

CHAPTER V

FROM BANGALORE TO DODA BALA-PURA.

**H**AVING finished my inquiries at *Bangalore*, on *July 3d*, 1800, I went to *Agara*, a fortified village two cosses distant, which is inhabited by farmers, and where a great many *mangoes* are raised for the *Bangalore* market. The intermediate country is good, but does not contain a number of inhabitants nearly sufficient to cultivate the whole. The people say, that they are in great want of rain, which is a month later than usual.

CHAPTER  
V.

July 3.  
Appearance  
of the coun-  
try.

Having assembled the village officers and principal farmers, they informed me, that the merchants of *Bangalore* frequently advance them money to pay their rents, and are afterwards contented to take one half of the crop for the advance, and for interest. These advances are sometimes made six months before the crop is reaped.

Money ad-  
vanced, on  
the crops.

The manner of dividing the crops, between the government and the cultivator at this village, may be taken as an example. This estimate is made on the supposition, that the heap of grain contains at least five *Candacas*. If it should contain forty *Candacas*, it pays no more; but if less than five *Candacas*, there is a deduction made from the allowances that are given to different persons. Twenty *Candacas* may be considered as the average size of the heaps.

Manner of  
dividing the  
crops be-  
tween the  
cultivator  
and the go-  
vernment.

There is first set aside from the heap,

For the gods; that is, for the priests at their temples	-	5
For charity; that is, for the <i>Bráhmans</i> , <i>Jangamas</i> , and other mendicants	-	5
		10
	Carried over	- 10

## A JOURNEY FROM MADRAS THROUGH

## CHAPTER

## V.

July 3.

	Brought over	-	-	-	Seers.
					10
For the astrologer, or <i>Panchánga</i> ; who, if no mendicant be present, takes also the 5 <i>Seers</i>	-	-	-	-	1
For the poor <i>Bráhma</i> n of the village, whose office is hereditary					1
For the <i>Nainda</i> , or barber	-	-	-	-	2
For the <i>Cumbhara</i> , or potmaker	-	-	-	-	2
For the <i>Vasaradava</i> , who is both a carpenter and blacksmith					2
For the <i>Asaga</i> , or washerman	-	-	-	-	2
For the <i>Alitigara</i> , or measurer	-	-	-	-	4
For the <i>Tarugara</i> , or <i>Aduca</i> , a kind of beadle	-	-	-	-	7
For the <i>Gauda</i> , or chief of the village; who out of this is obliged to furnish the village sacrifices	-	-	-	-	8
For the <i>Shanaboga</i> , or accomptant	-	-	-	-	10
The heap is then measured; and for every <i>Candaca</i> that it contains, there are given the following perquisites:					
To the <i>Toti</i> and <i>Talliari</i> , or watchmen, between them, $\frac{1}{2}$ <i>Seer</i> ;					
which, on a heap of 20 <i>Candacas</i> , is	-	-	-	-	10
To the accomptant, $2\frac{1}{2}$ <i>Seers</i>	-	-	-	-	45
To the chief of the village, $2\frac{1}{2}$ <i>Seers</i>	-	-	-	-	45
The <i>Nirgunty</i> , or conductor of water, then takes the bottom of the heap, which is about an inch thick; but this is mixed with the cow-dung that, by way of purifying it, had been spread on the ground; in a heap of 20 <i>Candacas</i> , this will be					20

---

 169

The accomptant also, for every *Candaca* of seed sown, and which ought to produce one heap of this size, gets two men's load of straw with the grain in it.

This, on a heap of 20 *Candacas* of 160 *Seers*, amounts to about 5½ per cent. of the gross produce. Of the remainder the government takes first ten per cent. and then a half; so that it receives 55 per cent. of the neat produce, and the farmer receives 45 per cent.

The reason of this difference is, that formerly the country was managed by officers who, by the natives, were called *Daishmucs*, and by the Mussulmans *Zemindars*, and who were paid by receiving ten per cent. from the heap before division. When these officers were abolished by Hyder, he took the ten per cent. and paid the salaries of the new officers appointed in their places.

In dividing *Jagory*, a kind of scramble takes place among the same persons who shared in the heap of rice; and in this the farmer partakes. During this scramble about a fourth part of the *Jagory* is taken away in handfuls, and the remainder is divided equally between the government and the farmer.

All the dry-field ought to be let for a money rent; but besides this, the farmer must pay the following dues:

To the barber, 30 *Seers* for every heap of grain.

To the potmaker, for pots, from 20 to 30 *Seers*.

To the iron smith, 20 *Seers* for every plough. The farmer finds the materials; but the smith must make all the implements of husbandry, and assist in building and repairing the farmer's house.

To the washerman, for any family consisting of two men and two wives, or under that number, 50 *Seers*; for a family of four men and four wives, 100 *Seers*; and for a larger family 150 *Seers*.

Then for every heap of *Ragy*, which upon an average contains 10 *Candacas*, he gives,

	<i>Seers.</i>
To the gods - - - - -	10
To the mendicant <i>Bráhmans</i> , &c. - - - - -	20
To the hereditary poor <i>Bráhman</i> of the village - - - - -	10
To the astrologer - - - - -	10
To the accomptant, per plough - - - - -	20
To the watchman - - - - -	10

Other grains pay one half only of these deductions.

It not unfrequently happens, that farmers cannot be induced to take the dry-field for a money rent; the officers of government are

CHAPTER V. then necessitated to let it on a division of crops. In this case, every heap of grain of about ten *Candacas* pays,

July 3.

	Secrs.
To the gods and <i>Bráhmans</i> - - - - -	10
Washerman - - - - -	2
Potmaker - - - - -	2
Blacksmith - - - - -	2
Barber - - - - -	2
Accomptant - - - - -	100
Watchman - - - - -	2
Beadle - - - - -	10
	130

which is about  $8\frac{1}{2}$  per cent.

Village officers, *Gauda*, and rent.

The *Gauda*, called corruptly *Gaur*, and in the Mussulman language the *Potail*, is the chief *Ryut*, or farmer, in the village, and receives the whole dues of government. The rent of each field of dry land is fixed by an old valuation, which it is supposed was made in the time of *Krishna Ráyahu*; and for any field more cannot be legally demanded; but the equal division of the crops is always wished for by the farmers. This, they allege, arises from the flourishing state in which the country was when the valuation was made, compared with its present poverty; but, considering the great diminution of the value of gold and silver since that period, I am more inclined to believe, that the preference given to a division of crops arises from the facility which that plan offers for defrauding the government.

The office of *Gauda* was originally hereditary; but now these persons are appointed by the *Amildar*, and continue in place so long as they keep up the collections to their supposed value, or until some other man undertakes, by bringing a greater number of farmers, to make the revenue more productive. The *Gauda* settles all disputes, in the same manner as the hereditary chiefs of casts do. His council always consists of four elders. In case of any delinquency in the village, the *Gauda* and his council instruct the

*Shanaboga*, or accomptant, to write out a statement of the case, and to transmit it to the *Amildar* for his information and decision. He frequently advances money for the other farmers, to enable them to pay their rents, and has the whole of their crops as his security. The whole remuneration for his trouble, so far as is avowed, is the share which he receives in the division of the wet crops.

CHAPTER  
V.  
July 3.

The *Shanaboga*, called *Shanbogue* by corruption, and *Curnum* by the Mussulmans, is the accomptant of the village. He is always a *Bráhma*n, and his office is hereditary. He is under the orders of the chief of the village, who is almost always a *Súdra*; but the allowances of the accomptant are greater, as he must give up the whole of his time to business. He keeps all the accompts, and writes all the letters as dictated to him by the chief of the village. These two officers ought to be a mutual check on the conduct of each other.

The servants under the chief and accomptant of the village are the *Toti*, *Talliari*, *Nirgunt*y, *Tarúgara*, and *Alitigara*.

Village ser-  
vants.

The office of the *Toti* and *Talliari* is the same; but the first is of the *Whalliaru* cast, and the second is either a *Madiga* or a *Bayda*. These persons hold their places by hereditary right, and are the watchmen of the village. They are sent on all messages, and as guides for persons travelling on public business. They watch the crops in the day-time, and assist the farmers to do so at night. Their most peculiar duty, however, is to ascertain the boundaries of each field, and of each farmer's possession.

*Toti* and *Tol-  
liari*.

The *Nirgunt*y is generally a *Whallia*; but sometimes a *Súdrá* holds the office, which is hereditary. His duty is, to divide the water of the tank or canal, and to convey the proper share to each man's field. He, of course, has the charge of the sluices, and of the small canals and drains for watering the fields. He also assists in watching the crops.

*Nirgunt*y.

The *Tarugara*, or *Aduca*, collects the farmers, and prevents them

*Tarugara*, or  
*Aduca*.

## CHAPTER

## V.

July 3.

from following any other occupation than that of cultivating the land. The lower classes of people in India are like children; and, except in the more considerable places, where they meet with uncommon encouragement to industry from Europeans, are generally in such a state of apathy, that, without the orders of government, they will hardly do any thing. The duty of the *Aduca* is to bustle among the farmers, and to call them out to work. He may therefore be called the beadle of the village.

*Alitigara.*

To eight or ten villages there is only one *Alitigara*, or public measurer. The office is not hereditary, and is often vacant; any one appointed for the time performing the duty, and taking the perquisites. The persons employed are commonly *Whalliaru*.

Division of  
the Talucs  
into *Hoblies*.

Each *Taluc*, or district, is divided into small subdivisions called *Hoblies*, which pay from four to nine thousand *Pagodas* (1,343*l.* 3*s.* 5½*d.*—3,022*l.* 1*s.* 8*d.*). These are managed by a set of officers who are interposed between the *Amildars* and *Gaudas*. The head person of a *Hobly* is by the natives called a *Parputty*, and by the Mussulmans a *Sheikdar*. He visits every village to see the state of cultivation and of the tanks, and settles disputes that are above the reach of the *Gauda's* understanding. In this he is always assisted by the advice of four old men. He ought not to inflict any corporal punishment, without the orders of the *Amildar*; I have, indeed, seen them dispense with this regulation, but the punishments were not severe. The *Parputty* receives the rents from the *Gaudas*, and transmits them to the *Amildar*. Most of these officers are *Bráhmans*; very few are *Súdras*.

*Parputty.**Guddy Shanaboga.*

In each *Hobly*, or subdivision, there are two accomptants, by the natives called *Guddy Shanabogas*, and by the Mussulmans named *She-ristadars*. Until *Tippoo's* time these officers were hereditary, and they have always been *Bráhmans*. In each *Hobly*, for every thousand *Pagodas* (335*l.* 15*s.* 10¼*d.*) rent that it pays, there is also a *Munigar*, or a *Tahsildar*, as he is called by the Mussulmans. These are the deputies of the *Parputty* to execute his orders, and are in

*Munigar.*

fact a respectable kind of *Hircaras*, or messengers. They also are all *Bráhmans*. The whole of the *Hobby* establishment is paid by monthly wages.

CHAPTER  
V.  
July 3.

The farmers have no leases; but, it is not customary to change any man's possession so long as he pays the fixed rent. As cultivators are at present scarce, they require to be managed with great indulgence. A man, indeed, cannot lawfully leave his farm without permission from the *Amildar*, or chief of the district; but, when a man complains that from poverty he is not able to cultivate his land, the *Amildar* must either abate his rent, allow him to go away, or make him advances to purchase stock. This is called giving *Tacwoy*.

Right of property in lands.

In this place the pasture land has a rent fixed on it, and the different inhabitants pay a proportion, according to the number of cattle that each keeps: cows and buffaloes pay at the same rate; sheep and goats pay nothing. Four fifths of the whole stock here died last year of the *disease*; and the people in the neighbourhood are alarmed, by its having now again made its appearance.

Grass lands.

4th July.—I went three cosses to *Sirja-pura*, one of the manufacturing towns dependent on *Bangalore*. The weavers of *Sirja-pura* are of the casts called *Deoangas*, *Shalay*, and *Togotaru*. The cloths were formerly made of a very fine quality, but at present the only demand is for coarse goods. The merchants here act merely as brokers, and the weavers frequently carry their own goods for sale to *Bangalore*. Purchases are made here by traders from *Seringapatam*, *Sira*, *Chatrakal*, *Codeal*, *Savanuru*, *Gubi*, *Bangaluru*, *Colar*, *Malavagul*, *Cangundy*, *Hosso-cotay*, *Bala-pura*, *Tumcuru*, *Magadi*, and *Krishna-giri*. The merchants of this place bring their cotton from *Bangaluru*, *Hosso-cotay*, and *Colar*.

July 4.  
*Sirja-pura*,  
and its man-  
ufactures.

Owing to a want of hands, much of the country through which I passed to-day is waste; but by the way I saw many fortified villages. The country is remarkably bare. The crops of dry grains

Appearance of the country.

CHAPTER ought now to cover the ground ; owing, however, to the want of rain, they have not yet begun to spring.

V.

July 5.  
*Lacor* and  
its manufac-  
tures.

Manufac-  
tures of  
*Walur*.

5th July.—I went four cosses to *Walur*, and by the way passed through a manufacturing town named *Lacor*. It is not quite so large as *Walur* ; but is a well built mud fort, strengthened by a fine hedge. The weavers of *Walur* are of the casts called *Devangas*, *Padma-shalays*, *Shaynagas*, *Togotas*, and *Coiculru*, who are a *Tigul* tribe, as the people, here say ; for in *Karnata* proper, all the tribes that speak the *Tamul* language are called *Tigulru*. The cloths made by the *Coiculru* have red borders, like those made by the *Togotaru* ; but they are of a thinner fabric.

*Shirays*, cost from - -  $1\frac{1}{4}$  Rupee to  $1\frac{1}{2}$ .

Cloth used like a shawl  $\frac{1}{4}$  ditto to  $\frac{1}{2}$ .

Cloth 16 cubits long -  $1\frac{1}{4}$  ditto to  $1\frac{1}{2}$ .

For sale, the weavers carry part of their goods to the neighbouring towns at their weekly markets, and partly sell them to merchants who come from *Hosso-cotay*, *Colar*, *Maasty*, *Lacor*, *Sirja-pura*, *Bangaluru*, and *Krishna-giri*. They procure all their cotton from the merchants of *Hosso-cotay*.

Appearance  
of the coun-  
try.

The country between *Sirja-puru* and *Walur*, though naked, is very fine. Almost the whole has formerly been under cultivation ; but, from a want of inhabitants, a large proportion of it is at present waste.

Vanity of the  
native offi-  
cers.

I found the *Bráhman* who had been attentive on my former visit, and who had called himself *Amildar*, or chief of a district. This I now learned was a falsehood. He was only a *Parputty*, or chief of a subdivision ; and his civility seems to have arisen from a desire of being considered as a great man, and of receiving attentions to which he was by no means entitled. Having been now detected, he did every thing, so far as he could venture, to cross my wishes. This assumption of titles to which they have no right, is a very common piece of vanity among the natives of India, though it often



leads to very severe mortifications: all the *Amildars* here wish to be called *Subadars*, or chiefs of principalities, and from all their dependents receive this title; but in the *Rája's* dominions two persons only have a just claim to this appellation.

CHAPTER  
V.  
July 5.

Every where in *Karnata* the palanquin-bearers are of *Teliga* descent, and in their own families speak the language of their original country. In the language of *Karnata* they are called *Teliga Bestas*, but in their own dialect they are called *Bui*. Having assembled those who live here, they gave me the following account of their cast. Their proper occupations, beside that of carrying the palanquin, are fishing, and the distillation of rum. Wealthy men among them become farmers; but none of the cast hire themselves out as farm-servants. They are acknowledged to be of the *Súdra* cast, but rather of a low rank. Their hereditary chiefs are called *Pedda Bui*, which among the Europeans of *Madras* is bestowed on the head-man of every gentleman's set. They are allowed a plurality of wives, who are not confined. Though they all can eat together, they never intermarry, but with certain families, which are well known to each other, so as to avoid all danger of an impure race. They are allowed to eat sheep, goats, and fish, but ought to lose cast by drinking spirituous liquors. I well know, however, that this law is very much neglected. They bury the dead, and are all worshippers of *Vishnu*. They make offerings of fruit and flowers to the *Saktis*, but never offer bloody sacrifices to these destructive powers. Their *Gurus* are hereditary chiefs of the *Sri Vaishnavam Bráhmans*, who receive their contributions, and bestow on them holy water, and consecrated victuals; but do not give them *Upadésa* nor *Chakrántikam*. At births, marriages, and funerals, the *Panchánga*, or astrologer, attends as *Puróhita*, or priest. Some of them are taught to read and write accompts; but they never acquire any farther learning.

Customs of  
the *Bestas*, or  
palanquin-  
bearers.

The potmakers and dyers form one cast, and are all properly called *Cumbharu*; but those who dye are, on account of their trade,

Customs of  
the *Cum-  
bharu*.

CHAPTER

V.

July 5.

called *Nilgaru*. The two trades are followed indifferently by persons of the same family; but the cast is divided into two nations, the *Teliga* and *Karnata*, that do not intermarry. Those here are of the former nation, and give the following account of themselves.

They retain the *Teliga* language, being a tribe of that nation. They can eat in the house of a *Karnataka* potter, but he will not return the compliment; as they are allowed to eat animal food, which he abhors. Even among those of the *Teliga* nation, all good men abstain entirely from this indulgence. It is not lawful for them to drink spirituous liquors. They are allowed polygamy; but do not confine their women, nor divorce them for any cause except adultery. Girls continue to be marriageable after the age of puberty, and are very laborious in making pots. Widows cannot marry again; but it is never expected that they should burn themselves with the dead bodies of their husbands.

They follow no other trades than those of potters and dyers. The hereditary chiefs of this cast are called *Gotugaru*, or renters, and live at the *Kasba*, or chief town of the district. They possess the usual jurisdiction, and are exempted from all duties, on condition of collecting the rent that is paid to government by the potmaker of every village. This office is hereditary, and we have seen that, on condition of furnishing the cultivators with pots, he receives considerable dues on all the produce of the land. In many parts of India, the potmaker is bound to supply all travellers with pots for dressing their victuals; but here this is done to such travellers only as are going on public business, and in consideration of this the potter pays nothing for his clay. They use a wheel, but are very unskilful in their art; for they are entirely ignorant of any glazing or enamel.

The potters of the *Teliga* nation say, that they are of the *Sáli-váhanam* cast; as that mighty king was the son of one of their women. The *Bráhmans* allege, that she was impregnated by one of the sacred order. These potters wear a thread like the *Bráhmans*,

and allege, that they are possessed of *Mantrams*, or forms of prayer, which they can read, and which are endowed with considerable power. This is altogether denied by the *Bráhmans*, who laugh at the prayers of the potters, as being low trash in the vulgar language. The potters certainly understand the *Andray*, or poetical language of their nation, and are possessed of a translation of the *Bhágavata Purána* in that language.

CHAPTER  
V.  
July 5.

A few of these potters worship *Siva*, and are followers of the *Smartal Bráhmans*; but by far the greater part are of *Vishnu's* side, and follow the hereditary chiefs of the *A'yngar*. On their followers of this tribe these *Gurus* bestow *Upadésa*, *Chakrántikam*, and holy water. The renter settles all disputes, and punishes delinquents; the power of the *Guru* being confined to the bestowing of spiritual gifts, and the receiving of contributions, both as dues on marriages, and as annual tribute, besides what he gets as charity at casual visits. The *Panchánga*, or astrologer, acts as their *Puróhita*, or family priest, and reads *Mantrams*, or set forms of prayer, in the *Sanskrit* language, at births, marriages, funerals, new moons, and at the annual commemoration of their father's death, which is only called *Tithi* when the parties are *Bráhmans*. Some of the potters understand the *Sanskrit*, so far at least as to be able to repeat the prayer after the astrologer, which is supposed to add considerably to its efficacy. At these ceremonies there attend for charity all the *Bráhmans* of the neighbourhood, who are *Vaidikas*, and who think that they can get any thing worth their while. These worshippers of *Vishnu* among the potters never take the vow of *Daseri*; but when they are sick they sometimes make a vow to live by begging, for a certain number of days after they recover. This is looked upon as very agreeable to the gods, and a sure way of obtaining their favour. They offer bloody sacrifices to the *Saktis*, or destructive spirits; but never act as priests in their temples. They never pray to *Dharma Rája*.

## CHAPTER

V.

July 6.  
Appearance  
of the coun-  
try.

6th *July*.—I went three cosses to the place which in our maps is named *Vackaleer*; but which the natives, to my ear, pronounce *Waculeray*. The half of the way next *Walur* passes through a very barren country, on which, even at this season, there is scarcely a leaf of grass to be seen. It is thinly covered with bushes and stunted trees. Beyond this there is some cultivation; and towards some rocky hills, at the foot of which *Waculeray* stands, the soil becomes good, and is well cultivated and wooded. *Waculeray* contains about a hundred houses, and is fortified by a wall and citadel, both of mud. It has no hedge. The reason assigned by the farmers for living thus together, and for shutting themselves and their cattle within the walls of a fort, is, the frequency of robbers, who live in the hills and woods, and who in the night plunder every thing that is not well secured.

*Waculeray*.

*Bráhmans*  
numerous.

The farmers in this town are seventeen houses; and there are twenty-two houses of *Bráhmans*, who live better, and are better lodged, than the *Súdras*, although, except two or three officers of government, they all subsist upon charity.

July 7.  
Appearance  
of the coun-  
try.

7th *July*.—I went three cosses to *Colar*. The first part of the road passed through a narrow valley, confined between two ridges of low, rocky, naked hills. The valley in many places has formerly been cultivated; but now the whole is waste, and covered with bushes, among which the *Oleander* (*Nerium odorum*) is common. Farther on, the hills to the right disappearing, the country in that direction is level to a great extent, seems to be very fertile, and has probably once been almost all cultivated. It contains many reservoirs, but from the want of trees looks very naked. The spots which at present are cultivated do not seem to be more than a tenth part of the country.

July 8, &c.  
Country near  
*Colar*.

8th—11th *July*.—I passed these days at *Colar*, examining the state of agriculture in its neighbourhood. This is the most level country that I have seen above the *Ghats*; but it contains many

bare rocky hills, which are situated at considerable distances, with level ground between them. Rice forms a very large proportion of the crop, and equals in quantity the *Ragy*. The country is very poorly watered, and often suffers from a want of rain; for an old revenue officer of the place remembers four famines that arose from this cause.

CHAPTER  
V.  
July 8, &c.

*Colar* has a large mud fort, which is now repairing. The town contains seven hundred houses, many of which are inhabited by weavers. It was the birth-place of *Hyder Aly*, whose father lived and died in the town. A handsome mausoleum was erected for him by his son; and near it a mosque, and a college of *Moullahs*, or Mussulman priests, with a proper establishment of musicians, were endowed to pray for the repose of his soul. The whole is kept up at the expense of the Company.

On the hill north from the town was formerly a *Durga*, or hill fort, in which for some time resided *Cossim Khán*, the general of *Aurungzebe*, who, towards the end of the 17th century, made the first regular establishment of Mussulman authority to the south of the *Krishna* river. *Colar* was the capital of one of the seven *Pergunnahs*, or districts, into which that general divided his conquests, which had been formerly invaded by the Mussulman king of *Vijaya-pura* (*Bejapoor*), and afterwards had become subject to the *Marattahs*. The other *Pergunnahs* were, *Sira*, *Budihalu*, *Baswapattana*, *Penu-conda*, *Hosso-cotay*, and *Burra Bala-pura*. These formed what the Mussulmans called the *Subah* of *Sira*, or the *Carnatic Bejapoory Balaghaut*, which are recent distinctions not at all known to the natives, and of which the memory is likely soon to be entirely obliterated.

The hill fort above *Colar* has not been rebuilt since it was destroyed in an invasion of the *Marattahs*, who in the course of the 18th century made many attempts to recover this country. On the top of the hill are four small villages, which have their fields, gardens, and tanks, raised high above the level of the country, in

Table land on  
the summit  
of a hill.

## CHAPTER

V.

July 8, &amp;c.

the same manner as it is above the parts near the sea. Their little territories are surrounded by high rocks, and separated by woody ridges, like a perfect epitome of *Karnata* proper, or *Balaghat*, as it has been called by the Mussulmans. The soil is fertile, and the water in many places being near the surface renders it fit for gardens. Although hill forts are generally reckoned unhealthy, this seems to be by no means the case on this mountain. The inhabitants rather look upon the air as more healthy than common, and last year their cattle suffered much less than those of their neighbours. The hill seems to attract more moisture than the level country, and to be more favoured with rain; for a certain field on it annually produces a crop of rice, without any artificial watering, which in this arid climate is looked upon as a kind of miracle. There is a spring of water, which flows from the side of this hill in a small stream; and, such a thing being here very uncommon, the *Bráhmans* have conducted it along a gutter formed in the rock; and where it falls from thence, have, under a building, placed some stones, which the obliging imagination of the natives conceives to resemble a cow's mouth. The place, as being holy, is much frequented; and a ruinous temple at some distance attracts to its annual feast about ten thousand pilgrims.

Robbers.

Even in such a remote place, to which every access is steep and difficult, I found, that the inhabitants were not protected by their extreme poverty, but each village was provided with fortifications. The people said, that, whenever any neighbouring *Polygar* was troublesome, the *Baydaru*, or hunters, were accustomed in the night time, under pretence of being the *Polygar's* men, to go and plunder their neighbours. This they always did by surprise, as their love for plunder is at least equalled by their cowardice. Whenever these ruffians are prowling about, one or two men keep watch in a tower; on the first alarm, all the inhabitants fly to their arms, and, retiring to the tower, from thence fire upon the robbers, who in general attempt to carry away the cattle.

In the country round *Colar*, the irrigated land is watered entirely by means of reservoirs. When any rich man builds one of these, in order to acquire a name and reputation, it is customary to give him and his heirs, free of rent, one-tenth part of the land which the reservoir waters, and also for every *Candaca* of watered land thus formed, he obtains, free of rent, six *Seers* sowing of *Ragy-land*, which amounts to about 146 acres of dry field for every 1000 acres of that which is irrigated. So long as he enjoys these, he is bound to keep the tank in repair. If the reservoir be very large and expensive, the man who builds it, and his heirs, have one-fourth of the land which it waters; but then they get no dry-field. When the family of the original builder becomes extinct, the government reassumes the free lands, and keeps the tank in repair. Very great tanks, however, have seldom been formed by private persons; and those which cost 20,000 *Pagodas* (6,746*l.* 15*s.* 10 $\frac{3}{4}$ *d.*), or upwards, have almost all been made at the immediate expense of the government. The farmers contribute nothing toward the building or repairing of tanks; but when, from a great and sudden influx of water, one is in danger of bursting, they all assemble, and work to clear the sluice (*Cody*), and other passages for letting off the superfluous water. They form the channels for conveying the water to their fields; and from their share of the crop are paid the *Nirgunties*, by whom it is distributed. Six of these are sufficient to manage 150 *Candacas* of lar , which is about one hundred acres for each man.

The crops raised at *Colar* on watered land are rice, sugar-cane, *Betet-teaf*, *Carlay*, *Hessaru*, *Udu*, *Jola*, *Wull Ellu*, and kitchen stuffs, called here *Tarkari*.

The quantity of rice sown here is nearly equal to that of *Ragy*. The kinds are :

CHAPTER

V.

July 8, &c.  
Reservoirs.

## CHAPTER

## V.

July 8, &amp;c.

NAMES.	Season when they are reaped.	Months required to ripen.
1 <i>Doda Byra</i> , the <i>Doda Butta</i> of <i>Mysore</i> -	Both	5
2 <i>Doda Caimbutti</i> - - - - -	Ditto	4
3 <i>Arsina Caimbutti</i> - - - - -	Ditto	4
4 <i>Sana Caimbutti</i> - - - - -	Ditto	4
5 <i>Guti Sanna</i> - - - - -	Ditto	4
6 <i>Bily Sanna</i> - - - - -	Ditto	4
7 <i>Murarjilla</i> - - - - -	<i>Kártika</i>	6
8 <i>Sucadas</i> - - - - -	<i>Vaisáka</i>	4
9 <i>Punoe Raja</i> - - - - -	Both	4
10 <i>Yalic</i> , or <i>Haric Raja</i> - - - - -	Ditto	4
11 <i>Garuda nellu</i> - - - - -	<i>Vaisáka</i>	3
12 <i>Puttu butta</i> - - - - -	Ditto	3
13 <i>Toca nellu</i> - - - - -	Ditto	3
14 <i>Cari toca nellu</i> - - - - -	Ditto	3
15 <i>Gany salli</i> - - - - -	Both	4
16 <i>Cali Yuga</i> , or <i>Caliga Byra</i> - - - - -	<i>Kártika</i>	6
17 <i>Gyda Byra</i> - - - - -	Both	5
18 <i>Cari Bolcari</i> - - - - -	Ditto	3

Two crops of rice.

Two kinds of cultivations.

The seasons for cultivating rice here are two ; and the two crops, from the months in which they ripen, are named the *Kártika* and *Vaisáka* ; *Kártika* this year reaches from the 19th of October to the 16th of November ; *Vaisáka* occupied from the 23d of April to the 2<sup>d</sup> of May. In this neighbourhood no rice is transplanted. When the seed is sown dry, the cultivation is called *Puledi* ; when it is prepared, by being sprouted, it is, as at *Seringapatam*, called *Mola*.



The only kind of rice cultivated as *Puledi*, or dry seed, is the *Doda Byra*; and it is only sown in this manner for the *Kártika* crop. In the course of *Vaisáka* and *Jyaishta* plough the ground without water four times. About the end of the latter month (22d June), after a day's rain, sow the seed broad-cast, and cover it with the plough. Then harrow the field with the implement called *Halivay* (Figure 9). This crop has no manure, and the field is not inundated till the end of the second month; when it must be harrowed again, and the weeds removed by the hand. A good crop of this is reckoned fifteen seeds, a middling one ten seeds.

CHAPTER  
V.

July 8, &c.  
*Puledi*, or  
dry-seed cul-  
tivation.

The *Mola* for the *Kártika* crop is cultivated as follows: In *Ashá-dha*, and the first half of *Srávana* (23d June, 4th August), plough from seven to nine times, the field being always inundated. Then manure it, either with leaves or dung; both are rarely given: but, could they be procured, this would greatly increase the produce. Then let out all the water, except two inches in depth, and sow the prepared seed broad-cast. Next day the field is dried, and sprinkled with some dung. At the end of three days it is covered with water for four hours. On the seventh water the field for a whole day. After the tenth day, it must be kept constantly inundated to the depth of two inches. At the end of the month harrow it once lengthwise; on the third day harrow it across; and on the fifth day harrow again lengthwise. Four days afterwards weed with the hand, and repeat this after an interval of two weeks. All kinds of rice are cultivated in the same manner. The rice for seed, after being trodden out, must be dried three or four days in the sun; and may be kept either in a straw *Mudy*, or in a store called *Canaja*. When it is to be prepared, it must be dried one day in the sun; then soaked a night in water; and next morning it must be mixed with *Harulu* (*Ricinus*) leaves and dung, and tied up in straw. This is dipped in water, and placed under a large stone. In two days it must again be dipped, and is then fit for sowing. To sow an acre,

*Mola*, or  
sprouted-  
seed cul-  
tivation. *Kár-  
tika* crop.

CHAPTER the large grained rices require about  $1\frac{3}{10}$  Winchester bushel;   
 V.  $1\frac{2}{10}$  bushel of the small grained rices is sufficient. The produce   
 July 8, &c. of the *Doda Byra*, which is the common coarse grain of the country,   
 is the greatest. A good crop of this is said to be 15 seeds, or nearly  $20\frac{1}{2}$  bushels, an acre; and a middling crop about 10 seeds, or  $13\frac{1}{10}$  bushels. The other kinds, on the same extent of ground, produce eight or ten *Seers* less.

*Vaisaka* crop of rice, in the sprouted-seed cultivation.

The *Mola* cultivation for the *Vaisaka* crop is as follows. Having inundated the field, plough it five or six days during the course of the twenty days preceding the feast *Dipawali*, which happens this year on the 18th of October. In the course of the next month plough four times. Then let out all the water, except two inches in depth; manure with leaves; and, having trodden these well into the mud, sow the prepared seed broad-cast. Next day dry the field, and manure it with dung. Three days after, water for two hours. Then every second day, for three times, water for four or five hours. Afterwards keep the field inundated. At the end of the month harrow, with the *Halivay*, three times in three directions, with a day's rest between each harrowing. A week afterwards weed with the hand, and in two weeks repeat this operation. This is the most productive crop, and gives from one to two seeds more than that which is reaped in *Kartika*.

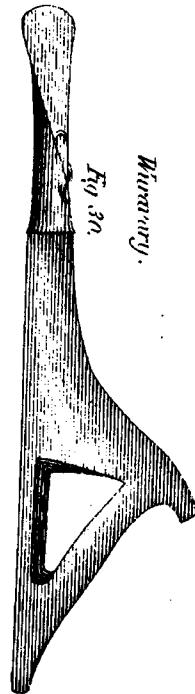
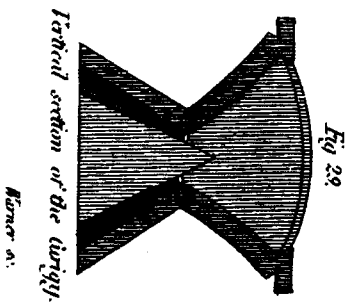
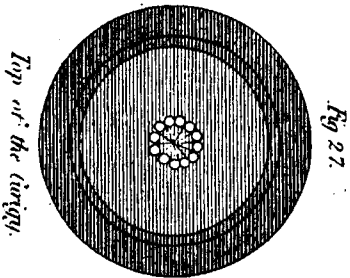
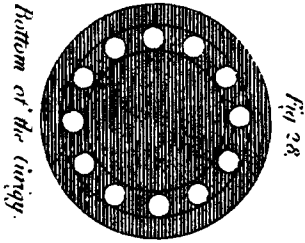
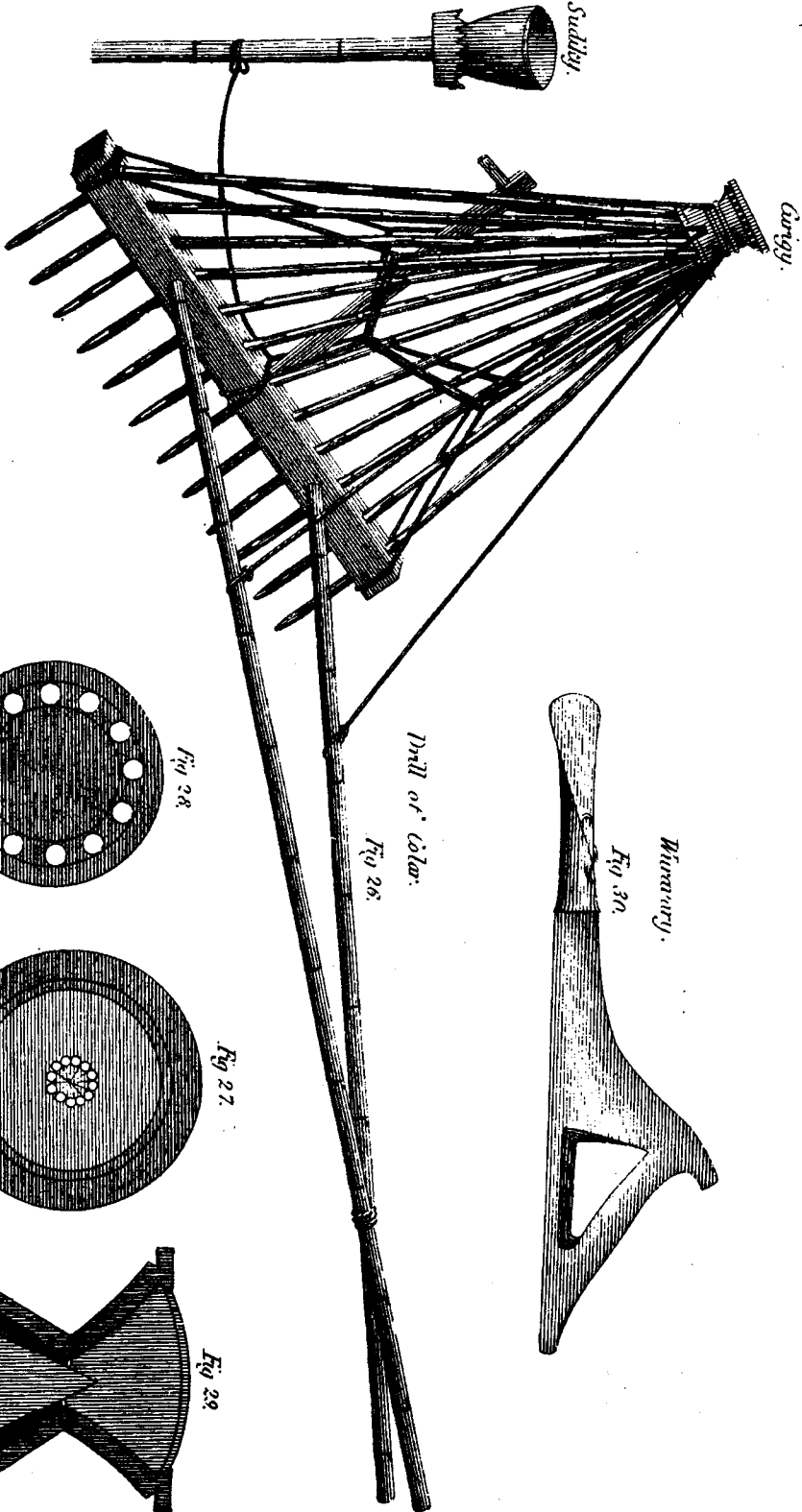
Utility of much ploughing.

It must be observed, that one or two ploughings less, or more, make a great difference in the produce. What I have stated here is the full cultivation; but some farmers are so necessitous, that for a crop that is sown sprouted-seed, they can only afford four or five ploughings.

Preservation of rice

The mode of cultivation, or the season of sowing, makes no difference here in the quality of the grain, nor in the length of time that it will keep good. The grain is always preserved in the husk; and until wanted for immediate consumption, is never beaten. In store-houses, or *Canajas* if well dried in the sun previous to its





Drib of collar.

Fig 26.

Fig 28.

Fig 27.

Fig 29.

Fig 30.

having been put up, it preserves well for two years. *Paddy* is sometimes kept in pits, or in the straw packages called *Mudys*; but these are inferior to the store-house.

The *Vaisúka* crop, though entirely raised during the dry season, is by far the greatest; as at its commencement the tanks are quite full of water, and the farmers know exactly the quantity of seed that the water which they have will bring to maturity. Frequently, indeed, at the commencement of the season for cultivating the *Kártika* crop, they have some water remaining; and, if the rains set in early, might have a double crop of rice on all their wet lands; but should the rains be late, all the seed and labour would be lost. Except, therefore, when the quantity of water in the reservoir is uncommonly great, the farmers, in place of a *Kártika* crop of rice, take one of some of the other grains which I have before mentioned.

Of these crops *Jola* (*Holcus sorghum*) is the greatest. There are two kinds of it, the white and the red, which are sometimes kept separate, and sometimes sown mixed. The red is the most common. Immediately after cutting the *Vaisúka* crop of rice, plough four times in the course of twenty days. Wait till the first rainy day, and then, making furrows with the plough, drop in the seeds at five or six inches distance, by means of the instrument named *Sudiky* (Figure 26), which is tied to the handle of the plough. Then smooth the field by drawing over it a bunch of thorns. The seed having been sown too thick, when the plants have grown a month they must be thinned by a ploughing. In three months the *Jola* ripens, and requires no manure. In rich soils and favourable seasons it sometimes produces sixty fold; but thirty are reckoned a good crop, and twenty-five a middling one. In rich soils the *Jola* is sometimes followed by *Carlay*, in place of a *Vaisúka* crop of rice. The *Jola* is both made into flour for puddings and cakes, and is boiled whole to eat with *Curry*, like rice. It is a good grain; but, at the utmost, does not keep above two years. For cattle the straw

CHAPTER

V.

July 8, &amp;c.

Manner of  
managing the  
water.

CHAPTER is very inferior to that of *Ragy*, and when given in a green state is highly prejudicial to them. When there is a deficiency of water, *Jola* is also sometimes sown in place of the *Vaisáka* crop of rice. It is then sown toward the end of *Aswaja*, or 18th of October; but grows very poorly, and does not give more than one-half of what it produces in the rainy season.

V.  
 July 8, &c.  
 Udu, Hcs-  
 caru, Wull  
 Ellu.

In the following manner are cultivated the pulses called *Udu* and *Hessaru*, and *Wull' Ellu* (*Sesamum*). Immediately after cutting the *Vaisáka* crop of rice, plough the ground four times, sow the seed broad-cast, and cover it with the plough. They require neither manure, nor weeding. The pulses require about  $0, \frac{1}{10} \frac{0}{0} \frac{4}{0}$  Winchester bushel of seed an acre, and in a good crop produce about  $3\frac{1}{2}$  bushels. The *Sesamum* requires only half as much seed, and in a good crop produces  $2\frac{1}{2}$  bushels.

Sugar-cane.

The kinds of sugar-cane cultivated here are four, which are esteemed in the following order, 1st *Restali*, 2d *Puttaputti*, 3d *Maracabo*, 4th *Cuttaycabo*. The two last are very small, seldom exceeding the thickness of the little finger; yet the *Cuttaycabo* is the one most commonly cultivated. This is owing to its requiring little water; for by means of the machine called *Yatam* it may have a supply sufficient to bring it to maturity. From the end of *Phálguna* to the end of *Chaitra* (14th March—23d April) plough eight or ten times. Manure the field with dung, and plough it again. Then spread leaves on it, and cover them with the plough. By the small channels that are to convey the water, the field is then divided into beds eight cubits broad. Furrows are then drawn across the beds at the distance of nine inches from each other. The cuttings of cane, each containing four or five eyes, are then placed lengthwise in the furrows, the end of the one touching that of the other. They are covered with a very little earth, over which is laid some dung. They are then watered, the water flowing through every channel, and entering every furrow. For one month the watering is repeated once in three days; the earth round the canes must then

be loosened with the point of a sharp stick. For fifteen days more the watering must be continued; when the whole field should be hoed, and levelled with the *Col Kudali* (Plate II. fig. 3.). Four days afterwards, between every second row of sugar-cane a trench is dug, and into this the water flows from the channels. Thus in the progress of its cultivation each bed assumes two forms, as exemplified in the annexed sketches (Figures 31, 32). When there is no rain, the field requires to be watered once in the fifteen days. When four or five months old, the canes are tied up in bundles; and, when they are a cubit and a half high, this is repeated. In eleven months they are ripe, and a month and a half are allowed for the crop season. The soil here used for sugar-cane is the rich, black soil called *Eray*; and after sugar it requires one or two years rest before it gives a good crop of rice. The sugar-cane is all made into *Jagory*; 74 *Seers* measure, or nearly 18 alc gallons of juice, are said to produce 50 *Cucha Seers* weight (about 26½ lb. avoirdupois) of the *Jagory*.

*Ragy*, *Huruli*, *Harica*, *Shamay*, *Huts'-Ellu*, *Harulu*, *Cambu*, *Hes-saru*, *Udu*, *Wull Ellu*, *Barugu*, *Naxonay*, *Sashivay*, tobacco, and *Goni* are the articles cultivated on dry field; those of which much is cultivated being placed first, and those of which little is cultivated being placed last in proportion.

The farmers do not separate the *Ragy* with crooked spikes, from that which has straight ones; and they consider the blackness incident to some kinds of this grain as owing to its getting wet when it is thrashing. In other places, black *Ragy* is considered as a distinct variety. The ground is prepared here in the same manner as at *Seringapatam*; but the seed is sown by means of a kind of rude drill-plough, called *Curigy* (Figures 26, 27, 28, 29), and made entirely of wood and bamboos. Behind the *Curigy* is tied the implement called *Sudiky*, into which is put the seed of the *Avaray* or *Tovary*; without one of which pulses *Ragy* is never cultivated. By this method, for every twelve drills of *Ragy* there is one drill of

CHAPTER

V.

July 8, &amp;c.

Things cultivated on dry field.

*Ragy*. or *Cynosurus Curocanus*.

## CHAPTER

## V

July 8, &amp;c.

pulse. After the field has been sown, it is harrowed with the bullock-rake called *Halivay*, and then smoothed with a bunch of thorns, which is drawn by a bullock, and pressed down by a large stone. Here sheep are only used to trample the *Ragy* fields when there is a scarcity of rain. The bullock-hoe called *Cunty* is used on the 15th and 18th days after sowing. On the 26th day the harrowing is repeated. On the 32d the field is cleared from weeds with the implement called *Wuravary* (Figure 30). In four months the *Ragy* ripens, and in five the pulses. The farmers would always prefer thrashing it out immediately after it is reaped; but the officers of revenue prevent them from taking it out of the stack until the balances of rent are paid, which sometimes takes up two or three months. On a good soil, *Ragy* will grow with a dunging given once in two years; but, if possible, it ought to have dung every year. After most other crops *Ragy* thrives ill, and the ground requires much dung to bring it again into heart. Rest, or want of cultivation, is also reckoned prejudicial to a *Ragy* field. Forty-five fold of *Ragy*, and forty fold of the accompanying pulses, is reckoned a great crop; and thirty-five of *Ragy* with twenty of the pulses is a middling one. This sounds great; but the seed required for an acre being only  $1\frac{4}{1000}$  peck of *Ragy*, and  $\frac{4}{1000}$  parts of a peck of the pulses, a great crop is only 15 bushels,  $3\frac{2}{1000}$  pecks of *Ragy*, and 4 bushels  $\frac{4}{1000}$  peck of the pulses; while a middling crop is 12 bushels  $1\frac{2}{1000}$  peck of the former, and 2 bushels  $\frac{4}{1000}$  peck of the latter. This estimate is formed on the measurement of only one field.

*Huruli*, or  
*Do'ichos bi-*  
*florus*.

*Huruli*, or *Horse-gram*, is of two kinds, black and white; both are here sown intermixed. The worst qualities of soil are those commonly used for this grain; and on the same fields *Shamay*, *Harica*, and *Huts'-Ellu*, are cultivated, without one crop injuring the other, or without a rotation being considered as of the smallest benefit. For *Horse-gram* plough twice, in the course of a few days, any time in *Kártika* (19th October—16th November). Then after a shower



sow broad-cast; or, if none happen, steep the seed for three hours in water. Plough in the seed. It has no manure, and in three months ripens without farther trouble. Cut it down early in the morning, stack it for one day, and then dry it five days in the sun. Tread it out, and clean it with the fan. It preserves best in a store-house, but does not keep longer than one year. The forage is here reckoned inferior to *Ragy* straw. The seed for an acre is  $1\frac{1}{1000}$  peck. The produce in a good crop is fifteen fold, or 4 bushels and  $\frac{1}{2}$  peck an acre; and in a middling one ten fold, or 2 bushels and 3 pecks.

CHAPTER  
V.  
July 8, &c.

For the grain called *Harica*, at the commencement of the rains plough three times in the course of a few days. As soon as the heavy rains begin, sow the seed broad-cast, and cover it by a third ploughing. It requires no manure, and here the pulse called *Tovary* is never sown with *Harica*. At the end of a month weed it with the implement called *Wurawary*. It requires six months to ripen, and is cut near the root, stacked on the field for five or six days, and then dried in the sun, and trodden out. This grain is commonly preserved in pits, and does not keep longer than one year. It is never made into flour. The straw is bad forage, and is used chiefly for manure. The seed required for an acre is  $1\frac{1}{1000}$  peck. The produce in a good crop, twenty fold, or 5 bushels  $2\frac{1}{4}$  pecks an acre; in a middling crop, fifteen fold, or 4 bushels  $\frac{1}{2}$  peck.

*Harica*, or  
*Paspalum*  
*frumentaceum*  
Roxb. MSS.

There are three kinds of the *Panicum*, called *Shamay*, cultivated; *Hari*, *Cari*, and *Hal* or *Bily*. They are never intermixed, and the cultivation of the first kind differs from that of the other two. For *Hari Shamay* plough three times in the same manner as for *Ragy*. If there be any to spare, give the field dung, sow broad-cast, and harrow with the bullock-rake. In three months the grain ripens without farther trouble; when it is cut down, stacked on the field for six days, and then trodden out. It keeps best in the store-house, and is never made into flour. Cattle eat the straw without injury, but it is inferior to the straw of either *Ragy* or *Rice*. For

*Shamay*, or  
*Panicum*  
*miliare*  
E. M.

## CHAPTER

V.

July 8, &amp;c.

the other two kinds, plough three times in the course of *Ashádha* (23d June—21st July); then, after the first good rain, sow broad-cast, plough in the seed, and harrow. They do not necessarily require dung; but if any can be spared, they will grow the better for it. When ripe, which happens also in three months, they are managed as the other kind is. The seed and produce of all are nearly the same. Seed  $\frac{1}{10000}$  peck an acre. Produce in a good crop, 15 fold, or 3 bushels  $\frac{1}{2}$  peck an acre; in a middling crop, 10 fold, or 2 bushels  $\frac{1}{3}$  peck.

*Huts'-Ellu.*

The corymbiferous oil-bearing plant, called *Huts'-Ellu*, is never sown here as a second crop. After the male, or heavy rains are over, plough once, sow broad-cast, and plough in the seed. It gets no manure, and in three months ripens without farther trouble. It is then cut down near the root, stacked for six days, dried in the sun for three, and trodden out. The seed is preserved in store-houses; the straw is used only as manure. For seed, an acre requires  $\frac{1}{10000}$  parts of a peck, and in a good crop produces rather more than one bushel, while in a middling one it does not produce quite  $3\frac{1}{2}$  pecks.

*Harulu.*

In the fields here, both the great and small kinds of *Harulu*, or *Ricinus*, are cultivated; but, although the mode of cultivation is the same for both, they are always kept separate. In the beginning of the female or slight rains plough twice. When the rains become heavy, plough again; and then, at the distance of  $\frac{1}{2}$  of a cubit from each other in all directions, place the seeds in the furrows. When the plants are a span high, weed with the plough, throwing the earth up in ridges at the roots of the plants. At the end of the first and second months from the former weeding, repeat this operation. In four months it begins to give ripe fruit; and once in the four days the bunches that are ripe are collected in a pit until a sufficient quantity is procured. It is then exposed to the sun, and the husks are beaten off with a stick. In the May following, the plant dries up, and is cut for fuel. It is only cultivated in the good *Ragy*

soils, which it rather improves for that grain, although it gets no dung. The small kind is reckoned the best, and most productive. CHAPTER V.

The *Cambu* (*Holcus spicatus*) used here is of the kind named *Sana*, or *Chica*, both of which words signify small. In the course of eight or ten days in *Vaisáka* (23d April—23d May) plough twice, then sow broad-cast, and plough in the seed. No manure is required: The field is then harrowed, and smoothed with a bunch of thorns. Some people, along with this grain, put drills of the pulses called *Tovaray* and *Horse-gram*. At the end of the first month superfluous plants are destroyed by drawing furrows throughout the field, at the distance of four inches. Much care is necessary in guarding this crop, and that of *Jola*, from the paroquets, which are very destructive. It ripens very unequally. At the end of the third month, the first set of ears are cut off; in ten days more, a second set; and at a similar interval, the last set is reaped. The whole is kept in a heap, until two days after the last cutting; when it is dried in the sun five or six days, and then trodden out. It is commonly preserved in pits, where it does not keep longer than five or six months. The grain is sometimes given to horses; but is also used for the food of man, both boiled entire, and made into flour. Cattle eat the straw, but it is chiefly used for thatch. It is sown on good *Ragy* soil, but rather exhausts it, the following crop requiring an increased quantity of manure. A good crop is reckoned twenty seeds, a middling one fifteen fold.

July 8, &c.  
*Cambu.*

The pulse called *Hessaru* is here commonly raised on dry-field. *Hessaru.* It requires a black clay; and, although it have no manure, it does not injure the following crop of *Ragy*. In the course of a few days in *Vaisáka* plough twice, sow broad-cast, plough in the seed, and harrow. In three months it ripens without farther trouble. It is then cut by the ground, stacked for six days, dried in the sun for four, and trodden out by oxen as usual. The grain, for use, is preserved in store-houses, and does not keep good more than two months, even although it be occasionally dried. The straw is totally

## CHAPTER

V.

July 8, &c.  
*Udu.*

useless, and will not even answer for manure. A good crop is reckoned ten seeds, a middling one six.

The management of the pulse called *Udu* is exactly the same with that of *Hessaru*, but its produce is rather smaller. For seed, the grain of both is preserved by mixing them with the ashes of cow-dung, which keep away insects.

*Wull Ellu.*

The *Sesamum*, or *Wull Ellu*, is only of one kind, and is here more commonly called *Atsa Ellu*. In *Vaisaka* plough twice without manure, sow broad-cast, and plough in the seed. In three months it ripens without farther trouble, is cut down by the ground, and is afterwards managed exactly like the *Udu*. The seed is preserved in the same manner. The produce in a good crop is 20 seeds, and in a middling one twelve. The straw is used for fuel.

*Barugu.*

*Barugu*, or the *Panicum miliaceum* of Linnæus, is called *Codra* by the Mussulmans of the south, and *Pani Varagu* by the inhabitants of *Coimbatore*. There is only one kind. After the heavy rains have ceased, plough twice, and without manure sow broad-cast, and plough in the seed. Without any farther trouble it ripens in two months and a half, is cut down close by the ground, stacked for one or two days, and then trodden out. The grain is kept in store-houses, and preserves well for two years. It is boiled entire, like rice. The straw is only used for fuel. A good crop produces twelve seeds, a middling one eight. It requires a rich black clay.

*Navonay.*

The people here know of no distinction in the kinds of *Navonay*, or *Panicum Italicum*. The ground for it is prepared as for *Ragy*; and when ready, the end of a *Ragy* field is sown broad-cast with *Navonay*; the seed is ploughed in, and the ground, which requires no dung, is harrowed. It has no weeding, and ripens a little before the *Ragy*. The ears are cut off, kept in a heap for two days, dried in the sun, and then trodden out. In store-houses the grain will preserve for two or three years. It does not injure the ground for *Ragy*. In a good crop it produces only twelve fold, in a middling

one eight. The straw is used only for fuel, which is here a very scarce article. CHAPTER V.

The *Sashway* is a mustard, which is always sown mixed with *Ragy*. It ripens sooner than that grain; and, when dry, the branches are broken with the hand, exposed two days to the sun, and then beaten out with a stick. In this country, oil is never made from the seed, as is usual in *Bengal*; it is employed as a seasoning in *curries* and pickles.

July 8. &c.  
Mustard.

Tobacco is planted in very small quantities; and that which is raised here is reckoned greatly inferior to what is brought from the low country. The consumption is not great. Tobacco.

The *Janupa*, *Goni-plant*, or *Crotalaria juncea*, is here always raised by the manufacturers, exactly in the manner that I have described at *Bangalore* (see page 226). Goni.

In this district, the cultivation of the *Betel-leaf*, or *Piper Betle*, although it is commonly, is not always, a separate profession. It thrives best in low ground, where it can have a supply of water from a reservoir. If that cannot be had, a place is selected, where water can be procured by digging to a small depth. A black soil is required; and as it pays no rent for the first three years, land that has been waste is generally granted for the purpose. After the *Betel-garden* fails, the land is given to the farmer; who in the first year generally takes a crop of sugar-cane, which thrives remarkably well; for the kinds called *Restali* and *Puttaputty* grow to the length of eight cubits. The *Betel-leaf* garden pays 5 *Fanams* (about 3s. 4d.) for every 100 holes; but this is less rent than the government derives from sugar-cane. In these gardens ginger is commonly planted. A *Betel-leaf* garden is thus managed. In *Chaitra*, or *Vaisáka*, (26th March—23d May) trench over the whole ground one cubit deep, and surround it with a mud wall; immediately within which plant a hedge of the *Euphorbium Tirucalli*, and of the *Arundo tibialis* (Roxb: MSS.). When there is not plenty of rain, this must for six months be regularly watered. Betel-leaf.

## CHAPTER

V.

July 8, &amp;c.

Then dig the garden, and form it into proper beds, leaving a space of about twenty feet between them and the hedge. The sketch (Figure 33) will assist the imagination in understanding the description of the beds. From the main channel for conducting the water to the garden (1), draw others (2) at right angles, and distant 22 cubits. Between every two of these, to drain off the superfluous water, draw others (3.3) about a cubit wide, and deeper than the former. The garden is thus divided into rows ten cubits in width, having on one side an elevated channel (2) for supplying it with water, and on the other side a deep canal (3), to carry off what is superfluous. These rows (4) are divided into beds, six cubits wide (5), by cuts made from the deep canals, and ending in *cul de sacs* (6), which carry off the water into their principals. Each of these beds is divided into two parts (7), by a narrow channel coming from those which bring the supply of water. Each division of a bed, therefore, has on one side a channel (8) to supply it with water, and on the other a canal (6), to carry off what is superfluous; and it is surrounded by a narrow bank, about six inches high (9), which excludes the water that flows through the channels: within these little banks the divisions of the beds are carefully levelled. In the center of each division is then formed a row of small holes, distant from each other one cubit; and in *Panshya* (17th December—14th January) in every hole are put two cuttings of the *Betel-leaf* vine, each two cubits long. The middle of each cutting is pushed down, and slightly covered with earth; while the four ends project, and form an equal number of young plants, which for the first eighteen months are allowed to climb upon dry sticks, that are put in for the purpose. For the first week after being planted, the shoots, must be watered twice a day with pots; for another week once a day, and until the end of the second month once in three days. A small drill is then made across each division of the beds, and between every two holes in each; and in these drills are planted rows of the seeds of the *Agashay*, or *Aschynomone grandiflora*; *Nugay*, or

*Guilandina Moringa*; and *Varjepu*, or *Erythrina indica*, E. M. The young *Betel* plants must then have some dung, and for four months more must be watered with the pot once in three days. Afterwards, so long as the garden lasts, all the channels must once in four days be filled with water. This keeps the ground sufficiently moist, and water applied immediately to the plants is injurious. The garden ought to be kept clean from weeds by the hand, and once a year, in December, must have dung. When the plants are a year and a half old, they are removed from the sticks; two cubits of each, next the root, is buried in the earth; and the remainder, conducted close to the root of one of the young trees, is allowed to support itself on the stem. At the end of two years two cubits more of each plant are buried in the ground; and ever afterwards, this is once a year repeated. At the beginning of the fourth year the cultivator begins to gather the leaves for sale, and for six or seven years continues to obtain a constant supply. Afterwards the plants die, and a new garden must be formed in some other place. In order to give additional coolness to the garden, at its first formation a plantain tree is put at each corner of every bed, and by means of suckers soon forms a cluster. So long as the garden lasts these clusters are preserved. At all times the gardens are very cool and pleasant; but they are not neatly kept; and in the space between the hedge and the beds, a great variety of bushes and weeds are allowed to grow.

CHAPTER  
V.  
July 8, &c.

In this part of the country there are no palm gardens of any consequence.

In what formed the *Pergunnah* of *Colar*, and which includes *Bangalore*, probably from having been longer under a Mussulman government, the *Tarkari*, or kitchen gardens, seem to be more extensive, and better cultivated, than those near *Seringapatam*. They are chiefly cultivated by the cast called *Vana Palli*, as I have lately mentioned, a people who originally came from the lower *Carnatic*. At *Colar* the gardens are in very bad order; but at some

Kitchen  
gardens.

## CHAPTER

V.

July 8, &amp;c.

neighbouring places I have seen them very neat. The soil, to be fit for these gardens, ought to be black rich mould, where water may be had by digging wells to no great depth; for they are all watered by the machine called *Yatam*.

*Yatam*, a machine for raising water.

In this immediate neighbourhood the *Yatams* that are wrought by men walking backwards and forwards on the lever are preferred. There are here two kinds; one in which two men walk on the balance, which has a bucket containing 40 *Seers*, or  $9\frac{13}{1000}$  ale gallons, and which can raise this five men's height, or 26 feet 3 inches. In the other kind, one man only walks on the lever, and can raise 32 *Seers*, or  $7\frac{78}{1000}$  ale gallons, from the depth of three men's stature, or  $15\frac{3}{4}$  feet; for, the men here being in general small,  $3\frac{1}{2}$  cubits, or  $5\frac{1}{4}$  feet, are reckoned the ordinary human stature. The people of this place reckon, that the same number of men will raise more water by the larger *Yatam*, than by the smaller one; and much more by their small one, than by the *Yatam* which is wrought entirely from below: of this, however, I am doubtful. The machine here is equally rude with that described at *Bangalore*. I examined one while it was at work, and which was wrought by two men on the lever. It raised the water only eight feet, and at each time thirty five *Seers* only could be emptied from the bucket. It drew water six times in the minute, and consequently raised 3066 ale gallons in the hour, or 1022 gallons for each man; but at *Bangalore* each man can raise 671 gallons to more than double the height. I have seen the single *Yatam* drawing water from about eight feet deep at the rate of seven times a minute, by which means a man will raise 1175 gallons an hour.

Gardens.

Garden ground, in order to have a sale for its produce, must be near a town. It pays a fixed money rent, in proportion to what it would pay if cultivated for dry grains, but much higher. Beside the garden stuffs cultivated at *Seringapatam*, the gardeners of this country raise,

*Gaysagussa*, or *Papaver somniferum*.



*Cossumba*, or *Carthamus tinctorius*.

*Godi Juvi*, or the wheat called *Triticum monacoccum*.

*Toor*, or *Nawot Ragy*, a variety of *Cynosurus Corocanus*.

CHAPTER  
V.

July 8, &c.

I shall give some examples of their modes of cultivation; on which, at the same time, several articles are in general raised on the same ground; and almost always the same ground gives annually two crops.

The poppy, *Papaver somniferum*, is plentifully cultivated both for making opium, and on account of the seed; which is much used in the sweet cakes that are eaten by the higher ranks of the natives. In *Aswaja* (19th September—18th October) dig the ground one cubit deep with the *Col Kudáli* (Plate II. fig. 3). In the following month smooth the ground, and divide it into small plots of three cubits square, separated from each other by small banks, like those of rice fields, but neater and lower; and at the same time form channels winding through the plots, so that every one may have a channel running past one of its sides. By this method any quantity of water which the plant requires is very readily conveyed to the whole. When the channels and squares are formed, the garden is dunged, and the poppy seed is sown. Over this is sprinkled a little more dung. At every span's length two seeds of the *Cossumba* are then planted on the small mounds which separate the squares; or in place of *Cossumba*, radishes are sometimes raised. Water is then given to every square, and once in four days this is repeated. After the plants have acquired strength, no preference is given to any particular time of the day for watering; but, while they are very young, the morning is preferred. In six or seven days the poppies will be two inches high; and then the gardener with a shell removes those that are superfluous, so as to leave them about four inches apart. In twenty days they are about six inches high; the weeds must then be removed with a small hoe, and a very little dung must be given. In two months and a half the poppy is ready

Manner of  
cultivating  
the poppy  
and *Cos-  
sumba*.

## CHAPTER

V.

July 8, &amp;c.

for making opium, and in three months the seed is ripe. It is not injured by extracting the opium; which operation is performed by the gardeners, who sell the produce to the drug-merchant. In six weeks the radishes are fit for pulling, and in three months the *Cossumba* begins to flower. As the flowers begin to decay, the flowerets (*flosculi*) are pulled out by the hand from the common cup (*Pेरianthum commune*), exposed to the sun till dry, and then preserved in pots; when they are fit for being sold to the dyers. This operation does not prevent the seeds from ripening; and in the cookery of the natives a decoction of them is much used.

After the *Cossumba* has been collected, the same ground may be cultivated either with wheat or with Garden Ragy.

Wheat.

The wheat (*Triticum monococcum*) in this climate is very liable to be blighted; and even when it succeeds, its produce is not more than one half of that of *Paddy*: but as one half of this last is husk, the consumable produce of wheat and rice is not very different. *Tippoo* was at great pains to increase this kind of cultivation; and, as an encouragement, sent seed to be distributed in different places. Here the quantity might yet be greatly increased; as much of the higher lands, now cultivated for rice, are fit for wheat. The ground is sometimes ploughed five times; and sometimes dug with the hoe called *Col Kuddali* to the depth of one cubit, which is reckoned preferable. In *Jyaishta* (24th May—22d June) the seed is sown broadcast, and covered with the hoe. The channels and squares are then formed, as for the poppies; and the ground is smoothed with the hand, and dunged; while such of the seed, as may happen to be above ground, is pushed down with the finger. In forty-five days the field must be watered nine times. It is then weeded with the instrument called *Wuravary* (Fig. 30.); after which one watering in six days suffices. It ripens in three months, is cut, tied up in small sheaves, and stacked for four days. It is then dried one day in the sun, and thrashed out by beating the sheaves against a log of

timber. To separate the awns, the grain is then beaten with a stick. In the fields of wheat, radishes are planted on the mounds which divide the squares.

CHAPTER

V.

July 8, &amp;c.

Garden  
Ragy.

The *Toor*, *Tota*, or *Nat' Ragy*, is not the same with that cultivated on dry grounds, although in the sense adopted by botanists it is not specifically different; but the seed which is raised on dry-field will not thrive in gardens; nor will that which is raised in gardens thrive without irrigation. Garden *Ragy* is always transplanted, and hence it is called *Nati*. For the seedling bed, dig the ground in *Paushya* (17th December—14th January), and give it a little dung. Divide it into squares, and let it have some more manure. Then sow the seed very thick; cover it with dung, and give it water, which must be repeated once in three days. The ground, into which it is to be transplanted, is in *Paushya* ploughed five times; and must be dunged and divided into squares with proper channels, like a poppy garden. About the beginning of *Mágha*, or end of January, water the seedlings well, and pull them up by the roots: tie them in bundles, and put them in water. Then reduce to mud the ground into which they are to be transplanted, and place the young *Ragy* in it, with four inches distance between each plant. Next day water, and every third day for a month this must be repeated. Then weed with a small hoe, and water once in four days. It ripens in three months from the time when the seed was sown; and in a middling crop produces twenty fold. It is only sown on the ground at times when no other crop could be procured, as the expense of cultivation nearly equals the value of the crop.

The leaves or shoots used by the farmers here as manure are, the *Handur*; the *Canagu*, or *Robinia mitis*; the *Yecada*, or *Asclepias gigantea*; the *Calli*, or *Euphorbium Tirucalli*; the *Devadarum*, or *Erythroxyton sideroxyloides*, E. M.; the *Cudangody*, or *Convolvulus cuneiformis*, Buch: MSS.; the *Gandary*; the *Utrany*, or *Achyranthes muricata*; the *Dotury*, or *Argemone*; the *Wumutty*, or *Datura Metel*;

Manure.

CHAPTER

V.

July 8, &amp;c.

the *Tumbay*, or *Phlomis esculenta*, Roxb: MSS.; and the *Hungara*, or *Dodonea viscosa*.

The farmers form their dung-hills of the dung and litter of their cattle, and of the ashes and soil of their houses, all intermixed. They do not employ the soil of towns.

The number of oxen raised in the country is not sufficient for the demand of the farmers, who purchase them at *Krishna-giri* and *Cangundy*, two places in the *Bára Mahál*. It is not the custom here to pay any rent for such pasture lands as have never been cultivated; but, where a part of the ground that has been cultivated becomes waste, the cultivators give a small consideration for liberty to feed their cattle on it. The proportion of this rent does not exceed 8 per cent. of that which is given for the ground when in cultivation: indeed the pasture is so wretched, that more could not be afforded. Last year about one half of the cattle here died.

Servants  
wages.

The servants of the farmers, or the *Batigaru*, get here annually 4 *Candacas* ( $29\frac{2}{100}$  bushels) of grain, and twenty *Fanam*s in money (about 13s. 5d.); but out of this, he must pay to government, for the ground on which his house stands, three *Fanam*s, or about 2s. They are of all casts, except *Bráhmans* and Mussulmans.

Men hired by the day to labour in the field get  $\frac{1}{3}$  of a *Fanam* ( $3\frac{1}{1000}$  pence) a day, and women  $\frac{1}{4}$  of a *Fanam*, or nearly 2 pence.

Rent.

When a farmer runs away for arrears of rent, or oppression, and goes into the district of another *Amildar*, it is not customary in any native government to give him up. This is a considerable check to arbitrary oppression, as a very unreasonable *Amildar* would be soon deserted. The *Gaudas* here rent the villages, and every year make a new settlement with the *Amildar*; while they receive authority to take from the cultivators as much as they legally can. Some *Gaudas* rent two or three *Grámas*, or villages; but to each there is an hereditary *Gauda*, who receives the title, is at all public meetings treated with certain marks of deference, and at the village feasts performs certain religious ceremonies. Should he not be the person who rents the

village, his civil authority ceases; but, without inviting the hereditary chief to attend, the renter cannot call an assembly of the elders, to settle the disputes cognizable by such jurisdictions.

In almost every village (*Grâma*) the customs of the farmers, especially in dividing the crops, are different. The *Shanaboga*, or village accomptant, keeps a written account of these customs; which is referred to as being the law, or custom of the manor: for of the word *Grâma* manor would perhaps be a better translation than village, which is usually given. The custom of *Colar* in dividing the crop of rice is as follows:

The corn, when cut down, is made up into burthens, as large as a man can carry on his head. From each of these is taken a bunch, equal in all to about  $\frac{4}{5}$  parts of the seed sown. These parts are divided thus:

	<i>Seers.</i>
To the <i>Nirgunty</i> , or distributor of water - - -	16
To the <i>Toti</i> , or watchman - - -	16
To the <i>Aduca</i> , or beadle, called here <i>Cauliga</i> - - -	16
To the iron smith - - -	8
	56

Then from the heap is taken,

By the <i>Toti</i> , or watchman, whatever sticks to the seals of mud, that he puts on to prevent embezzlement, which may be about - - -	3
By the <i>Pujaries</i> , or priests of the village gods - - -	4
By vagrants of all religions and kinds, who, under pretence of dedicating themselves to God, live by begging - - -	4
By the <i>Gauda</i> who rents the village, as his perquisite - - -	8
By the government, as its perquisite, called <i>Sadi</i> - - -	16
By the hereditary <i>Gauda</i> , or chief of the village, in order to defray the expense of the feast which is given to <i>Ganésu</i> , under the form of a stake of the <i>Cassia Fistula</i> - - -	16
	51
<i>Seers</i>	

CHAPTER  
 V.  
 July 8, &c.

The heap is then measured, and divided equally between the government, or renter, and the farmer; but a certain portion is left, which is divided as follows:

From this portion twelve *Seers* for every *Candaca* in the heap are measured, of which the accomptant takes one third, and the remainder goes to the renter. This formerly belonged to the *Daishmucs*, or *Zemeendars*; but these having been abolished by *Hyder*, and officers paid by regular salaries having been established in their stead, it was but fair that government should receive this perquisite. Indeed, most of *Hyder's* operations in finance seem to have been highly judicious and reasonable; and on account of his justice, wisdom, and moderation, his memory is greatly respected by the natives of all descriptions.

From what remains there is taken,

	<i>Seers.</i>
By the <i>Panchunga</i> , or astrologer - - - -	1
By the <i>Cumbharu</i> , or potmaker - - - -	1
By the <i>Assaga</i> , or washerman, - - - -	1
By the <i>Vasara-dava</i> , or blacksmith and carpenter, - - -	1
By the measurer the sweepings, about - - - -	8
	12
	<i>Seers</i> 12

It is evident, from the very unequal size of the heaps, and various rates of produce in different soils and seasons, that no exact calculation can be formed of the amount of these perquisites on the whole crop. If the heap contain 20 *Candacus*, and the produce be ten seeds, then they will amount to about 17 per cent.; of which the government gets  $5\frac{1}{2}$  per cent.; or all together 47 per cent. of the crop; from which is to be deducted the expence of the tanks.

In order to encourage the industry of the farmers, when there is not a sufficient quantity of water to cultivate rice, the government advances the seed of the other grains that are raised on such occasions, and receives one half of the produce.

All accompts are here kept in *Canter'raia Pagodas* and *Fanams*. The latter passes at present for 17 *Dudus*, and  $13\frac{1}{4}$  are only equal to 1 *Ikery Pagoda*; but, in order to preserve uniformity, I make all my calculations by the exchange at *Seringapatam*, where 12 *Fanams* are equal to the *Pagoda*. In fact, according to the assay made at the *Calcutta* mint, the *Ikery* or *Sultany Pagoda* is worth very nearly 12,913 *Fanams*; so that at *Seringapatam* the *Fanam* passes for more than its intrinsic value, and here it passes for less. The *Niruc*, or rate of exchange, by which all different coins can be offered as a legal tender of payment, is fixed once or twice a month by the *Amildar*, who on such occasions assembles all the principal merchants, and acts by their advice.

CHAPTER  
V.  
July 8, &c.  
Money.

The common *Cucha seer* here weighs only 21 *Dubs*; and the *Maund* contains 48 *Seers*, or is equal to  $25\frac{4}{100}$  lb.; but *Jagory*, or coarse sugar, tamarinds, and *Ghec*, or boiled butter, are sold by a *Maund* of 52 *Seers*, or of  $27\frac{4}{100}$  lb.

Weights.

The *Candaca* measure contains 160 *Seers* of the same standard with that at *Seringapatam*. The *Sultan* failed entirely in his endeavours to introduce an uniformity of weights and measures. Grain is always sold by the hundred *Seer*.

Measures.

The trade and manufactures of *Colar* had been entirely ruined by *Tippoo*; as it was in the immediate neighbourhood of his enemies dominions, with whom he would allow of no communication. Both are now rapidly on the increase, and exceed even what they were in the reign of *Hyder*. No army came this way in the last war; but they suffered a little in the invasion by General Smith, and considerably by that of Lord Cornwallis. The merchants suffered much by *Tippoo's* forcing goods on them at a high rate; and still more by his capriciously forcing them to change the places of their abode. He frequently founded new *Bazars*, or market towns, and compelled merchants to remove thither; although the place might be quite out of the way by which their trade was usually conducted. From the officers of the *Nabob* of *Arcot*, merchants meet with no annoyance.

State of  
commerce.

## CHAPTER

V.

July 8, &amp;c.

Some of them, being constant traders, take from the custom-houses what they call *Cowl*, or protection; and on that account pay only one half of the duties that are exacted from occasional visitors. A merchant who has this kind of protection, for every 800 *Maunds* of *Betel-nut*, worth about 550*l.* pays to the *Nabob's* custom-houses, on the way between this and *Wallaja-petta*, 33 *Star Pagodas*, or a little more than 12*l.*

Manufac-  
tures.

In the country villages much coarse cloth is made by the *Whal-liaru* weavers. Those in the town are *Dévangus* and *Shaynigaru*, who make the white cotton cloth with silk borders called *Putaynshina*. They make also the muslins called *Sada Shilla*, and *Dutary*, and white turbans.

Nature of  
commerce.

Merchants from *Balahari*, *Advany*, *Naragunda*, *Navalagunda*, *Maynashigy*, *Jaliali*, and *Anagiri*, places near the *Krishna* river, bring cotton wool, cotton thread, dark blue cotton cloth, *Terra Japonica*, asafœtida, dates, almonds, and *Maituta*, which is used as a dentifrice. The merchants of *Balahari* take back in cash  $\frac{3}{4}$  of the returns, and the remainder in castor-oil, *Popli* dye, and *Jagory*. The other merchants take back the whole in cash. The merchants of *Hyder-Nagar* bring *betel-nut*, black-pepper, and sandal-wood. They take back cash, and a little white muslin. Here the merchants of *Seringapatam* purchase cloth with cash. The merchants of *Gubi* bring *betel-nut*, and black-pepper; and take back cloth, and some money. From *Sira* the same articles are brought; the returns are entirely in cloth. From *Bala-pura* are brought sugar, and some cloth fitted for the dress of women. From the lower *Carnatic* the merchants bring salt, and the goods that are imported by sea from Europe, China, Malacca, &c. with a considerable balance of money due for the *betel-nut*, black-pepper, garlick, tamarinds, *Shicai* (fruit of the *Mimosa saponaria*), and grain, that are sent from hence. The silk is all brought from *Bangalore*, and no cotton grows in the country.

Customs of  
the *Muchaveru*.

In this place are settled a kind of shoe-makers called *Muchaveru*;



they are *Rajputs*, and in their families retain the *Hindustány* language, as having originally come from the country which the Mus-  
 sulmans call *Agimere*. Like all the persons of an unmixed breed from that country, they pretend to be of the *Kshatriya* cast; but this high rank is denied by the *Bráhmans* to even the highest of the *Rajputs*, those whose profession is agriculture and arms, and who, the *Bráhmans* say, are merely the highest class of the *Súdras*, like the *Nairs* of *Malabar*, or *Káyastas* of *Bengal*. These shoe-makers are not allowed to eat nor to intermarry with the *Chitraharu*, nor with the weavers, who come from the same country; and much less with the *Rajputs* properly so called, who are by cast the cultivators and defenders of the soil. They came into this country with *Cossim Khán*, the general of *Aurungzebe*, and settled chiefly here and at *Sira*. They follow no other profession than that of making shoes. The proper *Gurus* of this cast are the *Vairágis*, who read to them, and receive their charity. The *Panchánga*, or astrologer, attends their marriages, and gives them a kind of *Upadésa*. None of them can read. They are worshippers of *Vishnu*, and do not pray nor offer sacrifices to the *Saktis*, nor to *Dharma Raja*; but contribute their share of the expense at the sacrifices, and festivals, which the village as a public body performs in honour of these gods. They are allowed to eat mutton and fish, but not to drink spirituous liquors. They are allowed to marry several wives, and confine them after the custom of their own country. They have chiefs, who determine matters relating to cast; but their office is not hereditary: they are elected in an assembly of the people.

CHAPTER

V.

July 8, &amp;c.

The *Telega Uparu* are a tribe of *Telinga* origin, as their name expresses; and retain in their families the language of their original country. They can give no account of the time when they came to *Colar*. Their proper occupation is the building of mud walls, especially those of forts; but some of them are farmers, and some farmers servants, or *Batigaru*; they act also as porters. They have hereditary chiefs called *Ijyamána*, who possess the usual jurisdiction.

Customs of  
the *Telega*  
*Uparu*.

CHAPTER

V.

July 8, &amp;c.

None of them can read or write. They are allowed to eat venison, mutton, fowls, swine, and fish; but cannot avowedly drink spirituous liquors. They are allowed a plurality of wives, who are very laborious, and each costs five *Pagodas* (1*l.* 16*s.* 7½*d.*), which are presented to her parents. The girls continue to be marriageable after the age of puberty; but a widow cannot take a second husband. They bury the dead. They never take the vow of *Daseri*, or of dedicating themselves to the service of the gods. The god of their cast is *Vishnu*; but they pray to *Dharma Rája*, and offer sacrifices to the *Saktis*. They have no knowledge of a future life, and pray only for temporal blessings. Their *Gurus* are the hereditary chiefs of the *Sri Vaishnavam Bráhmans*, who on the richer part of the cast bestow *Upadésa* and *Chákrantikam*. The *Panchánga*, or astrologer, attends only at marriages.

*Smartal  
Bráhman.*

A *Smartal Bráhman*, reckoned a man of learning, but who seems to be very unwilling to open such stores as he possesses, denies all knowledge of the worshippers of *Jain*, *Buddha*, or the *Linga*, farther than that he has heard them mentioned. The doctrines of all other sects, but his own, he considers as contemptible, and not worthy of notice.

He believes in a supreme god called *Náráyana*, or *Para Brahmá*, from whence proceeded *Siva*, *Vishnu*, and *Brahmá*; which still, however, are all the same god. His sect pray to *Siva* and *Vishnu*, with many of their wives, children, and attendants, among whom are the *Saktis*, or destructive powers. *Siva*, however, is the principal object of their worship; for they consider him as the most powerful mediator with *Náráyana*, who is rather too much elevated to attend to their personal requests. They abhor bloody sacrifices; but do not reprehend their followers, of the *Súdra* cast, for using that manner of worship. They say, that it is the custom of the *Súdras*; and that what these low people do is of little or no consequence. When a good *Bráhman* dies, his spirit is united to God; but a bad one is first punished in a purgatory, and then by passing

through various other lives, as an animal, or as a person of some of the low casts, till at last he becomes a *Bráhma*n, and has another opportunity by his good works of gaining heaven.

CHAPTER  
V.  
July 8, &c.

*Sringa-giri*, south from *Hyder Nagar*, is by this person considered as the chief throne of the *Bráhmans*. There God assumed the form of a *Bráhma*n named *Sankara Achárya*, and, having become a *Sannyási*, established his *Mata*, or college, at the place at which there has ever since been a succession of *Sannyásis*, who are the *Gurus* of the order, and are called *Swamalus*. In different places of India these have established agents, or deputies, who are also *Sannyásis*, and assume the title of *Swamalu*. Originally these agents were all sent from the college at *Sringa-giri*; but now, although they acknowledge the superiority of the representative of *Sankara Achárya*, they all educate young men in their own *Matas*, or colleges, and from among them appoint their successors. In the chief college at *Sringa-giri* there are many disciples, who are all of *Vaidika* families, who never marry, and who are carefully educated in such learning as the *Bráhmans* possess. They are called *Brahma Cháris*; and from among them the *Guru*, when he is about to die, selects the one that appears to him most deserving, and reveals to him the *Upadésa* peculiar to his rank, by which the favourite becomes his successor. The inferior *Swamalus* (properly *Swámyálu*) educate in a similar manner their successors. Should the *Sringa-giri Swamalu* die without appointing a successor, the deputies or agents assemble, and select from among the *Brahma Cháris* the most deserving person, and, revealing to him the *Upadésa*, constitute him their chief. Till he is on the point of death, a *Swamalu* is very unwilling to deliver the *Upadésa* to a successor; as, immediately on getting possession of it, his power becomes equal to his own; and if he should recover, the new *Swamalu* might remove to another college, and act independent of his authority.

Besides the *Vedas*, and eighteen *Puránas* supposed to have been written by *Vyása*, which are common to all *Bráhmans*, the *Smartal*

## CHAPTER

V.

July 8, &amp;c.

sect follow, as peculiar to themselves, four *Sástrams*, or books, called *Mimása*, *Tarka*, *Vyákaranam*, and *Védánta*, which are said to contain a system of logic, metaphysics, and grammar, that is necessary to explain the doctrine of the *Védas*; and the *Sankara Bhashá*, a commentary which explains the doctrine of the *Sutras*.

The *Gurus* of the *Smartal* sect seem to act chiefly in an episcopal capacity; that is, as superintendants of the manners of their followers. They would not appear to perform any ceremony for the sect, which, as being followers of *Siva*, does not admit of *Chakrántikam*; and among the *Smartal*, it is the *Puróhita* who gives *Upadésa*. When a *Smartal* commits any fault, if the *Guru* or his deputy be near, he assembles ten learned men of the sect, and with their advice punishes the delinquent. If, however, the fault be of such a nature as to deserve excommunication, which is the highest punishment, the *Guru* must for the purpose assemble a *Trimatasteru*, or council composed of the most learned men of the three sects, *Smartal*, *A'ayngar*, and *Madual*. These councils may be held, and may punish delinquents, without the presence of either *Guru*, or deputy. The faults that occasion a loss of cast, and for which no pardon can be given, are, I. Sexual intercourse within the prohibited degree of consanguinity. II. Sexual intercourse with any prohibited cast. III. Eating forbidden food, or drinking intoxicating liquors. IV. Stealing. V. Slaying of any animal of the cow kind, or of the human species; but a *Bráhma*n is permitted to kill his enemy in battle. VI. Eating in company with persons of another cast, or of food dressed by their impure hands. VII. Eating on board a ship food that has been dressed there. VIII. Omitting to perform the ceremonies due to their deceased parents. For smaller offences, the *Guru* or his deputies punish in various ways; by commanding pilgrimages, or fasts; by fines; by holding burning straw to the body of the delinquent, which is sometimes done with such severity as to occasion death; by shaving the head, so as to occasion a temporary separation from the cast; and by giving large

draughts of cow's urine, which is supposed to have the power of washing away sin. Ordeals are also in use; and a most barbarous one is applied to those who, having had sexual intercourse with a person of another cast, allege that it was by mistake. If the criminal be a woman, melted lead is poured into her private parts; if it be a man, a red hot iron is thrust up. Should they be innocent, it is supposed that they will not be injured. A male *Bráhmán*, however, even if married, may with impunity have connection with a dancing-girl, all of whom in this country are dedicated to the service of some temple.

CHAPTER  
V.  
July 8, &c.

The low casts, that are followers of the *Smartal Bráhmans*, seem to engage very little of the *Guru's* attention. They occasionally give them holy water, and the ashes of cow-dung to make the mark of *Siva* on their foreheads, and receive their contributions; but they leave the punishment of all their transgressions against the rules of cast to their own hereditary chiefs; at whose desire, however, they reprimand and impose fines on obstinate offenders. They seem to have no wish to constrain other casts to any particular dogmas, or mode of worship: the only thing, they think, in which a *Súdra* ought to be instructed to believe, is, that the *Bráhmans* are infinitely his superiors; and that the only means of gaining the favour of the gods is by giving them charity. With regard to all sects that refuse to acknowledge these grand doctrines, and even among themselves concerning points of faith, no men can be more intolerant, nor violent.

If the fines imposed by a *Guru* appear to his council to be immoderate, they have the power to reduce the amount. If any one offers charity, that, considering the man's circumstances, the *Guru* thinks too small, he has no power to extort more; but he may reprimand the person for his want of the great virtue of charity.

This man says, that the *Bráhmans* are separated into two great divisions; one of which occupies the countries toward the south, and the other the countries toward the north. He holds in great

Great division of the *Bráhmans* into northern and southern.

## CHAPTER

V.

July 8, &amp;c.

contempt those from *Kási* or *Benares*, as being men from the north; and would not even admit them to the honour of eating in his house. These *Bráhmans*, he says, eat fish, offer bloody sacrifices, and commit other similar abominations. The northern *Bráhmans* are, however, at least as proud as those from the south, and allege several reasons for holding them in contempt; among which the most urgent is, that the women of the southern *Bráhmans* are allowed to appear in public.

General customs of the southern division of the *Bráhmans*.

None of the southern *Bráhmans* can, without losing cast, taste animal food, or drink spirituous liquors; and they look upon the smoking of tobacco as disgraceful. All those who have been married are burned after their death, and their wives ought to accompany them on the pile; but this custom has fallen very much into disuse, and instances of it are extremely rare; whereas in *Bengal* it still continues to be common. A woman can on no account take a second husband; and, unless she is married before the signs of puberty appear, she is ever afterwards considered as impure. They are not at all confined, and can be divorced for no other cause than adultery. When a *Bráhman* divorces his wife, he performs the same ceremonies for her, as if she had died.

Subdivision into nations.

Although all the southern *Bráhmans* can eat together, yet they are divided into nations, that never intermarry; and, although they have long been living intermixed, they generally retain in their families the language of the country from whence they originally came.

Subdivision according to offices.

Each nation has its *Vaidika*, who subsist by charity, and dedicate their lives to study and devotion; its *Lokika*, who follow worldly pursuits; and its *Numbi*, or priests who officiate in temples, and debase themselves by receiving monthly wages, and by performing menial duties to the idols. The *Lokika* and *Vaidika* may intermarry; but, in accepting of his daughter for a wife, a poor *Vaidika* does honour to the greatest officer of government; and still more in giving him a daughter in marriage. The *Lokika* are never admitted

to become *Sannyásis*; this, however, is not considered as arising from any invincible rule of cast, but only from their want of the proper qualifications.

CHAPTER

V.

July 8, &c.

Each nation again is divided into the sects of *Smartal*, *A'ayngar*, or *Sri Vaishnavam*, and *Madual*; but in one nation one sect is more prevalent than in another. A difference of sect does not properly constitute a difference of cast; as the son of a *Smartal* may become a worshipper of *Vishnu*; and, on the contrary, an *A'ayngar* may become a follower of the *Sringa-giri* college; but such changes are not common. The *Smartal* and *Madual* eat together, and intermarry, although the one worships *Siva* and the other *Vishnu*; and on such occasions the woman always adopts the religion of her husband, which seems to be a proof of a great degradation of the sex, who are not considered as worthy to form an opinion of their own on a point of this importance. The *Sri Vaishnavam* or *A'ayngar* will not marry, nor eat with a *Madual*, although they both worship *Vishnu*; and still less will they have any communication with a *Smartal*; which arises, however, not from any difference in cast, but from a hatred to the doctrines entertained by these sects.

Subdivision into sects.

The *Bráhmans* of every nation are divided into certain families, called *Gótrams*; and a man and woman of the same family never marry together. The connection of *Gótram* is entirely in the male line; and the *Bráhmans* who speak English translate it by our word cousin, and sometimes by brother, or, what is analogous to it, by the Mussulman word *Bhai*. The son of their mother's sister they consider as a more distant relation than any person of the same *Gótram*.

Division of *Bráhmans* into families, or *Gótrams*.

12th July.—In the morning I went four cosses to *Calura*, said to be the residence of an *Amildar*; but in the list of *Talucs*, or districts, which I procured from the revenue officer at *Seringapatam*, I see no such place mentioned. In all probability, therefore, it is only a subdivision called a *Hobly*, and its chief, in order to augment his importance, calls himself to me an *Amildar*. He has retained his station

July 12.  
*Calura*.

## CHAPTER

V.

July 12.

for thirty years, and has acquired a name by digging a *Colam*, or tank. It is about half a mile from the town, is surrounded by a fine *Mango* grove; and the road from it to the town has on each side a raised walk, with an avenue of *Mango* and tamarind trees reaching the whole way.

Appearance  
of the coun-  
try.

For more than one half the way from *Colar* the country is at present entirely depopulated. Formerly there has been much cultivation; and the broken fragments of the hedges by which the dry fields were inclosed remain, to show its once flourishing state. The remainder of the country is in a better condition; but at least one half of what has been formerly cultivated is now waste. I here passed two large villages well fortified with mud walls, and surrounded by strong hedges. The country contains many detached, naked, rocky hills; and many places seem to be fit for palm gardens, of which however I saw none. The mist frequently rests on the tops of the hills, while the country below is clear.

Customs of  
the *Woddaru*.

The *Woddas*, or *Woddaru*, are a tribe of *Telinga* origin, and in their families retain that language, although they are scattered all over the countries where the *Tamul* and *Karnátaca* tongues are prevalent. They dig canals, wells, and tanks; build dams and reservoirs; make roads; and trade in salt, and grain. Some of them are farmers, but they never hire themselves out as *Batigaru*, or servants employed in agriculture. Some of them build mud-houses; but this is not a proper occupation for persons of their cast. The old and infirm live in huts near villages, and dig and repair tanks, or wells, or perform other such labour; while the vigorous youth of both sexes travel about in caravans with oxen and asses, in pursuit of trade. In these caravans they carry with them all their infants, and their huts, which latter consist of a few sticks and mats. They follow armies to supply them with grain, and in the time of peace take to the lower *Carnatic* grain, *Jagory*, and tamarinds, and bring up salt. In *Hyder's* government they were very numerous; but, having been forced by *Tippoo* to work at his forts without adequate pay, a great number of



of them retired to other countries. As they are a very useful set of people, they are now encouraged, and are fast returning. There are no distinctions among them that prevent intermarriages, or eating in common. They eat fowls, sheep, goats, swine, rats, and fish; but reject carrion. They are allowed to take all manner of things that intoxicate, and are in fact much addicted to spirituous liquors. They marry as many wives as they can get, and the women seem to be more numerous than the men, as no person is without one wife, and the generality have two; several go so far as eight. A man is in general more restricted from taking many wives by the expense of the ceremony, than by any difficulty in supporting the family; as the women are so industrious, that the more wives he can get, the more he lives at his ease. A lazy woman is immediately divorced by her husband; but, if she can find a man willing to take her, she is at liberty to marry again. The girls continue marriageable from seven years of age, until their death; and a widow is not prevented from taking another husband. Formerly, when the cast was richer, a man gave a hundred *Fanams* (3*l.* 7*s.* 1*d.*) to the parents of the girl whom he wanted to marry; but this is now reduced to two *Fanams* (1*s.* 4*d.*) to the father, a piece of cloth to the mother, and a hundred coco-nuts as emblematical of the original price. The marriages are made in an assembly of the tribe; and the ceremony consists in the bridegroom and bride walking thrice round a stake, which is erected for the purpose. Next morning they give another feast, and present the company with *betel*. The *Panchánga*, or astrologer, does not attend, nor are there any prayers (*Mantrams*) read on the occasion. In case of adultery, the custom of the cast is to put the woman to death; but this severity is not always used. In case of a man's treating his wife very harshly, she may retire to her mother's house, and live there; but, without his consenting to divorce her, she cannot marry again. The custom of the cast is to bury the dead; and, although the women are very harshly used by their husbands while drunk, and although widows are not

CHAPTER

V.

July 12.

CHAPTER

V.

July 12.

prevented from marrying again, yet it is said, that perhaps one widow in a hundred throws herself into a pit filled with fire, and burns herself near the grave of her husband. The *Bráhmans* do not officiate at funerals; but on those occasions money is distributed among them and other mendicants.

The *Guru* of the cast is *Tata Achárya*, one of the hereditary chiefs of the *Sri Vaishnavam Bráhmans*, who lives at *Penu-conda*. They go either to him, or to some of his relations, who live in different parts of the country, and receive *Chakrántikam*, and advice to wear the marks of the god *Vishnu*; and, according to their abilities, give, in return, from one to three *Fanams*. They are allowed to attend at the festivals of the great gods, although their claim to be of a *Súdra*, or pure descent, is rather doubtful. Many of them can read and write accompts; but they attempt no higher kind of learning. Although the *Woddaru* pray to *Vishnu*, and offer sacrifices to *Marima*, *Gungoma*, *Virapaeshima*, *Durgama*, *Putalima*, and *Mutialima*, yet the proper object of worship belonging to the cast is a goddess called *Yellama*, one of the destroying spirits. The image is carried constantly with their baggage; and in her honour there is an annual feast, which lasts three days. On this occasion they build a shed, under which they place the image, and one of the tribe officiates as priest, or *Pújári*. For these three days offerings of brandy, *palm-wine*, rice, and flowers are made to the idol, and bloody sacrifices are performed before the shed. The *Woddas* abstain from eating the bodies of the animals sacrificed to their own deity; but eat those which they sacrifice to the other *Saktis*. This cast frequently vow *Daséri*, or dedicate themselves to the service of God; which does not prevent from trading those who are rich or industrious; those who are idle live entirely by begging. The duty of a *Daséri* requires that he should daily wash his head, and take care, when he eats in company with the profane, that their victuals do not intermix with his. On Saturday night, after having washed his head, and prayed for some hours, he must cook

his victuals in a clean pot. He learns by rote a set form of prayer in the poetical language, or *Andray*; and while he repeats it, he rings a bell, and at intervals blows on a conch. The hereditary chiefs of this cast possess the usual jurisdiction. The fines imposed by them never exceed three *Fanams* (two shillings,) and three coco-nuts; and are always expended on drink.

CHAPTER  
V  
July 12.

The *Whallias*, or *Whalliaru*, by the mussulmans called also *Dædh*, and *Ballagai jat*, as forming the most active combatants on the right hand side, are nearly the same with the *Parriar* of the people who speak the *Tamul* language, and with the *Maliwanlu* of those who use the *Telinga* dialect. Like the *Brahmans*, the *Whallias* of all nations can eat together; but two persons of different countries never intermarry. Although this cast be looked upon as the very lowest of all others, they are desirous of keeping up the purity of the breed; and never marry but with the daughters of families, with whose descent, from long vicinity, they are well acquainted. Like the *Sudra*, they are divided into several ranks that do not intermarry. The highest are here called *Morasu Whalliaru*, and are cultivators of the ground, weavers, and smelters of iron ore. Inferior to these are *Maligara Whalliaru*, or musicians; *Naindaru Whalliaru*, or barbers; and *Asaga Whalliaru*, or washermen. These again are quite distinct from the musicians, barbers, and washermen of the pure tribes, who, though lower than the cultivators, are all of *Súdra* cast. All the different ranks of *Whalliaru*, though they do not intermarry, eat together, and join in their public ceremonies. The *Whalliaru* are not permitted to build their huts within the walls of towns or villages; but, if there be any hedge, they generally inhabit between it and the ditch. In very large places their huts form streets, and into these a *Bráhman* will not deign to put his foot; nor in a place so impure will a *Súdra* build his house; in like manner as a *Bráhman* is very unwilling to occupy a house in a street which the *Súdra* inhabit. A *Bráhman*, if he be touched by a *Whallia*, must wash his head, and get a new thread; and a *Súdra*,

Customs of  
the *Whallias*.

## CHAPTER

V.

July 12.

who has been similarly defiled, is obliged to wash his head. A *Bráhma*n of this country will not give any thing out of his hand to persons of lower birth, of whom he is not afraid; but throws it down on the ground for them to take up. He will receive any thing from the hand of a person of a pure descent; but when a *Whallia* delivers any thing to the *Bráhma*n, he must lay it on the ground, and retire to a proper distance, before the *Bráhma*n will deign to approach. Europeans, from their eating beef, are looked upon by the natives here as a kind of *Whalliaru*; and nothing but the fear of correction prevents them from being treated with the same insolence.

*Morasu*  
*Whallias.*

The proper business of the division of *Whalliaru*, called *Morasu*, is the cultivation of the ground, in which both men and women are very industrious; but they do not appear to have ever formed a part of the native militia, like the *Súdra* cultivators, nor to have been entrusted with arms, until they began to enter into the Company's service. From among them several families hold, by hereditary right, the low village offices of *Toti* and *Nirgunty*, or of watchmen and conductors of water. Some few of the cultivators are farmers; but by far the greater part are yearly servants or *Batigaru*. Some of them weave coarse cloth, and some smelt iron ore. They have chiefs called *Gotugaru*, who, with a council as usual, settle all disputes and matters of cast.

The *Guru* of the *Whallias* is called *Kempa Nullari Einaru*, and lives at *Tripathi*. He is married, and wears the mark of *Vishnu*. They do not know of what cast he is; but he does not intermarry with the *Whalliaru*; and my interpreter says, that the *Gurus* of this low tribe are all of the people called here *Satánana*. The *Guru* occasionally comes round, lives in the huts of his followers, and receives their contributions. He puts the mark of *Vishnu* on their foreheads, and exhorts them to pray to that god, and to those of his family. They have no priest that attends at births, marriages, burials, nor at the ceremonies performed in honour of their deceased

parents; nor do they ever receive *Upadésa* or *Chakrántikam*. They pray to *Dharma Raja*, and offer sacrifices to *Marima*, *Caragadumma*, and *Gungoma*. The *Pújári*, or priest, who officiates in the temple of this last destructive spirit, is a *Whallia*; and her's are the only temples into which any of this tribe are ever admitted. They eat the sacrifices offered even to this deity, peculiar to their cast. Their *Guru* never joins in any of these sacrifices; none of them can read or write. They are allowed to drink spirituous liquors, and to eat beef, pork, mutton, fowls, and fish; nor have they any objection to eat an animal that has died a natural death. Their marriage ceremony consists in a feast, at which the bridegroom ties the bridal ornaments round the neck of his mistress. Except for adultery, a man cannot divorce his wife; and if she has children, he cannot during her life take another; but if a man, in a reasonable time after marriage, have no children by his first wife, he may take a second. Widows are not permitted to marry again; but it is not expected that they should burn themselves, nor preserve celibacy with great exactitude. Many of this cast take the vow of *Daseri*.

CHAPTER  
V.  
July 12.

The *Togotas*, or *Togotaru*, are a class of weavers of *Telinga* origin, and in their families retain that language. They follow no other trade than weaving, and have hereditary chiefs called *Jyamána*, who possess the usual authority. Many of them can read and write accompts; but none attempt any higher kind of learning. Idle, stupid fellows, that cannot get a living by their industry, take the vow of *Daseri*, and go about praying with a bell and conch. They have no tradition concerning the time when they came into this country. They all eat together, but intermarry only with such families, as by long acquaintance know the purity of each other's descent. They cannot lawfully drink spirituous liquors, but can eat fish, fowls, and mutton. It must be observed, that, throughout the southern parts of India, fowls are a common article of diet with the lower casts; whereas in Bengal, their use is confined entirely to Mussulmans. In Bengal again, ducks and geese are com-

Customs of  
the *Togotas*.

## CHAPTER

V.

July 12.

monly used by the *Hindus*; but in the southern parts of India, these birds are not at all domesticated, except by Europeans. It is not usual for the weavers of this cast to take more than one wife, unless the first prove barren; but there is no law to prevent them from taking as many as they please. Parents that are poor, take money for their daughters, when they give them in marriage; those that are in easy circumstances do not. Widows cannot marry again, but are not expected to kill themselves. A woman can only be divorced for adultery. The *Gurus* of these weavers are hereditary chiefs of the *Aáyngar*, who, in return for the contributions of their followers, bestow *Upadésa* and *Chakrántikam*; of course they are worshippers of *Vishnu*. The *Panchánga*, or village astrologer, whether he be a follower of that God, or of *Siva*, attends at births, marriages, funerals, at the ceremonies performed in honour of their deceased parents, and at the building of a new house; and on each occasion gets a fee of one *fanam*, or eight-pence. On other occasions, when a weaver wants to pray, like other *Súdra*, he calls in a *Satánana*, who reads something in an unknown language, and gives the votary some holy water, which he consecrates by pouring it on the head of a small image that he carries about for the purpose. A similar ceremony when performed by a *Bráhma*n, from the charity that accompanies it, is called *Dhana*, and is supposed to be much more efficacious in procuring the favour of the gods.

Appearance  
of the coun-  
try.

13th July. In the morning I went three *cosses* from *Calura* to *Silagutta*. The rains having become heavy, the people are now busy sowing their *Ragy*. The showers are frequent, and the winds from the westward are strong. A great part of the country is overgrown with stunted bushes, even where the soil appears to be tolerably good, and has never been in a state of cultivation. Perhaps one half is rated in *Krishna Ráyalu's* accompts, and of that two thirds may be in actual cultivation; for the country is in a better state than that through which I passed yesterday. It does not contain so many small rocky hills; but I have in front, *Nandi-durga*; on my

right, *Rymabad*, or *Rymangur*; on my left *Chintamony*; and on my rear, *Ambaji-durga*. By the way I passed three large villages, all strongly fortified with mud walls and hedges.

CHAPTER  
V.  
July 13, &c.

*Silagutta* is a town containing about five hundred houses, several of which are occupied by weavers. It formerly belonged to a family of *Polygars*, named *Narayana*, who possessed *Devound-hully* (corrupted into *Deonelly*), *Nandi-durga*, and the two *Bala-puras*. The country around is the prettiest of any that I have seen above the *Ghats*. It has two fine tanks, like small lakes; and their banks are covered with gardens. At a distance it is surrounded by hills occupied by *durgas*, or hill-forts, of which five are in sight.

I assembled here some intelligent *Panchangas*, or astrologers, and farmers, and procured from them the following account of the prevailing seasons; which may be considered as applicable to the north-eastern, and middle parts of the dominions of the *Mysore Rája*.

Seasons of  
the central  
parts of the  
peninsula.

The almanacs divide the year into three equal portions, called *Candaia*; and each of these again is divided into two *Ritugalu*, or seasons, of which each contains two months. The names of these seasons having been taken from the climate of a country not entirely similar to this, are not always applicable to the seasons of this place. They are, I. *Vasanta Ritu*, or spring season; which contains *Chaitra* and *Vaisáka*, or this year from the 26th of March to the 23d of May. In this the trees flower, the weather is hot and clear, with very gentle winds from the westward. There are occasional showers of rain, or hail, but they are not accompanied by squalls of wind. II. *Grishma Ritu*, or the scorching season, includes *Iyaishta* and *Asháda*, or in this year from the 24th of May to the 21st of July. The air is rendered cool by clouds, and strong westerly winds. The rains are heavier than in *Vasanta*, but are not at their height. Thunder is common, but not very severe. III. *Varshá Ritu*, or the rainy season, comprehends *Srávana* and *Bhadrapada*, or from the 22d of July to the 18th of September.

CHAPTER V. At this season the rains ought to be very heavy, and the air to be cool, with frequent and violent thunder and lightning. The winds are westerly, and from the middle of *Asháda* to the middle of *Srāvāna*, or about our month of July, are very violent; afterwards they abate. IV. *Aswaja* and *Kartika* form *Sarat Ritu*, which this year extends from the 19th of September to the 16th of November. At this season there are long falls of rain; but it is not very heavy, and there are considerable intervals of fair weather. The winds are light, and come from the northward. During the rain, to the feelings of the natives, the air is very cold; in the intervals it is temperate. The thunder is moderate. V. *Hémanta Ritu*, or the season of dew, comprehends *Mārgasirsha* and *Paushya*, or from the 16th of November to the 14th of January. At this season there is no rain, but there are heavy dews; and thick fogs obscure the sun, and render the air very cold. The winds are moderate, and come from the northward. VI. *Sayshu Ritu*, or the season of moonshine, comprehends *Māga* and *Phālguna*, or from about the middle of January to the middle of March. There are sometimes slight showers, but the weather is in general dry and clear, with very little dew. The winds are light, and come from the eastward. The warm season commences; but the heat, according to the sensation of the natives, continues moderate. This is the season of the principal rice harvest. The air is most unhealthy, and occasions most fevers, during the first and last seasons, or in the hot and dry weather. By the natives this country is esteemed very healthy; they acknowledge, however, that the air of the *durgas* is very bad.

Customs of  
the *Morasu*  
properly so  
called.

The *Morasu* are an original tribe of *Karnata*, who are admitted by all parties to be *Súdra*, and who, as being cultivators of the land, are called *Woculigaru*; which by the *Mussulmans* has been shortened into *Wocul*. In the two *Bala-pura* districts they are very numerous, and formed a part of the native foot militia, called in this language *Candashara*. They are cultivators of the ground,



both as masters and servants, and occasionally hire themselves as porters. They form three tribes; *Morasu*, properly so called, *Morasu Moscu*, and *Teliga Morasu*, which last would appear from the name to be a tribe of the *Telingana* nation. These tribes eat together, but do not intermarry; and even in each tribe persons confine their marriages to a few families, whose descent is known to be pure. My informants are of the *Morasu*, properly so called, and must be distinguished from the impure tribe called *Morasu Whallias*, who are not *Súdra*.

CHAPTER  
V.  
July 13, &c.

The men of this tribe, but not the women, can eat with those of another tribe of cultivators called *Sadru*. A principal object of worship with this cast is an image called *Kála-Bhairava*, which signifies the black dog. The temple is at *Sitibutta*, near *Calanore*, about three *cosses* east from hence. The place being very dark, and the votaries being admitted no farther than the door, they are not sure of the form of the image; but believe, that it represents a man on horseback. The god is supposed to be one of the destroying powers, and his wrath is appeased by bloody sacrifices. The throats of goats and sheep are cut before the door of the temple as sacrifices, and the flesh is boiled for a feast to the votaries. In this the priest, or *Pujari*, never partakes. He is a *Satánana*, and worships the god by offerings of flowers and fruit. He, as usual, consecrates water by pouring it over the head of the image, and afterwards sells it to the votaries. At this temple a very singular offering is made. When a woman is from 15 to 20 years of age, and has borne some children, terrified lest the angry deity should deprive her of her infants, she goes to the temple, and, as an offering to appease his wrath, cuts off one or two of her fingers of the right hand. To the destructive female spirits called *Gungoma*, *Yellama*, *Marima*, and *Putalima*, the *Morasu* offer sacrifices. They do not pray to either *Vishnu*, or *Siva*. None of them here have ever seen a *Guru* belonging to their cast; but they have heard, that about the time of their birth (about 50 years ago), a

CHAPTER

V.

July 13, &amp;c.

*Śrī Vaishnavam Brāhman* came to the place, and was called their *Guru*. The *Panchānga* acts as their *Purōhita* at marriages, and at the ceremonies performed, both annually, and at the new moons, in commemoration of their deceased parents. The *Brāhman*s, when they subjugated the different rude tribes in the south of India, seem to have made very little difficulty about religious opinions and customs. Every tribe seems to have retained their own; and the *Brāhman*s were contented with an acknowledgment of their authority, and with contributions given for the performance of certain ceremonies, much connected with astrology and magic; by pretensions to which their power was probably extended. They themselves have perhaps been influenced by the superstitions of their converts, whose gods, being malignant spirits, they adopted as servants of *Isvara*, the power of destruction. The *Brāhman*s, when in sickness and distress, invoke with fear and trembling the power of *Bhairava*, and of the female *Saktis*; who were formerly, perhaps, considered by the natives as the malignant spirits of the woods, mountains, and rivers; and worshipped by sacrifices, like the gods of the rude tribes which now inhabit the hilly region east from Bengal, and whose poverty has hitherto prevented the incursions of the sacred orders of their more learned western neighbours.

None of the *Morasu* can read or write; and they never take the vow of *Dasēri*. They believe in transmigration as a state of reward and punishment, and of course believe in the immortality of the soul; which, so far as I can learn, is not in this country an universal belief among the lower casts, nor among the rude tribes who inhabit the hills. They have hereditary chiefs, called *Gauda*. The present possessor of that rank here is a boy. He is brought into the assembly, and sits there, while the heads of families settle all disputes, and punish all transgressions against the rules of cast. It is lawful for a *Morasu* to eat every kind of animal food, except beef and carrion. They are prohibited from drinking spirituous

liquors. The men are allowed polygamy, but, except for adultery, cannot divorce their wives. The women spin, work in the fields, and are very industrious. Widows cannot marry again, but are not expected to bury themselves alive with their husbands bodies.

CHAPTER

V.

July 13.

I have formerly mentioned, that the tribe called *Bheri*, or *Nagaratra*, is divided into two sects; of which one worships *Vishnu*, and the other *Siva*. The doctrines of the former have been already explained. Those who worship *Siva* are subdivided again into two parties; of which the one wears the *Linga*, and the other does not. These last I have now assembled: they say, that they are of the *Vaisya*, or third pure cast; but this is denied by the *Comaties* and *Bráhmans*. They despise the oil-makers, who call themselves *Nagaratra*, as being greatly their inferiours. They neither eat, intermarry, nor have common hereditary chiefs with the *Vishnu Nagaratra*. They are a tribe of *Karnata* descent; and are dealers in bullion, cloth, cotton, drugs, and grain. Some of them act as porters; but they never formed any part of the militia, nor cultivated the ground, nor followed any handicraft trade. They cannot lawfully eat any kind of animal food, nor drink spirituous liquors. They have a knowledge of accounts, but attempt no higher kind of learning. They are allowed many wives, but do not shut them up; nor can they divorce them for any cause except adultery. In order to preserve the purity of the cast, they intermarry with such families only, as their forefathers have been accustomed to do. They burn the dead; but the widows are not expected to burn themselves. They do not wear the *Linga*; but pray to *Siva*, alleging *Vishnu* to be the same. They never offer bloody sacrifices to *Marima*, nor to any other of the *Saktis*. They never take the vow of *Daséri*; but, when in sickness or danger, make mental vows to *Vencaty Rámana*, the idol at *Tripathi*, or to the *Siva* at *Nunjinagodu*; and promise, in case of being saved, to feed a certain number of *Bráhmans*, or to send a sum of money to these temples.

Customs of the *Siva Bheri*, who follow the *Bráhmans*.

The proper *Guru* of this cast is a *Smartal Bráhman*, called *Dharma*

## CHAPTER

V.

July 13.

*Siva Acharya*; who resides at *Kunji*, and whose office is hereditary: but in affairs relating to the left-hand-side they are subject to *Munaiswara Swami*, who is the *Guru* of that division of this tribe which wears the *Linga*. *Dharma Siva Acharya* bestows holy water on his followers, and receives their contributions under the name of charity. A certain sum is paid for each public ceremony, and another is given for holy water. Once in four or five years this personage comes, and receives the sums that have been collected for him at the different villages. On these occasions he punishes any of his followers who may have been guilty of a transgression of the rules of cast, and there is no slighter punishment than excommunication; but he cannot inflict this without the consent of the heads of the cast assembled in council.

The *Panchanga*, or village astrologer, acts as *Purohita* at marriages, funerals, births, on the building of a new house, and at the ceremonies performed monthly and annually in honour of deceased parents. On these occasions the *Purohita* reads prayers in the *Sanskrit* language. The *Nagaratra* endeavours to repeat after him; but it being an unknown tongue he seldom is able to proceed farther than a few of the first words, and then must hearken quietly to the remainder, as the *Bráhman* does not choose to pronounce it leisurely, or at least distinctly. He is indeed seldom able to read fluently; and all intervals are filled up by a repetition of the last word, accompanied by a most sonorous nasal twang, which is continued until he is able to make out the following word. This kind of unintelligible cant is, however, preferred greatly to all prayers that are pronounced in the vulgar tongue; which, indeed, are considered as of little or no efficacy, especially if they are extemporary.

Gardeners of  
the *Lehga*  
*Banijigas*.

There is here a tribe of *Teliga Banijigas*, who follow no other profession than that of gardeners. They allow themselves to be inferior to those who are merchants, or farmers; but pretend to be superior to the weavers of sackcloth. In their families they

retain the *Telinga* language, and follow the usual ceremonies of the *Súdra*, who have the *Sri Vaishnavam Bráhmans* as their *Gurus*. By these teachers they are kept in a most beastly state of ignorance, nor could they give me a rational answer to any question that I proposed relative to their customs. They are, however, very active and skilful in their business.

CHAPTER  
V.  
July 13.

The people, who here are commonly called *Satánana*, call themselves *Vaishnavam*, as being the very chief of the worshippers of *Vishnu*, an honour to which no other cast seems to think them entitled. The *Bráhmans* allege that they are *Súdra*; but this title is rejected with scorn by the *Vaishnavam*, although they have received the *Bráhmans* as their *Gurus*. The *Vaishnavam* seem to be the same tribe with those called *Boistum* in Bengal; but it must be confessed, that many of the rules of the two casts are very different; yet perhaps not more so, than the rules observed by the *Bráhmans* of the two countries. The *Bráhmans* evidently entertain a jealousy of the *Vaishnavam*, and endeavour to render them as ridiculous as possible; for their profession approaches too near to that of the sacred order. I am inclined to suspect, that they are the remains of a very extensive priesthood, who formerly held the same station with respect to the *Whalliaru*, that the *Bráhmans* do now to the *Súdra*, and who with their followers formed the heretical sect called *Vaishnavam*. This would be cleared up, perhaps, by a conversation with a sect called the *Válmika Satánana*, who are said to be the proper *Gurus* of the *Parriar* below the *Ghats*: but I have not had an opportunity of investigating this matter.

Customs of  
the *Satánana*,  
or *Vaishna-  
vam*.

The *Satánana* are divided into two sects besides the *Válmika*. Both contend for a priority of rank; and they neither intermarry, nor eat in common. If we were to judge by the circumstances that give rank to *Brahmans*, the *Tricoveluru Satánana* ought to be the highest; but the other class call themselves *Pratama*, or first. They are also called *Coil Satánana*, as being a kind of officiating priests in the temples.

## CHAPTER

V.

July 13.  
Tricoreluru  
Satánana.

The *Tricoreluru Satánana*, in order to procure worldly enjoyment, act as schoolmasters to instruct the youth in the reading and writing, both of *Sanskrit* and of the vulgar languages; and also in music, both vocal and instrumental. Some also, who are rich, become farmers. The proper manner, however, in which they ought to subsist, is by begging; and by this rejection of worldly enjoyment, like the *Bráhmans*, they expect in a future state to obtain a high reward. They intermarry, and eat among one another, without any distinction of family, learning, or profession; and have no objection to a man of any nation, provided he can show that he is a *Satánana*. The *Bráhmans* allege, that on such occasions they are not very scrupulous in their inquiries. They have hereditary chiefs, who with the assistance of a council settle disputes, and punish delinquents. They are not allowed to take animal food, nor spirituous liquors. Here they bury, below the *Ghats* they burn, the dead. They are allowed two wives, who can only be divorced for adultery. Their native language is the *Teluga*; yet the book peculiar to the cast is in the poetical language of the *Tamul* nation. This they call the *Védam*; but the *Bráhmans* call it *Trivéda Prabandam*. They allege, that they read the eighteen *Puránas*; but this the *Bráhmans* deny. They worship *Vishnu* by set forms of prayer; but address *Siva* only mentally, or by extemporaneous petitions, when they consider themselves in danger from his destructive power. They never worship in any manner *Dharma Rája*, *Marima*, *Putalima*, or any other of the *Saktis*. None of them take the vow of *Dáséri*; but some assume a life of celibacy, and live entirely by begging. In this case, they never cut their hair, and are called *Ekángi*. They cannot assume this order, without some ceremonies having been performed by their *Gurus*, who are both the *Sannyásis* and the hereditary chiefs of the *Sri Vaishnavam Bráhmans*. These confer *Upavésa* and *Chakrántikam* without reward, and at the same time give the *Satánana* a dinner; which, as being a kind of charity, is rather an acknowledgment of the *Bráhman's* inferiority; the person who receives

the charity being, in this country, considered as of a higher rank than the donor. By charity here must always be understood something given to a person asking for it in the name of God, as having dedicated himself to a religious life. Alms given to the necessitous poor, and infirm, are received with great thankfulness, such persons being very numerous above the *Ghats*.

CHAPTER  
V.

July 13.

In the *Tamul* language, the *Satánana* are called *Satany*. Those who serve in temples, and who are thence called *Coil*, on account of their assumed superiority, take the name of *Pratama*. They say, that their proper office is that of *Pujári* in the temples of *Vishnu*, and of the gods of his family. The *Pujá* consists in chaunting some prayers, and pouring some water over the head of the image, and thus making what they call holy water; which is distributed among the people to drink, and to pour on their heads when they pray. As the image is always well rubbed with oil, the water impregnated with this forms no pleasant beverage; but that renders the drinking of it more meritorious. The prayers used by the *Pratama Satany*, on such occasions, are in the *Tamul* language; and although the holy water consecrated by them is good enough for the *Súdra*, it is of no use to a *Bráhma*n, who in his ceremonies can employ such only as has been consecrated by a *Bráhma*n *Pujári*. The *Satany* adorns the image with flowers, cloths, and jewels, and anoints it with oil. They and the *Bráhma*ns who are in the service of the temple are the only persons that may touch the image; they therefore perform all the menial offices about the shrine, and place the images on their chariots, or beasts of carriage, when they are going in procession. The *Súdra* are only permitted to drag the ropes by which the carriage is drawn. A few of this kind of *Vaishnavam* are farmers, and some are employed to cultivate flower gardens, especially those which are reserved for the use of temples. Many of them obtain permission from their *Guru*, and by receiving a new *Upadésa* become *Ekáangi*, assume a red or yellow dress, and, leading a life of celibacy, support themselves by begging. They never

*Pratama*  
*Satánana*.

CHAPTER V.  
 July 13. take the vow of *Dáséri*. Their native language is the *Telinga*; but their cast book is the *Trivéda Prabandam*, and they can also read *Stókams* or verses in *Sanskrit*. They neither eat animal food nor drink spirituous liquors. They burn the dead, and their widows ought to burn themselves; but this custom has become entirely obsolete. Widows, and girls above the age of ten, are not marriageable. The men are allowed many wives; but do not shut them up, nor divorce them for any cause except adultery. Like those of the *Bráhmans*, the women of the *Satánana* never spin, nor follow any productive industry; but they bring water for domestic purposes, and cook the family provisions. The *Pratama Vaishnavam* are all equal, and can all intermarry and eat in common. The hereditary chief of all those in this neighbourhood resides at *Mansunipulla*, and, with a council as usual, possesses a jurisdiction both civil and criminal. Their *Guru* is *Puttara Achárya*, one of the hereditary chiefs of the *Aayngar Bráhmans*. He bestows on them *Upadésa* and *Chakrántikam*; and on these occasions expects charity. They pray only to *Vishnu* and to the gods of his family, and abhor the worship of *Siva*, or of his followers the *Saktis*.

July 14.  
 Commerce of  
*Silagutta*.

14th July.—For *betel nut* and black pepper the merchants of *Silagutta* go to *Codeal* and *Nagara*. They carry with them some of the cloths that are manufactured in this country, and some tobacco which grows in the neighbourhood. Sometimes they are obliged to carry cash for a part of their cargo. They dispose of the greater portion of their pepper and *betel* at *Wallaja-petta*, and of a little at the intermediate towns. From the lower *Carnatic* they again bring back raw silk, and other goods imported at *Madras* by sea. The silk they sell partly at *Bangalore*, and partly to the people from *Balahari*, *Advany*, and other places, who bring hither cotton-wool. These merchants take back raw silk, spices, and benjamin; but never to more than one half, and generally not to more than one quarter, of the value of the cotton-wool, the thread, and the blankets, that they bring. The merchants of *Silagutta* go to a town in



the *Nizam's* dominions, which is called *Rajawully*, and is situated on this side of the *Tungabhadra*; and from thence they bring silk and cotton cloths, which they sell either at home or in the neighbouring towns as far as *Bangalore*. This trade is carried on entirely with ready money.

CHAPTER

V.

July 14.

The cotton cloths made at *Silagutta* are of the kind called *Sadu Shillay*, and are of a coarse quality. They sometimes have red borders. The weavers are of the cast called *Padma Shalay*, and by no means numerous. The cloth exported is chiefly the very coarse kind that is made by the low cast called *Whalliaru*, and is collected from the neighbouring villages. Its price is from 4 to 12 *Fanams*, or from 2s. 8 $\frac{1}{4}$ d. to 8s. 0 $\frac{3}{4}$ d. a piece. Those which sell at the last mentioned price are 28 cubits long and 1 $\frac{3}{4}$  broad, and in fabric resemble the *Castas* of Bengal. They appear to me to be a good and a cheap manufacture. When any considerable quantity is wanted, advances are made by the merchants; but more than the price of one piece at a time is never given in advance. There are no intermediate agents between the merchant and the weaver.

Manufactures.

*Silagutta* is celebrated for its *Tarkari*, or kitchen gardens, and this kind of cultivation formerly employed 500 families; which are now reduced to 50, the others having been carried to *Seringapatam* by *Tippoo*, who had no more compunction in removing the inhabitants of one place to another, than in ordering his army to change its ground. To-day I remained at *Silagutta*, in order more fully to examine the cultivation of gardens.

Gardens.

The cultivators of these gardens here are of various casts, *Teliga Banijigaru*, *Ruddi*, *Palli*, *Goalaru*, and *Curubaru*. Where the family contains two men, they cultivate about half an acre; where it contains more, they take in proportion an additional quantity. Their women carry the produce to market in the neighbouring towns; the family subsist entirely on this spot of ground, and pay a heavy rent, which is chiefly procured by the sale of turmeric, wheat, onions, garlic, capsicum, poppy seed, fenugreek, and

## CHAPTER

V.

July 14.

coriander. They exchange their other articles for provisions. They keep a cow, which feeds in the wastes, and gives them milk and manure. According as the water in the wells is far from, or near the surface, their ground rent is from one half more, to three times as much as it would pay if it were cultivated for *dry grains*. Half an acre wrought by two brothers, and having the water at fourteen feet from the surface, pays annually twenty *Fanams*, or 13s. 5d.; when cultivated for dry grains, this field paid 10 *Fanams* a year, or 6s. 8½d. The extent of garden ground is estimated by the quantity of *Ragy* that it would sow; and in fact, owing to a want of gardeners, the greater part of what was formerly garden ground is now cultivated with that grain.

In these gardens considerable quantities of wheat and transplanted *Ragy* are raised. The *Ragy* supports the family, and the straw feeds their cow. The crop of it is more productive, than that cultivated on the fields; one third of an acre producing two *Candacas*, which is at the rate of  $33\frac{4}{10}$  bushels an acre.

As a farther specimen of the manner in which the natives manage their gardens, I shall give an account of the cultivation of turmeric, the most valuable article raised by the people of this place.

Turmeric  
and Maize

About the beginning of May the field is dug up, with the hoe called *Col Kudali*, to the depth of nine inches, or, if the gardener be industrious, to double that depth. Dung is then spread on the garden, and hoed-in. The plot is then formed into squares, as before described; and in these, at the mutual distance of five or six inches, are planted small cuttings of the turmeric root. Between every slip of turmeric is planted a seed of maize. Once in three days, the squares are watered. At the end of the first month the weeds are removed with a very small hoe, and a little dung is given. In three months, the maize is ripe; but in this climate it does not come to much perfection. Each stem, in common, gives only one head, and very rarely more than two. It can hardly be

July 14.

called an article of food; as the natives have a prejudice against it, conceiving that it produces gripes. It is chiefly used by the children, who eat it as those in Europe do parched pease. The gardeners generally exchange it with the farmers wives, giving from 20 to 40 heads for a *Seer of Ragy*. The straw is given to the gardener's cow, but is not reckoned wholesome food, which is probably a great error. It is pulled out by the roots, and at the same time the turmeric is cleaned, and obtains a little dung. The watering is continued. In ten months it is ripe: it is then dug up, and divided into two kinds, the large, and the small. The large roots are cut into two or three pieces, put into cold water, and boiled for an hour. They are then spread out to the sun for seven or eight days; and finally, in order to break off small lumps or fibres, they are rubbed on the ground with the hand. They are then fit for sale, and by being kept in the middle of a heap of *Ragy* are preserved from worm-eating. Some persons with the turmeric mix the leguminous plant called *Arachis hypogæa*, which requires a longer time to ripen than the maize does.

The small *Yatam* is the only machine for drawing water, that the people of *Silagutta* use. They say that it can raise water from a much greater depth, than a large one. Small *Yatams* can be used, where from the surface to the water there is 7 men's height, or 36 feet 9 inches. This differs entirely from the opinion of the people at *Colar*. The fact is, that both parties blindly follow custom, and never have made any comparative trial.

15th July.—I went three cosses to the place which in our maps is called *Chinna Balabaram*; the nature of which name no one here understands. By the Mussulmans it is called *Chuta Balapour*, and the native appellation is *Chica Bala-pura*. The country the whole way has been arable; but at present a great part of it is uninhabited, and one of the finest rice grounds that I have ever seen above the *Ghats* is quite waste. About forty years ago *Chica Bala-pura* belonged to *Nârâyana Swâmi*, a *Polygar*, who possessed also *Doda Bala-pura*,

## CHAPTER

V.

July 15.

*Devund-hully*, and *Silagutta*, a country producing a yearly revenue of 100,000 *Pagodas*, or 33,579*l. 0s. 4d.* He resided chiefly at *Chica Bala-pura*, and *Nandi-durga* was his principal strong-hold; from the strength of which he had been able to resist the power of the Mussulmans of *Sira*. This place then contained a thousand houses of merchants or traders; and, although not a fortress of much strength, it was a mart of great importance. *Hyder*, after reducing the neighbouring countries, laid siege to it; and the *Rájá*, unable to resist, agreed to pay 100,000 *Pagodas*; but after some delay the Mussulman was persuaded to go away with only 60,000. These the *Rájá* levied by a contribution from the merchants of this town, which was not given without great reluctance, and is considered as the commencement of their misfortunes. Soon after, the *Rájá* of *Gutti* coming to the assistance of his friend *Náráyana Swámi*, that *Polygar* became refractory, and again drew upon himself the anger of *Hyder*, who took all his forts, and expelled him from the country. The place continued to enjoy considerable prosperity under *Hyder*, although, in consequence of the contribution exacted by the *Rájá*, many of the mercantile houses had withdrawn; for in India, as elsewhere, merchants cannot endure to be taxed. They were soon after entirely dispersed by the tyranny of *Tippoo*; but he added much to the ornament and strength of the fort. On the arrival of Lord Cornwallis the *Rájá* was reinstated; and, after the retreat of the British army, like the other *Polygars* who had been restored to their countries, he refused submission to *Tippoo*. *Ishmael Khán*, the father of one of the *Sultan's* wives, was sent with an army to reduce them. In besieging one of the forts he met with considerable loss; and it was only from its ammunition having been exhausted, that the place surrendered. It is said, that the garrison, consisting of seven hundred men, obtained terms of capitulation which were not observed; the chief officers were hanged, and every soldier had either a hand or a leg cut off with the large knife used by the *Madiguru*, who in this country are the dressers of leather: the only

favour shown to the garrison was the choice of the limb that was to be amputated. A similar punishment was at the same time inflicted on 700 of the neighbouring farmers, who had occasionally stolen into the place, and assisted in its defence. As they had no means of stopping the hemorrhage, except by applying rags dipped in boiled oil ; and as many were too poor, and the greater part, on such an occasion, too friendless to procure assistance, a small proportion only of these wretches survived. Some of them are here now, and subsist by begging ; and the messenger of *Purnea*, who attends me, was present at the execution, as one of *Tippoo's* soldiers. This barbarous punishment had, however, the desired effect ; and every *Polygar* instantly quitted the country. In the last war, the heir of the family returned, and for five months occupied the place. The people here seem to be attached to him ; but those of *Silagutta* consider him as a ruffian, like most other *Polygars*. The *Mysore* government offered him terms, which he despised. Rather than accept of any thing less than what his family formerly possessed, he preferred retiring to the countries ceded to the *Nizam*, where there is a kind of licence for all manner of disorder.

The town is now beginning to revive ; and I am told, that both it and the country round are more populous, and better cultivated, than they were under *Tippoo's* government ; the vicinity of the *Nizam's* dominions affording excellent means of obtaining a supply of inhabitants. The trade is entirely confined to the purchase and sale of articles produced in the neighbourhood, except that they get some cotton-wool from the *Nizam's* country, and send thither some sugar and *Jagory*. The manufacture of sugar of a fine quality is in great perfection, but on a very confined scale, and is kept a profound secret by a family of *Bráhmans*. Weavers of white cotton cloth are beginning to assemble, and fifteen houses of them are now at work. The place contains 400 houses, of which no less than 100 are occupied by *Bráhmans*. Formerly they had a great extent of charity lands ; but, these having been all resumed, they are very

## CHAPTER

V.

July 16.

poor. Most of them are *Vaidika*, and therefore few choose to follow any useful profession. Thirty of the houses are of such high rank, that they live entirely upon charity.

16th July.—I remained at *Chica Balā-pura*, where I find that a large proportion of the inhabitants speak, as their native dialect, the *Telinga* language; yet the *Náráyana* family were of *Karnata* extraction. At this place the regulations of *Krishna Ráyalu* were never received, owing perhaps to its having been in possession of the *Náráyana* family before it became subject to the yoke of the *Anagundi* kings, who were of *Telinga* descent.

*Sri Vaishnavam Bráhmans.*

The *Bráhman* who is here reckoned the most learned of the *Sri Vaishnavam* sect says, that *Ráma Anuja Achárya* made 700 *Sannyásis*, each of which had a *Mata*, or college, and 74 hereditary chiefs. The *Sannyásis* are now reduced to five that are called *thrones* (*Singhasanas*); but the whole of the hereditary chiefs remain. About 500 years ago a schism arose in the sect concerning the interpretation of certain of their books. Some of the *Sannyási* and some of the hereditary chiefs followed one interpretation, and some another; and each was followed by the whole of the disciples belonging to his college, or house. Hence the *Sri Vaishnavam* are divided into *Tangalay* and *Wadagalay*, who will neither eat together, nor intermarry. The *Sri Vaishnavams* of the country south from the *Krishna* river will not intermarry with either *Smartal* or *Madual*; but those from *Golwonda* are not so scrupulous; and many, who originally came from that country, are now settled in these parts. The differences between the two sects of *Aayngar* consist in some ceremonies: for instance, at prayers, the *Wadagalay* ring a bell, which the *Tangalay* hold in abhorrence. Besides, the *Wadagalay* think, that in order to obtain future bliss, it is very necessary to be regular in their devotions, and liberal in their charity to pious *Bráhmans*. Their opponents attach less importance to those duties. This man denies that his sect ever bestow proper *Upadésa* on their *Súdra* followers, or ever read proper *Mantrams* to them. These

ceremonies are reserved for the three higher casts only; and of these the second is entirely extinct. Those who are pretenders to this rank are by the *Bráhmans* treated merely as *Súdra*. On solemn occasions the *Panchángas*, or village astrologers, read some prayers to the *Súdras*; but they are not taken from the *Védas*, and are considered as of very little efficacy. These *Bráhmans* do not consider themselves as at all bound to instruct the *Súdras*, nor to prevent them from offering bloody sacrifices to evil spirits.

CHAPTER  
V.  
July 16.

According to my informer, the *Aayngar* always existed; but before the time of *Ráma Anuja*, from the want of charity, they had fallen into a low state; for at that time the worshippers of *Linga*, *Jain*, and *Buddha*, three of the twenty-one heretical sects, were very numerous. The hereditary chiefs do not send fixed deputies to reside among their distant followers; but they occasionally send agents to make circuits, bestow *Chakrántikam*, and receive charity. My informer insists positively, that the *Sannyásis* never bestow their *Upadésa* on any person, but their intended successor; lest the *Bráhman* so dignified should establish a separate *throne*. Sometimes the intended successor gets the *Upadésa* early, and is sent to travel till his predecessor dies. The agents employed by the *Sannyásis*, to prevent them from aspiring to the dignity of their masters, are always married men.

The *Numbi* are an inferior order of *Bráhmans*, whose duty is to act as *Pujáris* in the temples. They are all *Vaidika*, and never follow any worldly occupation; but are despised, on account of their receiving fixed wages for performing their duty. The other *Bráhmans* originally, perhaps, all lived by begging, which is the proper occupation of the cast, and the most dignified manner of living, as being most agreeable to God; and in consequence acquired an hereditary superiority over the *Numbis*, which is kept up even by the *Lokika*, who have betaken themselves to worldly business, and who for wages will serve even men. Whatever may be the cause, no *Lokika*,

*Numbi Bráhmans.*

## CHAPTER

V.

July 16.

much less any *Vaidika*, will eat or intermarry with a *Numbi*; but these receive the same *Upadésa* with the others, and are permitted to read the same books. They all marry, and their offices are hereditary. They are divided into two sects, that do not intermarry. Those of the one act in the temples of *Vishnu*, and follow as *Gurus* the heads of the *Aäyngar* sect. The others are *Pujáris* in the temples of *Iswara*, and follow as *Gurus* the *Smartal Sannyásis*. The *Madual* have no *Numbis*; and their *Gurus* are the only persons of the sect who perform the office of *Pujári* in any temple.

Doctrines of  
the *Aäyngar*,  
or *Sri Vaish-*  
*navam*.

The *Aäyngar* say, that *Para Brahma*, *Náráyaana*, or *Vishnu*, is the supreme god. He is represented by images having one head, and under that form is worshipped in all temples. He assumed four great forms, or *Avatárs*, *Anirudha*, *Pratimána*, *Vásudeva*, and *Sankarshana*: the forms of these *Avatárs* may be seen in temples, but they are only worshipped by the angels. The supreme deity then assumed eleven incarnations, or inferior *Avatárs*. Ten of these are the common objects of worship with men; the eleventh, or *Budha*, is held in abhorrence. *Brahmá*, the son of the supreme deity, was born with five heads; but lost one of them in an intrigue which he had with the wife of his son *Iswara*. He is represented in temples with four heads; but his images are placed there merely as ornaments, and never occupy the sacred place where the object of worship stands. *Iswara*, the son of *Brahmá*, has five heads, and is held in abhorrence by the *Aäyngar*, as being the husband of *Parvati*, who has taken the form of many destructive spirits, such as *Marima*, *Putalima*, and the like. Fear of immediate destruction sometimes tempts the *Aäyngar* to pray to the destroying powers; but in general they pretend, that they are entirely occupied by thoughts of happiness in the next world, which can only be procured by the favour of the *Avatárs* of *Vishnu*, or of their wives, all of whom are incarnations of *Máyá*. The servants of the *Avatárs*, such as *Hanumanta*, are not proper objects of worship; but some *Numbis*, in



order to procure bread, officiate as priests in their temples; for the populace believe, that these beings have the power of bestowing temporal blessings.

CHAPTER

V.

July 16.

Doctrine of  
the *Smartal*.

The most learned *Smartal* here say, that *Para Brahma* is the supreme god, and *Máyá*, or *Sakti Prakriti*, is his wife. They deny the four forms of God worshipped in heaven; but say, that from *Máyá* proceeded three great *Avatárs*, of a good, of a kingly, and of a destructive nature; and named *Vishnu*, *Brahmá*, and *Iswara*, or *Siva*. *Vishnu* has assumed a great number of inferior *Avatárs*, or incarnations, of which however ten are more distinguished than the others. The three *Avatárs*, called *Vishnu*, *Brahmá*, and *Iswara*, are however to be considered as all the same with *Para Brahma*; and *Parvati*, the wife of *Siva*, is the same with *Máyá*. All the *Saktis* are a kind of *Avatárs* of *Parvati*; but *Bráhmans* ought not to worship her under these forms. To obtain wisdom, the *Smartal* worship *Siva*; and his wife *Parvati*; *Ganésvara*, their son, to prevent him from obstructing their views; and *Vishnu*, to obtain heaven. They do not allow that there is any image of *Para Brahma* or *Náráyana*; and say, that the image, so called by the *Aüyngar*, is one of the forms of *Vishnu*. This sect evidently believe in a kind of Trinity, there being three forms, which are essentially the same, and yet different; but their doctrine is very distinct from that taught by Christians; as they have in their supreme god-head a male and a female power, from whence proceed three persons of the male sex, accompanied also by three female persons, and the female is always called the *Sakti*, or power of the deity.

The *Smartal* say, that it was God who assumed the form of *Sankara Acharya*, and that he lived long before the time of *Rama Anuja*. At that time all *Bráhmans* were *Smartal*; but the kings and people were mostly followers of *Buddha*, or of the other heretical sects.

All these *Bráhmans*, when asked for dates, or authority, say, that they must consult their books, which may be readily done; but

## CHAPTER

V.

July 16.  
 Customs of  
 the Pacanat  
 Jogies.

when I send my interpreter, who is also a *Brahman*, to copy the dates, the *Brahmans* here pretend that their books are lost.

The *Pacanat Jogies* belong to a tribe of *Telinga* origin, that is scattered all over the peninsula; and in their own language they are called *Jangalu*. The proper business of their cast is the collecting, preparing, selling, and exhibiting of the plants used in medicine. As a guide in the practice of physic, they read the *Vuidya Sastram*, which is written in the *Telinga* language; and they also study the *Abara*, which is the most approved dictionary, or school-book, in that dialect. They are very poor, and go about the street, each crying out the names of certain diseases, for which he pretends to have a powerful specific. Their virtuous men, after death, are supposed to become a kind of gods, and frequently to inspire the living; which makes them speak incoherently, and enables them to foretel the event of diseases. Medicine, in this country, has indeed fallen into the hands of charlatans equally impudent and ignorant. Such of the *Jangalu* as are too lazy and unskilled to practise physic, live entirely by begging. In whatever country they have settled, they can all, without distinction, intermarry; which by their neighbours is looked upon as a great indecency, and as subversive of the purity of cast. They keep as many wives as they can; and never divorce them, adultery being either unknown, or not noticed. They do not marry their girls till after the age of puberty. A widow cannot take a second husband; but she is not expected to bury herself with the body of her husband. They can lawfully eat sheep, goats, hogs, fowls, and fish; and intoxicate themselves with spirituous liquors, opium, and hemp. They have moveable huts, which they pitch on the outside of towns, and wander about the country, selling and collecting their drugs. Asses are their beasts of burthen. They have no hereditary chiefs, but follow the advice of old men, who have, however, no power of excommunication. They consider *Iswara* and *Vishnu* as the same god, and, when in distress, pray mentally to these deities. They offer sacrifices to *Gangoma*, *Yellama*,

*Gorippa*, &c. ; and in distress make vows of money to *Dharma Raja*. Their *Guru* is the *Sri Shela Bichæutta*, who sits on the *Surya Singhāsana*, or throne of the sun. He is a married man of hereditary rank, and wears the *Linga*, of which the *Jangalu* are not considered worthy. When one of them goes to the *Guru*, he makes a profound reverence, and, according to his slender means, presents a small sum. The *Guru*, in return, gives them some consecrated ashes of cow-dung, with which they make the mark of *Siva* on their foreheads ; and he takes their beads in his hand, by which the prayers repeated on them become more efficacious. At their marriages the *Panchanga* reads prayers (*Mantrams*). At the *Amavasya*, or new moon, they fast ; but they observe no ceremony in honour of their parents.

CHAPTER  
V.  
July 16.

The *Asagaru*, *Asagas*, or washermen, in this country are of two kinds, *Súdra*, and *Whalliaru*. The former are of two nations, *Telinga* and *Karnata*. These last are by far the most numerous ; and, although they will not intermarry with the *Telinga* washermen, yet they will eat in common. They have no hereditary chiefs ; but the collector of the district, who is appointed by the government, and receives a salary, carries all complaints to the *Cutwal* of the *Kasba*, or police officer of the chief town of the district, who settles them according to custom. The washerman of every village, whose office is hereditary, washes all the farmers clothes, and, according to the number of persons in each family, receives a regulated proportion of the crop. Out of this he must pay to government a certain sum, which in general is collected by the head washerman of the *Kasba*. They follow no profession but that of washing ; and in all public processions, are bound, without reward, to carry a torch before the images, and the chief officer of government. Both men and women wash. Their proper beasts of burthen are asses, each house keeping for breeding and labour two or three she asses. The female colts are reserved to keep up the breed ; and the males are sold to the

Customs of  
the *Asagaru*,  
or washer-  
men.

CHAPTER  
V.  
July 16.

different petty traders that use this kind of cattle. The washermen confine their marriages to a few families that they know to be of pure descent. They marry a number or wives if they can afford it; but that is seldom the case. The girls, even after the age of puberty, continue to be marriageable; but cannot take a second husband. They can be divorced for no other cause than adultery. None of them can read: in fact, although admitted to be *Súdras*, they are a cast most deplorably ignorant. They never take the vow of *Daséri*. They are allowed to drink spirituous liquors, and to eat fish, fowls, and hogs; but will not touch carrion. They worship a god called *Bhúma Dévaru*, who is represented by a shapeless stone. At *Bangalore*, and some other large towns, they have temples dedicated to this god, and served by a *Pújari* of their own cast. To *Bhúma Dévaru* they offer fruit, and solicit him not to burn or destroy their cloth. They sacrifice animals to *Ubbay*; which, so far as I can understand, means steam. They conceive that it is God who makes their water boil, and occasionally burns their cloth; and also that the steam, issuing from the water, is the more immediate residence of the divinity, whom therefore they call *Ubbay*; but they believe *Ubbay* and *Bhúma* to be the same. This seems to be the proper worship of the cast; but they address themselves to any other object of superstition that comes in their way, praying to *Vishnu* and the other great gods, and sacrificing to *Putalima* and the *Saktis*. These prayers and sacrifices seem intended merely to procure temporal prosperity. I could not perceive that they had the smallest knowledge or belief of a state of future existence. Their *Gurus* are of the *Satánana* cast; but where they live, or what they do, is to their followers totally unknown. They come round occasionally, bestowing holy water, and getting food and money as charity. The *Panchánga* attends at marriages, and tells them the times of the new moon; at which period almost all *Hindus* observe a fast in memory of their deceased parents. They say, that, as they

wash the clothes of the astrologer, or *Panchānga*, he occasionally comes, and tells them some lies ; for that he is never at the trouble of predicting the truth, except to those who are rich.

CHAPTER

V.

July 16.

Customs of  
the *Wully*  
*Tigulas*.

The *Wully Tigulas*, like the *Vana Pallis*, are a cast of *Tamul*, or *Tigula* origin ; and their only employment is the cultivation of kitchen gardens. They have lost their original language ; but when there is a scarcity of girls here, they go down to the lower *Carnatic*, and get wives from the parent stock. The men are allowed a plurality of wives, and never divorce them, but content themselves with giving their females a good drubbing when they prove unfaithful. The girls continue to be marriageable after the age of puberty, and are very industrious in gathering the produce of the garden, and in carrying it to market. They do not spin. This cast has hereditary chiefs called *Gaunda*, which is the *Tamul* name for the head man of a village. None of them can read. With the *Vana Pallis* they eat, but cannot intermarry. They are allowed to eat animal food, but not to drink spirituous liquors. They bury the dead, and have some faint notions of a future state ; but rather as a thing of which they have heard, than as a thing of which they are firmly convinced, or in which they are much interested. They take the vow of *Dāseri*, which literally means service ; the person, who takes the vow, thereby dedicating himself to the service of God. They are admitted into all temples, so that they are not considered of an impure descent ; but they have no *Guru*. At the annual commemoration of their deceased parents, the *Panchānga* reads prayers (*Mantrams*), which they do not understand ; but at births, marriages, or funerals, no such ceremony is required. They do not observe the *Amāvāsya*s. The cast god is *Vencata Rāmana*, or the *Vishnu* of *Tripathi*. When they go into a temple of this idol, they give the priest some small money, and get in return holy water and consecrated flowers. They offer sacrifices to the *Saktis*, and in fact worship every thing they meet, which is called a deity.

Although this place be only three cosses from *Silagutta*, the Gardens.

CHAPTER

V.

July 16.

difference in the cultivation of gardens is astonishing; and, although water is to be had at the depth of three men's stature, garden ground gives less rent than common dry-field. Very few subsist by gardening alone; and they raise neither turmeric, wheat, nor poppy. With a proper colony of *Silagutta* people, as there is plenty of water, much land might be here converted into gardens. It is now waste, having too hard a bottom for the cultivation of *Ragy* or sugar.

Sugar.

The sugar-candy made here is equal to the Chinese, and the clayed sugar is very white and fine. The art was introduced by the *Sultan* at *Seringapatam*, but was kept secret. Two *Bráhmans*, however, of this place obtained a knowledge of the art; but they also are determined to keep it a secret. The price at which they sell it totally precludes it from an extensive sale; as the Chinese sugar-candy is now sold at *Seringapatam*, cheaper than the fine sugar-candy of this place is sold on the spot. In *Tippoo's* reign the prohibition of commerce with the lower *Carnatic* made the manufacture of importance. The actual price of the fine sugar-candy made here is 10 Company's *Rupees* a *Maund* of 24 lb. or 5*l.* 1*s.* 1*d.* a hundred-weight; and of the fine soft sugar, 20 *Sultany Fanams* a *Maund*, or 3*l.* 2*s.* 7 $\frac{3}{4}$ *d.* a hundred-weight. The common brown sugar-candy, the original manufacture of the country, sells for 5 *Rupees* the *Maund*, or 2*l.* 10*s.* 6 $\frac{1}{2}$ *d.* the hundred-weight; and the common brown soft sugar at 3 *Rupees*, or 1*l.* 10*s.* 4*d.*; the value of the *Rupee* being taken at the exchange of *Seringapatam*. From the farmers the sugar-makers purchase the juice of the cane, after it has been boiled down to a certain degree; and pay 2 *Rupees* for the produce of 1000 canes, which will make 2 *Maunds*, or 80 *Seers*, of *Jagory*. This gives,

Of refined white sugar-candy	16 <i>Seers</i>	-	£.0	8	8
Of refined white soft sugar	- 35 <i>Seers</i>	-	-	0	12 5
Of brown sugar-candy	- 22 <i>Seers</i>	-	-	0	5 11 $\frac{1}{2}$
Of brown soft sugar	- 40 <i>Seers</i>	-	-	0	6 6
The cost of the materials is nearly	-	-	-	0	4 4



Plan of a sugar cane field at Colar.

Fig 33.

First form.

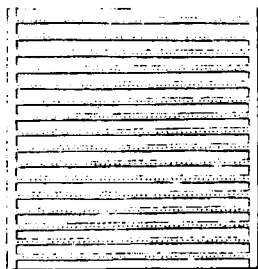
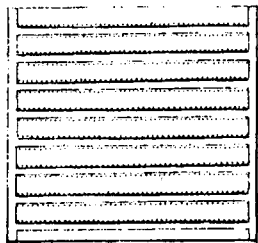


Fig 31.



Second form.

Fig 32.

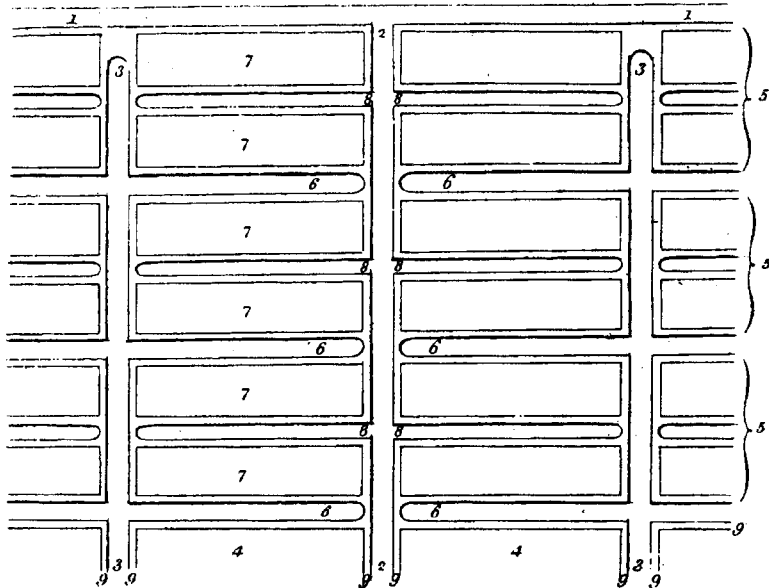


Fig 35.

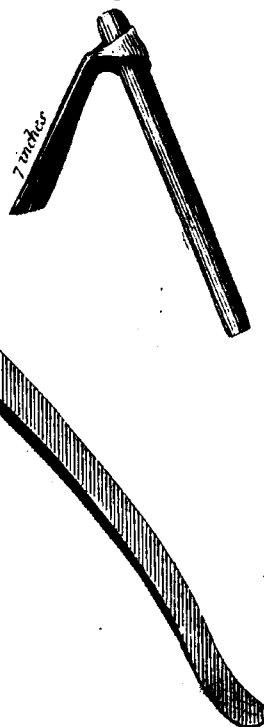
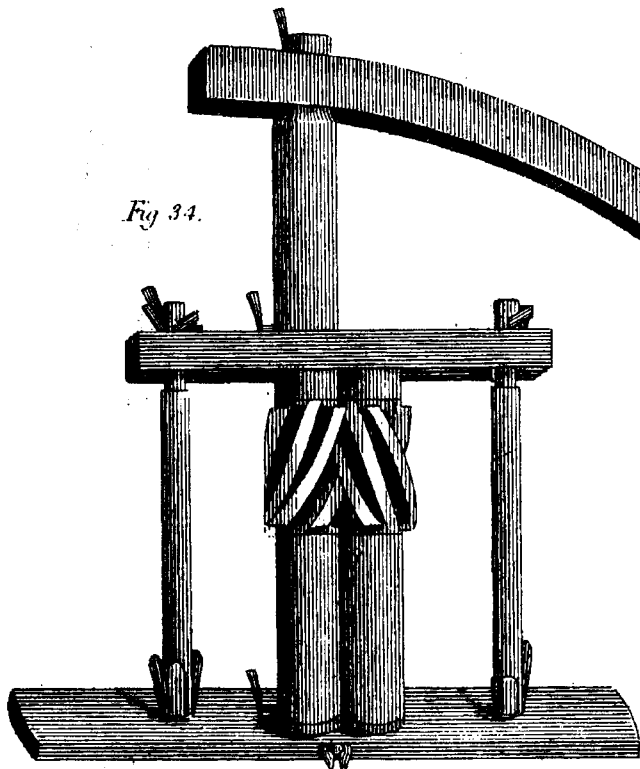


Fig 34.



Sugor Mill at Chica Ballapura.



Either the expenses or the profits of this manufacture, therefore, are immense. The fine white soft sugar is made up into a kind of paste, which is put into moulds of a variety of forms, and thus hardens into solid masses, that are presented to guests at marriages, or on other great occasions; which seems to be the reason of the enormous price of this manufacture. The art of making this paste is also a secret.

CHAPTER  
V.  
July 16.

Having taken some of the cultivators to the cane-fields, they showed me a plot which they said would produce a hundred *Maunds* of *Jagory*; and they observed, that every hole, in which two cuttings are planted, should produce from 6 to 10 ripe canes. By measuring this field, and allowing for the distance occupied by each hole, I found that it would plant 8000 double cuttings; but, as some holes fail entirely, I shall only take the average number of canes from each hole at between six and seven; and then the produce of the field will agree perfectly with the two *Maunds* of *Jagory*, stated by the sugar boilers to be what could be obtained from 1000 canes. I look upon this, therefore, as good *data* for a calculation; and, extending the measurement, I find that the acre should produce about 140 *Maunds* of *Jagory*, or 30 hundred-weight of this rude material; which is capable of being made into 5 hundred-weight of raw sugar, worth  $22l. 15s.$  Of this, however, one third must be deducted for the expense of manufacture, leaving  $15l. 3s. 4d.$  an acre to be divided between the government and cultivator. Of this the government nominally gets one half; but the deductions made on a division are very great. Some sugar-land here is watered by the machine called *Yatam*, an expense which it can well bear. In this case, the farmer, for his additional trouble, gets one quarter of the government's share.

The sugar mills which the people here, as well as every where in the *Sira Subadary*, use, are two cylinders wrought by a perpetual screw, and two bullocks (Figure 34); but seven times in the 24

Sugar-mill.

## CHAPTER

V.

July 16.

hours the bullocks are changed. The mill goes night and day ; and, by the labour of 14 bullocks, expresses 7000 canes, which produce 14 *Maunds* of *Jagory*, or 7 *Maunds* of raw sugar, equal to 1½ hundred-weight. To any one of our *West India* planters, the wretched state of mechanics among the *Hindus* will, from this, be very evident ; yet, miserable as this machine seems to be, it appears to me better adapted for the purpose to which it is applied, than the mill in use at *Chenapatam*. So far as a very slight knowledge of *Jamaica* will enable me to judge, the sugar planters of the *West Indies* have a decided advantage over those of *Hindustan* in climate, soil, carriage, and skill both in agriculture and mechanics ; but the enormous price of labour must always be a heavy drawback on them, while they continue the present system of keeping up the population by slaves imported from *Africa*.

July 17.  
Appearance  
of the coun-  
try.

17th *July*.—In the morning I went three cosses to *Bhidi-caray*, a small fortified village situated on the side of *Nandi-durga*, which is opposite from *Chica Bala-pura*. I passed through among the hills by the side of *Chin'-raya-conda* ; from whence, it is said, springs the *Pennar*, or, the *Utara Pinákani*, as it is called in the *Sanskrit*. This river runs toward the north ; and the *Palar*, which springs from *Nandi*, runs to the south. These hills may therefore be looked upon as the highest part of the country in the center of the land, south from the *Krishna*. The sources of the *Kávéri* and *Tungabhadra*, towards the western side, are probably higher.

Among the hills of *Nandi-durga* is much fertile land, now covered with *Bamboos*, and useless trees ; but which, with a little encouragement, might be brought into cultivation : this, however, would be improper, until there be a number of people, and a quantity of stock, sufficient to occupy all the lands that have formerly been cultivated, but are now waste. Such, at least, is the opinion of the *Amildar*, who is a sensible man.

*Hindu man-  
ners.*

I took an opportunity, in company with this *Amildar*, of examin-

ing into the management of the *Lac* insect; and for this purpose we collected all the people who follow that employment. I have always found, that the more of any class of people were assembled, the more likely I was to get just information: not that all of them spoke; some one or two men generally answered my questions; but they did it without fear of reflexions from those who might otherwise have been absent; as every one, if he chose, had an opportunity of speaking. The *Hindus* of all descriptions, so far as I have observed, are indeed very desirous of having every kind of business discussed in public assemblies.

CHAPTER  
V.  
July 17.

The people who manage the *Lac* insect, in the hills near *Nandi-durga*, are of the cast called *Woddaru*; and for the exclusive use of the trees they pay a rent to government. The tree on which the insect feeds is the *Jala*, which is nearly related to the *Saul* of Bengal, or the *Shorea* of Gærtner, and perhaps the *Vatica Chinesis* of Linnæus. All the trees that I saw here were small, not exceeding eight or ten feet in height; and their growth was kept down by the insect and its managers; for this size answers best. The tree, left to itself, grows to a large size, and is good timber. For feeding the insect, it thrives very well in a dry barren soil; and is not planted, but allowed to spring up spontaneously as nature directs. It is often choked by other trees, and destroyed by *Bamboos*, which, by rubbing one against another, in this arid region, frequently take fire, and lay waste the neighbouring woods. By removing all other trees from the places where the *Jala* naturally grows, and perhaps by planting a few trees on some other hills, and protecting them from being choked as they gradually propagate themselves, the *Lac* insect might be raised to any extent on lands now totally useless, and never capable of being rendered arable. In *Kartika*, or from about the middle of October to the middle of November, the *Lac* is ripe. At that time it surrounds almost every small branch of the tree, and destroys almost every leaf. The branches intended for sale are then cut off, spread out

## CHAPTER

V.

July 17.

on mats, and dried in the shade. A tree or two, that are fullest of the insect, are preserved to propagate the breed; and of those a small branch is tied to every tree in the month *Chaitra*, or from about the middle of March to the middle of April; at which time the trees again shoot out young branches and leaves. The *Lac* dried on the sticks is sold to the merchants of *Balahari*, *Gutti*, *Bangalore*, &c.; and according to the quantity raised, and to the demand, varies in price, from 5 to 20 *Fanams* a *Maund*. This is what is called *stick-lac*. In my account of *Bangalore*, I have given the process for dyeing with this substance; which, after the dye has been extracted, is formed into *seed* and *shell lac*.

Appearance  
of the coun-  
try.

I found the country beyond the hills more desolate than that near *Chica Bala-pura*. One third of what has formerly been cultivated is not occupied; many of the villages are entirely deserted, and have continued so ever since the invasion of Lord Cornwallis. The people say, that they were then afflicted with five great evils: a scarcity of rain, followed by that of corn; and three invading, and one defending army, all of which plundered the country, and prevented grain from being carried from places where it might have been procured; but, in destruction, the armies of the *Marattahs*, and of the *Sultan*, were eminently active; and the greater part of the people perished from want of food. In this last war they met with no disturbance from the armies; but three fourths of their cattle perished by disease. This was not owing to a want of forage, of which there was plenty; but is by the natives attributed to an infection, which was propagated from the cattle of the armies besieging *Scringapatam*. Between *Colar* and *Chica Bala-pura* the *disease* has this year again made its appearance; but it has not yet come to this side of the hills.

The whole land near *Bhidi-caray* has formerly been cultivated; and the champaign country seems to extend far to the westward, where, at the distance of thirty-two miles, *Siva-ganga* rears its conical head. The *Ragy* is now coming up, and makes a wretched

appearance; for in every field there is more grass than corn. Notwithstanding the many ploughings, the fields are full of grass-roots, which are indeed of great length, very tenacious of life, sprout at every joint, and are of course difficult to remove; but a good harrow would effect much. The farmers of this country are abundantly industrious; but their want of skill is conspicuous in every operation.

CHAPTER  
V.  
July 17.