambu* grows properly, this pulse will only produce about twelve *Bullas*; but, if the crop of *Cambu* be bad, that of the pulse will amount to twenty *Bullas*, or to less than $\frac{1}{2}$ bushel on the acre.

Sesamum.

Sesamum is sometimes sown mixed with *Cambu*; but in such small quantities, as not to be an object worth particular consideration.

Dolichos *biflorus*,
or
Colu.

Next to *Cambu* and its concomitants, the most considerable crop here is *Colu*, *Horse-gram*, or *Dolichos biflorus*. From about the middle of September to that of October, plough once, sow the seed broad-cast, and cover it with the plough. It requires no manure; but, if some dung be given, the crop will be greatly improved. It ripens in five months; a *Bulla* land requires six *Bullas* of seed, and

in a good crop produces ninety-six *Bullas*. The seed for an acre, according to this, will be $\frac{1}{4}$ bushel, and the produce two bushels.

The next most considerable crop is cotton. It is of two kinds, *Upum Pirati*, and *Nadum Pirati*.

The seed of the *Nadum Pirati*, to the quantity of six *Bullas* for the *Bulla* land, is mixed with the usual quantity of *Cambu*, *Colu*, or *Sholum*, and sown broad-cast, without any farther preparation than would be necessary for the single crop. After the crop of grain has been cut down, the field is ploughed four times between the plants. The intervals between these ploughings are from ten days to a month, according as rain happens to come; for each ploughing must be performed immediately after a copious rain. The cotton next year produces a small crop in the month which commences about the 12th of July; and a larger crop in that which commences about the 10th of January. On the third year the field is ploughed again in July, and gives then a small crop. It is ploughed again in the month commencing about the middle of November, and gives a good crop in January. The field is then manured, and cultivated for two years with grain. With the third crop the cotton seed may be again sown. The crop of grain accompanying the cotton on the first year is as good as that sown by itself. Some poor people sow a crop of *Cambu* among the growing cotton plants, in the second and third years; but it produces very little. The quality of the July and January crops of the same year is equal; but the crops of the second year are superior, both in quantity and quality, to those of the third. The cotton, as sold by the farmers, is mixed with the seed, and, according to the demand, varies from two to four *Gó-púly Fanams* a *Tucu*, for that of the first two crops. The produce of the two crops of the third year sells for about $\frac{1}{4}$ of a *Fanam* lower than that of the second year.

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Cotton, or
Pirati.

*Nadum Pi-
rati*.

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Produce of a *Bulla* land.

		<i>Gópály Fanams.</i>
Oct. 16, 17.	1st year, 288 <i>Bullas</i> of <i>Cambu</i> , average value	- - 57 $\frac{1}{2}$
	2d year, July crop seven <i>Tucus</i> of cotton, January crop 8 <i>Tucus</i>	45
	3d year, ditto - two ditto - - - - - ditto two ditto	12
		114 $\frac{1}{2}$

This, divided by three for the years employed, would give only 38 $\frac{1}{2}$ *Gópály Fanams* for the yearly gross produce of a *Bulla* land of the worst quality, or 3*s.* 2 $\frac{1}{2}$ *d.* an acre.

Cotton called
Upum Pirati.

The *Upum* cotton is raised on *Erum bumy*, or black mould; and in this kind of cultivation the following succession of crops is taken: first year cotton; second year cotton; third year *Cambu* (*Holcus spicatus*); fourth year *Sholum* (*Holcus sorghum*). The cotton ought to have dung, but this is sometimes omitted. The manure is first put on, and then the field is ploughed four times, from about the middle of August to that of October. With the first rain, in the following month, the cotton-seed is sown broad-cast, and ploughed down. From the 12th of December to the 12th of January, the weeds are removed by a small hoe named *Cotu*. The crop is collected from about the beginning of April until the 10th of May. If there come rain afterwards, there is from the middle of July to that of August another small crop, and then the field is ploughed up again for the second year's crop, which is managed exactly like the first. The two crops of cotton are nearly equal in quantity and quality. The *Upum* cotton sells for nearly the same price as the *Nadum*, although the wool is not of so good a quality; but then its seeds bear a smaller proportion to the wool, than those of the *Nadum* cotton do. A *Bulla* of land requires eight *Bullas* of seed, and in favourable seasons produces fifteen *Tucus* in April, and five *Tucus* in July. The merchants sell it, with the seed, to the women who spin. A woman takes two days to clean one *Tucu* of cotton, and to fit it for spinning.

Near *Bhawáni-kudal* these are by far the most considerable crops. But several other articles are cultivated.

Shamay, or *Panicum miliare* E. M. is cultivated as follows. The field is manured, and then ploughed from two to four times in the two months following the 12th of July. In the beginning of September, sow broad-cast, and plough in the seed. The weeds must be removed with a small hoe in the end of October, and again about the end of November; and in five months the crop ripens. The proper soil for this is a red mould called *Shin vumy*; nor does it here thrive on the sandy soil that is generally used for it above the *Ghats*. It does not exhaust the ground, and its straw is reckoned a better fodder than that of *Cambu*. A *Bulla* land requires six *Bullas* of seed, and produces three *Podis*, or two hundred and eighty-eight *Bullas*. The acre, therefore, requires 0.12729 bushel of seed, and produces $6\frac{1}{10}$ bushels.

Varagu, or the *Paspalum frumentaceum* of Dr. Roxburgh's MSS. and probably the *Paspalum koru* of Willdenow, is cultivated as follows. The field, having been previously manured, is ploughed twice or thrice, from the 10th of April to the 10th of June. The seed is sown broad-cast about the last mentioned time, and then covered by a ploughing. Next day the *Tovary* seed (*Cytisus Cajan*) is drilled in furrows six cubits distant. A month afterwards the plants will be a span high, and the superfluous ones must be destroyed by ploughing the field. Fifteen days afterwards this must be ploughed again in a direction crossing the former at right angles. The *Varagu* requires seven months to ripen, and the straw is bad fodder. A *Bulla* land requires for seed six *Bullas* of *Varagu*, and two of *Tovary*. In a good crop it produces one hundred and ninety two *Bullas* of the former, and fifty of the latter. An acre, therefore, requires for seed $\frac{1}{4}$ bushel of *Varagu*, and $\frac{1}{12}$ bushel of *Tovary*, and produces $4\frac{5}{10}$ bushels of the former, and $1\frac{1}{4}$ of the latter.

Pani Varagu, or the *Paspalum pilosum* of Dr. Roxburgh's MSS. is cultivated as follows. Having manured the field from about the

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Paspalum pilosum.

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middle of August to the middle of October, plough it immediately twice or thrice; sow the seed broad-cast, and cover it with another ploughing. At the end of a month, weed with the small hoe called *Cotu*. It ripens in sixty days. The straw is very good for cattle. It is, however, sown in such small quantities, that no estimate can be formed of the produce of a *Bulla* land.

Sesamum.

Here are three kinds of *Ellu*, or *Sesamum*, that are cultivated; and the seeds are always kept separate, and cultivated at different seasons.

Car' Ellu.

The *Car' Ellu* has a black seed, and is sown with *Cambu* (*Holcus spicatus*), as I have already mentioned.

Cur' Ellu.

The *Cur' Ellu* has red seed. Between the 10th of April and 10th of May the ground is ploughed once, sown broad cast, and then ploughed again. At the end of a month the weeds are pulled up by the hand. In three months the seed is ripe. A *Bulla* land requires $1\frac{1}{2}$ *Bulla* of seed, and in a good crop produces ninety-six *Bullas*, or one *Podi*. An acre, therefore, requires $\frac{1}{12}$ bushel of seed, and produces two bushels.

Vullay Ellu.

The *Vullay Ellu* has white seed. The field for this must be manured, and ploughed once or twice in August, or the beginning of September. About the middle of September the seed is sown, and covered by the plough. At the end of a month the weeds must be removed by the hand or hoe. The quantity sown on a *Bulla* is the same as of *Car' Ellu*. It ripens in four months, and a *Bulla* land in a good crop produces sixty-four *Bullas*; or an acre one bushel and a half. The soil proper for *Ellu* is *Shin Bumy*, or red mould; but a sandy soil also answers. This crop is reckoned very exhausting.

Holcus sorghum.

Sholum, or *Holcus sorghum*, is cultivated as follows. Having manured the field, it must be ploughed twice or thrice between the 10th of April and 12th of May, and between that time and the 10th of June it is sown broad-cast, and ploughed again. Next day drills are made for *Avaray* (*Dolichos Lablab*) and *Tovary* (*Cytisus Cajan*); and some seeds of a cucurbitaceous fruit, called *Shucum Velari Cai*,

are often intermixed. At the end of a month the field is ploughed, and the weeds removed by the hand. In six months it ripens. A *Bulla* land, for seed, requires four *Bullas* of *Sholum*, and, besides the pulse, produces in a good crop two *Podis* of *Sholum*, or one hundred and ninety-two *Bullas*, which is at the rate of $4\frac{2}{5}$ bushels on the acre. *Erum* and *Shin bumies*, or black and red moulds, are equally well fitted for this grain. The straw is reckoned better fodder than that of *Cambu*.

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Tenay, or *Panicum italicum*; *Wulindu*, or *Phaseolus minimoo* Roxburgh's MSS.; *Pacha Pyru*, or *Phaseolus Mungo*; and *Cotay Mutu*, or *Ricinus Palma Christi*, are also cultivated here; but in such very small quantities as to render them of no importance.

Grains cultivated in small quantities.

I suspect that the produce of these crops is under-rated by the persons who gave me this account.

The principal native officer here says, that in Major Macleod's district there is no forest-renter; and that any person who pleases may cut *Bamboos*, or forest trees. Nor is any rent exacted from those who feed cattle in waste lands, except where the pasture is very good; and there, for an exclusive privilege of keeping their herds, some people pay a trifle. The honey is collected by the farmers of each village, who keep the wax for their trouble, and ought to give the honey to the government. That which is produced on the high hills is rented by the tribe called *Soligas*. In this district there is no *Lac*.

Forests and wastes.

At *Baraguru* and *Punachi* near *Alumbady*, and in one place near *Gujul-hatty*, sandal-wood is procured. People are hired by the collector to bring it here. It is cut, on the spot, into billets from one cubit to one and a half in length, and the white wood is immediately removed. The rough billets are then sent to *Bhawani-kudal*, and have as yet been all kept there just as they were brought, without being sorted or polished. It is reckoned inferior in quality to that which comes from the western part of the *Mysore Rájá's* dominions; but none has as yet been sold. None of it is stolen, and

Sandal wood.

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care is taken to cut that only which is ripe; so that there will be a certain quantity procured annually. My informant thinks that this will amount to about four hundred loads, each weighing eight *Maunds* of forty *Seers* of twenty-four *Dudus*; or in all about six hundred and ninety-three hundred weight.

Oct. 18.

Appearance
of the coun-
try.

18th *October*.—I went seven Indian hours' journey along the northern bank of the *Bhawáni*, to *Apogodal*. The country through which I passed is level, and well peopled; and the quantity of waste land is not considerable: it indeed seems too small to be able to afford pasture for the cattle. I saw eight or ten acres only of rice-ground, and one half of that was waste. The only fences were a few hedges made of dry bushes. The cultivation is extremely slovenly, more so even than in any place above the *Ghats*. It is said, that at any distance from the river one half of the fields is waste. Near the hills is *Andeuru*, the chief place of a large district comprehending *Káveri-pura* and *Bhawáni-kudal*. In its vicinity are said to be seven reservoirs in repair, which supply with water a considerable quantity of rice-ground.

Apogodal.

Apogodal contains a temple of *Iswara*, and about one hundred houses, but has not a single shop. *Bazars*, or shops, indeed, seem to be uncommon in this country; and the inhabitants supply themselves with necessaries at fairs, called here *Shanday*, and which resemble the *Hauts* and *Gunges* of Bengal. *Apogodal* was sold by *Hyder* to a banker named *Valmun Doss*, who gave sixty thousand *Pagodas* on condition of holding it as a *Jaghire*. It then contained between three and four hundred houses. The head man of the village says, that five years after this sale, and about thirty years ago, the *Marattahs* invaded the country, and laid every thing waste; since which it has never recovered its former prosperity. He remembers no other invasion; I therefore suspect that the *Marattahs* he speaks of was the army of General Meadows; all matter of history being in a sad confusion in the mind of a *Hindu*. He says, that after the invasion a famine followed, which destroyed

a great part of the inhabitants. The epidemic distemper prevailed among their cattle last year, and carried off about three-eighths of their stock ; but they met not with the smallest disturbance from the war.

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When *Hyder* sold this place to *Valmun Doss*, a small land measure was introduced, and a *Bulla* land was called one and a quarter. *Tippoo* afterwards seized on this man's property, which was then measured, and what his villainous officers called a *Bulla* is now found to contain twice that extent. I measured a *Bulla* here, and found it agreeable to the standard at *Bhawáni-kudal*. It was of a very poor soil, fit for *Cambu*, and paid ten *Fanams* rent, or at the rate of $18\frac{3}{4}$ *d.* an acre. The best dry field here lets at thirty-five *Canter'-raya Fanams*, and the worst at five, for the *Bulla*. The acre therefore lets at from *6s 6d.* to nearly $9\frac{1}{2}$ *d.*

Although the farmers of *Bhawáni-kudal* omitted it in their account of the produce of the country, I found that on the banks of the river a great deal of *Shanapu*, or *Crotolaria juncea*, is cultivated. It is here raised by the farmers. and, when fit for being put into the water, is sold to the people called *Telinga Chitties*, who make the hemp, and work it up into *Goni*, or sack-cloth. The field is dug and ploughed twice, between the twelfth of July and the same day of August. At any time in the course of the two following months, after a rain, the seed is sown broad-cast, and covered by the plough. At the same time any bushes that have not been ploughed down must be removed by the hand. In order to prevent the plant from putting out side branches, the seed is sown very thick ; ninety-six *Bullas* are therefore required for a *Bulla* land, or rather more than two bushels for an acre. It is sold by the thousand handfuls, or as much as a man can grasp between his finger and thumb. Tall plants sell at two *Rupees* for the thousand handfuls, short ones for one *Rupree* and an half. It thrives best on a poor sandy soil, but is also cultivated on black and red moulds. It is reckoned to improve the soil for every other kind of crop ; but it cannot be cultivated on

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*Panicum
italicum*, or
Tenay.

the same ground for two successive years. Cattle will eat the seed; but when given to cows with calf, it is said to produce abortion.

Near *Apogodal, Tenay*, or the *Panicum italicum*, is raised in greater quantities than at *Bhawani-kudal*. It is cultivated exactly like the *Arsi Cambu*, and ripens in three months. Its straw is worse fodder than that of *Cambu*. A *Bulla* land requires eight *Bullas* of seed, and in a good crop produces three *Podis*, or two hundred and eighty-eight *Bullas*: an acre, therefore, requires $1\frac{1}{1000}$ gallon of seed, and produces $6\frac{1}{100}$ bushels.

Produce of
the most
common
crops.

The principal dry crops here are explained in the following table:

Kinds.	Seed.		Produce.	
	Per <i>Bulla</i> .	Per Acre.	Per <i>Bulla</i> .	Per Acre.
<i>Cambu</i> - - - - -	<i>Bullas</i> . 6	Gallons. dec. 1,018	<i>Podis</i> . 3	Bushels. dec. 6,11
<i>Colu</i> - - - - -	10	1,697	2	4,073
<i>Sholum</i> - - - - -	8	1,358	$2\frac{1}{2}$	5,092
<i>Varagu</i> - - - - -	8	1,358	4	8,147
<i>Shamay</i> - - - - -	8	1,358	4	8,147

Oct. 19.
Bhawani
river.

19th *October*.—I went a very long stage, called nine hours journey, to *Nala-rayana-pallyam*, a small village on the bank of the river, which at all seasons contains running water, and has here many pools, which are always deep, and harbour crocodiles.

Appearance
of the coun-
try.

More than three-fourths of the country through which I travelled seemed to be waste. I passed a fine reservoir full of water. In the ground which it irrigates, cultivation was just commencing; for the whole had been waste last year. Several clear streams run down from the hills to the *Bhawani*. The soil is sandy, and contains many loose stones and rocks; but traces are to be seen of the whole having been formerly cultivated.

There being much rice cultivated near this, I assembled the most intelligent farmers, and took from them the following account of the cultivation of *Nunjy*, or watered land. No rice can be made in this country by the rain water alone; the whole must be artificially supplied, either by canals or by reservoirs. A dam on the *Bharwáni*, three *Malabar* hours' journey below *Sati-mangala*, sends off a canal to each side of the river. That which goes on the south side, and passes through the district called *Gópála Chitty Pallyam*, waters a great extent of ground. This one, that comes on the north side through *Sati-mangala*, waters eleven hundred *Candacas* of rice-land, and one hundred and thirty-two *Candacas* of gardens. Two hundred of these *Candacas* are at present unoccupied; and a moderate repair given to the *Dam*, would enable it to water in all thirteen hundred and fifty *Candacas* of rice-land. The *Candaca* here is said to be as much ground as used to be sown with eighty *Seers* of sprouted seed, and to extend from $1\frac{1}{4}$ to $1\frac{1}{2}$ of the new *Ucheis*. It ought, therefore, to be on an average 75,600 square feet. The land watered by canals gives only one crop in the year, but that never fails. A little land watered from reservoirs, when the season is favourable, gives annually two crops; but as the supply in the tank often fails, owing to a want of rain, the rent of the two kinds of ground is nearly the same.

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Cultivation
of watered
land.

Thirty-years ago the dry-field was cultivated by one set of men, and the watered lands by another, who paid to government two-thirds of the produce. This was altered by *Hyder*, who introduced a fixed rent in money, even for watered land. On this many of the old farmers gave up their lands, which were forced on those who remained, and on those who formerly cultivated only dry grains. *Tippoo* raised the rents from *Vir'-Ráya Fanams*, in which the accmpts had formerly been kept, to *Sultany Fanams*, of which one hundred are equal to about one hundred and twenty-five of the former. The whole of the old cultivators of the watered lands, who were mostly *Bráhmans*, now disappeared, and the lands were

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forced upon the cultivators of dry-field, who say that they have thereby been reduced to great poverty. Having a high rent to pay, they have been compelled to betake themselves to greater industry than formerly was practised. They have given up the sprouted-seed cultivation, which required little trouble; and, except on a small quantity of poor low-rented land, have adopted the more laborious culture by transplantation, owing to which the produce of the land has been almost doubled. Those farmers who still cultivate nothing but dry-field allege that they are worse off than those who have taken rice-grounds, as, owing to a regular supply of water from the river, the crop on these never fails. No one, however, could expect, that any of these poor people should confess that they were satisfied with their lot. A sandy loam is here reckoned the most favourable for rice, and, according to its four qualities, lets for 230, 200, 190, and 180 *Sultany Fanams a Candaca*; or for 4*l.* 2*s.* 8½*d.*, 3*l.* 11*s.* 11*d.* 3*l.* 8*s.* 4*d.* and 3*l.* 4*s.* 8¼*d.* an acre. Black and red clay lands let, according to their quality, for 180, 160, 150, and 140 *Sultany Fanams a Candaca*; or 3*l.* 4*s.* 8¼*d.* 2*l.* 17*s.* 6½*d.* 2*l.* 13*s.* 11¼*d.* and 2*l.* 10*s.* 4*d.* an acre. Stony land lets for 140, 130, 120, and 100 *Sultany Fanams a Candaca*; or for 2*l.* 10*s.* 4*d.* 2*l.* 6*s.* 9*d.* 2*l.* 3*s.* 2¾*d.* and 1*l.* 15*s.* 11½*d.* an acre. A still inferior soil lets for 100, 80, 60, and 50 *Sultany Fanams a Candaca*; or 1*l.* 15*s.* 11½*d.* 1*l.* 8*s.* 9d¼. 1*l.* 1*s.* 7½*d.* and 17*s.* 11¼*d.* an acre. These rents seemed so high in proportion to the extent of ground, that at the time I suspected the farmers of alleging the dimensions of the *Candaca* to be smaller than they really are; but I have now reason to think that the statements given here are not materially erroneous.

Bad practices of the collector in Tippoo's government.

In *Tippoo's* government the farmers were ordered to pay for the whole lands, whether they were cultivated or not: but a small part only reached the treasury. In order to prevent the people from complaining, small balances were allowed to remain in their hands, while in the public accounts a very large proportion of the nominal

revenue was stated to be outstanding, owing to bad seasons, the desolations of war, or other pretences; and, whatever was not allowed to remain with the farmers was embezzled by the officers of government. These, however, did not enjoy in quiet their ill-gotten wealth. They were in constant terror; and, in order to prevent information, were obliged to give very high bribes to *Meer Saduc*, and to officers who were sent round to inspect the state of the country. The illicit gains of even this description of officers did not enrich them. They were all *Bráhmans*, and spent the whole of their money on dancing-girls, and in what they called charity, that is, money given to men reputed holy. At present, no money is asked for waste lands; but the farmers must pay the full rent for what they cultivate, and all those of a village are bound for the rent of each individual. To this they seem to have no objection, and say, that they never scruple receiving any new cultivator on account of his poverty.

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The farmers are very anxious to be put on the old footing of paying the two-thirds of the produce. In order to procure this indulgence, they say that they would undertake to cultivate every spot of rice-land; but confess that they would return to their old habits of indolence, and cultivate only the sprouted seed, by which not only the government would lose much, but the produce of the country would be diminished by at least one half. From the statement given by these men of the produce of their lands, it does not appear that at present they pay more than two-thirds of the produce; their great object, therefore, in the wished-for change is, to have an opportunity of defrauding government in the division of the crops.

Division of
crops.

Transplanted rice is here called *Nadavu*, and sprouted-seed is called *Cai Varupu*. The kinds raised, with several particulars attending their cultivation, will be seen in the accompanying table. The produce stated in this is that of the best soils, except in the case of the kind called *Caru*, which now is raised only on the very

Cultivation
of

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 lowest rented fields. The first two kinds in the table are those by far most commonly cultivated; the others, ripening in five months, are sown chiefly on rich lands, that give an after-crop of *Ellu* (*Sesamum*) or of *Shanapu* (*Frotalaria juncea*), which compensates the deficiency of their produce. All the kinds keep equally well, and the rough rice will keep four years in store-houses. Previous to being put up in these, it must be carefully dried in the sun for three days; and the floors, walls, and roof of the house ought to be well lined with straw. It ought not to be opened again until wanted for consumption.

Table explaining the cultivation of Rice at *Nala-ráyana-pallyam*, in the *Coimbetore* Province.

Kinds.	Crop for which each is fitted.	Months required to ripen.	Quality.	Average Value of one Candaca in <i>Vir-Ráya Fanam</i> .	Average Value of one Bushel.	Produce				
						On a <i>Candaca-land</i> .		On an Acre.		
						Quantity.	Value	Quantity.	Value.	
<i>Pishanum</i> - - -	Transplanted	7.	Coarse	8	<i>s. d. dec.</i>	<i>Candaca.</i>	<i>Vir-Ráya Fan.</i>	Bushels.	<i>l. s. d.</i>	<i>l. s. d.</i>
<i>Jeda Mulligy</i> - - -	ditto	6	ditto	8	15, 16	60 to 55	480 to 440	96 to 88	6 17 3½	6 5 10½
<i>Deva Ráya Sumbava</i>	ditto	5½	Small	8	16, 24	50 to 45	425 to 382½	80 to 72	6 17 3¼	6 5 10½
<i>Gundu Mulligy</i> - -	ditto	5	Round & small	8	16, 24	50 to 45	425 to 382½	80 to 72	6 17	6 5 9 3
<i>Shitta Vogum</i> - -	ditto	5	Small	8	16, 24	35 to 30	298 to 255	56 to 48	4 5 1½	3 12 11½
<i>Caru</i> - - -	Sprouted seed	3½	Coarse	7	13, 02	30 to 20	210 to 140	48 to 32	3 0 1½	2 0 0½

Nadavu, or transplanted crop.

The following is the manner of cultivating the *Nadavu* crop. In the month following the 12th of July, the ground for raising the seedlings is inundated, and ploughed twice. The labourers then tread into the mud a quantity of the leaves of the following plants. *Colinji*, or *Galega purpurea*; *Catcotay*, or *Jatropha Curcas*; and *Eracyellay*, or *Asclepias gigantea*. The seed, which is preserved in *Cotays*, or straw bags, is then put with its covering into water,

where it soaks a whole night. Next day it is kept in the wet bag, and on the third day it is found ready for sowing, having pushed forth small sprouts. The field is sown on the third day after the leaves have been put in, being covered to the depth of one inch with water. The seed is sown broad-cast, and excessively thick, or at the rate of forty-eight *Candacas* of seed for one *Candaca* of land. This serves to transplant into thirty-two *Candacas*; so that one *Candaca* and a half of seed are required for a *Candaca* of land, or $2\frac{4}{10}$ bushels for an acre. On the day after sowing the seed the field is drained. Every other day, for four times, it is covered in the morning with water, which is let off again at night: afterwards it is kept constantly inundated, deeper and deeper as the plants grow. The proper time for transplanting is between the thirtieth and fortieth days; but poor people are often compelled, by want, to protract the operation until between the fortieth and fiftieth days, which injures their crops. In a few days after the seed is sown, the fields in which the seedlings are to ripen are inundated for three or four hours; then ploughed once; then inundated for eight days; then ploughed a second time, having been previously drained; and at similar intervals they must get a third and fourth ploughing, with intervening inundations: so that the fourth ploughing must be on the twenty-fourth day. The field is then kept inundated until the rice is going to be transplanted; and, superfluous water having been let off, the mud is then ploughed a fifth time, and smoothed with a plank (*Parumbu*) drawn by oxen. The seedlings are transplanted into it in the course of that and the following day. The seedlings, after being plucked, may be preserved in water five days before they are planted. After having been transplanted, they are allowed water, for the first time, on the fifth day. This water is drained as soon as the field has been filled; and for the next eight days it is allowed to run in at one side of the field, and out at another. The field is kept afterwards constantly inundated, except on the day when it is to be weeded, which is the

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fortieth after it has been transplanted. When the ears are full and from their weight begin to incline, the water is let off in order to ripen the grain. The rice is cut down close by the ground, and immediately afterwards is put up into stacks, without having been bound in sheaves. Next day it is threshed by striking handfuls of it against the ground. The straw is then exposed to the sun for three days, and then trodden by oxen, in order to procure the remaining grain. That intended for seed is exposed four or five days to the sun, and is then tied carefully up in bags of straw. A plough, with one man and four oxen, is said to be able to cultivate only one *Candaca* of land; and to the amount of five *Candacas* of rough rice is required for extra-labour at seed-time and harvest, and for other small charges.

The *Cai Varapu*, or sprouted seed cultivation, is as follows. In the month after the 13th of July, the field is watered, and then ploughed. Afterwards it has three other ploughings in the course of twenty-four days, and in the intervals is inundated. It is then watered for four days, ploughed a fifth time, and smoothed with the plank drawn by oxen. The seed is prepared in the same manner as for the other mode of cultivation, and is sown broad-cast, at the rate of one *Candaca* to one *Candaca*-land, or of $1\frac{4}{10}$ bushel to an acre. For the first three days it has no water, after which once in three days, for four times, it is watered an hour. On the thirtieth and forty-fifth days the weeds are removed, the field having at both times been drained. The crop is afterwards managed exactly as in the transplanted cultivation. It is allowed no manure.

Second crop. Upon some of the best land a crop of *Ellu*, or *Shanapu*, may be taken in the same year with a crop of rice: the former is thought to exhaust the soil, the latter does no harm.

Sesamum,
called *Car*
Ellu.

For *Car*' *Ellu* the ground is ploughed between the 10th of March and the 11th of April. It is then sown broad-cast, and the seed is covered by a second ploughing. In three months it ripens without farther trouble, and is followed by a crop of any kind of rice. On

a *Candaca-land* are sown five *Seers*, or two *Bullas* of seed, and the produce is four *Cándacas*. An acre, therefore, sows $\frac{9}{1} \frac{2}{0} \frac{6}{0} \frac{1}{0}$ of a gallon, and produces $11, \frac{9}{1} \frac{2}{0}$ bushels. This is of an inferior quality to the *Ellu*, or *Sesamum*, that is produced on dry-field.

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The *Shanapu*, or *Crotolaria*, is cultivated on fields that have produced a crop of rice, between the 12th of January and the 12th of February. In the following month, water the field, sow the seed, and cover it with the plough. Once a month it requires to be watered, and it takes four months to ripen. This is more valuable than the hemp cultivated on dry-field, and sells for about twenty *Vir'-Raya Fanams* for the thousand bundles. A *Candaca-land* requires three *Candacas* seed, and produces four thousand bundles. An acre, therefore, requires $4, \frac{9}{1} \frac{2}{0}$ bushels of seed, and its produce is worth about 1*l.* 2*s.* 10½*d.*

*Crotolaria
juncea, or
Shanapu.*

20th October.—I went six *Malabar* hours' journey to *Anacodavery*, the place where the canals are taken from the river *Bhawáni* to water the rice grounds which I described yesterday. The dam by which the water is forced into these canals is said to have been built about one hundred and twenty years ago, by *Nunjay Rájá*, father of *Canter Rája* of *Mysore*. It is a good work; but in the reign of the *Sultan* it had been nearly choaked up, and very little of the rice ground was then cultivated. It has lately been cleared, and, as I yesterday stated, the greater part of the fields has been brought into cultivation.

Oct. 20.
Irrigation.

In the immediate neighbourhood of *Codavery*, most of the fields are not watered land, and not above a sixth part of them are at present occupied. The soil in some places is very good; and the remains of many hedges, and traces of cultivation, show not only that the whole country has once been cultivated, but also that the mode of cultivation was superior to any now practised. The devastation has been occasioned by the invasion of General Meadows. There was then no want of rain; but for two years cultivation was

Face of the
country, and
desolation of
war.

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at a stop ; and whatever grain was in the country was equally swept away by the defending and invading armies. The inhabitants retired to the hills, to procure the small quantity of grain produced in places inaccessible to the military ; but there, partly from hunger, and partly from disease, great numbers of them died. On the face of the hills is much of the *Cotu Cadu* cultivation, which is carried on partly by poor people living on the low ground, and partly by the *Soligaru*, who live on the mountains, and who have already been described.

Guttimodaly. The tradition here is, that there were eight or ten *Guttimodalies*, to whom in succession this country belonged. About two hundred years ago they were deprived of it by the *Mysore* family. *Chica Déva Râya Wodear* was the fifth in descent from the conqueror.

Oppression
under *Tippoo*.

The farmers here say, that they now pay the same rent that they did in *Tippoo's* time, which is a *Sultany Fanam* for every *Vir'-Râya Fanam* that they paid to *Hyder*. The revenue officers under the late government, although they in general left outstanding balances in the hands of the farmers, in order to prevent them from complaining, extorted every thing that they had from them, by demanding payment of their rents twice, or even oftener, in the year: the receipts granted for the former payments were always discovered to be forgeries. The people sent to inspect the state of the province were instantly bribed. In carrying on public works, it was the *Sultan's* orders, that every person should be fully paid for his labour. The wages were regularly charged by the superintendants, who gave nothing to the labourers, but just so much grain as would keep them in existence. Access to the *Sultan* was very seldom procurable by the people who suffered by such means ; but some few are said to have reached the presence, where they were kindly received, and sent to *Meer Saduc* for redress. They were instantly shut up in some dungeon, while the minister reported to his master that the delinquent had been

punished; as of course he was, by being obliged to part with all that he had procured by his embezzlements. No man had the courage to complain of *Meer Saduc*.

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Sati-mangalam.

21st October.—I went three *Malabar* hours' journey to *Sati-mangalam*, which in the *Sanskrit* language signifies *truly good*. The fort is large, and constructed of uncut stone, and has a garrison, but contains very few houses. It is said to have been built, about two hundred years ago, by *Trimula Ntyaka*, a relation of the *Raja* of *Madura*, who governed this part of the country for his kinsman. The merchants, who in general are the best-informed *Hindus* on historical subjects, say, that fifty years afterwards it became subject to *Cantirava Nursa Raja* of *Mysore*. From this long dependence on princes of *Karnata*, the language of that country is now the most prevalent, although that of the *Tamuls* is the original dialect of the place, which is a part of *Chera Desam*. It is said to have formerly depended on *Pandia*, which formed the continental possessions of *Ravana* king of *Lanca*, or *Ceylon*.

The *Petta*, or town of *Sati-mangalam*, is scattered about the plain at some distance from the fort, and in *Hyder's* reign contained seven hundred and eighty-four houses. These are now reduced to five hundred and thirty-six. Here is a considerable temple dedicated to *Vishnu*. The *Rath* or chariot belonging to it is very large, and richly carved. The figures on it, representing the amours of that god in the form of *Krishna*, are the most indecent that I have ever seen.

Indecency of
the *Hindu*
worship.

The country is at present very unhealthy; and ever since we came through the *Kaveri-pura* pass, some of my people have been daily seized with fevers. The days are intensely hot, with occasionally very heavy rains. The nights are tolerably cool; to the natives they appear cold.

Air.

The country through which I passed to-day is much in the same state with that through which I came yesterday. Above *Codavery* there are no canals; but there are several reservoirs for watering

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of the coun-
try.

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Candacal-land, and doubts respecting the statements at Nala-ráyana-pallyam.

the ground. At *Sati-mangalam* there were four large ones, each of which watered one hundred and fifty *Candacas* of land, or upwards. One of these is half repaired; the others are totally ruinous. The *Candaca* here also contains eighty *Seers*, so that it ought to sow the same extent of land as at *Nala-ráyana-pallyam*; but the officers here say, that the *Candacas* of land contain from two and a half to four *Cheis*, or at a medium three and a quarter, which is at least double the size allowed to them by the farmers of that place. If any person be inclined to prefer the account of the officers, the quantity of seed, rent, and produce of an acre of the watered lands at *Nala-ráyana-pallyam*, as stated from the accounts given by the farmers there, would require to be reduced at least one half. These officers of revenue say also, that the farmers at *Anacodavery*, who stated that they now paid the same rent which they did in the reign of *Tippoo*, are liars; and that, in fact, the rents are now lower than in *Hyder's* government, whose assessments were seldom, if ever, exorbitant.

Iron ore.

In all the rivulets of this part of the country, iron ore, in form of black sand, is common; and at a place seven *Malabar* hours' journey north-east from hence it is smelted.

Forests.

I remained at *Sati-mangalam* two days, with a view chiefly of procuring specimens of the timber trees that grow on the neighbouring *Ghats*. In this, however, I failed, through the obstinacy or stupidity of the *Serishtadar*. In the forests of these *Ghats* are said to be the following kinds of trees, that produce good timber:

*Moluga.**Velingy.**Calicotay Tayca.**Cad' Jehay.**Vaynga.**Chipily.**Vaycali Andersonia altissima* Roxb: MSS.

Commerce.

The people here allege, that the rich merchants in this country

never live in towns, but stay in the villages, and collect goods which they carry to *Seringapatam* by the *Gujul-hatty* pass, and go thither either this way, or by the *Budigupa* custom-house, two miles from *Dan' Nayakana Cotay*. The goods that are sent up are all the kinds of cotton cloths made in this neighbourhood, *Sesamum* and castor oils, *Ghee*, or boiled butter, tobacco, sackcloth, or *Goni*, sheep, and goats: all the returns are in cash.

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The weavers in this district, including fifty *Goni-makers*, employ eight hundred looms. The cotton wool used by them is entirely the produce of the country; all the silk used for borders is brought from *Saliem*. The cloth is either used in the neighbourhood, or sent to *Seringapatam*. About five months ago the Commercial Resident at *Saliem* came round the villages in this vicinity, and from among the weavers in each appointed a head-man to make advances to the others. He advances to each family so much money as it will undertake to work for in one month. He is answerable for balances, and on each piece gets a commission of one *Canter'-Raya Fanam*, or about $7\frac{1}{2}d$. The carriage is paid by the Commercial Resident, and he bleaches the cloth at *Saliem*. The only cloth that he advances for, is a coarse stuff called *Shalamburu*. It resembles the *Baftas* of Bengal, and is thirty-six cubits long, by two and a quarter broad. It is divided into three degrees of fineness; the first contains nine *Calls*, and sells for four *Rupees* and a half, which are worth $9s. 1\frac{1}{2}d$.; the second contains eight *Calls*, and sells for four *Rupees*, or $8s. 1\frac{1}{4}d$.; and the third contains seven *Calls*, and sells for three *Rupees* and a half, or $7s. \frac{1}{10}d$. The *Call* contains 2 *punjas*, and the *punja* 62 threads. This cloth seems to me to be cheap, and had never been made here until the commercial resident came.

Manufac-
tures.

Company's
investment.

Native merchants frequently make advances for the cloth intended for country use. These persons endeavour to keep the weavers constantly in their debt; for, so long as that is the case, they can work for no other merchant, and must give their goods

Native dea-
lers.

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at a low rate. When a merchant wishes to engage a new weaver, he must advance the sum owing to the former employer. With this the weaver buys goods to fulfil his old contract; but then he becomes equally bound to the person who has advanced the money. A few weavers are rich enough to be able to make cloth on their own account, and of consequence sell it to the best advantage. The cloth for the use of the natives is always sold unbleached.

Weavers, and
different
kinds of
goods.

The weavers in this district are of two kinds, *Coicular*, and *Jadar*; but both make the same kinds of cloth, which are as follow:

Shillas, or thin white muslins, 22 cubits long, and $2\frac{1}{2}$ or $2\frac{3}{4}$ broad. They are very coarse, and are sometimes striped, and then are called *Duputtas*. They sell for from 7 to 20 *Vir'-Ráya Fanams*, or from 3s. $5\frac{3}{4}d.$ to 9s. 11d. a piece. If commissioned, the pieces are sometimes made of double length.

Shoman is the same kind of cloth with silk borders. The pieces are from 22 to 24 cubits long, from $2\frac{1}{2}$ to 3 cubits broad, and sell for from 8 to 40 *Vir'-Ráya Fanams*, or from 3s. $11\frac{1}{2}d.$ to 19s. $10\frac{1}{4}d.$

Shaylay is a thicker cotton cloth with red cotton borders. The pieces are 19 cubits long, from $2\frac{1}{2}$ to $2\frac{3}{4}$ broad, and sell for from 6 to 20 *Vir'-Ráya Fanams*, or from 2s. $11\frac{1}{2}d.$ to 9s. 11d.

Romála, or large handkerchiefs for tying round the head. They are of white cotton, measure from two to six cubits square, and sell for from $1\frac{1}{2}$ to 10 *Vir'-Ráya Fanams* each, or from $8\frac{3}{4}d.$ to 4s. $11\frac{1}{2}d.$

Parcala is a coarse plain cloth, from 20 to 22 cubits long, and $2\frac{1}{4}$ broad, which sells for from 10 to 20 *Kanams*, or from 4s. $11\frac{1}{2}d.$ to 9s. 11d.

Stamp duty.

A new stamp duty, of $\frac{1}{4} + \frac{1}{8}$ of a *Vir'-Ráya Fanam*, or of about $5\frac{1}{4}d.$, has been laid on every two pieces of fine cloth; and of $\frac{3 + \frac{1}{2}}{8}$ of a *Vir'-Ráya Fanam*, or about $2\frac{1}{4}d.$ on every two pieces of coarse cloth. The weavers in consequence have given up work, and gone in a body to the collector, to represent their case. The tax is laid

on in place of a duty, of four or five *Fanams* a year, that was formerly levied on every loom: by the weavers it is considered as heavier.

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Jadar, a cast
of weavers.

The weavers called here *Jadar* are the same with those who in the country above the *Ghats* are called *Telinga Déoangas*, and intermarry with those settled in *Karnáta*. They still retain the *Telinga* language. The greater part of those here wear the *Linga*. Some of them, however, are followers of the *Bráhmans*, and worship *Vishnu*; but this difference in religious opinion produces no separation of cast, and the two parties can eat together and intermarry. Those who wear the *Linga* have a *Guru*, called *Seranga Dévaru*, whose *Matam* is at *Cumbu Conu*, in *Tanjore*. Once in four or five years this *Guru* sends his agents to receive a small contribution. When he comes in person, he bestows *Upadésa*. Under the *Guru* are village *Jangamas*, who are married men holding their office by hereditary right, and subsisting upon charity, which they receive at all feasts and ceremonies. These *Jangamas*, and the *Bráhmans*, are by the *Jadar* considered as being equally portions of *Iswara*. The *Panchanga*, or village astrologer, reads *Mantrams* at their marriages, births, and fasts in commemoration of their deceased parents, both monthly and annual. The whole of the *Jadar* give *Dhána* to the *Bráhmans*, who inform them that their sins are thereby expiated. The hereditary chiefs of the *Jadar* are called *Shittigar*; these, with the assistance of a council, settle all disputes, and formerly used to levy weighty fines on all those who transgressed the rules of cast; but this authority has lately been curtailed. They still, however, continue to excommunicate transgressors. They are allowed to eat fowls, mutton, and the like; but ought not to drink spirituous liquors. They bury the dead, and are allowed a plurality of wives. The women continue to be marriageable after the age of puberty, and widows may take a second husband without disgrace. When a man commits adultery with another person's wife, and is discovered, he takes her to live with him as a kind of concubine,

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called here *Jatybidda*; but their children are looked down upon, and form a kind of bastard, or *Jatybidda* race. A woman, who has connection with a person of any other tribe, is severely flogged, and turned entirely out of the cast.

Stupidity of guides.

23d *October*.—I went seven *Malabar* hours' journey to *Moducun-Dery*, or the ferry of *Moducun*. This village is on the south bank of the *Bhawáni*; but the people of *Sati-mangalam* were so stupid, or so malicious, as to inform us that it was on the north side; and although we had five guides from *Sati-mangalam*, the tents and baggage were separated. The people with the tents, having found out the true situation, went thither, while the persons conducting the baggage continued along the northern bank in search of the tents, till people were sent to recal them. Such accidents frequently occur; and the traveller, in questioning the persons brought him as guides, ought to be very particular to know, whether or not they are acquainted with the road; and he ought not only to promise them an adequate reward for their trouble, if they conduct him properly; but also to threaten them with a loss of pay, should they, either from ignorance or carelessness, mislead him. By means of a small basket covered with leather, I crossed the river at a place called *Dodara pallyam*, which contains fifty houses of weavers, who are all *Canara Dévangas*. They are quite clamorous about the new stamp duty; which, they say, will for every loom cost them twenty *Fanams*, in place of the five which they formerly paid.

Canara Dévangas.

In the western parts of Major Macleod's district the *Canara Dévangas* are very numerous; but, unlike the parent stock, they have given up the *Linga*, and are followers of the *Sri Vaishnavam Bráhmans*. Some in a similar way of thinking are settled in *Arcotar*, and *Coleagala*, places toward the southern extremity of *Karnáta*. In consequence of a famine, those now here migrated from *Namaculla* about seventy years ago. They do not intermarry with the *Canara Dévangas* who wear the *Linga*, nor with the *Telinga Dévangas* who follow the *Sri Vaishnavam Bráhmans*. They are all weavers, or cloth

merchants, and never follow any other business. Their *Guru's* office is hereditary. In his visits, which are not more frequent than once in eight or ten years, he receives the voluntary contributions of his followers, performs the ceremonies called *Chakrántikam* and *Upadésa*, and distributes holy water, and consecrated *Tulsi* (*Ocy-mum*). These people have an hereditary *Puróhita*, or *Vaidika Bráhma-man*, who ought to take their *Dhána*, and perform for them all other ceremonies, such as marriages.

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Every *Bráhma-man* is hereditarily attached to some *Puróhita*; but in *Puróhita Karnáta* few of the *Súdras* are considered as of sufficient consequence to be so far honoured, and the *Panchánga*, or astrologer, of each village performs the ceremonies of religion for every person of pure descent who happens to live in it. In the country below the *Ghats*, the *Súdras*, being more wealthy, have acquired more attention; and many of them, like these weavers, are the hereditary property of particular *Bráhmans*. The *Puróhita* has considerable authority over his dependents; and, if they be rich, receives a large share of their profits. A man, who has ten or twelve families in good circumstances, can sell his office for five hundred *Pagodas*; for this is an alienable property: the only restriction in the sale is, that the office must be sold to a *Vaidika Bráhma-man* of the same sect. The office may even be mortgaged; the person lending the money performing the ceremonies, and taking all the profits, until he has been repaid.

The *Puróhita* of the *Dévangas* comes to marriages, and bestows on the bridegrooms a thread like that of the *Bráhmans*, which they ever afterwards wear. He also takes their *Dhána*, and at funerals reads certain *Mantrams*. If these are duly performed, the soul of the deceased goes to heaven, whether he has been a good man or not; and if the proper ceremonies have been omitted, he becomes a devil, whatever his conduct in this world may have been. The profits for smaller ceremonies seldom induce the *Puróhita* to attend; and any *Bráhma-man* that chooses may perform them. These

CHAPTER IX. *Devangas* have hereditary chiefs, who, with the assistance of a council, settle all disputes, and expel such as are obstinate, or who transgress the rules of cast. They burn the dead. Some of them eat animal food; but none of them are allowed to drink intoxicating liquors. They never offer sacrifices to the *Sáktis*. They are allowed to take several wives. The women are marriageable after the age of puberty; and widows may, without scandal, marry again. In this cast, no bastard race is permitted; and women who go astray, even with a *Devanga*, are inevitably excommunicated. There is no punishment for the seducer.

Quarry of
pot-stone.

I went from *Dodara-pallyam*, and about a mile from the river saw a quarry of pot-stone. It is found in very large beds or masses among the usual vertical *strata* of the country, all of which near the *Bhawáni* run east and west. The *Balapum*, or pot-stone, is of a better quality than that above the *Ghats*; and the vessels made of it are much used by the natives for cooking, as it resists the fire, and, although very soft, is by no means easily broken. Four men find a constant employment in making these vessels, which are sent as far as *Seringapatam*. They are very clumsy, and not polished.

Face of the
country.

The country through which I passed to-day is more rocky than that east from *Sati-mangalam*, but is better peopled. About one half only is waste. The only cultivation is that of dry grains. The country would look pretty if it were better wooded; but all the banks of the *Bhawáni* are rather bare. The land here lets from five to forty *Fanams* the estimated *Bulla*. That which gives a high rent is in very small quantity, and the common rent is from ten to fifteen *Fanams*. By far the greater number of the people here are of *Karnáta* extraction. The sickness among my people continues to increase.

Oct. 24.
Dan' Naya-
kana Cotay.

24th October.—I went five *Malabar* hours' journey to *Dan' Naya-kana Cotay*, a fort situated on the north side of the *Bhawáni*, a little above the junction of the *Mayár*. It is said to contain only about fifty houses, but it is large. In the suburb there are said to be

107 houses. Both statements seem to me to under-rate the population. CHAPTER IX.

The fort is said to have been built by *Dána*, a *Náyaka*, or *Polygar* dependent on *Madura*. The name signifies the fortress of *Dána* the *Náyaka*, or chief. His descendents were deprived of it by *Bal' Rájá*, another dependent on the princes of *Madura*. From him, or at least from a descendant of the same name, it was taken by the *Rájá* of *Mysore*; and, from its having been long dependent on that family, by far the greater part of its inhabitants speak the language of *Karnáta*.

Oct. 24.
History of
Dan' Naya-
kana Cotay.

About two months ago thirty or forty *Nairs* from *Wynaad*, or from *Nellala*, as it is here called, persuaded the chief of one of the hill villages, subject to the Company, to join them with sixty or seventy men. This united force came down to the low country, and plundered three villages. A hundred *Candashara*, supported by a few *Sépoy*s, were sent out; and after an engagement, in which nobody was killed, took the chief and seven men prisoners. Of these three were *Nairs*. About ten years ago these banditti made some disturbance among the hill villages, but never before ventured down into the low country.

The country through which I passed is rather rough, but contains much good land. It is almost entirely waste, which is attributed to the frequent marches made through it by *Tippoo's* troops, on their way between *Seringapatam* and *Coimbetore*. The only cultivation at present is that of dry grains; but formerly, three *Malabar* hours' journey above the fort, there was a dam which by a canal on the north side of the river, sent off water sufficient to supply five hundred *Candacas* of land, each containing one hundred *Seers*. This dam was built about a hundred years ago by a person named *Lingaia*. In the following year it was swept away by a flood, and has ever since been neglected. Major Macleod was repairing it, when the rainy season commenced, and put a stop to the work.

Face of the
country.

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IX.

Oct. 24.
Forests.

The forests on the *Ghats* here contain the following trees :

Bamboos,

Which are small, but very strong.

Carachu. Hardwickia Roxb: MSS.

Timber very hard, and black.

Biday.

This is called *Sissu* by the Mussulmans; but is probably a different species of *Dalbergia*, or *Pterocarpus*, from the *Sissu* of *Hindustan* proper.

Whonay. Pterocarpus Santalinus Willd:

A valuable timber tree.

Tayca, or Teak.

The only kind here is said to be different from the common *Teak*, and is called *Cotay, Calicotay, or Cadicotay*. The leaves and branches brought to me as belonging to it strongly resemble the *Premna villosa* Roxb: MSS.; but I suspect some mistake in this, and that the timber which was brought as a specimen was really that of the *Tectona robusta*.

Vaynga. Pterocarpus bilobus Herbarii Bunksiani.

A good timber tree.

Sujalu. Mimosa Tuggula Buch: MSS.

Urugulu. Sweitenia Chloroxylon Roxb:

Arulay. Myrobalanus Arula Buch: MSS.

Nerulu. Myrtus Cumini.

Bagy. Mimosa speciosa Jacquini.

Wild *Mango-tree, Mangifera.*

Wild *Jack-tree, Artocarpus.*

*Budugar, a
rude tribe.*

Honey and wax are gathered by a cast called *Budugar*, who inhabit the hilly country between this and the province of *Malabar*, and which lies south from *Nelleala*, or the *Wynaad* of Major *Renell*. They live in small villages, and huts, like the *Eriligaru*; and not only use the *Cotu-cadu* cultivation already described, but have

also ploughs. The quantity of honey and wax which they procure is considerable, and they pay nothing for it, there being no forest-renter in this district.

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Oct. 25.

Mountains
between
Coimbatore
and Malabar.
Eriligaru.

25th October.—I remained at *Dan' Nayakana Cotay*, and took a very long and fatiguing walk to the top of the western hills, in order to see a *Cambay*, or village inhabited by *Eriligaru*. The love of the marvellous, so prevalent in India, has made it commonly reported, that these poor people go absolutely naked, sleep under trees without any covering, and possess the power of charming tigers, so as to prevent those ferocious animals from doing them any injury. My interpreter, although a very shrewd man, gravely related that the *Eriligaru* women, when they go into the woods to collect roots, entrust their children to the care of a tiger.

On the hills the *Eriligaru* have small villages. That which I visited contained seven or eight huts, with some pens for their goats; the whole built round a square, in which they burn a fire all night to keep away the tigers. The huts were very small, but tolerably neat, and constructed of *Bamboos* interwoven like basket-work, and plastered on the inside with clay. These people have abundance of poultry, a few goats, and in some villages a few cows, which are only used for giving milk, as the *Eriligaru* never use the plough. They possess the art of taking wild-fowl in nets, which adds to their stock of animal food; and sometimes they kill the tigers in spring traps, loaded with stones, and baited with a kid. Near their villages they have large gardens of plantain and lime trees, and they cultivate the neighbouring ground after the *Cotucadu* fashion, changing the fields every year. One of the articles raised by this means is a new species of *Amaranthus*, the seed of which they grind to flour, and use as a farinaceous substance. I have sent it to Dr. Roxburgh, under the name of *Amaranthus fariniferus*. Besides cultivating their gardens and fields, the *Eriligaru* gather wild *Yams* (*Dioscoreæ*), and cut timber and *Bamboos* for the people of the low country. Both men and women take an

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equal share of the labour in cultivating their fields. They have the advantage of a tolerably good soil, and a part of two rainy monsoons; yet, although they have fixed abodes, and of course gardens, they are greatly inferior to the subjects of the *Pomang-gri*, and other rude tribes, who inhabit the hilly parts of *Chittagong*. Their huts are much poorer, and their persons are miserable. Both men and women are clothed with dirty cotton stuffs, but in much smaller pieces than those used by the other inhabitants. They speak a bad or old dialect of the *Karnáta* language, and must be therefore of a different race from the *Eriligaru* that I saw at *Ráma-giri*, who spoke a dialect of the *Tamul*.

Noble prospect.

Although the atmosphere was rather hazy, I had from the hills a noble view of the whole course of the *Bhawáni*, and of the country called *Chéra* as far as *Sancli-durga*, and other remote hills. Near the village I was refreshed by the cool water of a fine perennial spring, which in India is a great rarity.

Appearance of the country.

26th October.—I went seven and a half *Malabar* hours' journey to *Sirumugá*, on the east side of the *Bhawáni*, which is here a fine clear stream coming from the south. Cultivation occupies a very small proportion of what has formerly been ploughed, and is confined chiefly to the banks of the river, where the soil is best. The higher grounds consist of a poor soil full of stones; and many of the fields, to judge from the size of the trees that have sprung up in them, seem to have been long deserted. *Sirumugá* is a poor village, with about twenty houses; but has some shops, which are not very common in this province. In the *Sultan's* reign it was the residence of an *Amildar* dependent on the *Asoph* of *Coimbetore*, and contains the ruins of many huts. The people complain much of the scarcity of rain; and the dryness of the fields, and want of pasture, show their complaints to be well founded. Fifteen of my people are now ill with fevers.

Appearance of the country.

27th October.—I went a long stage called seven and a half *Malabar* hours' journey, and halted at *Gulur*, a village without a shop.

By the way I passed *Bellady*, a mud fort which has a suburb at some distance. Two small streams cross the road toward the east; but it is said, that having united they turn round, and at *Sirumugá* join the *Bhawáni* by a channel, which I did not observe. A small tank has been formed near these streams, and receives a supply of water from them, so as to enable the people to cultivate a little rice. The soil of the country through which I passed to-day is very poor, and there is scarcely any of it cultivated.

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Oct. 27.

There has been rain twice only this season, and none for the last fifteen days, so that the country is quite parched; and it is said, that had there been more rain, the cultivation would have been more extensive. The rains seem here to be very partial. They have been plentiful all the way up the *Bhawáni*, except at *Sirumugá*; and at *Nellaturu*, near its source, they are said to have been abundant. Most of the people here speak the *Tamul* language, a few use the *Telinga*, but that of *Karnáta* does not extend so far from the *Ghats*.

Irregular
nature of the
rains.

28th October.—I went eight *Malabar* hours' journey to *Coimbatore*. The country is much freer of rocks and stones than that through which I have passed for some days, and the soil is in general good. The waste fields do not appear to amount to more than a half of all that is arable. There are few hedges, and the country is remarkably bare of trees. An avenue of a species of *Ficus* has been planted all the way from *Dan' Náyakana* to *Coimbatore*, but it is not thriving; and, except these trees, the country is as bare as that in the vicinity of *Seringapatam*.

Oct. 28.
Face of the
country.

The hereditary chief of *Coimbatore*, as we call it, is of the *Vaylalar* tribe. Formerly his ancestors dwelt in a village at the foot of the hills, the site of the town being then a forest, in which there were four or five huts of a rude tribe called *Malashir*, and a temple of their goddess *Conima*, which still remains. The head man of these people was called *Coia*, and the name of the village *Coimpuddi*.

History of
Coimbatore.

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The ancestor of the present chief, having obtained the consent of the *Malashir*, came to their village, and built a fort. Soon after all these people died, and their goddess appeared in a dream to the *Vaylalar* chief, and commanded him to enlarge her temple, and appoint a priest (*Pujári*), promising him a great increase of power, and desiring him to assume the name of *Cotegara Calippa*, and to change that of the place to *Coiamuturu*. The present chief, who gives me this information, says, that he is the twentieth in descent from the first founder of the town. The family originally paid tribute to the *Rájas* of *Madura*. The country was conquered by the *Mysore* family about one hundred and fifty years ago, and the fort was then enlarged. For some time before and after the accession of *Hyder*, it was governed by a person named *Madana*, who enjoyed his office forty years, and was a *Lingabunt* (one who wears the *Linga*). He built a house here, which by the natives is called a palace, and is considered as an immense work. It certainly is abundantly large; but it is a clumsy, inconvenient pile of mud; and at present serves as a barrack for the officer commanding a regiment of cavalry, who is very indifferently lodged. In the government of *Madana* the place was very flourishing. It suffered much by the subsequent wars; and about eight years ago the fort was destroyed by the late *Sultan*. Since it fell into the hands of the English, and especially since it became the quarters of a regiment of cavalry, the town has recovered considerably; and it now contains two thousand houses, which is about $\frac{2}{3}$ of what it contained under *Hyder's* government. It has a tolerable mosque, built by *Tippoo*, who sometimes resided in the palace; but it has no large temple. Here I was most kindly received by the officers of the regiment, as indeed I was almost every where during my journey; for English hospitality is in no part of the world more eminently distinguished, than among the officers serving under the government of *Madras*.

29th and 30th *October*.—I remained at *Coimbetore*, taking an account of the vicinity; and on the morning of the 30th I visited a celebrated temple at *Peruru*, which is two miles from *Coimbetore*. It is dedicated to *Iswara*, and called *Mail* (high) *Chitumbra*, in order to distinguish it from another *Chitumbra*, that is near *Pondichery*. The idol is said to have placed itself here many ages ago; but it is only three thousand years since the temple was erected over it by a *Rája* of *Madura*. It has four *Raths*, or chariots, and a very fine tank entirely lined with cut stone. The building is highly ornamented after the *Hindu* fashion; but the whole, as usual, is utterly destitute of elegance, and the figures are not only extremely rude, but some of them are indecent. The stone of which it is built is very fine. Some of the pillars intended for it are lying near, and are said never to have been erected; the work having been left incomplete, owing to the death of the *Rája* by whom it was undertaken. The freshness of the stones by no means corresponds with the era given by the *Bráhmans* for the work. The *Bráhmans* in the time of *Hyder* had very large endowments in lands; but these were entirely reassumed by *Tippoo*, who also plundered the temple of its gold and jewels. He was obliged, however, to respect it more than many others in his dominions; as, when he issued a general order for the destruction of all idolatrous buildings, he excepted only this, and the temples of *Seringapatam* and *Mailcotay*. This order was never enforced, and few of the temples were injured, except those which were demolished by the *Sultan* in person, who delighted in this work of zeal. This temple is in the district of *Mr. Hurdis*, who gives for its support an allowance sufficient for keeping up a decent worship, but very inadequate to quiet the clamours of the *Bráhmans*. Even in the reign of the *Sultan* an allowance was clandestinely given; so that the *Púja*, or worship, never was entirely stopped, as happened in many less celebrated places.

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Oct. 29, 30.
Temple
called *Mail*
Chitumbra.

Persecution
of the idolaters
by *Tippoo*.

A JOURNEY FROM MADRAS THROUGH

CHAPTER
IX.Oct. 29, 30.
Saline earth.

In the neighbourhood of *Peruru*, both culinary salt and saltpetre are procured by lixiviating the soil.

At *Coimbatore* the new weights and measures introduced by Major Macleod are coming fast into use ; but still the cultivators in general reckon every thing about their farms by the old standards, which are as follow :

Weights.

Weights.

177 grains	= 1 <i>Dudu</i> .
1416 grains, or	8 <i>Dudus</i> = 1 <i>Polam</i> .
14160 grains, or	10 <i>Polams</i> = 1 <i>Seer</i> = $2\frac{2}{1000}$ lbs.
	40 <i>Seers</i> = 1 <i>Maund</i> = $80\frac{2}{1000}$ lbs.

*Measure for Liquids and Grain.*Dry and
liquid mea-
sures.

84 *Dudus* weight of grain make one *Puddy*, which is therefore equal to the *Sultany Seer*.

4 *Puddies* = 1 *Bulla*.

30 *Bullas* = 1 *Mau* = Bushels $4\frac{1}{1000}$.

The *Mau* of the *Tamuls* is called *Salagá* in the *Telinga* language ; *Candaca* in that of *Karnáta*, and *Candy* by the Mussulmans.

*Land Measure for watered ground.*Land mea-
sure, and
quantity
of seed.

The pole is 24 feet in length. A square of 16 poles by 15 makes a *Mau*, or *Candaca*-land, which requires 3 *Maus* of seed in the transplanted cultivation, and sows two *Maus* of sprouted seed. It is nearly equal to $3\frac{1}{1000}$ acres. The farmers here therefore sow $3\frac{2}{1000}$ bushels on the acre ; but at *Nala Ráyana Pallyam* they sow only at the rate of $1\frac{2}{11}$ of a bushel. Until I came here, I suspected that at the last mentioned place they had stated their *Candaca*-land to be less extensive than it actually is ; and I was confirmed in this opinion by what was said at *Satimangalam* ; but I am now inclined to

believe in the accounts given me by the people of *Nala Ráyana Pallyam*, and in the great fertility of their rice lands.

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Measure for high Lands.

The *Mar* is a fathom made by passing the rope round the shoulders, and bringing the hands forward, and is equal to six feet nine inches. 64 *Mars* square is one *Bulla*, or *Vullam*, as it is pronounced here. This is therefore equal to $4\frac{224}{1000}$ acres.

Once a month the *Tahsildar* assembles the money-changers, and by their advice establishes a *Niruc Náma*, or rate of exchange. In this, occasional alterations are made, if complaints are preferred by these persons, of an increased or diminished demand for any particular coin. Money.

In this neighbourhood there is much rice ground watered by means of reservoirs, that are filled by canals drawn from the *Noyel* river. They produce only one crop in the year, which begins to be cultivated from about the 10th of June to the 10th of August. The cultivation that has always been most prevalent, is by transplanting, although it is reckoned by far the most troublesome. I have already stated the quantity of seed, which is at the rate of almost four bushels an acre. The produce of a *Mau*-land, of good soil, when there is plenty of water, is thirty-five *Maus*, or *Candacas*; and, when the water is scanty, twenty-five *Candacas*. The former is at the rate of forty-six bushels, and the latter at that of $32\frac{2}{10}$ bushels, an acre. One plough, wrought by a man and two oxen, ought to cultivate a *Mau* of rice land, or $3\frac{123}{1000}$ acres; and additional labourers must be hired at planting and weeding seasons. At this place very little sugar-cane is raised. Watered-ground rice.

Near the town the principal articles cultivated in dry-field are *Cambu*, *Sholum* (*Holci spicatus et sorghum*), and cotton. On the black mould, the farmers sow alternately *Upum* cotton one year, and in the other any of the following grains; namely, *Sholum*, *Cambu*, *Tenay* (*Panicum italicum*), and *Cadalay* (*Cicer arietinum*). Two Dry-field.

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Maure.

crops are never taken in the same year. The manner of cultivation is the same with that at *Bharwáni-kudal*.

It must be observed, that in all this part of the country the farmers have no dunghills; they manure their rice-lands with leaves, and their dry-field by folding cattle on it, before the ploughing commences; for this purpose sheep or goats are reckoned best, and are kept by every farmer.

Produce of
dry-field.

The following is the statement given by the cultivators, as the produce of their fields in a good crop, from one *Vullam*:

<i>Upum</i> cotton	75 <i>Cucha</i> Maunds,	or	425 lb.	an acre.
<i>Sholum</i>	- 20 <i>Mau</i> ,	or	- - -	19½ bushels an acre
<i>Cambu</i>	- 10 ditto	- - -	-	9½ ditto.
<i>Tenay</i>	- 20 ditto	- - -	-	19½ ditto.
<i>Cadalay</i>	- 7 ditto	- - -	-	6⅙ ditto.

Cotton.

Nadum cotton is cultivated in one village only of the *Coimbetore* district. It lasts three years in the ground; but is inferior in quality to the *Upum* kind, and is in fact a wretched article.

Cynosurus
Corocanus.

Near the hills of *Coimbetore*, *Kevir*, or *Ragy*, is sown on dry-field; but in every other part of the province it is only cultivated in gardens. Cattle are folded on the field, which is afterwards ploughed four or five times between the 10th of April and the 10th of June. After a good rain in any of the three following months, it is sown broad-cast and ploughed in. To destroy superfluous plants, at the end of a month furrows are drawn throughout the field, at the distance of six inches. Ten days afterwards the weeds must be removed with a hoe. It requires six months to ripen. The seed for a *Vullam* land is fifteen *Vullams*; the produce in a good crop is thirty *Mau*. At this rate, the acre sows 0.486 bushel, and produces 29⅙ bushels.

Extent of a
plough-land.

One plough, two oxen, and a man, in a proper season, can cultivate 3 *Vullams*, or 12½ acres, of dry-field. A farmer, with four ploughs, five men, eight common oxen, and a large one or two for the machine called *Capily*, manages eight *Vullams*, or 33½ acres, of

dry-field, and one *Vullam* of garden, which is $4\frac{1}{1000}$ acres; in all, $37\frac{1}{2}$ acres.

A considerable quantity of the ground rated as dry-field is called here *Capily Tota*, or gardens watered by the *Capily*; and also *Velami Tota*, or cultivated gardens. Its rent is much higher than that of the other dry-field; as it lets for from 30 to 200 *Canter'-Ráya Fanams* a *Vullam*, or for from 4s. $4\frac{1}{2}d.$ to 1l. 9s. $1\frac{1}{2}d.$ an acre; while common dry-field lets for from five to sixty *Fanams* a *Vullum*, or for from $8\frac{1}{4}d.$ to 8s. $9d.$ an acre. All kinds of soil are cultivated for gardens, and the variety in this respect occasions some difference in their value; but the depth below the surface, at which the water stands in the wells, is the chief cause of the variation in rent. In some gardens the water is within eight cubits of the surface, in others at eighteen. Some wells also contain only saline water, and this diminishes greatly the value of the land which they irrigate. The best soil for this purpose is called *Krishna bumi*, and is a black mould, that readily dissolves into mud when watered. The articles cultivated in these gardens are tobacco, *Sholum*, (*Holcus sorghum*), *Kevir* (*Cynosurus corocanus*), *Cambu* (*Holcus spicatus*), wheat, cap-sicum, onions, and other kitchen stuffs.

Tobacco preceded by *Kevir*, and followed by *Sholum*, is by far the most important rotation.

The *Kevir* raised in these gardens is the same with the *Nat' Ragy* of *Mysore*. Between the 11th of April and the 12th of May cattle are folded on the ground, which is then ploughed four times, sprinkled with ashes, divided into square plots for confining the water, and then sowed. The plots are smoothed with the hand, and immediately watered. On the third day, and on every fifth day afterwards, for a month, the watering is repeated; and then the seedlings, which have been raised very thick, must be transplanted. The ground for this purpose is prepared exactly like that for the seed, in the interval between the sowing of this, and the seedlings being fit for transplantation. By watering the soil is then

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Gardens called *Capily Tota*.

Rent.

Rotation.

Cynosurus Corocanus

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converted into mud, and the young plants are set at proper distances. On the third day they get water, which afterwards is given every sixth day. If the soil be good, no weeding is necessary; but in bad soils grass springs up, and, thirty days after the planting, must be removed by a small hoe. The *Kevir*, after being transplanted, requires four months to ripen; and a *Vullam*-land, in a good crop, produces thirty *Maus*, which is at the rate of $29\frac{1}{10}$ bushels an acre.

Tobacco.

For raising the tobacco seedlings, a small plot of ground must be hoed between the 14th of August and the 14th of September, and formed into small squares for watering. The seed is sown, and covered with the hand. The plot is then watered, and, to keep off the sun, is covered with bushes. For the first month it must be watered every other day. On the tenth and twentieth days sow some more seed on the same plot, by which means a succession of seedlings is procured. After the first month water is only given every fifth day. In the end of August and beginning of September the field into which the seedlings are to be transplanted must be dunged, and then ploughed; and, if the cultivator has cattle, he folds them on the ploughed ground. He then ploughs four or five times, and takes out all the weeds. From the middle of September to the middle of October the ground is divided into small squares; the squares are watered, until the soil becomes mud; and at three o'clock the plants of the first sowing are taken up, and transplanted immediately at a cubit's distance. The whole seedlings of the first sowing must be removed in two or three days about the end of September. About ten days afterwards, transplant the seedlings of the second sowing, and ten days afterward those of the third. On the third day after transplanting, give them water, and repeat this every fifth or sixth day, until they are fit for cutting. At the end of a month the field must be hoed. A month afterwards the plants have grown high, and their tops must be pinched off, so as to leave only a cubit of each. Once a week, for three times, the young

branches which shoot out must be pinched off. When four months old the tobacco is fit for cutting. In order to render the leaves sweet, the field must then be watered, and the plants are cut down close by the ground, and left on the field until next morning, when they are tied by the root-end to a rope, and hung up all round the hedges. If it be clear weather, the leaves dry in ten days; but when the sun is obscured by clouds fifteen are required. When dry, the tobacco is placed in a heap under a roof, is covered with bushes, and pressed with stones for five days. The leaves are then removed from the stems, and tied up in bunches, which are again heaped up, and pressed for four days. After this they are made up into bundles, each containing some small and some large leaves; and, when fully cured, weighing about twelve *Polams*, or nearly $2\frac{4}{7}\frac{3}{8}\frac{7}{8}$ lbs. These are heaped up again, and pressed for twice five days, having at the end of the fifth day been opened out, and new heaped. The tobacco is then ready for sale. A good crop, from a *Vullam*-land, is one thousand bundles, or $566\frac{1}{2}$ lbs. from an acre. During the busiest part of this cultivation, eight oxen and ten men are required daily for one *Vullam*-land.

Immediately after cutting the tobacco, in the month commencing about the 10th of January, plough three times; and, after some days rest, plough again. Sow the *Sholum* seed broad-cast, and cover it by a fifth ploughing. With the hoe called *Mamutty* divide the field into squares for watering, each side being about four cubits. Fill the squares with water; repeat this on the fifth day, and ever afterwards every eighth day. At the end of a month hoe again with the *Mamutty*. In four months the *Sholum* ripens. A *Vullam*-land requires eight *Vullams* seed, and in a good crop produces thirty *Maus*: an acre, therefore, for seed requires 0,2551 bushel, and produces $29\frac{1}{10}\frac{4}{8}$ bushels.

Part of the watered ground is cultivated for gardens, which are either of *Betel-leaf* or of palms.

Gardens on
watered land.

A JOURNEY FROM MADRAS THROUGH

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Betel-leaf,
Piper Betle.

The *Betel-leaf* gardens are cultivated by a particular class of men, called *Codi-cal-carun*; that is, *Betel-trench-makers*. For each plantation these rent a *Mau* of land, and pay for it three hundred *Fannams* a year, which is at the rate of 3*l.* 14*s.* 3½*d.* an acre. This must be of a very rich soil, either black, or black mixed with red. A new garden is thus formed. From the 13th of July until the 13th of August trenches are dug with the *Mamutty* one cubit wide, one cubit deep, and twenty-eight cubits long, at the distance of four cubits from each other. In the beds formed between these trenches are sown two rows of the seeds of the *Agutty* (*Aschynomone grandiflora*), and of the *Guilandina Moringa*. Every other day the trenches are filled with water, and from these the beds are sprinkled. This having been continued for four months, slips of the *Betel-vine* are planted in two rows. The slips are a cubit long, and one end of each is placed in a hole, distant one cubit from the others of the same row. At the first commencement of the garden it is surrounded by a hedge of *Calli* (*Euphorbium Tirucalli*). The channels, ever after planting the vines, must be kept constantly full of water, and in the dry season the beds must from thence be sprinkled once every other day. When the vines have been planted three months, they must be tied up to the trees, and the garden must be cleared of weeds with a knife: a little dung is then given to each plant. From the 12th of March to the 10th of April, or three months after the first weeding, the weeds are again removed, and the plants are manured. At the same time the opposite trees, of the two rows in each bed, are tied together in the form of the cross of St. Andrew, and the vines are tied up afresh. From January the 11th to February the 9th of the second year, the vines are untied; two cubits next the root are buried in the earth, and then they are tied up again. Whenever weeds shoot up, they must be removed. In the month commencing with the 12th of May of the second year, the garden begins to produce leaves fit for use; and continues to do

so for one year and a half, when it is ploughed up for rice. A garden of one *Mau*, equal to three acres and a half, requires the constant labour of thirty-two men.

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The palm gardens contain the *Betel* and coco-nut palms, and the plantain tree, and are cultivated by the richer farmers. The most favourable situation is near the side of a river, or torrent, where the soil contains a good deal of sand, and where water may be found by digging to the depth of two cubits. Limestone in the soil is not reckoned of any advantage. A new plantation is thus formed. In the first month of the year, commencing on the 11th of April, the ground is ploughed twice, and manured either with dung, or by folding cattle on it. In the next month plough again twice, and then manure the field as before. Between the 14th of September and the 14th of October plough once, and at the distance of four cubits from each other dig trenches, one cubit broad, and about six inches deep, crossing each other at right angles through the whole extent of the garden. Near every channel, or trench, is set a row of the young shoots of the plantain tree, at the distance of four cubits from each other. Parallel to every fourth row of these, is formed a row of pits, distant from each other sixteen cubits, and a foot deep. In each of these is placed a coco-nut, with the eye up, and it is covered with four inches of fine mould. Once in six days the channels are then filled with water. Between the 13th of December and the 10th of January small pits are made, at the distance of one cubit, or of one cubit and a half from each other, and in rows on the opposite side of the channels from where the plantains were set. In each of these holes is placed a *Betel-nut*. In the following month, the whole garden must be hoed, and the channels formed again. Once in ten or fifteen days, when there is no rain, these must ever afterwards be filled with water. The garden must be hoed twice every year; once between the 11th of January and the 10th of February, and again between the 12th of June and the 12th of July. It is surrounded by hedges containing limes, *Jacks*

Palm gardens, *Arca catechu*, *Cocos nucifera*, and *Musa*.

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(*Artocarpus*), oranges, pomegranates, &c. secured by the *Euphorbium Tirucalli*. In eighteen months the plantains yield fruit, and are never removed from the garden. The *Areca*s are thinned where they happen to grow too close; the proper distance for each tree being three cubits square. In eight years they begin to bear; but do not produce a full crop until they are twelve years old. In the twenty-second year new seed is put in, to supply the place of the trees that die. At twelve years of age the coco-nut palm begins to produce fruit; and, when they are fifty years old, seed is put in to supply the loss of the old ones. They are all used in the country, and sold in the shell; for the people here prepare no *Copra*, or dried kernel. The husks of the green nuts, that have been used for drinking, are thrown into water to soak. Once in five or six months the people called *Parriar* come and prepare the *Coir* (from which ropes are made) from what has been sufficiently soaked, giving one half to the farmer, and keeping the other half for their trouble. The husks of nuts that are allowed to ripen the kernel are of no use. Some of the *Areca* palms produce between the 12th of May and the 11th of June; many more of them produce in the month following, and a few produce between the 14th of November and the 12th of December; but no one tree produces two crops in the same year. The nuts, as they come from the tree, are sold by the farmers to people who make a separate profession of boiling them. The rent of a *Mau* of garden cultivated with palms varies from forty to two hundred and thirty *Fanams*, which amounts to from 7s. 10½d. to 2l. 5s. 2¾d. an acre. Until twelve years old it pays forty *Fanams* only, as a rent for the plantains. Two men take care of a garden of one *Mau*; but at each hoeing thirty or forty labourers must be hired. The proprietor cannot or will not give me any estimate of the produce. The *Betel-nut* is reckoned inferior to that of *Malabar*.

Iron

Iron is smelted from black sand at *Topum Betta*, about five miles north from *Coimbetore*; and at two places, at no great distance, in

the district under Mr. Hurdis. This information I did not receive in time to be enabled to examine the process. CHAPTER IX.

The principal merchants at *Coimbetore* are *Comatties*, or *Vaisyas*. They say, that the chief trade is carried on with the province of *Malabar*. The places that trade with this are, *Pali-ghat*, *Calicut*, *Cochi*, *Wanarcot*, *Tellichery*, and *Angada-puram*. The exports from hence are tobacco; cotton wool, thread, and cloth; sugar, and *Jagory*; capsicum, onions, *Betel-leaf*, and *Jira* and *Danya*, two of the carminative seeds. The imports from *Malabar* are *Betel-nut*, black pepper, turmeric, *Sunt*, or dried ginger, nutmegs, mace, cloves, and other spices, saffron, camphor, benjamin, assafœtida, *Munjeet-root*, *Cut*, or *terra japonica*, *Piphul*, or long pepper, raisins, dates; China sugar-candy, Bengal sugar, sulphur, red arsenic, *Hurtal*, or yellow orpiment, lead, copper, false gilded paper, paper, raw-silk, taffetas, silk cloths called *Kingcobs*, and *Gulbudden*, woollen cloths, cotton cloths called *Mucmulls*; *Attalas*; *Nankeens* and chintzes; towels, and shawls, with many smaller articles. *Coimbetore* has no direct trade with *Travancore*, nor with *Catangady*, as the *Wynaad* is here called. From the country above the *Ghats* are brought some *Burrahunpour* goods; and there are sent up tobacco, *Ghee*, or boiled butter, and cotton cloths. From the places in the eastern country below the *Ghats*, such as *Saliem*, *Tanjore*, and *Negapatam*, there come silk, and cloths. The returns are made in the *Betel-nut* and pepper of *Malabar*.

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Commerce.

There are many weavers in the neighbourhood of *Coimbetore*; those in the town are *Jadar*, and *Coicular*; those in the villages are *Bestas*, *Canara Dévangas*, and *Parriar*. In the whole district there are four hundred and fifty-nine looms. Manufactures.

The *Jadar* make the finest cloths. They are of a very thin texture, like those called book muslin. Of these the following kinds are wrought for common sale: Kinds and prices of goods wrought near *Coimbetore*.

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	Cubits long.	Cubits broad.	Highest price. <i>Vir-Raja Tanams.</i>	Lowest price. <i>Vir-Raja Tanams.</i>	Highest price. Shillings and pence.	Lowest price. Shillings and pence.
Cloths of an open texture made by the <i>Jadar</i>.						
<i>Shillas</i> , plain white muslin - - - -	24	2 $\frac{1}{4}$	22	12	10 11 $\frac{1}{4}$	5 11 $\frac{1}{4}$
Ditto - - - - -	36	2 $\frac{3}{4}$	32	18	15 10 $\frac{1}{4}$	8 11 $\frac{1}{4}$
Ditto - - - - -	24	2 $\frac{1}{2}$	16	13 $\frac{1}{2}$	7 11 $\frac{1}{4}$	6 8 $\frac{1}{4}$
Ditto - - - - -	24	3	30	25	14 10 $\frac{1}{4}$	12 5
Ditto - - - - -	20	2	8	7	3 11 $\frac{1}{2}$	3 5 $\frac{3}{4}$
<i>Shirays</i> , with coloured silk borders, gold ends, and figures wrought in the loom with silk thread -	20	2 $\frac{1}{4}$	56	26	27 9 $\frac{1}{4}$	12 11
Ditto without the gold or figures - - - -	20	2 $\frac{1}{4}$	24	12	10 11	5 11 $\frac{1}{2}$
<i>Dotras</i> , being also white muslin with coloured silk borders - - - - -	24	2 $\frac{3}{4}$	40	15	19 10 $\frac{1}{4}$	7 5 $\frac{1}{2}$
<i>Dupatas</i> . Plain white muslin worn round the shoulders like a shawl - - - - -	8	2 $\frac{1}{4}$	6	3	2 11 $\frac{1}{4}$	1 5 $\frac{3}{4}$
<i>Sada Shal</i> . Same cloth with gold and silk borders in shawl patterns - - - - -	8	2 $\frac{3}{4}$	64	32	31 9	15 10 $\frac{1}{4}$
<i>Pagu</i> , or turbans, white with gold ends - - -	30	2 $\frac{1}{4}$	16	4	7 11 $\frac{1}{4}$	1 11 $\frac{1}{4}$
<i>Shirays</i> , dark blue with yellow or red silk borders -	20	2 $\frac{1}{4}$	40	16	19 10 $\frac{1}{4}$	7 11 $\frac{1}{4}$
<i>Cambawutty Shirays</i> , or white muslin chequered with coarser thread and red cotton borders -	20	2 $\frac{1}{4}$	32	20	15 10 $\frac{1}{2}$	9 11
Cloths of a close texture.						
<i>Paracala</i> , like the <i>Humums</i> of Bengal - - -	20	2 $\frac{1}{4}$	24	10	11 11	4 11 $\frac{1}{4}$
<i>Dotras</i> , of the same fabric, with red cotton borders -	5	2 $\frac{1}{4}$	3	2	1 5 $\frac{1}{4}$	0 11 $\frac{1}{4}$
<i>Shirays</i> of various mixed colours, dark and light blues, and red, very coarse - - - - -	19	2 $\frac{1}{4}$	22	12	10 11 $\frac{3}{4}$	5 11 $\frac{1}{2}$
Ditto striped blue and white with red borders -	16	2	--	9	4 5 $\frac{3}{4}$	--
Ditto white with red and yellow borders - - -	16	2	--	7	3 5 $\frac{1}{4}$	--
Cloths made by the <i>Coicular</i> and country weavers.						
<i>Cadi</i> . Plain cloth like Bengal <i>Baftas</i> - - -	24	2 $\frac{1}{2}$	11	--	5 5 $\frac{1}{4}$	--
Ditto - - - - -	20	2 $\frac{1}{4}$	7 $\frac{1}{2}$	--	3 8 $\frac{1}{2}$	--
Ditto - - - - -	17	2	5	--	2 5 $\frac{1}{4}$	--
<i>Shirays</i> with red borders - - - - -	16	1 $\frac{1}{4}$	5 $\frac{1}{2}$	--	2 8 $\frac{1}{4}$	--
Ditto with blue ends - - - - -	16	1 $\frac{1}{4}$	4	--	1 11 $\frac{1}{4}$	--

Of the cloths made by the *Jadar*, the plain ones appear to my Bengal servants to be cheap, the figured ones are dear. The cloths made by the *Coicular* are very coarse, and rather dear.

The cotton growing in the country is not only sufficient for the consumption of the place, but is also exported in great quantities, both raw and spun, to the province of *Malabar*. The women of all the farmers and low casts are great spinners; but those of the *Parriar* are reckoned to make the best thread. The women of the weavers are chiefly employed in warping the webs. All the silk and gold thread, with the best of the red cotton yarn, is imported ready prepared from *Saliem, Tanjore, Tranquebar*, and other towns on the sea-coast.

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Cotton.

The weavers dye cotton thread red with the *Muddi*, or *Morinda*; but it is a perishable colour. Those of this place are reckoned to excel in dyeing black, as they call it, but in fact a dark blue. They use indifferently the indigos prepared from the *Nil*, or *Indigofera tinctoria*, and from the *Pala*, or *Nerium tinctorium* Roxb: MSS. This kind of indigo is called *Palac*; and I was here told, that it was prepared at *Palachy*; but on going to that place, I found that this information was not true. Indeed, in that vicinity I did not see one of the trees. The colour given with both kinds of indigo is exactly the same, and in the same vat they are frequently intermixed. The account of the process given by the weavers is as follows.

Dyeing.

Take ten *Polam* ($2\frac{2}{10}\frac{2}{10}$ lb.) of *Palac*, pound it small, and soak it three days in $\frac{1}{4}$ *Puddy* of water (0,2433 quart). Saline water is not preferred here, as is the case at *Bangalore*. After having been soaked, the *Palac* is rubbed in a mortar, until it is reduced to a mud. Then take one *Puddy* (0,2777 Winchester gallon) of the seed of *Tagashay* (*Cassia Tora*), and boil it in one and a half *Puddy* ($1\frac{4}{10}$ ale quart) of water, until it be soft. Pour this decoction upon the *Palac* that has been ground to mud, and for three days cover the vessel with a pan, until the mixture becomes sour. Then, by filtering water through the ashes of the *Euphorbium Tirucalli* (*Calli Chumbul*), make a strong solution of the carbonate of potash. Of this every morning and evening add $\frac{1}{4}$ *Puddy* (0,2433 quart) to the fermented vat, until the colour be dissolved, which will require

Palac indigo

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eight or ten days. Then having added some quick-lime to the solution of potash, and having thus drawn from it the carbonic acid, take of the caustic ley $\frac{1}{2}$ *Puddy*, and morning and evening for two or three days add this to the vat, which will then be fit for dyeing. The thread, as it comes from the spinners, is dipt into a solution of carbonate of potash, and having been wrung is dyed in the vat. After the colour has been extracted from this, it is filled up again with caustic ley, and next day again produces some colour. This is repeated seven or eight times, until the colouring particles are quite exhausted. Two dips in a fresh vat give a full colour; but as the vat is exhausted, the number of immersions must be increased.

Exportation
of clothe.

Of the cloth not consumed in the country about one half is sent to the province of *Malabar*, and the remainder to *Seringapatam*. The commercial resident at *Saliem* twice made advances to the weavers of *Coimbatore* for the coarse cloth called *Paracalas*, on terms similar to those which I have already mentioned. The weavers are very anxious to have a continuation of this employment. None of their cloth was rejected; but some, that they had rated as of the first quality, the resident reduced to the second, and the weavers were contented to receive this price.

Advances.

Each of the different classes of weavers here forming, as it were, a kind of family, the richer assist the poor; so that those who work for country use are either able to make the cloth on their own account, or at least are not obliged to take advances from a native merchant for more than one piece at a time. Those who once get into the debt of a native merchant are ever afterwards little better than slaves, and must work for him at a very low rate.

Duties on
manufac-
tures.

The weavers here formerly paid a certain duty on every loom; which, in order to encourage large dealers, was lower on those who kept many looms, than on those who had few. Eight *Fanams* (8s. $11\frac{1}{2}d.$) was paid annually for a single loom, and this revenue was collected by the *Sunca*, or custom-house. This duty has been

taken off, together with all transit duties on cloth; and in place of these, a stamp duty has been imposed. The weavers say, that this will be harder on them than the former duties were, and they have requested the collector to restore the former mode of assessment, but without success.

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None of the weavers here cultivate the land. Some of them, it is true, rent lands; but these are cultivated by servants of other tribes.

The *Natami Carun*, or hereditary chief, of the *Coicular* weavers here, informs me, that in this tribe there are the following divisions; namely, *Siritali*, *Tataynatar*, and *Conga*, to which last he belongs. In other districts other divisions are known; at *Sati-mangalam*, for instance, they are divided into *Chóla*, *Calcundo*, *Murdea*, and *Conga*. There the hereditary chief is a *Murdea*. Those divisions do not intermarry, but can eat in common. As the *Coicular* never marry persons of the same family in the male line with themselves, their marriages are confined to a few families, whose descents are known to each other. The men may marry several wives, and the women continue after the age of puberty to be marriageable. Except among the *Siritali*, a widow cannot marry again. They do not allow of that kind of inferior marriage, called *Cutiga* above the *Ghats*, and *Wopati* or *Jaty-bidda* in this country. A woman, who has any criminal connection with a strange man, is excommunicated; but when a married woman is seduced by a *Coicular*, both seducer and cuckold pay a fine of two *Fanams*, or almost a shilling, and the matter is settled in an amicable manner by the hereditary chief. The *Coicular* are allowed to eat animal food, and to drink intoxicating liquors. Many of them read legendary tales, and can keep accounts. Some of them bury, and some of them burn the dead. On both occasions, proper *Mantrams* must be read by a *Bráhma*n; otherwise the departed soul inevitably becomes a *Muni*, or a low kind of devil; as is also the case with the souls of all those who are

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killed by accident, whether they may have been good or bad. If the proper ceremonies have been performed, the souls of good men are received into the heaven called *Coilasa*; those of bad men are punished by being born again, either as men or animals. The *Coicular* are of *Siva's* side, but consider *Camachuma*, or *Parvati*, as the proper deity of their cast. Some of the idols of this goddess are served by priests of the *Coicular*, others by *Pundarum*, and in some large temples by *Bráhmans*; but these never join in the bloody sacrifices that are offered by the low tribes to the idol, and retire whenever the animals are going to be killed. The *Coicular* offer sacrifices also to the *Saktis* and *Munis*. These last are destructive spirits of the male sex, of whom the worship is very common throughout the province of *Coimbetore*. The *Guru* of the *Coicular* is a *Smartal Bráhman*, whose office is hereditary. He gives them *Upadésa*, and consecrated food, water, and ashes, and receives their annual contributions. He either comes round, or his disciples visit for him, once in the year. The *Panchanga*, or astrologer, acts for the *Coicular* as *Puróhita*, and reads *Mantrams* at the annual and monthly commemoration of their deceased parents, at the building of a new house, at marriages, and at funerals. The hereditary chief punishes transgressions against the rules of cast by fine and excommunication. He is assisted by a council, and pretends also to have a jurisdiction in disputes; but in these an appeal is commonly made to the officers of government. The *Coicular* are weavers, writers, or accomptants, schoolmasters, and physicians; and all the dancing women, and musicians attached to them in this country, formerly belonged to this cast; but the decent part of the community have entirely given up all society with these abandoned characters.

Cuncheny, or
dancing wo-
men.

These dancing women, and their musicians, thus now form a separate kind of cast; and a certain number of them are attached to every temple of any consequence. The allowances which the musicians receive for their public duty is very small; yet morning

and evening they are bound to attend at the temple to perform before the image. They must also receive every person travelling on account of the government, meet him at some distance from the town, and conduct him to his quarters with music and dancing. All the handsome girls are instructed to dance and sing, and are all prostitutes, at least to the *Bráhmans*. In ordinary sets they are quite common; but, under the Company's government, those attached to temples of extraordinary sanctity are reserved entirely for the use of the native officers, who are all *Bráhmans*, and who would turn out from the set any girl that profaned herself by communication with persons of low cast, or of no cast at all, such as Christians or Mussulmans. Indeed, almost every one of these girls that is tolerably sightly is taken by some officer of revenue for his own special use, and is seldom permitted to go to the temple, except in his presence. Most of these officers have more than one wife, and the women of the *Bráhmans* are very beautiful; but the insipidity of their conduct, from a total want of education or accomplishment, makes the dancing women be sought after by all natives with great avidity. The Mussulman officers in particular were exceedingly attached to this kind of company, and lavished away on these women a great part of their incomes. The women very much regret their loss, as the Mussulmans paid liberally, and the *Bráhmans* durst not presume to hinder any girl, who chose, from amusing an *Asoph*, or any of his friends. The *Bráhmans* are not near so lavish of their money, especially where it is secured by the Company's government; but trust to their authority for obtaining the favours of the dancers. When a Mussulman called for a set, it procured from twenty to two hundred *Fanams* (from 12s. 6d. to 6l. 4s. 9d.), according to the number and liberality of his friends who were present; for in this country it is customary for every spectator to give something. They are now seldom called upon to perform in private, except at marriages, where a set does not get

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more than ten *Fanams*, or about 6s. 3d. The girls belonging to this cast, who are ugly, or who cannot learn to sing, are married by the musicians. The *Nutua*, or person who performs on two small cymbals, is the chief of the set, and not only brings up the boys to be musicians, and instructs all the good-looking girls, born in the set, to sing and dance, but will purchase handsome girls of any cast whatever that he can procure. When a dancing girl becomes old, she is turned out from the temple without any provision, and is very destitute, unless she has a handsome daughter to succeed her; but if she has, the daughters are in general extremely attentive and kind to their aged parents. To my taste, nothing can be more silly and unanimated than the dancing of the women, nor more harsh and barbarous than their music. Some Europeans however, from long habit, I suppose, have taken a liking to it, and have even been captivated by the women. Most of them that I have had an opportunity of seeing have been very ordinary in their looks, very inelegant in their dress, and very dirty in their persons: a large proportion of them have the itch, and a still larger proportion are more severely diseased.

Customs of
the *Panchalar*.

The *Panchalar* are a set of artists, who (as their name imports) are of five different trades; goldsmiths, blacksmiths, coppersmiths, carpenters, and masons. By the *Bráhmans* they are reckoned a low kind of *Súdras*; but this they do not readily acknowledge to be true, and say, that they are of the *Vishwa Karma* cast, being descended from the five sons of that person, who lives in heaven, and is the chief artist among the *Brahmá Lóka*, or angels. All the *Panchalar* in southern India wear a thread like the *Bráhmans*. In the dispute about precedency, their hereditary chiefs lead the right hand side. On this account *Coimbetore* has been long divided into separate quarters. In its own quarter, each party may perform its ceremonies in whatever manner it pleases; but it is not allowed to go into the adversary's quarters with any procession. This keeps

the peace; and, although the killing of a jackass is known by report to the natives in this part of the country, it never has been practised. A *Panchala* may follow any of the five arts that he pleases; but there are many divisions among them, that prevent intermarriage. No man can marry a woman of a different nation; a *Telinga Panchala*, for instance, could not marry a woman of this country. Again, a man cannot marry any woman of the same family with himself; and, in order to prevent mistakes, marriages are always made with families who are well known to each other. The men are allowed a plurality of wives, and the women continue to be marriageable after the age of puberty. Widows are not allowed to marry again; nor are they permitted to live with another man in the kind of concubinage called *Jaty-bidda*, of whom none belong to this tribe. Widows, indeed, ought to burn themselves with the dead bodies of their husbands; but, for at least a century, the practice has gone into disuse. When two persons of the cast commit adultery, they are carried before the *Guru*. The man is fined, and the woman is flogged; but, after she has been purified by some consecrated food, and water, her husband receives her back again. If a woman has criminal connection with a man of any other cast, she is excommunicated. Some of these people eat animal food, others do not. They are allowed to drink intoxicating liquors. They never offer sacrifices to any of the destructive spirits, either male or female. The deity peculiar to the cast is *Camachuma*, or *Kalima*, who is, they say, the same with *Parvati*, the wife of *Siva*. The priests in her temples are all *Bráhmans*; but in the southern parts of India no sacrifices are offered to this idol, as is done in Bengal. The images of this goddess in the two countries are very differently shaped. The *Panchalas* are frequently instructed to read and write, and there is a book called *Vishwa Puránam*, which any of them may read. It is written in the vulgar languages. The *Gurus* of the *Panchalas* are not *Bráhmans*, but persons of the cast. They have

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four *Matams*, the authority of all which is equal. One *Matam*, situated beyond the *Tunga-bhadra* river, is under the government of a *Sannyási*, who appoints his successor from among his relations in the male line. The persons of this family who are not called upon to fill this sacred office work at the anvil as usual, and are not too proud to intermarry with ordinary families. The heads of the other three families marry, and their office is hereditary in the male line: one of them, named *Parsamium*, lives at *Tinevelly*; another, named *Vepuru Vencata Achárya*, lives at *Andéuru*; the name of the third, and his place of residence, are unknown to the people of *Coimbatore*. To their followers these *Gurus* read *Mantrams* and *Charitra*, or prayers and legends, in the *Telinga* language. They also bestow *Upadésa*, and receive the gifts called *Dána* and *Dharma*; for which purpose they once a year travel round, and receive from each person a *Fanam* at least.

The *Panchánga* of the village acts as *Puróhita* for the *Panchalar*, and reads to them *Mantrams*, in an unknown language, at marriages, births, the building of a new house, and at the monthly and annual celebrations of the ceremonies for their deceased parents. He also receives the charity called *Dána*.

Torearu.

The *Toreas*, or *Torearu*, are a tribe of *Karnáta*, although many of them have been long settled in this country. They are rather a low cast, and their proper duty is the cultivation of the *Betel-leaf*. Many of them formerly were armed messengers, employed to collect the revenue; but, having been deprived in a great measure of this resource by the reduction made in that body of troops, or rather rabble, they have become small dealers in grain, and cutters of firewood; both of which are considered as low employments. They have hereditary chiefs called *Gotugaras*, or *Ijyamánas*, who with the advice of a council reprimand all troublesome persons, and inflict slight punishments on those who transgress the rules of cast. The *Toreas* may eat animal food, but are not permitted to

drink intoxicating liquors. They are not allowed to marry a second wife, without obtaining the consent of the first; and this is never asked for, if she has any children. The girls continue to be marriageable after the age of puberty, and widows may marry again without disgrace. The bridegroom generally gives his father-in-law forty *Fanams* (1*l.* 5*s.*); but this is only to assist in defraying the expense of the ceremony, which is performed at the father's house, and which costs more money. In cases of adultery, the husband does not always turn his wife away, but contents himself with flogging her. A woman loses cast if she cohabits with a strange man. This cast has two deities peculiar to itself; the one a male, the other a female. The male is called *Sidday Dévaru*, and is usually represented by a stone placed in the *Betel-leaf-garden*. The eldest man of every house acts as priest for his own family, and offers up bloody sacrifices to this stone, in order to appease the wrath of the god which it represents. Once in three or four years a feast is celebrated in honour of *Sidday Dévaru*, in order to induce him to bestow prosperity on the cast. This is done by a contribution, and costs fifteen *Pagodas* (4*l.* 13*s.* 7*d.*). On this occasion *Sidday Dévaru* is represented by a pot, which is placed in a house, and has worship (*Puja*) performed in its honour; that is to say, flowers, and water dyed yellow with turmeric, are poured over it, and incense is burned before its throne. The female deity is named *Urucate*, and is represented by a stone placed in a wood. To this sacrifices and *Puja* are offered eight days after the great feast of *Sidday Dévaru*, and the goddess is solicited to bestow prosperity on her votaries. Although these are the peculiar deities of the *Toreas*, these poor people pray to any image that comes in their way, and use the mark of *Siva*. They have no *Guru*. The *Panchánga* acts as *Puróhita*, and reads *Mantrams* at marriages, and when they build a new house. His fee is a *Fanam* and a half (11¼*d.*). In cases of sickness, the *Toreas* frequently vow *Dáséri* one day in the week; that is to say, to live upon what they can procure by begging.

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Palli.

The *Palli* are a very numerous cast in all the countries where the *Tamil* language, their native tongue, is prevalent. They pretend to be *Súdras*, but are looked upon as rather a low tribe. They have many subdivisions, none of which intermarry with each other; but all can eat in common. Those from whom I have my information are called *Arisha Palli*, and act as cultivators of fields, and of gardens watered by machinery, both as farmers and servants, and also as porters. They have hereditary chiefs, called here *Ijyamána*. On all public ceremonies these receive *Betel* first; and, with the assistance of an assembly of the people, settle disputes, when the members of their tribes are willing to refer the matter to their decision; but a reference to the officers of government is in general preferred. Some of this tribe are able to read and write accompts. They can lawfully eat animal food, and drink spirituous liquors. They are permitted to marry several women, and pay to the father of each from nine to eleven *Pagodas*. The father pays one third of the marriage expenses, and the bridegroom the remainder. Girls continue to be marriageable after the age of puberty; but after that period sell lower than while children. A widow may marry again without disgrace. In cases of adultery within the cast, the husband in general flogs the woman, and takes her back, giving a small fine to his relations; but sometimes he turns her away; in which case the man who seduced her keeps the woman as his wife, and pacifies his relations by a small fine. All this produces no disgrace, either to the woman or to her children. A woman loses cast by criminal communication with any man, except a *Palli*; a man may without disgrace indulge himself with any woman, except those belonging to the *Panchama*, or impure casts.

The gods peculiar to the *Pallis* are a male named *Manar Swámi*, and *Pachumma* his mother. In the temples of these deities the priests are *Pallis*. They are represented by stone images, and, as usual in the province of *Coimbetore*, have placed in the yard belonging to their temple a great many figures in potter's work, which

represent horses, elephants, and *Munis*, or devils, who are supposed to be the attendants of these gods. When a person is sick, he frequently vows to place some of these images of potter's work at the temple of the spirit who is supposed to be the cause of his disease. None of these are ever presented to the great gods of the *Bráhmans*, but only to the deities peculiar to the casts of the lower tribes. No sacrifices are offered to *Mannar*, or *Pachumma*; but they are frequently presented to the attendant *Munis*, of whom a great many have appropriate names and characters; such as *Val*, *Shem*, *Car*, *Vayda*, *Muttu*, &c. They are all males. The *Pallis* frequently offer sacrifices to *Marima*, *Putalima*, and the other *Saktis*, and pray to *Siva*, *Vishnu*, or any thing which they meet, that is called a god.

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The *Panchanga*, or astrologer of the village, acts as *Puróhita* for the *Pallis*, and reads *Mantrams* at their births and marriages, at the annual commemorations of their deceased parents, and at the building of a new house.

Some of the *Pallis* are of *Siva's* side, and others of *Vishnu's*. The former have a *Guru* peculiar to themselves, who is called *Palli Swámi*, and lives at *Andéuru*. His office is hereditary, and he wears the *Linga*. He receives the charity of his followers, and gives them consecrated food, and holy water. On such as choose to wear the *Linga*, he bestows an *Upadésa*; but very few apply for this, as ever afterwards they must abstain from animal food. The *Pallis* who wear the mark of *Vishnu* have for *Gurus* the *Sri Vaishnavam Bráhmans*.

The hills west from *Coimbetore* are inhabited by *Malasir*, *Mudugar*, *Erligaru*, and *Todear*. These last cultivate with the plough, and pay rent for their fields. The others cultivate after the *Cotucadu* fashion, and live like those whom I saw on the hills near *Dan Náyukana Cotay*. Besides plantains, they have for sale honey, and wild ginger, which is the same species with that cultivated. They pay no rent immediately to the government; but are compelled to sell their commodities to a man, who pays an annual duty for this

Mountainous
region between *Coim-
betore* and
Malabar.

CHAPTER IX. exclusive trade. He may give what price he pleases for their commodities. Those who want timber, or *Bamboos*, hire the hill people to cut them.

Oct. 31.

Sickness.

31st *October*.—The sickness among my people had now increased so much, that the greater part of them could not proceed farther; and I was forced to employ this day in providing a fresh set of servants.