JAMES FORBES ESQ^R F.R.S. F.A.S. &c.

ÆT. 62. — 1811.

——— *Nil' non mortale tenemus.*
Postera excepto, ingenioque bona.

ORIENTAL MEMOIRS:

SELECTED AND ABRIDGED FROM

A SERIES OF FAMILIAR LETTERS

WRITTEN DURING

SEVENTEEN YEARS RESIDENCE IN INDIA:

INCLUDING

OBSERVATIONS

ON

PARTS OF AFRICA AND SOUTH AMERICA,

AND

A NARRATIVE OF OCCURRENCES IN FOUR INDIA VOYAGES.

Illustrated by Engravings from Original Drawings.

By JAMES FORBES, F.R.S. &c.

IN FOUR VOLUMES.

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1813.

TO

SIR CHARLES WARRE MALET, BART.

I ENJOY a heartfelt pleasure, and gratify a laudable pride, in dedicating these volumes to a friend with whom I spent my juvenile years in distant climes, and participated in many interesting events related in the following pages. To you these memoirs are indebted for several valuable acquisitions, which you was peculiarly enabled to furnish, from having explored countries little known to Europeans, whilst employed in a public character for the East India Company, and the representative of the British nation at different Asiatic courts—situations filled with honour to yourself, advantage to your employers, and lustre to the name of an Englishman.

Those best acquainted with your talents lament, that on returning to your native country in the prime of life, and the vigour of a superior mind, you should

have chosen that private walk which you embellish with all the endearing characteristics of social life; the protector of the poor, and encourager of industry, throughout your extensive influence. On this delightful theme I will not expatiate, but you must allow me to say, that the amiable owners of Wilbury House present a bright example of those days when generosity, urbanity, and hospitality, dignified the character of an ENGLISH COUNTRY GENTLEMAN, and the maternal virtues and charities of life were deemed the most brilliant female ornaments.

Your reasons for preferring *otium cum dignitate* are known to your friends; they also can estimate the public loss from your not occupying a seat in the British senate: because you possess patriotic zeal and virtue worthy of those illustrious ancestors who adorn the history of our country in three of its most distinguished periods—the battle of Hastings, the signing of Magna Charta, and the civil wars during the reign of Charles the First.

Notwithstanding my promise to the National Institute at Paris, and through it to the French government, as mentioned in the ensuing preface; and notwithstanding what I once thought a duty to

my friends and country, without your encouragement and kind assistance, I should have been too diffident to publish these volumes. Lavish as you were with the former, I must ever regret that your avocations did not allow me more of the latter. I have now embarked too far to recede; you must be my pilot: whatever may be the imperfection of these memoirs, your name will impress them with the seal of truth.

You need no adulatory expressions to convince you of the sincerity with which I subscribe myself

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Your sincere, and affectionate friend,

JAMES FORBES.

STANMORE HILL,
May 1, 1812.

CHAPTER XI.

A VOYAGE FROM BOMBAY TO ANJENGO; CONTAINING A DESCRIPTION OF THE PRINCIPAL SETTLEMENTS ON THE COAST OF MALABAR.

1772.

As Egypt does not on the clouds rely,
But to the Nile owes more than to the sky;
So what the earth, and what the heaven, denies
To Albion's favour'd isle, the sea supplies.

The taste of hot Arabia's spice we know,
Free from the scorching sun that makes it grow;
Without the worm, in Persian silks we shine;
And, without planting, drink of every vine.

To dig for wealth we weary not our limbs;
Gold, though the heaviest metal, hither swims:
Ours is the harvest where the Indians mow;
We plough the deep, and reap what others sow. WALLER.

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Jewish colony there—epitome of the Jewish history—Porca, Calli-quilone—Quilone—Eddova—arrival at Anjengo, difficulty of landing —description of Anjengo—poverty and melancholy situation of that settlement—Portugueze and native inhabitants—trade and manufactures—birth-place of Sterne's Eliza, and Orme, the historian—his superior character—south-west monsoon at Anjengo—catamaran—abundance of fish—hippocampus—contest between the river fish and those of the ocean during the monsoon.

CHAPTER XI.

Soon after leaving Surat, I was appointed a member of the council at Anjengo, the most southern of the English settlements on the Malabar coast, about six hundred miles from Bombay, in the latitude of 8° 39′ north. We sailed from that island the beginning of February, 1772, and in a fortnight arrived at Anjengo, after a delightful voyage, during which we stopped at most of the principal places on the coast.

A favourable breeze soon carried us past Fort Victoria; the next day sailing along the mountainous shores of the Concan, we had a distinct view of Rutnah-Gheriah, and several other Mahratta fortresses; we then looked into the harbour of Gheriah, the chief sea-port on the Malabar coast, defended by a strong fortification, and surrounded by a rich territory. Gheriah is in the latitude of 16′ 37′ north, twenty-three leagues from Goa; in which distance are the forts of Raree and Augustus, conquered by the English, from the Malwans, in 1765, then lately ransomed: still nearer to Goa is Vingorla, a small town in a hilly country, where the India Company had at that time a factory, and collected a small revenue.

The mountainous shore of the Concan is improperly called a

different order: the church dedicated to St. Francis Xavier, is a fine structure, the high altar richly ornamented, and the chapel containing the monument of St. Xavier uncommonly splendid; the tomb, enclosed by glass to prevent damage, is only opened on particular occasions: we were admitted within the sacred enclosure, to examine the bassi-relievi, which in different compartments contain the life and miracles of the saint: the whole is composed of the choicest marble, sculptured by European artists: the superb shrine and silver ornaments were presented by a queen of Portugal.

I shall not detail the extraordinary legends which the priests gave us of their favourite saint, nor describe the more substantial entertainment they produced in the refectory. On leaving their convivial circle we visited several monkish convents, and the only nunnery then existing in the city; where, as usual, we saw many objects to pity, few to envy: on this subject I shall not enlarge, nor on that of the inquisition, the next public structure that we viewed: the cruelties inflicted on the native converts at Goa, especially among the wealthy Hindoos, made me shudder on entering the exterior courts of this iniquitous tribunal, which were all we were permitted to see: its history in Spain and Portugal is well known: the inquisitors at Goa have not been more merciful: how has misguided zeal tarnished a religion founded in loving-kindness and tender mercy! how have the judges of the inquisition departed from the benevolent spirit of its founder! what must the surrounding Hindoos, educated in the mild tenets of Bramah, think of the fires, the racks, and instruments of torture, used in that merciless prison? its cruel tyrants, clothed in the vestments of sanctity, but

destitute of pity, have spared neither age, nor sex, nor condition, in human sacrifices to the God of mercy, and the compassionate Redeemer of man! Mistaken zealots! truly do ye fulfil the awful words, that he came not to send peace upon earth, but a sword! a sword too often wielded by those who are strangers to the merciful spirit of his gospel.

" Mercy is as the gentle dew from heaven
" Shed on the earth beneath—it is twice bless'd;
" It blesseth him that gives, and him that takes:
" It is the attribute of God himself." SHAKESPEAR.

Goa, situated in 15° 28′ north latitude, and 72° 45′ east longitude, was one of the finest European settlements in India; where the Portugueze generally kept a strong force of Europeans, and Topasses, who are the offspring of the Europeans and natives; their pay was small, but produced them a sufficiency of rice and fish (the usual food of the lower classes in that country): the ocean supplies great variety of the latter, and the rice grounds are very productive. The oil expressed from the cocoa-nut is exported from Goa, and forms a considerable article of commerce; it was also famous for the arrack, to which it gave its name; but that made at Batavia is now generally preferred: this spirit is distilled either from rice, sugar-cane, or the juice of the cocoa-nut tree: the fruit and flowers of several other trees in Hindostan produce by distillation, a spirit, to which the Europeans give the general name of arrack. Goa is famous for the Alphonso mango, a delicious fruit, which is sent in presents to other parts of India: mangos are abundant in the adjoining districts, but the Al-

phonso is as superior to the others, as the nonpareil to the crab-apple.

The commerce of Goa, and the northern parts of Diu and Damaun, is now unimportant; the rice, arrack, and oil, are exported to different parts of India; one or two ships annually arrive from Europe with military stores, and other articles; and return thither with printed cottons from Surat, and a few eastern necessaries for Portugal and her American colonies: this, with two or three vessels trading in Chinese articles from Macao to the Malabar coast, now comprise the whole of the Portugueze commerce in India.

Yet this is the nation, that in the fifteenth and sixteenth centuries called the Asiatic seas her own, and astonished the eastern world by her martial exploits: the discoveries of Gama, and the conquests of Albuquerque, were truly glorious: the latter subdued Goa in 1510, and secured many valuable possessions to the crown of Portugal. The emancipation of the Netherlands from the tyranny of Philip, was the principal cause of the decline of the Portugueze in India: they were then subject to Spain; and the Hollanders no longer groaning under the yoke of Alva, sent a large armament from Europe, who conquered Cochin, Ceylon, the spice-islands, and many other Portugueze settlements; their ruin in Asia was also accelerated by the vices of their governors and principal officers: the sudden influx of wealth wrought a dreadful change in their moral character: the noble conduct and patriotic virtues of the first conquerors were annihilated by the venality and corruption of their successors. De Gama, Albuquerque, and de Castro, appear a different race from D'Acughna, Coree.

and the other monsters, whose atrocities have fixed an indelible stain on the annals of Portugal: their rapacity and cruelty, united to superstitious tyranny, occasioned a rapid downfall, from which they never recovered.

Cæsar Fredericke, two hundred years before my arrival, gave a very entertaining account of Goa, and the adjacent country. "Goa, the principal city that the Portugals have in the Indies, wherein the viceroy, with his royal court, is resident, is on an island which may be in circuit five-and-twenty or thirty miles: and the city, with the boroughs, is reasonably big, and reasonably fair; but the island is far more fair: for it is, as it were, full of goodly gardens, replenished with divers trees. This city is of great traffic for all sorts of merchandize, which they trade with in all those parts: the merchandize which went every year from Goa to Bezenegur, the capital of the kingdom of Naisinga, eight days journey from thence, were Arabian horses, velvets, damasks, satins, armesins of Portugal, and pieces of chian, saffron, and scarlets: and from Bezenegur they had in Turkey for their commodities, jewels, and pagodas, which be ducats of gold. In 1567, I went thither from Goa, in company of two other merchants, which carried with them three hundred Arabian horses to the king, because the horses of that country are of a small stature; and they pay well for the Arabian horses: and it is requisite that the merchants sell them well, for that they stand them in great charges to bring them out of Persia to Ormuz, and from Ormuz to Goa, where the ship that brings twenty horses and upwards, payeth no custom, neither ship nor goods whatsoever. So that the Arabian horses are of great

value in those countries, from three hundred ducats, to one thousand ducats a horse.

"I rested in *Bezenegur* seven months, until the ways were clear of thieves, which at that time ranged up and down: and in the time I rested there, I saw many strange and beastly deeds done by the gentiles." Those particularly described are the cremation of Hindoo widows, voluntary penances, and rigid austerities already mentioned in these volumes.

Bezenegur is now generally written *Vijeyanuggur*, or more properly, *Vijaya-nagara;* in ancient days it was one of the most splendid cities in the east: and the capital of an empire, which nominally comprised under its jurisdiction the greater part of the southern peninsula: the dominions of Travancore, and some of the countries near Cape Comorin, are the only districts which preserved their independence, and by their distance were protected from the powerful sovereigns of Vijaya-nagara.

Many countries in the vicinity of Goa have at different times been almost depopulated by the mistaken policy, bigotry, and oppressions of the Portuguese government; especially the district of Kankana; from whence, Dr. Buchanan says, the inhabitants fled to Tulava, near Mangulore, to avoid a persecution in their native country, and are still called *Kankanies*. An order arrived from the King of Portugal to convert all the natives: the vice-roy being a lenient man, on the receipt of the order, permitted those who chose to retire to carry away their effects, and allowed them fifteen days to arrange their affairs: accordingly all the rich brahmins and Sudras retired to Tulava, with such of their property

as they could in that time realize; they now chiefly subsist by trade, and many are in flourishing circumstances. The poor Kankanies who remained in the Portuguese dominions were all converted to Christianity; if the religion professed and practised by the Malabar converts can deserve that appellation.

In the second geographical division of the Malabar coast, I mentioned Goa among the cities in Visiapoor: this part of India, including the Concan and Deccan (which latter word means the south country, relatively to the northern provinces of Hindostan), has been from time immemorial inhabited by the nations of Canara and Malabar; people from Merhat and Telinga, mingled among them in the northern districts: until the middle of the sixteenth century, it formed a considerable part of the vast empire of Bezenegur, just mentioned. At that period, five of the Mahomedan princes who had usurped the dominion of their respective governments, north of the Kistnah, ambitious of new conquests, and of making converts to the mussulman religion, confederated in a war against Ram Raje, the Hindoo monarch of Bezenegur, who was killed in battle, A. D. 1565. In consequence of his death, and a disputed succession, many of the naiks, or governors of provinces, became independent; and formed the modern Hindoo governments of Mysore, Trinchinopoly, Madura, Tanjore, and some others: at the same time the zamorine of Calicut, the king of Travancore, and different Malabar princes, shook off all dependence upon the Hindoo empire; whose seat of government was removed from Bezenegur to Penekonda.

About this period, the Mahomedan prince of Bejapour, or Visiapoor, under his general Mustapha Khan, assisted by Sahoo

same quantity of water is again added, and boiled, until it becomes ropy; when it is decanted, and a third water also is given. This extracts all the substance from the wood: the three decoctions are then mixed, and next morning boiled in small pots, until the extract becomes thick, like tar: it is afterwards allowed to remain in the pots for two days, and then has become so hard that it will not run. Some husks of rice being spread on the ground, the inspissated juice is formed into balls about the size of an orange, and placed on the husks, to be dried seven days in the sun: for two months afterwards they are spread out in the shade to dry; or in the rainy season for twice that length of time, and are then fit for sale. Merchants who live above the Gattes advance the whole price four months before the time of delivery; and give two rupees for a maund of forty *Chutcha seers* of twenty-four rupees weight; about nine rupees, or one pound sterling per hundred weight. The merchants who purchase reside chiefly at Darwara, Shanore, and other places in that neighbourhood; and are those who supply the greater part of the peninsula with this article; which, among the natives, is in universal use.

Not far from Onore we passed Mirzee, and Barcelore, two places famous for pepper, which grows spontaneously in those districts; as also the laurus cassia, and wild nutmeg.

These towns are supposed to be the Musiris and Barace of the ancients; whither Hippalus made the first voyage from the Arabian gulf: a voyage from Arabia to the coast of Malabar was then deemed of so much importance, that the monsoon wind, which wafted him over a tract of ocean, hitherto unattempted, was called Hippalus, after this celebrated navigator. Previous to this bold

undertaking, the merchant vessels belonging to the Egyptians and Arabians had sailed from Berenice in the Red-Sea, along the Arabian shore to the promontory of Syagrus, now Cape Rasalgate; and held their course along the coast of Persia, to the different ports in India where they traded.

Dr. Robertson, describing the trade of the ancients with India, and particularly the voyage of Hippalus to Musiris, observes, that "as this was one of the greatest efforts of navigation in those days, and opened the best communication by sea between the East and West that was known for fourteen hundred years, it merits a particular description. Fortunately Pliny has enabled us to give it with a degree of accuracy, which can seldom be attained in tracing the naval or commercial operations of the ancients. Pliny observes, from Alexandria to Juliopolis is two miles: there the cargo destined for India is embarked on the Nile, and is carried to Coptos, which is distant three hundred and three miles, and the voyage is usually accomplished in twelve days. From Coptos goods are conveyed to Berenice, on the Arabian gulf, halting at different stations, regulated according to the conveniency of watering. The distance between these cities is two hundred and fifty-eight miles. On account of the heat, the caravan travels only during the night, and the journey is finished on the twelfth day. From Berenice, ships take their departure about midsummer, and in thirty days reach Ocelis (Gella), at the mouth of the Arabian gulf, or Cane (Cape Fartaque), on the coast of Arabia Felix. Thence they sail in forty days to Musiris, the first emporium in India. They begin their voyage homewards early in the Egyptian month Thibi, which answers to our December; they sail with a north-east wind, and

when they enter the Arabian gulf meet with a south or south-west wind, and thus complete the voyage in less than a year."

The sight of Mirzee recalled to mind its former importance in the oriental commerce: nothing can be more clear or satisfactory, than Pliny's account of the trade to Musiris; and Arrian, describing the imports from the Arabian gulf, at that port, says they were much the same as those I have already mentioned at Surat; but as it lay nearer to the eastern parts of India, and seems to have had much communication with them, the commodities exported from it were more numerous and more valuable. He specifies particularly, pearls in great abundance, and of extraordinary beauty; a variety of silk stuffs, rich perfumes, tortoise-shell, different kinds of transparent gems, especially diamonds; and pepper in large quantities, and of the best quality.

After leaving Mirzee and Barcelore, there was nothing worthy of observation, until we passed Fortified Island, a little to the northward of Onore; it is about a mile in circumference, rocky, barren, and so strong both by nature and art, as to be deemed impregnable: it then belonged to the nabob Hyder Ally Caun, as did Onore, and all the adjoining territory.

Passing Fortified Island, we anchored off Onore, or *Honawera*, as it is called by the natives: the fort was situated on a rising ground, near a small town of indifferent houses; the best was the English factory, where two of the Company's servants resided, to purchase pepper and sandal-wood, for the English and Chinese markets: a considerable private trade was carried on with Bombay and the northern ports, in betel-nuts, and other articles.

Onore river, or rather a salt lake, is navigable at spring-tides

for small vessels; it is indeed connected with a small river which flows from the inland mountains, through a hilly country, whose romantic rocks are softened by a wild assemblage of trees: among them the silk-cotton (bombax ceiba, Lin.), and the decannee-bean (butea superba), are very conspicuous; the former covered with buds and flowers of crimson, and the scarlet papilionaceous blossoms of the latter, contrasted by their black stalks, give a brilliant effect to the western woods, and appear at sun-set, like immense forests in a glow of fire. These sylvan regions are the haunt of tigers, and other wild beasts already described.

The low lands contiguous to Onore are well cultivated; and planted with cocoa-nut trees, areca, pepper, rice, and inferior grains: but the most valuable production in this part of India is the sandal, or saunders tree (santalum album, Linn.)

The sandal tree is indigenous on the rocky hills in the Onore districts, and if permitted, would grow to a tolerable size; but the wood is so valuable, that the tree is cut down at an early stage, and we seldom meet with any more than a foot broad: the wood is either red, yellow, or a whitish brown; and from its colour and size, is called the first, second, and third sort of sandal-wood; each varying in price: the best varied in price from one hundred and fifty to two hundred rupees the caury, of five hundred and sixty pounds weight. The wood of the brightest colour, and strongest scent, is most esteemed; having a fine grain, and an aromatic smell, which it communicates to every thing near it: it is therefore much used in small cabinets, escritoires, and similar articles, as no insect can exist, nor iron rust, within its influence: from the dust and shavings is extracted an aromatic oil; the oil and wood are

used by the Hindoos and Parsees in their religious ceremonies; but the greatest part of the latter is reserved for the China markets, where it sells to great advantage.

The sandal is a beautiful tree; the branches regular and tapering; the leaf like the narrow willow, shorter, and delicately soft; the blossoms hang in bunches of small flowers, either red or white, according to the colour of the wood: the fruit is small, and valuable only for its seed: the tree thrives in a hilly rocky situation, and there produces wood of the finest grain, and strongest scent: on low land, and a richer soil, it degenerates, and is in all respects less esteemed.

It is often extremely difficult, as well as dangerous, to transport merchandize over Onore bar, on account of a tremendous surf: I never thought myself in such imminent danger as in attempting a passage through these surges: a little before my arrival, a young gentleman in the Company's civil service was overset in a ship's boat, and all perished! We took the advantage of the land wind at midnight to return to the vessel, when the surf was moderate.

I am not sufficiently conversant with the cause and effect of the land and sea breezes which so generally prevail during the fair season on the Malabar-coast. The Oriental Voyager assigns the most probable reason for the regularity of these periodical winds; although, in my opinion, not entirely satisfactory; as they seem to prevail equally along the whole extent of the Malabar coast, whether mountainous or flat.

"It is well known that from the time the sun begins to emerge above the eastern horizon, until he gains his meridian altitude, the earth is gradually acquiring a temperature above that of the sea.

This causing a rarefaction or expansion of the air over the surface of the land, it ascends into the higher regions; and a column of dense and cool air rushes in from the sea about mid-day, to preserve the equilibrium, thus producing the sea-breeze. The above cause continuing to operate while the sun is above the horizon, we of course have the sea-breeze during the remainder of the day: but at night, when the earth loses its acquired heat, and even sinks in temperature below that of the sea, the air which had ascended in a rarefied state during the day, begins to condense in the upper regions; and pressing upon that below, a column of air is sent off towards the sea; and thus the land-breeze is produced. The sole cause then of these semidiurnal breezes, being the capacity which the earth has for acquiring a higher temperature than that of the sea, the cause becomes evident why they do not take place on a mountainous coast, where the hills are covered with trees and verdure, which retaining the dews that fall in the night, the earth is as cool during the day as the sea: the mountains therefore do not obstruct the course of these periodical breezes, but prevent their existence."

The regularity of the land and sea-breezes on the Malabar-coast is sometimes interrupted by tempests: there were two during my residence in India, of fatal consequence, each about a month before the usual setting in of the south-west monsoon. Water-spouts are occasionally seen on this coast, but seldom attended with danger: those I observed from a distance, had an awful appearance; if, on a near approach, they realize Falconer's sublime description, they must be terrible indeed;

" Now from the left approaching, we descry
" A liquid column towering shoot on high;
" Its foaming base an angry whirlwind sweeps,
" Where curling billows rouse the fearful deeps!
" Still round and round the fluid vortex flies,
" Scattering dun night and horror through the skies!
" The swift volution, and th' enormous train,
" Let sages vers'd in nature's lore explain.
" The horrid apparition still draws nigh,
" And white with foam the whirling surges fly.
" The guns were prim'd, the vessel northward near:
" 'Till her black battery on the column bears;
" The nitre fir'd, and while the dreadful sound
" Convulsive shook the slumbering air around;
" The watery volume, towering to the sky,
" Burst down, a dreadful deluge from on high!
" Th' affrighted surge, recoiling as it fell,
" Rolling in hills, disclos'd the abyss of hell!"

A pleasant land-breeze wafted us from Onore, to the fortress called the Malabar Frontier; where we properly entered on the Malabar coast: we anchored the same evening at Mangulore, in 12° 50′ north latitude, and 74° 44′ east longitude. It was then the principal sea-port of Hyder Ally, nabob of the Mysore; well situated for commerce, and frequented by foreign merchants for pepper, sandal-wood, rice, and betel-nuts.

The entrance into the river, or rather a salt-water lake, near which the town was built, is difficult and dangerous, occasioned by a rapid current running into the sea, through a narrow channel in the sandy beach, which extends along the coast: this entrance was defended by batteries; the principal fortress stood on the opposite side of the river, near a populous town; the houses were

generally mean, and there were no public buildings of importance. During the succeeding wars with Hyder Ally, and his son Tippoo Sultaun, Mangulore, Onore, and the other sea-ports in their dominions underwent a total change.

At Kurkul, near Mangulore, is a celebrated Hindoo temple of great antiquity, and a gigantic image of *Gómatéswar*; inferior in size, but of a similar kind, to the famous idol, named *Gómatéswar Swami*, at Belligola, or *Sravana-Belligola*, the principal residence of the *Guroos*, or high priests belonging to the sect of *Jains*, a singular and separate tribe among the Hindoos, particularly described in the Asiatic Researches. The image at Belligola is said to be eighteen times the height of a man, but this I imagine to be exaggerated upon examining the engravings accompanying the account, where a man of the usual height stands upon the terrace near the gigantic figure, to shew the comparative height of art and nature: when these drawings were taken in 1801, the foot of the statue was measured, and found to be nine feet in length; hence the height of the statue is estimated at fifty-four feet. The records of the *Jains* also mention a golden image, of five hundred times the height of a man; which was inundated by the sea: but they believe it can still be sometimes seen at low water.

We staid a very short time at Mangulore, most of which was sacrificed to a formal visit at the governor's durbar; a Mahomedan oppressor, in great favour with his sovereign Hyder Ally; I should otherwise have gone to Kurkul, and some interesting places in its vicinity.

Travellers who sojourn only a few hours, or even a few days, in a place, and write decidedly upon the manners and customs of

the inhabitants, can, in general, have acquired a very superficial knowledge, by whatever channel derived: I confess I have found myself involved in many errors, by believing the accounts both of Europeans and natives, whom I occasionally consulted, on the Malabar coast. Subsequent visits, and better information, have enabled me to correct those mistakes; many authentic sources of intelligence yet remain, and of these, few are equal to Dr. Francis Buchanan's journey through the Malabar districts: he mentions many singular usages in the country contiguous to Mangulore, particularly in the tribe of *Buntar*, who are the highest rank of *sudras* in *Talava*, and resemble the Nairs of *Malayala*, or Malabar. "Among them a man's own children are not his heirs: during his life-time he may give them money; but all of which he dies possessed, goes to his sisters, and to their children. If a man has a mother's brother's daughter, he must marry her; but he may take two or three wives besides: the ceremony is performed by the girl's father, or other near kinsman. When a man marries several wives, none of them can leave him without his consent; but when discord runs high, he generally sends one of the disputants back to her brother's house; and then she is at liberty to marry again. A man at any time, if he dislikes his wife, may send her back to her brother's house; and he can do no more if she has committed adultery. In all these cases, or when a widow returns to her brother's house on her husband's death, she is accompanied by her children; and may marry again, unless she has committed adultery with a person of low caste: but if that crime has been committed with a *brahmin*, *kshatri*, *vaisya*, or *bunt*, she is well received; her children become her brother's heirs, and no man will have

any objection to marry her. The Buntar are permitted to eat animal food, and to drink spirituous liquors; they burn the dead, but seem to be entirely ignorant of a state of future existence.

" All the south part of Tulava formerly belonged to the Cumly Rajah, who pretends to be a *Kshatri* from the north of India. The manners of his family resemble those of the rajahs of Malayala. All the males keep Nair girls; but their children, who are called tambans, have no right to the succession. The eldest daughter in the female line cohabits with a Tulava brahmin; her sons become rajahs, and her eldest daughter continues the line of the family. Whenever she pleases, she changes her brahmin; the younger daughters also cohabit with brahmins, and produce a race of people called Bayllal, who have no right to the succession. The dominions of this family extended from the Chandra-giri river, to that on the north side of Cumley, and produced an annual revenue of fifteen thousand ikeri pagodas, about six thousand pounds. The rajah lives now in the country; but he has neither lands nor authority. Before the last war he lived at Tellicherry, on a pension from the Company; which has been doubled since we got possession of the country of his ancestors.

" In Tulava the state has no lands; the whole is private property: all the land-tax is now paid in money; but before the conquest, part of it was demanded in rice, and other articles of consumption for the troops, at a low rate, which was fixed by the officers of government: the accounts contain solely the tax which each proprietor ought to pay. When a man alienates part of his lands, he agrees with the purchaser to take a part of the tax, and then the revenue of the new proprietor is entered in the public ac-

counts under his name. The sum which he is to pay is always mentioned in the title-deeds; and the government has a right to prevent any division that is not in proportion to the value of the lands alienated; otherwise the revenue might suffer greatly. The proprietors allege, that the tax amounts to more than the rent; and that they are obliged to borrow money, or to give part of the profit from the lands cultivated with their own stock, to enable them to satisfy the claims of government. Those whom Dr. Buchanan assembled to give him information, and most of whom were as fat as pigs, gravely told him that they were reduced to live upon *kanjee*, or rice gruel. From what they say, therefore, no estimate can be formed of the share of the rent which they pay to government. Every one thinks himself bound to conceal the truth, and none more so than the native officers of revenue. Every step, indeed, seems to have been taken, by a chaos of weights and measures, and by plausible but false accounts, to keep the state of the country a profound mystery."

This last quotation may not, perhaps, be generally interesting; but I have introduced it, because the subject of landed property in the British dominions in India, has lately occupied the attention of the different governments and boards of revenue; and is more largely discussed when treating of the agriculture and revenue of the districts under my charge in the province of Guzerat. Dr. Buchanan concludes his observations in the country near Mangulore, with a remark which is generally applicable throughout India: "That the universal cry of poverty, and the care, owing to long oppression, with which every thing is concealed, render it very difficult to know the real circumstances of the cultivator:

we may, however, safely conclude, from the violent contest for landed property of every kind in *Canara*, that each occupant has still a considerable interest in the soil, besides the reward due to him for cultivating whatever his stock enables him to do. It is indeed sincerely to be wished that this property may long continue unmolested, as no country can thrive where the absolute property of the soil is vested in the state."

The etiquette of the Mangulore Durbar detained us until a late hour; when we returned on board, and sailed with the land breeze for Tellicherry, along a hilly coast, particularly near mount Dilla, a high woody cape, twenty miles from Tellicherry. We next passed Cannanore, a large sea-port town belonging to a Mahomedan prince called Ally Rajah, who was also sovereign of the Maldivæ islands. Cannanore carried on a considerable trade in pepper and cocoa-nuts, and was situated in a beautiful country, the sea-coast being enriched by extensive groves of cocoa-nuts, with cultivated plains between them and the Gatte mountains.

Tellicherry was at that time a principal settlement of the English, in the latitude of 11° 48′ north, and 75° 23′ east longitude: the town, enclosed by a slight wall, contained several good houses, belonging to the English, and native Portugueze: situated on a rising ground near the sea, it was constantly refreshed by the western breeze; and, from the salubrity of the air, was called the Montpellier of India. The fort was large and well garrisoned; it contained an excellent house for the chief, with barracks and other public buildings: about a mile to the southward was another English fort, called Moylan, and batteries on the adjacent hills; but

after the wars with the Mysore sultaŭns, the whole system on the Malabar coast was altered, and the present civil and military appointments in that quarter are foreign to the subject. A member of the Bombay council was then chief of Tellicherry; several junior servants formed his council, and filled the different departments: provisions were cheap and plentiful, especially fish, in great variety; it was famous for fine sardinias and excellent oysters. The trade consisted in pepper, sandal-wood, cocoa-nuts, cardamoms, and ureca, the produce of the country; with shark's-fins, dried fish, and similar articles.

The cocoa-nut groves on the sea-coast in this part of Malabar are very extensive: I have fully described this valuable tree at Bombay: in Malabar, from the time the nut is planted, until the tree begins to bear fruit, is about twelve years; it continues in perfection for fifty or sixty years; and in a decaying state, produces fruit twenty years longer: it then dies altogether, and is succeeded by a new plantation.

The low lands produce abundance of rice: those that can be irrigated give a second crop; the first harvest commences the middle of September, at the breaking up of the monsoon; the latter about the middle of January: after which, with additional manure and watering, they sometimes have a third crop of pulse.

The plantations of pepper in this part of Malabar are extensive and valuable; the jacs, mangos, and other high trees, on which the vines are trained, add much to the general beauty of the country.

The cardamom, amomum repens, Lin. which grows in this part of Malabar, is a spice much esteemed by the Asiatics; they

chew it separately, or with betel; it is a principal ingredient in their cookery, and used medicinally as a stomachic. The plant in appearance resembles the ginger: it attains the height of two or three feet, and sometimes more, before it bears fruit: the blossoms are small, white, and variegated with purple; some have a brownish appearance: they are succeeded by small green pods, containing the seeds, which become of a light brown when the seed ripens, grows black, and acquires the aromatic flavour for which it is so estimable.

This valuable spice is indigenous to many parts of Malabar, but flourishes most on the acclivity of moist cool hills, among low trees, bushes, and little springs of water: although the cardamom delights in such a situation, it will grow in other places; and is sometimes planted in gardens and orchards of plantain trees; the roots are taken up and divided. The cardamom hills are generally private property; when the plants are discovered, they are preserved with great care, by cutting down the bushes, and attending to the shoots for three years, at which time they begin to bear; they have attained their full growth, and produce the best crops in the fourth year, after which they generally decay. The plants spring up in the rainy season; those under cultivation are not permitted to grow too close to each other; when it so happens the roots are divided, and planted at a greater distance: the seed begins to ripen about the middle of September, and continues more or less for the space of two months. The capsules, or seed-pods, sometimes grow on a high stalk, often in short clusters near the root: such as are ripe are daily gathered, and carefully dried for sale; otherwise the birds and squirrels would carry off a large share. It is supposed these animals scatter the seed in the unfre-

quented spots, where the cardamom is often unexpectedly found: diligent search is always made for the springing plants at the commencement of the rainy season. I was informed that in some places they burn the bushes, which are always cut down at that time; as the ashes produce an excellent manure without injuring the growing plant; by what means I know not. The cardamom is not general on the Malabar hills, but confined to particular districts, and especially to moist situations.

There were some thriving coffee plantations on the island of Durmapatam near Tellicherry; the seed was originally brought from Mocha, but the Malabar coffee is inferior in flavour and refreshment to the Arabian berry: it is a beautiful plant in its foliage, blossoms and fruit, but too well known to need a description.

The ordeal trials, mentioned in other parts of these volumes, were frequently practised at Tellicherry, even under the sanction of the British government: this custom, so contrary to the general opinion in Europe, is universally admitted under the sovereigns of Malabar. Under their administration, when a man, accused of a capital crime, chooses to undergo the ordeal trial, he is closely confined for several days, his right hand and arm are covered with thick wax-cloth, tied up and sealed, in the presence of proper officers, to prevent deceit: in the English districts the covering was always sealed with the Company's arms, and the prisoner placed under an European guard. At the time fixed for the ordeal, a cauldron of oil is placed over a fire; when it boils, a piece of money is dropped into the vessel; the prisoner's arm is unsealed, and washed in the presence of his judges and accusers: during this part of the ceremony, the

attendant brahmins supplicate the deity; on receiving their benediction the accused plunges his hand into the boiling fluid, and takes out the cóin: this I believe is sometimes repeated. The arm is then again sealed up, until the time appointed for a re-examination: the seal is then broken; if no blemish appears the prisoner is declared innocent; if the contrary, he suffers the punishment due to his crime.

In the account of ordeals, by Mr. Hastings, in the Dherma Sastra, or the chapter of oaths, he says "the word divya, in Sanscrit, is generally understood to mean an oath, or the trial by ordeal; being the form of appealing to the immediate interposition of the divine power." Nine kinds of ordeal are enumerated; but I shall here confine myself to what is said on that by oil.—"The ordeal by the vessel of oil, according to the comment on the Dherma Sastra, is thus performed; the ground appointed for the trial is cleared, and rubbed with cow-dung; and the next day, at sun-rise, the pundit worships Ganesa, presents his oblations, and pays adoration to other deities, conformable to the Sastra: then, having read the incantation prescribed, he places a round pan of gold, silver, copper, iron or clay, with a diameter of sixteen fingers, and four fingers deep; and throws into it one seer, or eighty sicca weight of clarified butter, or oil of sesamum. After this a ring of gold, or silver, or iron, is cleaned and washed with water, and cast into the oil, which they proceed to heat; when it is very hot they put into it a fresh leaf of pippala, or bilwa; when the leaf is burned, the oil is known to be sufficiently hot. Then, having pronounced a mentra over the oil, they order the party accused to take the ring out of the pan; and if he take it out without being burned, or

without a blister on his hand, his innocence is considered as proved: if not, his guilt."

"On the trial by fire, the accused thus addresses the element: 'Thou, O Fire! pervadest all beings: O cause of purity! who givest evidence of virtue and of sin, declare the truth in this my hand.' In the ordeal by poison, the accused pronounces, 'Thou, O Poison! art the child of Brahma, stedfast in justice and in truth! clear me from this heavy charge; and, if I have spoken truly, become nectar to me!"

The Muckwas, or Mucuars, at Tellicherry are an industrious useful set of people; some are Mahomedans, some Hindoos: they are considered a very low tribe among the Malabars, but are more valuable in society than many of higher pretensions: they make excellent palankeen-bearers, boatmen, fishermen, and porters of goods from the landing place to the storehouses. Some of the young women are pleasing in their countenance, and person, which is generally very much exposed; their clothing consisting only of a white cotton cloth round the middle. The Hindoo Mucuars are kept in a most degraded state by the brahmins, who allow them to eat all animal food, except beef: they may also drink strong liquors; and are not very nice in their matrimonial connexions. Dr. F. Buchanan says the deity of this cast is the goddess *Bhadra-Kali*, who is represented by a log of wood, placed in a hut that is called a temple: they assemble four times a year to sacrifice a cock, and make offerings of fruit to the log: one of the caste acts as priest, but his office is not hereditary. The Mucuars are not admitted to enter within the precincts of any of the temples dedicated to the great gods of the brahmins,

but they sometimes stand at a distance, and send their offerings by more pure hands: they seem to know nothing of a state of future existence; but believe in evil spirits, who inflict diseases, and occasion other misfortunes."

During our stay at Tellicherry, I spent an agreeable day at Mahie, a French settlement, a few miles to the southward, pleasantly situated on the banks of a river; trading chiefly in pepper, cocoa-nuts, and cardamoms. On sailing from Tellicherry to Calicut, we had a fine view of Mahie from the sea, from whence it appeared to greater advantage than on shore.

Sailing southward, we passed near Sacrifice-rock, a small island, so called, from the crew of an English ship having been massacred there by pirates, the beginning of the seventeenth century. It is famous for the edible birds-nests, found in the clefts of the rocks, which are esteemed so luxurious a dainty in China, as to have become a considerable article of commerce: the greatest quantity are produced on the coasts of Malacca; they are also procured from Sacrifice-rock, and other unfrequented islands. These nests are three or four inches in circumference, and one in depth: formed by a bird of the swallow tribe, (hirundo, nidis edulibus), either with the spawn of fish, or a glutinous frothy scum, which the sea leaves on the rock; with this they construct those little habitations, so highly prized by the Chinese epicure, and voluptuous Mahomedan, when stewed to a jelly, and seasoned with spices. Sharks' fins are dressed in the same manner; they are dried in large quantities at the fishing-towns on the Malabar coast, and constitute a valuable article of trade to China. The drying of these fins, sardinias, and other fish, all along the Malabar coast, renders the

atmosphere extremely offensive, if not unwholesome; their putrid effluviæ generally overpower the aromatic odours, which would otherwise be wafted by the morning breeze from groves of cassia, sandal, and champach. The sharks' fins are sold at a reasonable price; but the newest and most transparent nests of the hirundo, are purchased by the Chinese at five or six dollars the pound. Those of an older fabric, dry, and less pellucid, are not so valuable.

A favourable wind carried us quickly from Sacrifice-rock to Calicut, in the latitude of 11° 18′ north: it is memorable, as being the place where Vasco de Gama, and his hardy followers, first landed from Europe in 1498; and where the English established a factory in 1616: at present it offers very little to interest a traveller, being chiefly composed of low huts, shaded by cocoa-nut trees, on a sandy shore; amidst an offensive effluvia from sharks' fins, and a variety of fish drying on the beach. In this unpleasant situation, the English, French, Danes, and Portugueze, had their respective factories, where they hoisted their national flags; and purchased pepper, cocoa-nuts, coir-cables and ropes, betel-nuts, timber, oil, and other articles. Beyond this sandy tract is a fertile plain, extending to the Gaut mountains; which in that part of the peninsula are of a stupendous height, and visible at sea seventy miles distance.

Calicut road, where the ships anchor, is deemed unsafe for those not well acquainted with the navigation; several vessels have been wrecked upon the ruins of the old city, now under water: as the mean town just described, formed no part of that emporium where de Gama landed: Calicut is said to have been then a large

city, where the Zamorine, the sovereign of the country, held a splendid court, and merchants resorted from Persia, Arabia, Africa, and different parts of India, to purchase pearls, diamonds, spices, ivory, and other costly articles. From thence the persevering Vasco freighted the first ship to Europe, and introduced those oriental luxuries in much greater abundance, and at a cheaper rate, than they had been imported formerly by the Greeks of Constantinople, or the Venetians, who succeeded them in that valuable commerce.

Every vestige of that magnificent city is now whelmed beneath the sea, which flowed beyond its bounds, and no more receded: at very low water I have occasionally seen the waves breaking over the tops of the highest temples and minarets, but in general nothing is to be distinguished of this ancient emporium.

"The face of places, and their forms decay,
"And that is solid earth which once was sea;
"Seas in their turn, retreating from the shore,
"Make solid land what ocean was before:
"So Zancle to the Italian earth was ty'd,
"And men once walk'd where ships at anchor ride;
"And cities that adorn'd the Achaian ground
"Now whelm'd beneath the sea are sunk and drown'd:
"And boatmen there, through crystal surface show
"To wondering passengers the walls below." DRYDEN'S OVID.

Dr. Fryer's visit to Calicut, a century before I saw it, is pleasantly described, and his account of the interior part of this country is very interesting.

"In November 1673, we anchored against that anciently

traded port of Calicut: ashore, the first house facing us was the English; near it were placed six small pieces, resounding our salutes at our entry: on the back side lay two great guns, dismounted, of brass; all that is extant of the Portugal town and castle, which ran out into the sea, where our ships now ride, near four miles, overflowed by water; nothing remaining of it, but what is taken upon chronicle.

"What is left of Calicut, is not equivalent to what might be expected from the gleaning of so many ages of traffic: for the city that stood upon stilts is tripped up; for down it is gone; and the temple, whose marble pillars durst compare with those of Agrippa's in the Roman Pantheon, is topsy-turvy: and if any one that comes after me, make you believe it to be not above four miles in length, and in that not an house befitting a Christian; here and there a mosque, and burying-places with tanks; a good long bazar with trash, and ripe fruit; another with opium, and spices of this coast; changers and jewellers; unfenced and rude in building; he tells you but the truth. Indeed it is pleasantly situated under trees; and is the holy see of the zamorine, or pope."

"The country is enticing and beautiful, woody in the plain, up the country mountainous, where grows the pepper: it is a berry that is brought forth by a bind-weed, wedded to a tree, which it hugs as affectionately as the ivy does the oak; it is first green, when dried it is black, and husked white. Between this and Tellicherry, hills of cardamoms do bound the sight: on the east a gravelly forest, with tall benty grass, offers, besides its taking look, diversity of game; as hares, wild boars, tigers, and elephants, which are dreaded by travellers; they striking all down before

them, trees as well as animals: the like terror is conceived by the crashing noise made among the woods by the wild bulls: for all which it is the practice of the wood-men to dig deep pits, and cover them with sods, laid over with boughs, to entrap them in their headstrong and unwary course. Monkeys, with white ruffs, and black shagged bodies, looking very gravely, are brought from hence."

"The first blackamoor pullen I ever saw was here: the outward skin of the fowl was a perfect negro, the bones also being as black as jet: under the skin nothing could be whiter than the flesh, more tender, or more grateful. On the sea-coast are water-snakes, which, by the goodness of Providence, warn the seamen, when all is obscured, of their too near approach to land: these are as sure presages on the Indian coast, as the Cape-birds are there."

The water-snakes, black monkeys, and black-boned fowls, like the native inhabitants of Malabar, remain unchanged; but the European settlements on the coast have been all metamorphosed since the French revolution, and the wars with the sovereigns of Mysore. The poultry, with a black skin and black bones, though disagreeable at first to strangers, are found to be more delicate in flavour, and superior in whiteness to the other kind: the hogs, fowls, and ducks in the southern parts of the coast, feed so much upon fish, that their flesh is frequently unpleasant, and offensive.

A few miles from Calicut is a small sea-port, called Vapura, pleasantly situated on the banks of a river; from whence a great quantity of teak-wood is exported, and where vessels are built of that timber. These valuable trees are felled on the Gaut moun-

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tains, and transported from thence to the river-side by elephants; where it remains to be floated down to Vapura, when the stream fills in the rainy season.

This part of Malabar also produces the chapingum, or sapan-wood (gullandina sapan): the trees are planted in gardens and orchards, for the sake of the wood, which produces a valuable dye.

From Calicut, we proceeded to Cochin, and arrived there on the 14th, after sailing along a bold coast, of cocoa-nut trees and rice-fields, extending over a sandy plain to the Gaut mountains: whose majestic summits in the morning are generally enveloped in clouds; but towards sun-set, their western acclivities display an assemblage of rocks and woods, in broad masses of light and shadow, which rival the Alps and Appennines of Europe; although deficient in those pinnacles and glaciers, whose sublimity and beauty, seen through the clear atmosphere of an Italian winter, baffle the artist's skill, and defy the power of language.

Cochin, in the latitude of 9° 58′ north, and 76° east longitude, was among the early conquests of the Portugueze; from them it fell into the hands of the Dutch, and is now in possession of the English. The town is pleasantly situated at the entrance of a broad navigable river, or more properly a lake, which extends southerly for near twenty leagues to Quilone, another Dutch factory, affording an inland navigation through that part of the king of Cochin's dominions.

When I was at Cochin it belonged to the Dutch; and as such only can I speak of it. The town was surrounded by a fortification, built by the Portugueze; of no great strength except towards

the sea: the garrison consisted of five hundred Europeans, and some Malay troops from their more eastern possessions; the commanding officer had only the rank of major, and the civil governor was styled commodore.

I have occasionally resided there several weeks, when transacting business for the India Company: it was a place of great trade, and presented a striking contrast to Goa; where an empty harbour, forsaken houses, and mouldering walls, indicated its fallen state, and proved the wretched condition of a settlement destined from its advantageous situation to be a grand emporium: at Cochin, a harbour filled with ships, streets crowded with merchants, and warehouses stored with goods from every part of Asia and Europe, marked the industry, the commerce, and the wealth of the inhabitants.

The phlegmatic and formal character of the native Hollander generally accompanies him to other climates; but at Cochin, a constant intercourse with strangers had effected a pleasing change. I constantly received the kindest attentions from the governor and principal inhabitants; their tables were furnished with hospitality, and graced with politeness; their houses and gardens displayed the national cleanliness and neatness. Provisions of all kinds abounded; in the rainy season, when no ships frequent the port, a turkey cost only half a rupee; fowls and ducks in proportion: the beef, though small, was well-flavoured, and very cheap; as were fruit, vegetables, and other refreshments for the numerous vessels which touch there in the fair season. Europeans and natives find the water unwholesome; drinking it frequently causes that disagreeable disorder called the *Cochin-leg*, or elephantiasis, which is deemed incurable: it is the same as the lepra arabum,

and considered as a species of leprosy. I have seen many with a leg thicker than their body; on the naked limbs of the natives it has a disgusting appearance; to the leg of a European, with a silk-stocking, shoe and buckle, something ludicrous is annexed; the Asiatic garb would be more comely. The swelling generally commences at the knee, and continues of the same wonderful circumference to the foot; few persons are affected in both legs; and I believe they are insensible of any other inconvenience than that of dragging such a cumberous load.

During my residence at Anjengo, I was deputed to transact some money concerns between the English Company and the Jews of Cochin; they do not reside in the city, but at Jews-town, or Mottancheree, situated on the banks of the river, about a mile distant; where they have two large synagogues, and many excellent houses and gardens; and are allowed the free exercise of their religion, and carry on the principal trade of the settlement. Jews from Poland, Spain, and other parts of Europe, were intermingled with those established in Malabar, many ages before the discovery of India by the Cape of Good Hope.

Samuel Abraham, a native of Poland, a man of learning, years, and respectability, was the most eminent merchant at Mottancheree in 1772. He managed my business for the Company, and gave me every information in his power respecting the Jewish tribes settled in the king of Cochin's dominions. They are a people distinct and separate from the surrounding Malabars, in dress, manners, and religion, as well as in their complexion and general appearance. This Hebrew colony is said to have emigrated from Judea soon after the destruction of the second temple by Titus

Vespasian; when a number of these devoted people, escaping from the dreadful massacres and sale of captives at Jerusalem, consisting of men, women, and children, priests and Levites, with such effects as they could transport, emigrated from Palestine to India: a country probably not unknown to the Jews in more prosperous days, at least to those tribes situated near Tyre and Sidon. The Medes, Persians, and Abyssinians, had a communication with distant parts of India for articles of luxury; and that they carried on a considerable trade to its remote provinces before Alexander's conquest, is evident from Strabo, Pliny, and other writers; exclusive of the maritime commerce already mentioned, from the Periplus and Grecian historians. It is therefore not improbable that some Jewish families, on their dispersion at the first captivity, or at some subsequent period, may have wandered to the Malabar coast; which my venerable informer assured me was believed by his people to have been the case with part of the tribe of Manasseh.

The fate of the expatriated Jews who wandered to India after the destruction of the second temple, until their arrival in Malabar, at the conclusion of the fifth century of the Christian æra, is, I believe, no where authenticated. At that period the colony reached their place of destination; the sovereign of the country, a brahmin, treated them with kindness, and allowed them to settle at Cranganore with considerable privileges. There they were established many centuries, increasing in wealth and consequence, until, from dissensions among themselves, they called in the aid of surrounding princes, and after much cruelty and bloodshed, were driven from Cranganore, with the loss of their possessions and property.

These unhappy fugitives were thus separated and dispersed among the Malabar districts, until a remnant again collected, and were permitted by the king of Cochin to settle at Mottancheree, on the banks of Cochin river, where their descendants have continued ever since. Samuel Abraham assured me, that they had in their possession a royal grant of Cranganore, and the district allotted to their ancestors, on their first establishment in Malabar, engraved on metal, and signed by the brahmin sovereign of the country. This is since confirmed by Dr. Claudius Buchanan, who procured a fac-simile, engraven on copper, from the original brass tablet which he saw in the possession of the Cochin Jews in 1807; he has also published a translation from that made by the Jews into the Hebrew language: the original grant, as dated in the Malabar annals, corresponds with the year 490 of the Christian æra.

The history of the Jews is the most wonderful of any in the annals of time: they are indeed a standing miracle! and however modern philosophy may raise doubts of revelation in some particulars, a people scattered over the face of the earth, yet preserved distinct and separate from every nation among whom they dwell, afford incontrovertible evidence of its truth. We trace them from the call of Abraham in Chaldea, and rest with delight at the tents and wells of the patriarchal shepherds: from those pastoral scenes we accompany them to Egypt, sympathize in their captivity and oppressions under an ungrateful monarch, and rejoice in their deliverance from cruel bondage: we share in their adventures in the wilderness, and participate in their wars and conquests in Canaan. Established there, and dissatisfied with the theocracy, we view

them under the regal government, in a progressive increase of wealth and population, until, at the conclusion of David's reign, the men of Israel who drew the sword, were a thousand thousand, and an hundred thousand, and Judah was four hundred threescore and ten thousand men; all descended in a direct line from Abraham, the pastoral patriarch. In the reign of Solomon the temporal prophecies were completed; the wealth, power, and greatness, of that extraordinary monarch, surpassed all the kings of the earth: they sought his presence to hear his wisdom, and brought every one a present; vessels of silver, and vessels of gold; raiment, armour, and spices; horses and mules; until he made silver in Jerusalem as stones, and cedar trees as the sycamore trees in the plains: all the drinking vessels of king Solomon were of gold, and all the vessels of the house of the forest of Lebanon of pure gold; none were of silver; it was not any thing accounted of in the days of Solomon. For the king's ships which went to Tarshish with the servants of Hiram, king of Tyre, returned every three years with gold and silver, ivory, apes, and peacocks. The queen of Sheba came from a far country to hear his wisdom, and to behold his glory, accompanied by a very great caravan of camels, that bare spices, and gold, and precious stones; and when she beheld his greatness, and the splendour of his court, there was no more spirit in her; on her return to her own land, she gave the king an hundred and twenty talents of gold, and of spices, and precious stones, great abundance: but far beyond all was the approbation of his Maker, and his manifestation of his divine presence in the temple; where, after he had finished his prayer at the dedication, the fire

the glory of the Lord filled the house; so that the priests could not enter because of the glory!

We cannot easily imagine a more splendid monarch, nor a happier people: heaven and earth united to exalt them in the face of the nations: but alas! how soon did the gold become dim, and the fine gold changed! Solomon forgot the guide of his youth; and, in his old age, bowed down to Ashtaroth, the goddess of Zidon, and to the abomination of Ammon; and built altars, and sacrificed unto the gods of his strange wives. His example was followed by many of his successors, until their idolatry became so abominable in the sight of JEHOVAH, who had peculiarly styled himself the GOD of Israel, that, after a succession of heavy judgments, blended with signal mercies, he finally withdrew his protection from the ungrateful tribes of Israel and Judah; and "Nebuchadnezzar "king of Babylon came up against Jerusalem, and besieged it, "with a large army: and famine prevailed in the city, and there "was no bread for the people; the city was broken up, and all "the men of war fled by night, by the way of the gate which is "by the king's garden; and Zedekiah king of Judah, went by the "way towards the plains: and the army of the Chaldees overtook "him in the plains of Jericho, and brought him to Nebuchadnez-"zar, who gave judgment upon him; and they slew the sons of "Zedekiah king of Judah, before his eyes, and then put out the "eyes of Zedekiah, and bound him with fetters of brass, and car-"ried him to Babylon. And they slew the young men with the "sword, and had no compassion upon the young man or maiden; "nor upon the old man, nor him that stooped for age: and all the "vessels of the house of GOD, great and small, and the treasures

the glory of the Lord filled the house; so that the priests could not enter because of the glory!

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" of the house of the LORD, and the treasures of the king and of " his princes; all these were carried to Babylon! And they burnt " the house of GOD; and brake down the walls of Jerusalem, and " burnt all the palaces thereof with fire, and destroyed all the " goodly vessels thereof: and them that had escaped from the " sword caused he to be carried away to Babylon, where they " became servants and slaves for seventy years." There we behold them in a deplorable state of captivity, hanging their harps upon the willows of Euphrates, unable to sing the songs of Zion to their taunting oppressors, and suffering a cruel bondage until released by the decree of Cyrus: then with their millions reduced to forty-two thousand, they were numbered by hundreds, and by twenties, in their small encampment near the river Ahava: there Ezra, their pious leader, proclaimed a fast, and prostrated himself before the GOD of Israel, who had delivered their fathers, their kings, and their priests, to the sword, to captivity, and to spoil: but had now extended his mercy to them in the sight of the kings of Persia, and had left a remnant to escape, and to set up the house of GOD, and to repair the desolations of Jerusalem! Their history is still interesting, from the building of the second temple until the final destruction of Jerusalem by Titus; predicted by the SON of GOD, for their rejecting him as the Messiah. From that dreadful period, to the present day, what a spectacle do they exhibit! how fully accomplished are all the prophecies respecting them! they daily present a miracle which no sophistry can controvert, no scepticism elude. Scattered over the face of the earth, how awfully do their expatriated tribes fulfil the denunciation of their great law-giver! " If thou forgettest the Lord thy GOD, and servest other gods, the

English factory on the Malabar coast, something more than six hundred miles from Bombay, in the latitude of 8° 39′ north, and 76° 40′ east longitude. On a narrow bank of sand, its western side bounded by the sea, and the eastern by a river, were two rows of houses, forming a street about five hundred yards in length; the north end terminated by the Portugueze church, and the English burying-ground; the south by the fort and lower batteries: this fortress, which reached nearly from the sea to the river, contained store houses, accommodations for the garrisons, and apartments for the chief, who was a member of council at Bombay. The civil servants and military officers resided in tolerable houses; the natives generally in thatched huts. The Portugueze church, white tombs, a respectable fortress, and other accompaniments, surrounded by cocoa-nut woods, gave Anjengo a pleasing appearance.

Before I left Europe, I had cherished delightful ideas of Palmyra groves, and umbrageous banian trees: I said with our sweet descriptive bard,

" Lay me reclin'd
" Beneath the spreading tamarind; or in the maze
" Embowering endless of the Indian fig;
" Or stretch'd amid the orchards of the sun,
" Where high palmetos lift their graceful shade;
" Give me to drain the cocoa's milky bowl;
" And from the palm to draw its freshening wine!
" Gather the rich anana, India's pride
" Of vegetable life; beyond whate'er
" The poets imag'd of the golden age:
" Quick, let me strip thee of thy tufted coat,
" Spread thy ambrosial stores, and feast with Jove! THOMSON

Poets are allowed to soar beyond the boundaries of humble prose: the lovely isles in the Odyssey, and Virgil's rural scenes, captivate the youthful mind, and store it with pleasing recollections: the embellishments of Tasso, Ariosto, and many of our British bards, charm the imagination.

" O'er golden sands does rich Pactolus flow,
" And trees weep amber on the banks of Po. ADDISON.

These poetical fictions belong to Utopian scenery: Anjengo groves were not of that delightful kind; there no verdant turf, or mossy bank, invited to repose; no purling streams, warbling bulbuls, or aromatic shrubs, regaled the senses; our slumbers were lulled by the roar of a tremendous surf; the atmosphere was impregnated with the fetid odour of fish to manure the rice-fields; and the arid sands in which the cocoa-trees were planted, offered no temptation for a walk. Without crossing the river, I had but little inducement to leave my house; which indeed was a cottage thatched with palmyra leaves, so small, that a sofa I carried from Bombay could not enter the door, and I remained in a veranda the whole time of my banishment. Without a road, carriages and horses would have been useless; our only recreation was sailing on the river, landing on its verdant banks, and strolling among the wilds; where, I allow, the scenery was delightful.

Most of the inhabitants of Anjengo are Christians of the Romish church; either descended from the Portuguese, or converted from the lower tribes of Malabars; a poor ignorant people, with whom we could not associate: many were fishermen; others made cordage

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and cables, from the coir, or husk of the cocoa-nut, a principal article of trade at Anjengo; where they also manufactured some common cotton cloth; but in the kingdom of Travencore were various and extensive manufactures of that article, which in every respect rivalled the *long-cloth* of the Carnatic. The English gentlemen traded in cassia, but the Company had the exclusive purchase and exportation of pepper. Among the Anjengo manufactures may be reckoned the trunks, travelling-cases, and camp-baskets, composed of cane-work, covered by a composition of quick-lime and butter-milk, mingled with a black powder, prepared from the burnt shells of cocoa-nuts: this is afterwards repeatedly varnished with the juice of a tree, common in Travencore, until it acquires a polished solidity capable of resisting the weather: two or three families excelled in gold and silver fillagree work, which they executed with the simplest implements; and imitated silver utensils of the best English fashion, with great facility and neatness.

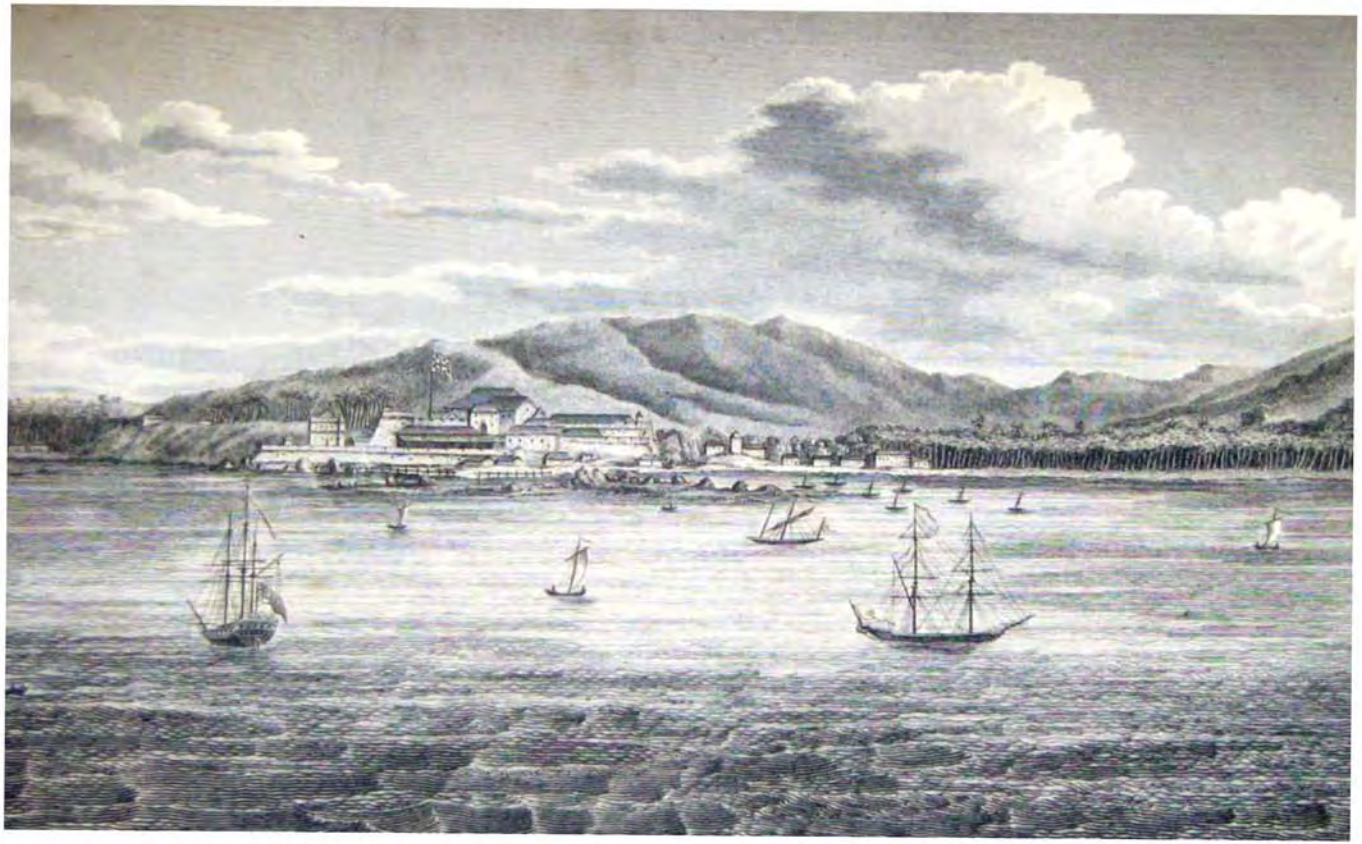
I do not immediately recollect the Abbé Raynal's rhapsody at Anjengo: it implies, that however insignificant the settlement may be in itself, it will be for ever celebrated as the birth-place of *his* and *Sterne's* Eliza; a lady with whom I had the pleasure of being acquainted at Bombay; whose refined taste and elegant accomplishments require no encomiums from my pen. But it is, perhaps, not so generally known, that Anjengo gave birth to Robert Orme; a writer who has frequently been denominated the British Thucydides, and the Father of Oriental History; a man, as his epitaph modestly records, endeared to his friends by the gentleness of his manners; and respected by the public as the elegant historian of the military transactions of the British nation in India: a man,

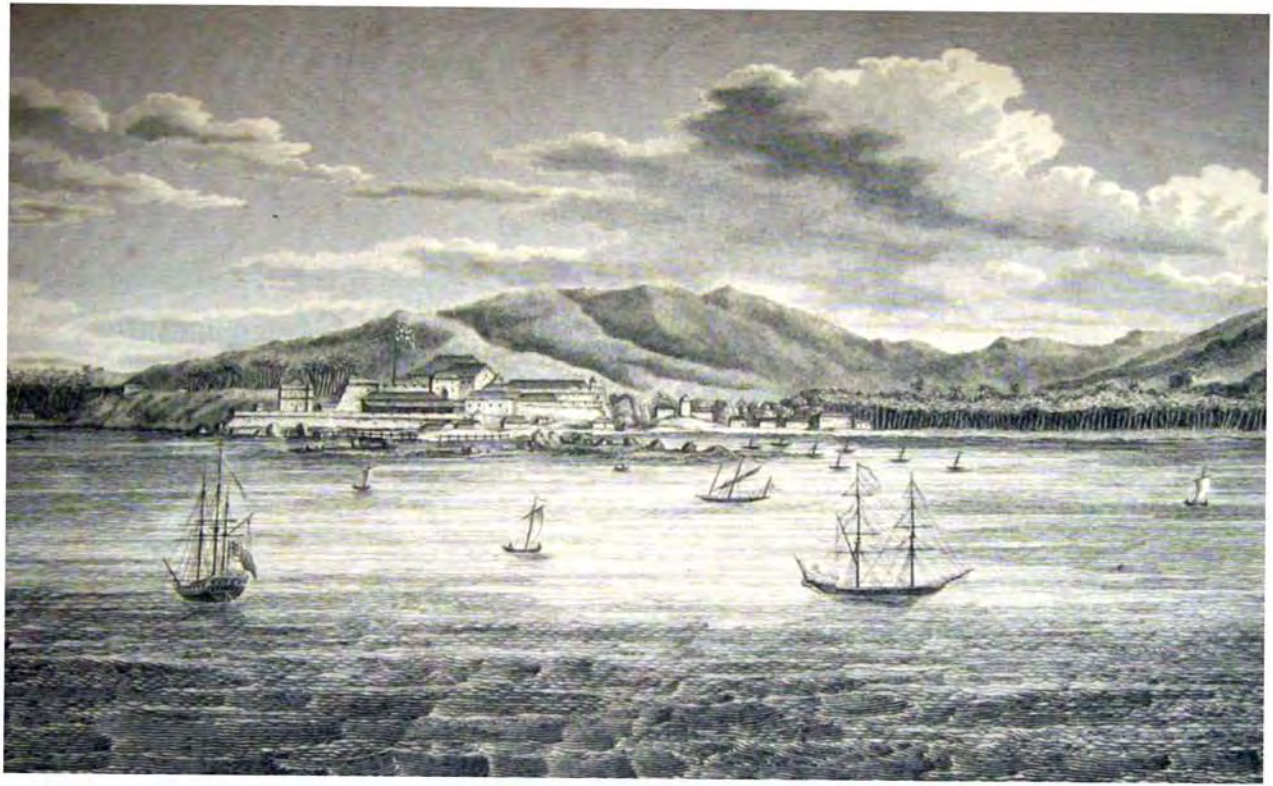
whose criticisms, or strictures upon style, were requested by Dr. Robertson, that his history might profit by one who had attended so much to the purity and elegance of language; and to whom Sir William Jones thus writes: "Your History of the Military Transactions in India, is not one of those books which a man reads once in a cursory manner, and then throws aside for ever; there is no end of reading and approving it; nor shall I ever desist giving myself that pleasure to the last year of my life. You may rely on this testimony, as it comes from one, who not only was never guilty of flattery; but, like Cæsar's wife, would never suffer himself to be suspected of it."

This amiable man was born at Anjengo in 1728, and died in England in 1801. I have occasionally introduced his sentiments in these volumes; his account of the Hindoo and Mahomedan inhabitants of Hindostan, their laws and justice, their manners and customs, and peculiar traits of character, is admirably correct, and his conclusion remarkably striking.

"Having finished this essay on the government and people of Hindostan, I cannot refrain from making the reflections which so obviously arise from the subject. Christianity vindicates all its glories, all its honour, and all its reverence, when we behold the most horrid impieties avowed amongst the nations on whom its influence does not shine, as actions necessary in the common conduct of life: I mean poisonings, treachery, and assassinations, in the sons of ambition; rapines, cruelty, and extortions in the ministers of justice. I leave divines to vindicate by more sanctified reflections, the cause of their religion and their God. The sons of liberty may here behold the mighty ills to which the slaves of a

houses, men, and beasts, to the ocean: the finny tribes, disturbed in their calm retreats, are impelled to the embouchure of the river: where, led by instinct, or accidentally driven by the monsoon winds, they meet the monsters of the deep ready to devour them. The floods from the mountains impetuously rush to this outlet, and there meet a sandy bar, accumulated by the western surges, which presents a formidable barrier between the contending waters: Neptune's terrific billows dash furiously against the river streams, precipitating over the bar, and present a scene easier to conceive than describe. The floods contain immense shoals of fish, which, unused to such violent convulsions, attempt to escape the noise and fury by leaping over the bar, into the distended jaws of the tyrants waiting to devour their timid prey. An alligator is sometimes involuntarily impelled to act a part in this extraordinary gymnasium; and of course perishes in the ocean.





CHAPTER XII.

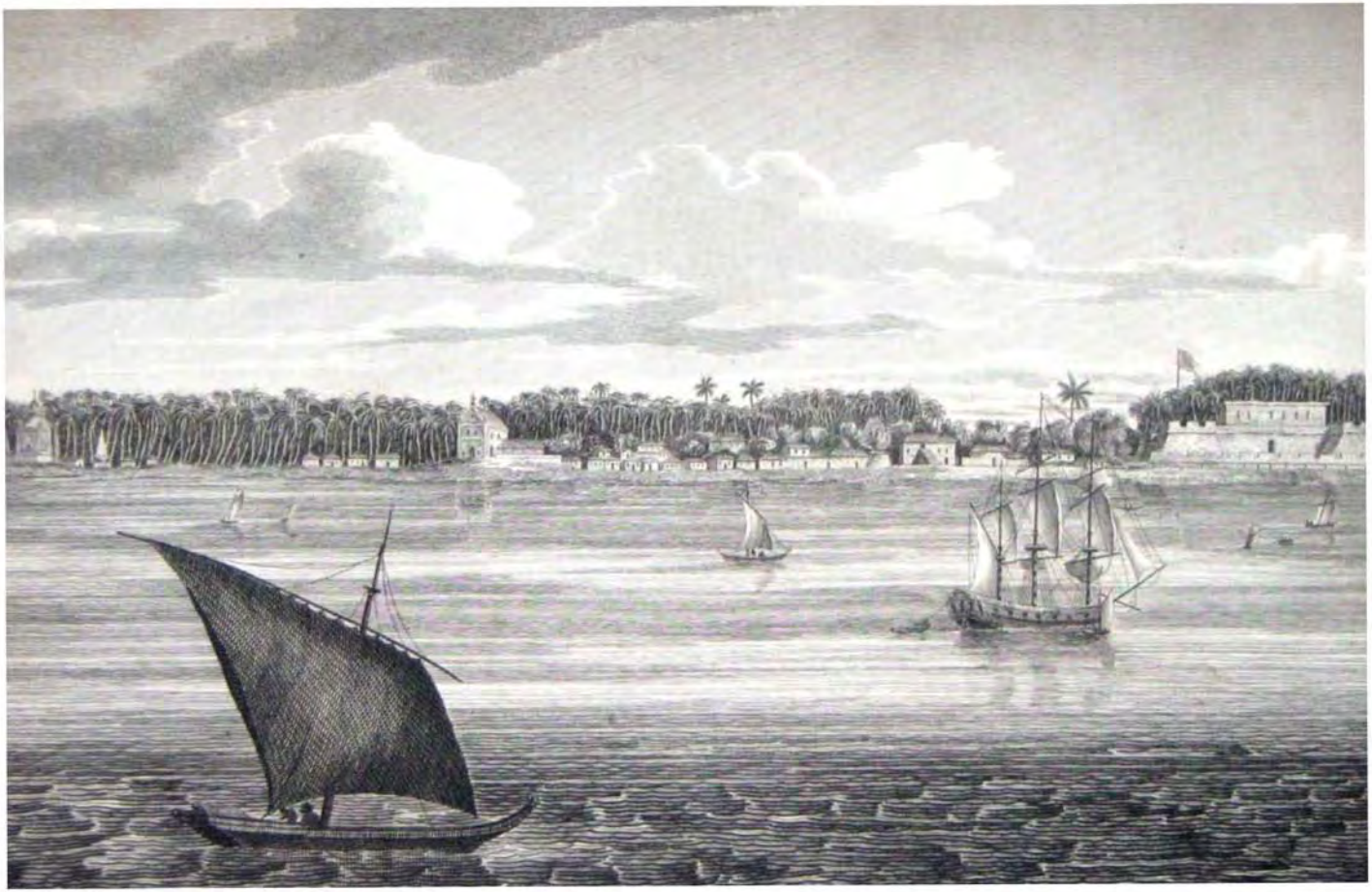
CONTAINING

THE NATURAL HISTORY OF ANJENGO;

AND THE SOUTHERN PART OF THE COAST OF MALABAR.

1772.

Learn from the birds what food the thickets yield;
Learn from the beasts the physic of the field:
Thy arts of building from the bee receive;
Learn of the mole to plough, the worm to weave;
Learn of the little nautilus to sail,
Spread the thin oar, and catch the driving gale.
Here subterranean works and cities see;
There towns aëreal on the waving tree.
Learn each small people's genius, policies,
The ant's republic, and the realm of bees;
How those in common all their wealth bestow,
And anarchy without confusion know:
And these for ever, though a monarch reign,
Their separate cells and properties maintain.
Mark what unvaried laws preserve each state,
Laws, wise as Nature, and as fix'd as Fate. POPE



CONTENTS.

CHAPTER XII.

THE climate of Anjengo not agreeing with my constitution, and the situation I held affording no emolument equivalent to the sacrifice of my friends and a delightful society at Bombay, at the expiration of the year I obtained permission to return there, and wait for some other appointment.

During my residence at Anjengo, I endeavoured to acquire a topographical knowledge of that part of Malabar; and the manners and customs of the natives of Travencore: its natural history opens a very ample field for investigation, and the inhabitants differ in many respects from the northern Hindoos.

The sandy soil on the sea coast is planted with extensive woods of cocoa nuts; beyond the river are fruitful fields of rice, natchnee, and other grain; large plantations of pepper and groves of cassia; which add a delicious fragrance to the morning breeze.

Although not partial to Anjengo as a residence, I never made a distant excursion without being charmed with the beauty of the country, and the variety of its rivers: sometimes we glide through narrow devious channels, between steep craggy rocks, with woody summits, where the branches uniting over the stream, form a ver-

dant canopy, impervious to the tropical sun: from these dark recesses we suddenly emerge into an extensive lake

" pure as the expanse of heaven;"

again we enter a romantic scene of rocks and woods, or pursue the serpentine course of a broad gentle river, fringed by odoriferous plants, and encircling many verdant islands, some inhabited, others woody and wild: these scenes are animated by beautiful birds; and the waters abound with excellent fish. Cultivation extends to some distance eastward of the rivers; from thence to the foot of the Gaut mountains the country is an entire forest, never frequented by travellers, and little known even by those who live in its vicinity: there, amid the solemn stillness of uncultivated nature, I have ranged for miles, rapt in solitary musings.

These excursions were my chief enjoyment at Anjengo: the fertile plains, the hills clothed by mango, cashers, and cassia trees, bounded by the stupendous Gauts, towering in rude magnificence, formed a landscape not often exceeded; its grandeur was augmented when seen from the heights of Eddova and Quilone; where I have often beheld the sun majestically rising above the summit of the eastern mountains, and throwing a broad expanse of light over the western sea. In such situations we experience the truth of Addison's remark, that " our imagination loves to be " filled with an object, or to grasp at any thing that is too big for " our capacity: we are flung into a pleasing astonishment at " such unbounded views, and feel a delightful stillness and amaze- " ment in the soul, at the apprehension of them."

Among the various productions of the southern districts in Malabar are the pepper-vine, and cassia, (piper nigrum, & laurus cassia, Lin.) The former is a staple commodity at Anjengo, and grows on a beautiful vine, which, incapable of supporting itself, entwines round poles prepared for it, or, as is more common in the Travencore plantations, the pepper-vines are planted near mango and other trees of straight high stems, which being stripped of the lower branches, the vine embraces the trunk, covering it with elegant festoons, and rich bunches of fruit, in the picturesque style of the vineyards in Campagna Felice. The mango and jac trees are generally used for this purpose: few pepper gardens contain more than eight or ten trees: the vines are planted near the trunk, and led to it while young; the stem is tough, knotty, and strong: some begin to bear in the fourth year, others not till the sixth; they are in perfection about the ninth or tenth year, and continue bearing as many years longer, if in a congenial soil; from that period the vine gradually decays; a new soil is then prepared for a considerable depth round the tree, for the reception of fresh shoots from flourishing vines.

The leaf of the pepper plant is large, and of a bright green; the blossoms appear in June, soon after the commencement of the rains; they are small, of a greenish white; succeeded by bunches of green berries, which turn brown and hard as they ripen: the pepper is gathered in February, and has the same appearance as in Europe. The flavour of pepper is more or less communicated to the fruit of the tree which supports it; a circumstance not at all relished by the proprietor, as many mangoes

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taste strong of turpentine, and are not improved by the additional pungency of pepper.

Assiduity and cleanliness are essentially necessary in a pepper garden; not a weed is permitted to grow; the produce, however, amply compensates the trouble: for although the Anjengo pepper is not so much esteemed as that produced at Onore and Carwar, it is sold, on an average, at eighty rupees a candy; five hundred and sixty English pounds weight. It is treason to destroy a pepper-vine in Travencore, where the king monopolizes that branch of commerce; but permits the merchants of Anjengo to have a free trade with his subjects in cassia, coir, cables and cordage, made from the outer husk of the cocoa-nut.

As warehousekeeper at Anjengo, I received all the pepper purchased by the Company from the king of Travencore; whose agents brought it to the warehouses, and delivered it by the maund, a weight of twenty-eight pounds: I kept a particular account of the quantity annually received from the Travencore country, together with the average price, per candy; but the changes in Malabar, since the death of Tippoo Sultan, render those documents less interesting than the observations at a later period by Dr. F. Buchanan, respecting the general produce of pepper in the Malabar province, which has now become a national concern.

"Before the invasion of Hyder Ally, in 1764, that country produced annually about fifteen thousand candies, of six hundred and forty pounds each: from that period the crop has gradually diminished to half the quantity: so that a good season will now produce only eight thousand candies; a bad one not more than four thousand. Europeans usually purchase about

five-eighths of all the pepper that is produced in Malabar; and the price which they give absolutely regulates that of the whole. Since the French have been driven from Mahie, the whole of this has of course fallen into the hands of the Company."

"In 1797 the Company exported four thousand one hundred and fifty five candies of Malabar pepper, of six hundred pounds each; which was the largest exportation during seventeen years: since the capture of Mahie, in 1793, the Company has, according to Maccay, sent annually about four thousand candies to Europe direct, to Bombay, and to China. The remainder of the pepper is exported chiefly by native traders. The largest quantity goes to the Bay of Bengal; the next largest to Surat, Cutch, Scindy, and other ports in the north-west of India; and a considerable quantity goes to the Arabian merchants of Muscat, Mocha, Hodeida, Aden, and Judda. The demand from Seringapatam was the smallest, and used to amount to about five hundred candies a year. The pepper that went to Coimbetore came chiefly from the Cochin and Travencore dominions."

"The Company have always made their purchases by a contract entered into with a few native merchants. In December and January, when the crops are so far advanced that judgment can be formed of the quantity of pepper likely to be obtainable, the commercial resident assembles the contractors, and a written agreement is entered into with them, settling the price, and the quantity that each is to deliver: at this time, sometimes the whole, and in general at least one half of the money is advanced to the contractors. The contract for pepper in 1800, was five thousand candies, at one hundred and thirty rupees the candy, of six

hundred pounds; the price varies from one hundred to one hundred and forty rupees; and a contract was made for four thousand candies, in 1794, at two hundred rupees the candy."

The same writer mentions that, in the year 1757, the king of Travencore having received some assistance from the English was willing to favour their commerce: on this occasion Mr. Spencer, the English chief of Anjengo, took an account of the pepper produced in the dominions of that prince, where there was no land-tax, but where the king monopolized all the pepper, and gave the cultivators a fixed price for whatever they could raise. The whole quantity of pepper raised in the dominions of Travencore amounted to eleven thousand seven hundred candies; for this the king gave to the cultivators thirty rupees a candy. The amount of the sales, even including two thousand candies that were given to the English Company at the low price of eighty-two rupees, came to 13,12,260 rupees, or on an average one hundred and eleven rupees a candy: the king did not, therefore, allow the cultivators more than twenty-seven per cent. of the produce; yet the cultivation was carried on with the greatest spirit.

The cassia resembles the bay-tree, of which it is a species: it is called cassia lignea, to distinguish it from the laurus-cinnamomum, or true cinnamon, to which it is very inferior: the finest cassia sometimes possesses the peculiar properties of that valuable spice, but is in general of a coarser texture and less delicate flavour. The real cinnamon seems indigenous to Ceylon; there are some trees in the Company's garden at Anjengo, as a curiosity. The leaves of the cassia are smaller than the laurel, and more pointed; those of the cinnamon still more delicate: the blossoms

of both, like the flowers of the Arbutus, hang in bunches, white and fragrant; the fruit resembles a small acorn. The young leaves and tender shoots are of a bright red, changing to green as they approach maturity; they taste of cinnamon, but the only valuable part of the tree is the inner bark; which being separated from the exterior, is cut into pieces, and exposed to the sun, when it dries and curls up, and is packed in cases for foreign markets. The tree decaying on being deprived of its bark is cut down, and new shoots spring from the root; it is also raised from seed.

The Travencore country abounds with indigenous trees, whose blossoms and foliage have a pleasing and diversified appearance; most of the fruit and seeds produce oil; one by way of distinction is called the olive-tree, and bears a fruit in shape, size, and taste like the olive; and the oil is rather pleasant; but the leaf and character of the tree is altogether different, and far more beautiful in landscape than the grey tint of the Italian olive.

The silk-cotton tree (bombax cerba, Lin.) grows luxuriantly in those districts: it produces beautiful cotton, but of too delicate a texture for manufacture. This tree is extremely curious in its growth; the branches regularly project in horizontal stages, gradually diminishing as they approach the top, forming in the Malabar woods a crimson pyramid, of singular appearance; the flower resembles a single peony, or round tulip, of bright red, succeeded by a pod, in size and shape like a plantain, green at first, but ripening to a dark brown, when it bursts open, and covers the adjoining groves with snowy flakes, light as the floating gossamer.

The animals in the southern provinces and mountainous regions of Malabar are tigers, leopards, elephants, buffaloes, hogs, civet-

cats, and a variety of monkeys and squirrels; some of the monkeys are large, and covered with black glossy hair, except a very full white beard and mustachios; which give them a venerable, and almost a human appearance.

The wild buffaloe is common in many parts of Travencore: I had never before been in a country where these animals were indigenous. The Malabars, and especially the Nairs, form large hunting parties to destroy them, as also the wild elephant, tiger, and leopard. They assemble by hundreds, armed with strong spears, and large bows and arrows: forming a circle round the thickets frequented by the wild beasts, they make a loud noise to rouse them from cover, and drive them towards the centre: then gradually contracting the circle, they unite in an armed phalanx, and fall upon their prey, of which very few escape: but they sometimes wound each other in their furious onset, and often sustain dreadful attacks from their enraged foe.

The buffaloe is one of the strongest and most formidable of the savage race; with short horns, powerful neck, and large tuft of hair on the head. It is justly remarked in the oriental field-sports, that his aspect is extremely fierce; he seems to look with disdain on every living object, and to rely on the great strength he possesses, to overthrow whatever may be opposed to his rage. The smallest provocation irritates him incredibly! and such is his courage, that he will sometimes attack even a group of elephants going for fodder. There cannot be a more menacing object than a single wild buffaloe, disturbed from wallowing in the mud. His looks are ferocious in the extreme; and the knowledge of his brutal disposition by no means allays the apprehensions to which his

countenance and gestures give birth: the whole race, whether wild or tame, have an eye full of mischief, and are never, on any occasion, to be trusted."

It is commonly understood that Providence has allotted to every animal a climate suited to its nature; and a general review, throughout the universe, will add no small weight to this opinion. Whether it be from the original order of things, as arranged by the Great Founder of the world; or, that, supposing some chance to exist, such animals as were not in their habits or constitutions, suited to particular soils, or temperatures, necessarily perished, and became extinct in such situations, we find the most marked attention to that system. But to this general rule we have to plead one exception: namely, that the buffaloe of India is by no means suited to the climate of the country: that animal not only delights in the water, but will not thrive unless it have a swamp to wallow in: there rolling themselves, they speedily work deep hollows, wherein they lay immersed. No place seems to delight the buffaloe more than the deep verdure on the confines of pools and marshes, especially if surrounded by tall grass, so as to afford concealment and shade, while the body is covered by the water: in such situations they seem to enjoy a perfect extasy; having in general nothing above the surface, but their eyes and nostrils, the horns being kept low down, and consequently entirely hidden from view.

The civet-cat (viverra civetta, Lin.) so called, though not of the feline, but weasel genus, is a very ferocious animal, and unless taken young, extremely difficult to tame: it is larger than a common cat, the body and feet shaded with dark stripes over a brin-

dked brown; the head, eyes, and ears resemble a large rat, their food consists of birds, mice and reptiles, for which they insidiously watch, and seize with wonderful eagerness: I kept one for some time in a wooden cage, but the smell at length became so insufferable, that I gave him liberty; for, however the perfume may be esteemed, the odour of the animal is always disagreeable. The civet, or musk, is formed in a glandular receptacle under the tail, from whence it is squeezed out by little at a time, twice or thrice a week; it is then an offensive unguent like thick greasy milk, but afterwards changes to a hard brown substance. A full grown cat always yields more of this perfume when first caught, than after it has been any time confined.

The eastern districts of Travencore, intersected by lakes and rivers, abound with amphibious animals, especially alligators and seals. There seems to be no essential difference between the alligator of India, and the Egyptian crocodile; lacerta alligator, and lacertus crocodilus. Naturalists seem to confine the alligator to South America, the crocodile to Asia and Africa; but in India the lacerta crocodilus, generally called the alligator, is from five to twenty feet long, shaped like the genus to which he belongs: the back is covered with impenetrable scales; the legs short, with five spreading toes on the fore-feet, and four in a straight line on the hinder, armed with claws: the alligator moves slowly, its whole formation being calculated for strength, the back-bone firmly jointed, and the tail a most formidable weapon: in the river he eagerly springs on the wretch unfortunately bathing within his reach, and either knocks him down with his tail, or opens a wide mouth for his destruction, armed with numerous sharp teeth of various

length; by which, like the shark, he sometimes severs the human body at a single bite: the annals of the Nile and Ganges, although wonderful, are not fabulous. The upper jaw only of the alligator was thought to be moveable; that is now completely disproved: the eyes are of a dull green, with a brilliant pupil, covered by a transparent pellicle, moveable as in birds: from the heads of those of large size, musk is frequently extracted.

The alligator sometimes basks in the sun-beams on the banks of the river, but oftener floats on its surface; there, concealing his head and feet, he appears like the rough trunk of a tree, both in shape and colour: by this deception dogs and other animals fearlessly approach, and are suddenly plunged to the bottom by their insidious foe: even the royal tiger becomes his prey, quitting the cover to drink at the river; the wily alligator, concealed under water, steals along the bank, and suddenly emerging, furiously attacks the tiger, who never declines the combat: the alligator generally loses his eyes, and receives dreadful wounds on the head, but at length plunges his adversary into an unnatural element, and there devours him.

The astonishing size and strength of the alligator and crocodile render them very terrible: the small ones live chiefly on fish; and, far from attacking the human species, dive instantly on their approach: the female sometimes lays three or four hundred eggs, which she covers with sand to be vivified by the sun; in about a month the brood break the shell and instinctively take to the water. I kept a small one several months in a garden pool, but growing large and destructive to my poultry, I set him at liberty.

I shall conclude this desultory account of the alligator, with a few passages from the sublime description of the Egyptian crocodile in the book of Job. "Canst thou draw out leviathan with a hook, or his tongue with a cord? canst thou fill his skin with barbed irons, or his head with fish-spears? Lay thine hand upon him, remember the battle, do no more! none is so fierce that dare stir him up; shall not one be cast down even at the sight of him? who can open the doors of his face? his teeth are terrible round about: his scales are his pride, shut up together, as with a close seal; one is so near to another, that no air can come between them: they are joined one to another; they stick together, that they cannot be sundered. By his neesings a light doth shine; and his eyes are like the eye-lids of the morning; out of his mouth go burning lamps, and sparks of fire leap out; out of his nostrils goeth smoke, as out of a seething pot, or caldron. In his neck remaineth strength; his heart is firm as a stone; the sword of him that layeth at him cannot hold; the spear, the dart, nor the habergeon: for he esteemeth iron as straw, and brass as rotten wood: darts are counted as stubble, he laugheth at the shaking of a spear. Upon earth there is not his like, who is made without fear!"

The ichneumon, or mongouse (viverra ichneumon, Lin.) which is said to destroy the eggs of the crocodile on the banks of the Nile, are equally destructive to those of the alligator, deposited near the rivers of Travencore; where these useful animals abound; they also devour the young ones on shore, as their food is vermin, and reptiles of every description: they are enemies to serpents, with whom they wage perpetual war; and when wounded by their

poisonous fangs, instinctively go to an herbaceous antidote, with which they are well acquainted. This animal was adored by the ancient Egyptians for his national services; and is domesticated by their descendants, to destroy rats, mice, and other vermin. The ichneumon is formed, like the weasel, with a slender head, long nose, bright eyes, very sharp teeth, and a long coat of hair beautifully brindled, often shining like silver. It sometimes springs suddenly on its prey with wonderful agility; at others, it steals insidiously among the high grass and bushes, and seizes it unawares: it is very courageous, and frequently attacks animals much larger than itself.

The salt waters of Travencore abound with a seal of that species, which is called phoca pusilla, an animal seemingly between the beaver and the otter, in some respects partaking of both, and differing from the phoca vitulina, and others of the genus, found on the rocky islands of the ocean. The Travencore seal has a round head, short ears, thick neck, tapering body, and flat tail, like a fish; it is web-footed, and the skin covered with a soft oily hair: this amphibious creature, uniting in so many respects the quadruped with the aquatic animal, seems to link the two species in the great chain of creation: they vary in size and appearance in different countries; at Anjengo they seldom exceed four feet in length: they are gregarious and sociable; form parties on the banks of the rivers, but always plunge in at the approach of a stranger.

The birds in the southern parts of Malabar, as in most tropical climates, are gaily clothed; but less melodious than the northern songsters. The parroquets are remarkably handsome; the head

shaded with red, purple, and blue, finishes in a black circle round the neck, from whence to its long tapering tail the plumage is a lively green: the parrots are not so beautiful, but their number is astonishing: they are as much dreaded at the time of harvest as a Mahratta army, or a host of locusts: they darken the air by their numbers, and alighting on a rice-field, in a few hours carry off every ear of ripe corn to their hiding places in the mountains: I have often witnessed these depredations, and thought of Pope's significant queries:

> Is thine alone the seed that strews the plain?
> The birds of heaven *shall vindicate* their grain.
> Thine the full harvest of the golden year?
> Part pays, and justly, the deserving steer.

The bird of Attinga, or pied bird of Paradise (picus orientalis, Lin.) is common in the queen of Attinga's dominions; its elegant form, purple crest, snowy plumage, and long tail, constitute it one of the most beautiful in the Indian ornithology.

Like most other countries between the tropics, Anjengo is infested by a variety of noxious insects and reptiles: the most curious is a small black snake, called by the natives the crescent snake, though I should rather class it with the polypus: it is two or three inches long, with a head shaped like a crescent; from the outer line of the semicircle are small teeth, easily discerned through a microscope; I could not discover any eyes: on cutting off this head, the other end immediately supplied the loss; it moves in a retrograde manner, and lives after the amputation: it is entirely covered with a glossy slime, which, like the snail, it leaves wherever it goes: this is said to be poisonous, and the bite mortal; a

characteristic often ascribed to the Indian serpents without foundation.

There was also at Anjengo a small black species of the amphisbœna, or double-headed snake. The tail is shaped and marked so like the head, as not to be easily distinguished from it. The idea of the amphisbœna having two heads, with perfect organs, is erroneous; but as it proceeds, at pleasure, with either head or tail foremost, this opinion has been adopted. The bite of this snake is also reputed mortal by the natives; but being, like the former, destitute of fangs, the usual conveyance of a serpent's poison, I am doubtful of its malignity.

The houses at Anjengo, being mostly thatched with the matted leaves of the cocoa-nut tree, afford shelter to snakes, scorpions, centipedes, lizards, and insects of all descriptions.

I mentioned the termites, or white ants of Bombay; these extraordinary insects are far more numerous and destructive at Anjengo, where it is difficult to guard against their depredations: in a few hours they will demolish a large chest of books, papers, silk, or clothes, perforating them with a thousand holes: we dare not leave a box on the floor without placing it on glass bottles, which, if kept free from dust, they cannot ascend: this is trifling, when compared with the serious mischief they sometimes occasion, by penetrating the beams of a house, or destroying the timbers in a ship;

> Where in some gallant ship, that long has bore
> Britain's victorious cross from shore to shore,
> By chance, beneath her close sequester'd cells
> Some low-born worm a lurking mischief dwells,

Eats his blind way, and saps with secret guile
The deep foundations of the floating pile.
In vain the forest lent its stateliest pride,
Rear'd her tall mast, and fram'd her knotty side;
The martial thunder's rage in vain she stood,
With every conflict of the stormy flood;
More sure the reptile's little arts devour
Than wars, or waves, or Eurus' wintry pow'r. WARTON.

These destructive animals advance by myriads to their work, under an arched incrustation of fine sand, tempered with a moisture from their body, which renders the covert-way as hard as burnt clay, and effectually conceals them at their insidious employment.

I could mention many curious instances of depredation by the termites; one happened to myself: I left Anjengo in the rainy season to pass a few weeks with the chief at his country house at Eddova, in a rural and sheltered situation. On my departure, I locked up a room, containing books, drawings, and a few valuables; as I took the key with me, the servant could not enter to clean the furniture: the walls of the room were white-washed, adorned with prints and drawings, in English frames and glasses: returning home in the evening, and taking a cursory view of my cottage by candle-light, I found every thing apparently in the same order as I left it; but on a nearer inspection the next morning, I observed a number of advanced works, in various directions, towards my pictures; the glasses appeared to be uncommonly dull, and the frames covered with dust: on attempting to wipe it off, I was astonished to find

the glasses fixed to the wall, not suspended in frames as I left them, but completely surrounded by an incrustation cemented by the white ants; who had actually eat up the deal frames and back-boards, and the greater part of the paper, and left the glasses upheld by the incrustation, or covered-way, which they had formed during their depredation. From the flat Dutch bottles, on which the drawers and boxes were placed, not having been wiped during my absence, the ants had ascended the bottles by means of the dust, eat through the bottom of a chest, and made some progress in perforating the books and linen. The chief's lady with whom I had been staying at Eddova, on returning to her apartments in the fort, found, from the same cause, a large chest, in which she had deposited shawls, muslins, and other articles, collected preparatory to her leaving India, entirely destroyed by these voracious insects.

The story of the termites demolishing a chest of dollars at Bencoolen, is commonly told, if not commonly credited throughout India. Captain Williamson in a great degree clears up that singular anecdote, by introducing another of a gentleman who having charge of a chest of money, unfortunately placed it on the floor in a damp situation; the chest was speedily attacked by the white ants, who had their burrow just under the place where the treasure stood. They soon annihilated the bottom, and were not more ceremonious in respect to the bags containing the specie; which being thus let loose, fell gradually into the hollows in the ants' burrow. When the cash was called for, all were amazed at the wonderful powers, both of the teeth and stomachs, of the

little marauders, which were supposed to have consumed the silver as well as the wood. After some years the house requiring repair, the whole sum was found several feet deep in the earth; and the termites were rescued from that obloquy which the supposed power of feasting on precious metals had cast on their whole race! The captain does not give this story on his own authority; but adds, "the cunning of the white ants is truly admirable. They ordinarily work within plastering, occasionally appearing externally, and forming a shelter, by means of earth; which though taken from situations apparently dry as powder, when worked up, is perfectly moist. Whence they derive the moisture is not yet known. In this manner they construct a kind of tunnel, or arched passage, sufficient to admit passing each other in their way up and down, with surprizing rapidity. Hence they not only arrive unseen, though their ways are obvious, at any part of a house; but, when from finding such articles as they might else attack, insulated by means of frames, of which the feet are placed in vessels full of water, they have been known to ascend to the upper flooring, and thence to work downwards in filaments, like the ramifications of the roots of a tree; and thus descend to their object. In fact it is scarcely possible to prevent them from injuring whatever they take a fancy to."

When a bear finds a nest of any kind of ants, but especially white ants, he demolishes the whole burrow: licking up all the clusters he can get at: and lying with his tongue out, to entice the prey into his mouth: by this means he often obtains an ample meal: for a bushel of them may frequently be

found in the same nest. The white ant is about the size of a small grain of rice; has a white body, appearing like a maggot, and a very strong red head, armed with powerful forceps: it has four short legs. They are an article of food among some of the low castes in Mysore, and the Carnatic.

A nest of these extraordinary insects, in a very singular situation, is mentioned in the drama of Sacontala. "A little beyond "the grove you see a pious Yogee, motionless as a pollard, hold- "ing his thick bushy hair, and fixing his eyes on the solar orb! "Mark; his body is half covered with a white-ants' edifice made "of raised clay; the skin of a snake supplies the place of his "sacerdotal thread, and part of it girds his loins; a number of "knotty plants encircle and wound his neck; and surrounding "birds'-nests almost conceal his shoulders."

In the king of Travencore's dominions are some useful public works, but nothing comparable to those in the northern parts of Hindostan: among other beneficial undertakings of the former sovereigns are rows of chashew-apple trees on each side of the principal public roads, extending for many miles: these trees are shady, and beautiful in foliage, blossoms, and fruit. Formerly the road from Lahore to Agra, a distance of near five hundred miles, was in the same manner shaded by large trees; and where there was a deficiency of wells, persons were placed in small arbours at convenient distances, to supply water gratis, to the traveller.

Gold dust is said to be sometimes found in the Nelambur river and other mountainous torrents of Malabar; iron is certainly produced in many places, where they have erected forges for smelting

it; these are capable of much improvement. Dr. F. Buchanan, who had excellent opportunities of ascertaining the fact, and whose knowledge of mineralogy gives him a decided advantage over most other travellers, observes, that in the hills of the southern district of Malabar the "iron ore is found, forming beds, veins, or detached masses, in the stratum of indurated clay, of which the greater part of those hills consists; the ore is composed of clay, quartz in form of sand, and of the common black iron sand: this mixture forms small angular nodules closely compacted together, and very friable: it is dug out with a pick-axe, and broken into powder with the same instrument; it is then washed in a wooden trough, about four feet in length, open at both ends, and placed in the current of a rivulet; so that a gentle stream of water runs constantly through it. The metallic sand remains in the upper end of the trough, the quartz is carried to the lower end, the clay is suspended in the water, and washed entirely away. In this ore the quantity of metallic sand is small, in comparison with that of the earthy matter."

At Velater in Malabar this judicious writer observed thirty-four forges for smelting iron; he gives a long description of the process, from which the forges appear very defective compared with similar works in Europe. Each smelting requires 2160 lb. of washed ore, which costs about three pence halfpenny the hundred weight: the process obtains only from eleven to seventeen per cent. of iron from the ore, and what is produced is very imperfect; the Malabar iron sells at seven and eight shillings the hundred weight, but is in all respects very inferior to that imported

from Europe. This comparison seems to give force and beauty to a passage in the prophecy of Jeremiah, denouncing judgment on the Jews; "shall iron break the northern iron and the steel?"

Salt-pans, or rather salt-fields, are formed in Travencore, as in most other parts of the Malabar coast: they are large reservoirs enclosed by mounds of earth, into which the sea flows at high tides; from whence, by a simple process, the water is conveyed into a range of small enclosures, where in the course of the day the fluid is evaporated, and the salt gathered in the evening. These reservoirs are most productive in the hot months preceding the rainy season; and from every part of the coast salt forms the chief article of inland commerce.

These salt-pans being generally near populous towns and villages, the men employed there are not more exposed to tigers and beasts of prey, than those occupied in the usual pursuits of husbandry: not so the Molungies, or salt-boilers, in the Sunderbunds, or wild regions of Bengal; who, of all the castes and tribes throughout the whole extent of Hindostan, seem to have the hardest fate: I would rather be a Pariah or Chandala, subject to their most ignominious treatment, and cruel oppression, than one of these unfortunate Molungies living in constant terror from the fiercest tigers, without any means of safety or redress. Their situation had often been represented to me by gentlemen from Bengal, and as often excited my commiseration; but I had no idea of their complete misery until I read the account of the Sunderbunds by captain Williamson; where, he says, "the royal tigers are often seen swimming across the various rivers which form

the innumerable islands inhabited only by wild beasts, and presenting an immense barrier all along the sea-coast, from *Saugur* island to the great mouth of the Megna. Of this propensity in tigers the *Molungies* are so thoroughly aware, that, while performing their duties on the long spits of sand which project into the sea, from the impenetrable jungles that skirt the soil, a look-out is always kept for tigers on the opposite banks of the rivers; and as soon as any appear, the whole take to flight, and conceal themselves in caves excavated for the purpose; from which, it however sometimes happens, the hungry animal removes every obstacle with his claws, and drags out one or more of the inhabitants, already half dead with terror."

"The reader will naturally inquire, why some means are not adopted for opposing devastations of this nature, and for securing the *Molungies* from such a dreadful misfortune? The fact is, that no one is a *Molungie* from choice; but, according to the principle prevailing throughout Hindostan, the occupation of the father and his ancestors is continued invariably by his posterity. The *Molungies* would, however, readily deviate from this principle if they had the power to do so; but, being kept to their posts by various guards of revenue peons, or officers, they are unable to quit their miserable situation. These revenue officers are, in addition to some provincial militia, posted at all the places whereby it is possible to escape in boats: as to making off by land, it would be utterly impossible; the surrounding country being an immense wilderness, full of tigers, abounding in snakes, and intersected by a labyrinth of rapid waters, replete with alligators and other rep-

tiles. This unfortunate race of human beings sometimes obtains an addition to their number when trespassers attempt to escape from the pursuit of justice, and to wind through the mazes of the inland navigation. These are handed over to the salt-pans, whence not one in a million ever returns. To arm persons of such a description, would be to afford them an immediate emancipation; and would subvert that establishment which supplies Bengal with salt, and affords to the government a revenue not much under a million of money annually! No doubt but time will furnish the means of substituting some less objectionable means of providing so indispensable an article of consumption, and do away what must, till then, be classed among the many necessary evils with which humanity is burthened!

The CAJEW *or* CASHEW APPLE *of Malabar*

CHAPTER XIII.

AN ACCOUNT OF THE INHABITANTS IN THE KINGDOM OF TRAVENCORE; AND PARTICULARLY OF THE BRAHMINS, NAIRS, AND POOLEAHS, IN THE SOUTHERN PARTS OF THE MALABAR COAST.

1773.

In links of steel, here superstition binds
The unsuspecting native; to his caste
Tethers him; cramps his powers, condemns to ply,
With joyless hands, the trade his sires have plied
For centuries; proscribes all hope of change! GISBORNE

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tribes mentioned by Herodotus—their manners and customs illustrated by those of the Malabars—Paramahansa—Hindoo anthropophagi—further particulars of the Pooleahs and Pariars—Moplahs, Mahomedan Malabars—their character, ferocity, manners and customs—run-a-muck—massacre of the English at Attinga—queen of Attinga, a shadow of royalty—interesting particulars of the St. Thomé, or Syrian Christians in the interior of Malabar.

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CHAPTER XIII.

In describing the Hindoos, the aborigines of Hindostan, I divided them into four principal tribes, the Brahmin, Chuttree, Byse, and Sooder; subdivided into a number of smaller castes: the Malabars in this distinguishing characteristic, and many other essentials, resemble the northern Hindoos: as a nation, their four grand divisions are the Brahmins, Nairs, Thivees, and Pooleahs.

The Malabar brahmins, like those in other parts of India, form two distinct classes, engaged in different pursuits: both are held sacred by the other castes: one has the absolute and entire management of every thing relating to religion: occupied by no secular concerns, they spend their days under the sacred groves of their temples in superstitious ceremonies, and listless indolence, or study the sacred volumes, treatises on astrology, medicine, and fabulous legends; they inculcate benevolence to man, and kindness to the animal creation, and are reverenced by the inferior tribes, who swear by their heads, and treat them with filial affection.

The brahmins who live in large towns, and hold situations under their respective princes, as officers of government, collectors of the revenue, and other political departments, do not merit this amiable character: they may, on the contrary, be classed with the

despots so often mentioned, who unfeelingly exercise the rod of oppression over the lives and property of their fellow-creatures: although, by a strange inconsistency, these very people are taught to shudder at the death of an insect, and tremble at the idea of inhaling an animalcule. Superstition leads her votaries to the most extraordinary actions; during my residence among the Malabars, where the ignominious distinction of castes is carried to the utmost extent, I was fully convinced that it puts a stop to the noblest exertions of *real* charity, blunts the finest feelings of humanity, and estranges man from man.

The Malabar brahmins, like the rest of that priesthood, have such faith in the purifying waters of the Ganges, as to believe their sins are absolved by a pilgrimage thither, or even by their virtue when transported to a distant country. The Ganges, Kistna, and Indus, enjoy this preeminence among the numerous rivers of Hindostan; they fertilize the finest tracts in its extensive plains: the Nerbudda, and other northern streams, claim a share of veneration; but I did not hear of any peculiar sanctity annexed to the rivers of Malabar: all waters excite a sentiment of affection and gratitude in a people whose climate and religion require such frequent ablutions, and where shade is so desirable, that the banian tree, and many others, are deemed sacred. In their fertile imagination all nature is animated by an endless number and infinite variety of inferior deities and benevolent spirits; who occupy every grove, preside over every fountain, and fill the heavens and the earth with forms invisible to mortal eyes.

The Malabars regard the cow with as much superstitious veneration as the northern Hindoos; and, if possible, are more severe

in their punishment of those who ill-treat them, or cause their death: a subject of Travencore who is detected in selling a bullock to an European is impaled alive. Religious prejudice operates powerfully in the preservation of this animal; but it is politic in a country where milk forms a great part of the food, and oxen are very useful in commerce and agriculture.

Irrigation being absolutely necessary in a climate where rain only falls during four months in the year, the preservation of water is a most important object; the brahmins, therefore, judiciously persuade their disciples to build reservoirs, and construct wells, as the most acceptable charity they can confer: in the Travencore dominions are many expensive works of this kind; some made by the generosity of individuals, others at the public expense. The high roads are planted on each side with cajew-apple, tamarind, and mango-trees; which adorn the country, and shade the traveller: caravansaries, or choultries, are erected at convenient distances for his accommodation. Charity of this kind is every where inculcated; and it is equally the ambition of a southern Malabar as of a northern Hindoo, to have a tank, a well, or a choultrie, called after his name. Under despotic princes, where property is never secure, and to be reputed rich is to be really unfortunate, such munificent acts are far from being uncommon: the fame of these benevolent works, and the tranquillity of domestic life, form the chief happiness of a people unaccustomed to public spectacles, or the refinements of polished society.

The Nairs of Malabar are equally brave, and more energetic than most of the warlike Hindoos; the national characteristics of both people are otherwise very similar. A mild climate, and the

peculiar tenets of their religion, inspire meekness, temperance, and listlessness: they abstain from intoxicating liquors, are seldom guilty of debaucheries, and not subject to many of those passions which enslave the civilized Europeans.

Strangers to patriotism, and the blessings of liberty, the Malabars, as well as the northern Hindoos, are governed by fear; loyalty and affection form no part of their political system: amongst such a people, ambition has no scope: every man is confined to his own caste, follows the profession of his ancestors, is married in childhood to his equal, and never rises higher than the limited sphere in which he was born: there may be exceptions, but they are very uncommon. One indeed of an extraordinary nature, occurred during my residence in Travencore: the reigning sovereign, who was of an inferior caste of Brahmins, advanced himself into a higher, by purifications, gifts, and ceremonies; part of which consisted in his majesty passing through the body of a cow, of the size of life, and made of pure gold: this was the last stage of purification; and when performed, the cow was divided among the Brahmins.* It is said, that Ragonath Row, the Mahratta paishwa,

* Orme ascribes a different cause for the king of Travencore's regeneration to that given to me by his subjects, who, perhaps, were withheld by fear from assigning the true reason. "The king of Travencore has conquered, or carried war into all the countries which lay round his dominions, and lives in the continual exercise of his arms. To atone for the blood which he has spilt, the brahmins persuaded him that it was necessary he should be born anew: this ceremony consisted in putting the prince into the body of a golden cow of immense value; where, after he had laid the time prescribed, he came out regenerated, and freed from all the crimes of his former life. The cow was afterwards cut up, and divided amongst the SEERS who had invented this extraordinary method for the remission of his sins."

when expelled from his capital, and defeated by his enemies, passed through a golden cow, in hopes of better fortune: and two brahmins, whom he sent as ambassadors to England, were, on their return to Hindostan, compelled to pass through the sacred yoni, or female lingam, made of the finest gold. After performing this ordeal, and making valuable presents to the brahmins, they were restored to the privileges of their caste; which they had lost, by the impurities contracted in travelling through so many polluted countries. The celebrated Sevajee, in the seventeenth century, on the day when he assumed the Mahratta sovereignty, was publicly weighed against gold; his weight was equal to that of sixteen thousand pagodas; which, with a hundred thousand more, were distributed among the brahmins.

Herodotus mentions, that Mycerinus, king of Egypt, having lost his daughter, an only child, it caused him the greatest affliction; and wishing to honour her funeral with more than ordinary splendour, he enclosed her body in an heifer made of wood, and richly ornamented with gold.

The Malabar brahmins, more ignorant and less tolerant than their northern brethren, assume greater consequence than I ever met with in other parts of India: when travelling, they have always precursors to clear the road; who make a loud noise, and compel all of inferior degree to retire: even when their provision is carried along the highway, the same cry is made; and the vulgar are under the necessity of hiding themselves, or falling down with their faces to the earth, that the atmosphere may not be polluted by plebeian breath, while the food of a brahmin passes by. Even the king himself is obliged to alight from his elephant, horse, or palan-

quin, when he approaches a temple; no person being allowed to ride near those structures.

These ignorant and bigotted priests seem to hold strangers in abhorrence, and detest every intrusion into their holy retreats: I nearly lost my life by indulging an innocent curiosity near Quilone, a Dutch settlement, twenty miles to the northward of Anjengo. Strolling one evening through a wild scenery of woods and forests, I accidentally saw a Hindoo temple, almost concealed by banian-trees. Pleased with the scenery, I ascended a rising ground within the grove, to take a sketch; and in an adjoining tank saw a Nair girl performing her ablutions: she instantly snatched up her garment, and ran to an inner court; aware of her high caste, I did not attempt to speak to her; but seating myself on the bank, finished my drawing. In the grove was a Nair at his devotions, who, on the female speaking to him with earnestness, looked stedfastly at me, and departed with her to the temple. Thinking no more of either, I returned leisurely towards Quilone; when hearing a noise, I looked round, and perceived the same man, joined by several others, armed with sticks and stones, hastily following, and alarming the forest with their cries. I had neither time for deliberation, nor any weapon to defend myself; but, with a little distance in my favour, ran to the nearest village, and claimed the protection of some Moplahs, having received a few stones in my flight.

Upon inquiring from these Mahomedans the nature of an offence so undesignedly committed, they told me I had, in the first instance, ventured on sacred ground, untrod by Europeans; and had seen a woman of high caste in a consecrated tank; crimes of

great atrocity among that superstitious people; and had they overtaken me, my life might have been the forfeit of my temerity. The next day the brahmins sent orders to the English party at Quilone to keep at a distance from their districts, lest the atmosphere should be tainted by our breath; and some of the milder sort sent a basket of live poultry to an English lady of our party, that during our abode there, we might abstain from eating beef.

Civilization, as far as the Malabars are susceptible of it, has long attained its height: Egypt, Assyria, Persia, Greece, and Rome, from the pinnacle of grandeur, perfection in the fine arts, and the luxury of opulence, have dwindled to a name: the Malabars seem to have been for some thousand years in the same state of mediocrity; on such a system, no new designs in building, no alteration in manners or dress, no improvements in art or science, are to be expected.

This may be alleged of a great part of the world besides; but I do not compare the Negroes and Hottentots of Africa, nor the savages of America, with the natives of India, or the generality of Asiatics: these are certainly placed on a higher scale: as already mentioned in the northern cities of Hindostan, especially among the Moguls, we find eloquence, poetry, painting, and architecture, in a considerable degree of perfection: the Chinese shine with still brighter lustre in the scale of civilized society: as a nation they have never been conquered, although the Tartars usurped the sovereignty, and introduced some changes in their customs: during numerous revolving centuries they have cultivated the arts of peace, have been governed by wise laws, and have enjoyed many enviable blessings; considering their limited inter-

course with the rest of the world, and how little they are beholden to strangers for improvement, we must regard them as an enlightened, polished, and independent people.

That the heat of the torrid zone debilitates the body, and enervates the mind, is very obvious: to this cause may be attributed the want of curiosity, enterprize, and vigour, among the Malabars: their inclinations are chiefly passive; indolence constitutes their happiness, and you cannot impose a severer task than mental employment: with the exception of the warlike Nairs, they pass days, months, and years, in swinging in their verandas, or under the shade of a tree, chewing betel, and singing dismal ditties, without a reflection on the past, or a plan for the future: from this habitual indolence they become incapable of exertion; and thus the laws, manners, and customs, are the same at this day as they were some thousand years ago.

There are, however, occasionally exceptions to this state of listless indolence among the Malabars: during my residence at Anjengo a circumstance occurred which would not have disgraced a Roman matron. The English were at war with the Marawars, a people inhabiting a mountainous country in the southern part of the peninsula: a considerable force from Madras was sent against them, who with great difficulty obtained a conquest: the obstacles chiefly arose from the wildness of the country, and the almost inaccessible fortresses to which the Morawars retreated, in the midst of thick forests and morasses; the rajah was killed in defending his last castle, whither he had retired with his family and treasure: he expired in the arms of his wife; who immediately ordered one of the guards, as he valued his master's honour, to stab her to the

heart before the fortress surrendered: the soldier obeyed; and the English found the unfortunate pair clasped in a last embrace: the commanding officer caused them to be burnt on the same funeral pile, agreeable to the custom of their caste.

The king of Travencore, in whose dominions Anjengo is situated, governed a country extending from Cape Comorin south, to the kingdom of Cochin north: a district which has always remained free from Mahomedan invaders, and most probably was never subject to any of the great Hindoo rajahs. Travencore is mountainous and hilly, difficult of access, and defended at the passes: the most formidable, though badly fortified, was the pass of Tinevelli, leading into that country. The king usually resided in a town called Trevanduram, about eighteen miles from Anjengo, mean in appearance, and without defence, the palace excepted, which was surrounded by an indifferent fortification near three quarters of a mile in extent. His force consisted of four thousand sepoys, disciplined in the English style, many of them deserters from the Madras army; and about twelve thousand irregulars, armed with English muskets: his cavalry never exceeded one thousand. On an emergency he could assemble a formidable militia, consisting of a hundred thousand men, armed with spears, and bows of a large construction. The Malabars are very expert with these weapons, especially the Nairs; who always assemble under their respective leaders, on the festival of the full moon in September, at the breaking up of the moonson; and being drawn up in two divisions, commence a serious engagement with bows and arrows, spears and lances: this is sometimes protracted for a considerable time, and many fall on both sides; who confer a great

honour on their family by this sacrifice to glory. The principal brahmin and Nair ladies are always present on these occasions, covered with ornaments, if not with drapery.

The throne of Travencore does not descend from father to son, but invariably devolves to the eldest son of the eldest sister, that the blood-royal may be clearly and indisputably preserved. The king on particular occasions is splendidly apparelled, and adorned with the royal jewels; but in general dresses, like the other brahmins, in a muslin turban, with a piece of white cotton cloth round the waist, reaching to the knees: this is the usual dress of the Malabars. The hereditary prince has no outward distinction from the other nobles; and the king's sons, whether by his wives or concubines, have no privileges annexed to their royal descent, neither are they by birth entitled to any importance in the government.

I always found more suspicion and jealousy in conversing with the Malabars, than among any other people in India: they were very cautious of giving information, and deemed the most common questions intrusive; it was therefore impossible from such a people to obtain much knowledge either of a religious or political nature. Whether the Malabars, like the northern Hindoos, adore the triad-deity, with the subordinate divinities in their endless mythology; or whether their idolatrous system comprizes a different set of gods and goddesses, especially of the dii lares, I could not determine; neither could I ascertain the jurisprudence of Travencore, or other Malabar rajah-ships: in those dominions, it is perhaps altogether a nominal science: for in Travencore, as in most despotic states, the subjects are seldom governed by written laws, but implicitly obey the will of an arbitrary despot. The king is considered as

heir to all his subjects when he chooses to exert his full prerogative; consequently they require no laws respecting landed property, or titles of inheritance: as he monopolizes all the pepper, and such other articles as he thinks proper in his dominions, commercial laws are also needless: the women, except among the Nairs, being entirely dependent, and almost in a state of slavery, have no occasion for statutes to regulate dowers or marriage settlements: for as the sovereign is absolute in his kingdom, so is every master of a family in his own house: moral actions and relative duties are regulated solely by the will of a father and a husband. Thus, occasions of wrangling and law-suits are removed: despotic power is allsufficient; and the people, excluded from general information, contentedly submit to the oppressive system.

The Nairs, or nobles, form the second tribe in the kingdom of Travencore: they are a well-made handsome race, of a fairer complexion than the inferior castes, from whom they entirely separate themselves; and neither eat nor intermarry with any other. Their marriages are very extraordinary, and directly contrary to the usual system of polygamy adopted in Asia. Among the Nairs, one wife is common to many husbands, who cohabit with her by turns; during this temporary attachment, the arms of the inmate are placed over the door of the house, to prevent the intrusion of another husband. These marriages are attended with fewer disputes, and disagreeable consequences than might be imagined: the wife nominates the father of the child; and he is obliged to provide for it.

In consequence of these marriages, it is an established custom, both in the royal house of Travencore, and the whole tribe of Nairs, that the son does not inherit his father's estate; which, if permitted by a despotic prince, devolves at his death to his sister's children; where there can be no doubt of the consanguinity. The same law exists among the Hurons in America; on the demise of a chief in that tribe, he is not succeeded by his own child, but by the son of his sister; and in default of such an heir, by the nearest relation in the female line. A similar custom prevailed among the princes of Ethiopia. Montesquieu assigns the following reason for the polyandrian system of the Nair ladies. "In this tribe the men can have only one wife; while a woman, on the contrary, is allowed many husbands: the origin of this custom is not difficult to discover. The Nairs are the tribe of nobles, who are the soldiers of the nation: in Europe soldiers are not encouraged to marry; in Malabar, where the climate requires greater indulgence, they are satisfied with rendering marriage as little burthensome as possible: they give one wife amongst many men; which consequently diminishes the attachment to a family, and the cares of housekeeping; and leaves them in the free possession of a military spirit."

The Nairs, and other high castes of Malabars, burn their dead, intermingling the fuel with sandal-wood, cinnamon, and cassia: the lower classes are contented with a pyre of common wood; and sometimes bury the deceased in their own plantations.

As a further illustration of these extraordinary people, I subjoin the following particulars from Dr. Francis Buchanan's observations in Malabar; travelling by authority in the provinces then

subject to the British government, he was able to obtain more accurate information than it was in my power to do among a people so bigotted, and so jealous of the intrusion of strangers.

" The Nairs marry before they are ten years of age; but the husband never afterwards cohabits with his wife: such a circumstance would be considered as very indecent: he allows her oil, clothes, ornaments, and food; but she lives in her mother's house; or, after her parents' death, with her brothers; and cohabits with any person that she chooses, of an equal or higher rank than her own; but never more with her husband. If detected in bestowing her favours on any low man, she becomes an outcast. It is no reflection on a woman's character to say, that she has formed the closest intimacy with different persons; on the contrary, the Nair women are proud of reckoning among their favoured lovers many brahmins, rajahs, or other persons of high birth. When a lover receives admission into a house, he commonly gives his mistress some ornaments, and her mother a piece of cloth; but these presents are never of such value as to give room for supposing that the women bestow their favours from mercenary motives. A Nair man, who is detected in fornication with a Shanar woman, is put to death; and the woman is sold to the Moplahs: if he have connection with a slave girl, both are put to death; which is a most shocking injustice to the female, who, in case of refusal to her lord, would be subject to all the violence of an enraged and despised master.

" In consequence of this strange manner of propagating the species, no Nair knows [illegible], and every man looks upon his sister's children as his heirs. He, indeed, looks upon them with

the same fondness that fathers in other parts of the world have for their own children; and he would be considered as an unnatural monster were he to shew such signs of grief at the death of a child which, from long cohabitation and love of its mother, he might suppose to be his own, as he did at the death of a child of his sister. A man's mother manages his family: and after her death, his eldest sister assumes the direction. Brothers almost always live under the same roof; but, if one of the family separates from the rest, he is always accompanied by his favourite sister: even cousins, to the most remote degree of kindred, in the female line, generally live together in great harmony; for in this part of the country, love, jealousy, or disgust, never can disturb the peace of a Nair family. A man's moveable property, after his death, is divided equally among the sons and daughters of all his sisters: his landed estate is managed by the eldest male of his family: but each individual has a right to a share of the income. In case of the eldest male being unable, from infirmity or incapacity, to manage the affairs of the family, the next in rank does it in the name of his senior.

" In the north of Malabar the female Nairs, while children, go through the ceremony of marriage, both with Namburis and Nairs; but here, as well as in the south, the man and wife never cohabit. When the girl has come to maturity, she is taken to live in the house of some Namburi or Nair; and after she has given her consent to do so she cannot leave her keeper; but in case of infidelity to his bed, may be punished with death. If her keeper have in his family no mother nor sister, his mistress manages the household affairs. The keeper, whenever he pleases, may send his mistress

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back to her mother's house; but then, if she can, she may procure another lover. A man's house is managed by his mother so long as she lives; when she dies, his sister comes for the fifteen days of mourning: she afterwards returns to her lover, and remains with him until he either dies or turns her away. In either case she returns to her brother's house, of which she resumes the management, and brings with her all her children, who are her brother's heirs. A Nair here is not astonished when you ask him who his father was; and a man has as much certainty that the children born in his house are his own, as an European husband has; while these children are rendered dear to him by their own caresses, and those of their mother, who is always beloved; for otherwise she would be immediately dismissed: yet, such is the perversity of custom, that a man would be considered as unnatural were he to have as much affection for his own children, as for those of his sister, which he may perhaps never have seen. Of all known manners of conducting the intercourse between the sexes, this seems to be the most absurd and inconvenient."

The Namburis, just mentioned, are the brahmins of Malabar, who consider themselves of so high a caste, that they will neither eat nor drink with those of the northern provinces. These shameless priests, not content with the dancing girls attached to the different temples, who are all prostitutes to the brahmins, have connections with the youngest and most beautiful women among the high tribes of Malabars, who deem it an honour to admit a Namburi to their bed.

The Tivees, although in general only farmers and husbandmen, are far from being a low caste: in the vicinity of Anjengo, they

are called Chagos; and as this tribe includes the bulk of the people, what may be said of them is applicable to the Malabars in general. They are well shaped, of a middle stature, and dark complexion: their dress is a cotton cloth, tied loosely round the waist, reaching below the knee; some wear a turban, others tie the hair on the back of the head, and throw a loose piece of muslin over it: but the brahmins are always distinguished by the sacred cord on the left shoulder. The dress of the Malabar women is similar to that of the other sex; their black glossy hair, tied in a knot on the middle of the head, is copiously anointed with cocoa-nut oil, and perfumed with the essence of sandal, mogrees, and champahs; their ears, loaded with rings and heavy jewels, reach almost to their shoulders; this is esteemed a beauty; instead of a small gold wire in the orifice, as is practised in other countries, the incision is filled with a filament from the cocoa-nut leaf, rolled around; the circles are increased, until the orifice sometimes exceeds two inches in diameter, the ear is then healed, and being stretched to the perfection of beauty, is filled with rings and massy ornaments. Round the waist they wear a loose piece of muslin, while the bosom is entirely exposed: this is the only drapery of the Malabar women; but they are adorned with a profusion of gold and silver chains for necklaces, mixed with strings of Venetian and other gold coins; they have also heavy bangles, or bracelets: a silver box, suspended by a chain on one side, forms a principal ornament, and contains the areca, or betel-nut, with its appendages of chunam, spice, and betel-leaf. Their skin is softened by aromatic oils, especially among the Nairs and Tetees, who are peculiarly attentive to cleanliness in their persons. The Tetees are of the tribe of

cultivators, and the Muckwas of the fishers; both are well made women, sometimes tall, and always graceful.

The Moplahs, or wives of the Mahomedans, who have been for many centuries settled among the Malabars, are in all respects a contrast to the natives; far from exposing any of their personal charms, they muffle themselves up in a covering of thick cotton cloth, and always retire on the approach of a stranger: they are extremely dirty, and pride themselves on their chastity; the young Tetees, on the contrary, never consider it among the cardinal virtues; but after marriage, they make good wives, and affectionate mothers.

I inquired into the truth of Mr. Grose's anecdote of a Malabar woman, who living with an English lady at Anjengo, to please her mistress, dressed in the European manner; but appearing afterwards in the queen of Attinga's presence with her breasts covered, the cruel despot ordered them to be cut off, for such a mark of disrespect: it was confirmed at Attinga. It is not only the vulgar who are thus sparingly clothed; for the first princesses wear only a finer muslin, with costly jewels.

Most of the Malabar men have a knife stuck in their girdle; and the steel pen with which they write their letters, accounts, and records, on the leaf of the Palmyra tree, there called olas: they write in a straight line, in a neat manner, and with great expedition: their books consist of several leaves, fastened together by a thong. The northern Hindoos write with the calamus, or reed, on a smooth glossy paper, made of hemp, rice, and different ingredients.

The Malabar Christians dress like their pagan neighbours,

except that the women cover the bosom. The Christians I usually met with were of the lowest class; the Roman catholic missionaries made but few converts of superior rank, although many of them were settled in the Travencore dominions, and permitted to build churches for public worship.

The poorer Malabars live on rice, salt-fish, and jagree; which is a coarse sugar produced from the cocoa-nut tree, wholesome and nourishing; those who cannot afford rice, content themselves with natchnee, a grain of inferior quality. The despotism of the government frequently occasions an artificial famine, and the inhabitants fly the country: a real famine is sometimes attended with dreadful consequences. Rice is sown at the commencement of the rains; which do not always fall as expected, and in some instances they have been entirely withheld for a whole season. Should the ground be only partially inundated, the ear droops, and yields but half a crop. On such occasions the poor wretches are driven by hunger to Anjengo, and other sea-ports, where you see a youth selling himself for sustenance, a mother offering her infant son for a bag of rice, and a desponding father parting with his wife and children for forty or fifty rupees.

Malabar children are generally a cheap commodity at Anjengo; at the end of the rainy season, when there was no particular scarcity in the interior country, I purchased a boy and girl about eight or nine years of age, as a present to a lady at Bombay, for less money than a couple of pigs in England: I bought the young couple, laid in two months provision of rice and salt-fish for their voyage, and gave each of them four changes of cotton garments, all for the sum of twenty rupees, or fifty shillings. English huma-

nity must not pass a censure on this transaction: it was a happy purchase for the children; they were relieved from hunger and nakedness, and sent to an amiable mistress, who brought them up tenderly, and, on leaving India, provided for their future comfort; whereas, had I refused to buy them, they would assuredly have been sold to another, and probably have experienced a miserable bondage with some native Portugueze Christian, whom we do not reckon among the most merciful task-masters.

A circumstance of this kind happened to myself: sitting one morning in my veranda, a young fish-woman brought a basket of mullets for sale; while the servant was disposing of them, she asked me to purchase a fine boy, two years of age, then in her arms: on my upbraiding her want of maternal affection, she replied with a smile, that she expected another in a few weeks, and as she could not manage two, she made me the first offer of her boy, whom she would part with for a rupee. She came a few days afterwards, with a basket of fish, but had just sold her child to Signor Manoel Rodriguez, the Portugueze linguist; who, though a man of property and a Christian, had thought it necessary to lower the price to half a rupee. Thus did this young woman, without remorse, dispose of an only child for fifteen pence!

The houses of the Nairs, and better sort of Malabars, are neat and clean; generally situated in a garden, with a few cocoa-nut and jac trees, betel plants, indigenous roots and vegetables: a small grove of areca, or a shady tamarind, and a well within the inclosure, furnish a Malabar habitation: the furniture seldom consists of more than a few mats, earthen pots, grind-stones, and utensils for cleaning the rice, with the swing already mentioned; where

the thoughtless proprietor passes most of his time in apathy and indolence.

The tools and implements of agriculture and mechanism, are extremely simple: a light sandy soil requires only one yoke of oxen to a wooden plough, which slightly turns the surface: the rice, natchnee, and early grains, are sown at the commencement of the rainy seasons, and reaped soon after they cease; the latter crops are then sown, as already mentioned in the Concan.

The method of inflicting punishment on criminals and debtors in Travencore, is in some respects singular: for capital crimes the culprits generally suffer death; although, as in most oriental governments, money and interest may purchase a pardon; except for the dreadful sin of killing a cow, or selling one for slaughter: this subjects them to the most cruel death. For debts, and non-payment of fines, inflicted as a punishment, they are confined by the caricar, or chief of the district; who draws a circle round the prisoner, from which he dare not move; then, gently laying a sharp stone on the crown of his head, demands payment of the sum required: on a refusal, he places a large flat stone over the other, and ties it firmly on; additional weights are gradually accumulated, with a repetition of the demand, until the sharp stone penetrating the head, either insures payment, or causes a painful death.

Having described the higher castes, and drawn a few sketches of the inferior tribes of Malabar, I now descend to the degraded Pooleahs; an abject and unfortunate race, who, by cruel laws and tyrannical customs, are reduced to a wretched state; while the monkeys are adored as sylvan deities, and in some parts of Malabar have temples and daily sacrifices. I have often lamented

the treatment of the poor Pooleahs, and the cruel difference made by human laws between them and the pampered brahmins: banished from society, they have neither houses nor lands, but retire to solitary places, hide themselves in ditches, and climb into umbrageous trees for shelter: they are not permitted to breathe the same air with the other castes, nor to travel on a public road; if by accident they should be there, and perceive a brahmin or Nair at a distance, they must instantly make a loud howling, to warn him from approaching until they have retired, or climbed up the nearest tree. If a Nair accidentally meets a Pooleah on the highway, he cuts him down with as little ceremony as others destroy a noxious animal: even the lowest of other castes will have no communication with a Pooleah. Hunger sometimes compels them to approach the villages, to exchange baskets, fruit, or such commodities as they may have, for a little grain: having called aloud to the peasants, they tell their want, leave the barter on the ground, and retiring to a distance, trust to the honesty of the villagers to place a measure of corn equal in value to the barter; which the Pooleahs afterwards take away. Constant poverty and accumulated misery, have entirely debased the human form, and given a squalid and savage appearance to these unhappy beings.

Yet, debased and oppressed as the Pooleahs are, there exists throughout India, a caste called Pariars, still more abject and wretched. If a Pooleah, by any accident, touches a Pariar, he must perform a variety of ceremonies, and go through many ablutions, before he can be cleansed from the impurity. With such ideas of defilement, no marriages are contracted between the Pooleahs and Pariars; nor do they eat together; although the only

difference in their epicurean banquet is, that the Pooleahs eat of all animal food, except beef, and sometimes of that which dies of itself: the Pariars not only feast upon dead carcases, but eat beef, and carrion of every kind. The brahmins of Malabar have thought proper to place christians in the same rank with the Pariars.

Dr. Robinson truly says, " the condition of the Pariar is undoubtedly the lowest degradation of human nature: if a Pariar approach a Nair he may put him to death with impunity: water or milk are considered as defiled, even by their shadow passing over them, and cannot be used until they are purified. It is impossible for words to express the sensation of vileness that the name of *Pariar* or *Chandala* conveys to the mind of a Hindoo: every Hindoo who violates the rules or institutions of his caste sinks into this degraded situation. This it is which renders Hindoos so resolute in adhering to the institutions of their tribe; because the loss of caste is, to them, the loss of all human comfort and respectability; and is a punishment beyond comparison more severe than excommunication, in the most triumphant period of Papal power."

Rejection of caste must to a Hindoo appear much worse than death: hurled from the high privileges of a brahmin or a Nair, the delinquent of either sex is obliged to enter the tribe of Pariars, the outcasts of all ranks of society; in which both them and their offspring are compelled to remain for ever! No virtue, no talent, no merit of a child can ever atone for the venial sin of the parent, whose whole posterity must feel the full effect of the dreadful sentence: none are to pray, to sacrifice, to read, or to speak to the

hapless culprit; none are to be allied by friendship or by marriage, none to eat or to drink with him: he is to become abject, and excluded from all social duties; to wander over the earth, deserted by all, trusted by none; never to be received with affection, nor treated with kindness; but to be branded with infamy and shame; the curse of heaven, and the hatred of all good men!

"Stand off, for I am holier than thou," seems to be the predominant sentiment of the brahmin, whether dwelling under the banian shades in northern Hindostan, or secluded among the cassia groves of Malabar. How different is the pride and intolerance of the Hindoo priest from the charity and benevolence of the Jewish monarch, who assembled a mixed multitude of all descriptions, from Dan to Beersheba, to celebrate the passover at Jerusalem; how different the supplication of the pious king to the anathema of the brahmin! "The good LORD pardon every one that prepareth his heart to seek GOD; though he be not cleansed according to the purification of the sanctuary! and the prayer ascended to HIS holy place, even unto heaven!"

The brahmins of Travencore, as in most other parts of India, have taken care to be exempted as much as possible from punishment: at least their sentence is far more lenient than that passed on the other castes for the same crimes; and their power and influence in Malabar are more unbounded than in the north of India.

Consulting Herodotus on the purifications and ceremonies of the priests in ancient Egypt, we find a striking resemblance between them and the brahmins in India, whose time ought to be divided between study and devotion. The Egyptian priests possessed many and great advantages; the brahmins enjoy still greater pri-

vileges, by the laws of Menu, and the invariable respect and affection of their followers.

Beloe, the elegant translator of Herodotus, says "he is dignified by courtesy with the title of the Father of History; that his matter is no less curious than diversified; and his history, as far as his own knowledge and diligent researches could make it, is entitled to attention and belief." This is readily admitted, as far as his own knowledge extends; and it is not impossible to throw light upon many passages in his history, which appear to have no more foundation in truth than the fables in the Odyssey, or the voyages of Sinbad the sailor.

Herodotus says that Darius, king of Persia, on a certain occasion sent for some of the Greeks who were subject to his power, and asked them what recompence would induce them to eat the bodies of their deceased parents; they replied that no sum could prevail on them to commit such a deed. In the presence of the same Greeks, who by an interpreter were informed of what passed, he sent for the Callatiæ, a people of India known to eat the bodies of their parents; he asked them for what sum they would consent to burn the bodies of their parents; the Indians were disgusted at the question, and entreated him to forbear such language. This has staggered the belief of those who have only taken a general view of Hindoo manners and customs, and have always observed them burn the bodies of their dead: but this strange assertion is wonderfully illustrated by the following passage in Moor's Hindu Pantheon; "Not only do the Hindoos, even the brahmins, eat flesh; but they eat, one sect at least, human flesh. They do not, I conclude, kill human subjects to eat; but they eat such

as they find in or about the Ganges, and perhaps other rivers. The name of the sect is *Paramahansa;* and I have received authentic information of individuals of this sect being not very unusually seen about Benares, floating down the river on, and *feeding on a corpse.* Nor is this a low despicable tribe; but, on the contrary, esteemed, by themselves at least, as a very high one; and my information stated that the human brain is judged by these epicurean cannibals as the most delicious morsel of their unsocial banquet. It may be difficult for the English reader to believe this hitherto unrecorded story of the flesh-abhorring Hindoos; as well, perhaps, as the now fully authenticated facts of their prodigality of human life. Anecdotes to a considerable extent might easily be collected of the sanguinary propensity of these people; such as would startle those who have imbibed certain opinions from the relations of travellers, on the character and habits of the abstinent and flesh-abhorring Hindoos, and brahmins with souls as unspotted as the robes they wear."

In many Indian customs mentioned by the Greek historian, we find the same traits of character as among the modern Hindoos; others appear so extremely dissimilar that little credit is given them: such for instance are the Padæi, whom he describes as leading a pastoral life, and living on raw flesh; when any man was diseased, he was put to death by his nearest connections; if a woman was ill her female relations treated her in the same manner: the more aged among them were regularly killed and eaten; few indeed attained to old age, because in case of sickness they put every one to death.

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Whether the existence of Hindoo anthropophagi is believed or

not, there can be no doubt of the aged parents and diseased relations being at this day frequently carried by their nearest connection to the banks of the Ganges; where, after their mouths and nostrils have been stopped with the sacred mud, they are left to be carried away by the stream as food for alligators. It is well known that in some of the districts near Bengal, there are a tribe of people called *Sheep-eaters*, who seize the animal alive, and actually devour wool, skin, flesh, and entrails, until nothing remains but the skeleton. Lady Anstruther, who made a valuable collection of drawings during her residence in India, has a set of paintings in water-colours, done by a native, which contain the whole process of these extraordinary gluttons, from the first seizure of the unfortunate animal, until it is completely devoured.

Herodotus further says, that in India is a set of people, who, entirely different from the Padæi, put no animal to death, sow no grain, have no fixed habitation, and live solely upon vegetables. These were no doubt Yogees, Senassees, and wandering Gymnosophists, who live entirely in the same manner at the present day. The Massagetæ and Nasamenes of Africa, who were allowed promiscuous marriage, and during cohabitation with an individual, fixed a staff before the door, resemble in that respect the Nairs of Malabar.

I now take leave of the pagan Malabars, who differ in so many respects from the northern Hindoos: the facts mentioned from my own knowledge, especially concerning the degraded situation of the Pooleah and Pariah castes, having often excited a doubt in the minds of my English friends, when I have related such extraordinary anecdotes, I shall not apologize for confirming them by a few

quotations from Dr. Francis Buchanan's interesting journey in the Malabar province, the beginning of the present century.

" The Pooleahs are called *churmun*, a term applied to slaves in general: the Pooleahs are divided into many different clans, who can eat together, and intermarry: they have no hereditary chiefs; all the business of the caste is settled in assemblies of their elders: they never excommunicate any person, but they impose fines: when they can procure it, they eat animal food, and drink spirituous liquors, but reject carrion: none of them can read. When a man becomes tired of his wife, and she gives her consent, he may sell her to any other person who will pay back the expense incurred at the marriage; which in presents to the girl's master, her parents, cloth for the bride and bridegroom, and charges of the wedding dinner, generally amounts to twenty-four fanams, or sixteen shillings sterling. The goddess worshipped by the Pooleahs is named *Paradévatá*, and is represented by a stone placed on a mound in the open air: they have a sort of priests, but never give any thing to the brahmins, nor do they pray to the great gods whom they worship. The Pariars are also divided into clans: the highest eat carrion, and even beef; so that they are looked upon as equally impure with Mussulmans or Christians; and they may lawfully drink spirituous liquors. Even among these wretched creatures the pride of caste has full influence; and if a Pooleah be touched by one of the Pariar tribe, he is defiled, and must wash his head, and pray."

About a fourth part of the inhabitants of Malabar are Moplahs, or Mahomedans, descended from the Moors and Arabians, who have settled there at different times, and married Malabar

women: they are the principal merchants in the country, both for foreign and home trade: many are proprietors of trading vessels, navigated by Mahomedan commanders and seamen, in which they make an annual voyage to the Persian and Arabian gulfs; and after disposing of pepper, cassia, cardamoms, cotton-cloth, coir-ropes, and other productions of Malabar, they return with coffee, drugs, dates, and dried fruits. Those on the sea-coast use a corrupt language between the Arabic and Malabar: the Koran, and the few books they possess, are written in Arabic. The Moplahs engaged in commerce, and enjoying an intercourse with other people, are tolerably courteous and orderly; those in the interior, who are too proud to work or engage in agricultural pursuits, are generally an idle worthless race; parading about the country with a broadsword, or murdering time in one of the swings already mentioned. These are of a most turbulent revengeful spirit, prone to mischief, especially against the Nairs, whom they consider as infidels, proud and haughty as themselves. When intoxicated with bhang, or opium, they frequently run *a-muck*, and in a dreadful state of phrenzy, murder every person they meet, until they are overpowered and destroyed.

The Nairs are at constant variance with the Moplahs; and the king of Travencore, jealous of their ambitious revengeful temper, keeps them in great subjection, and levies frequent contributions on their property; to which they reluctantly submit, from knowing they would experience the same treatment from other governments. At one period the Moplahs created great commotions in Travencore, and towards the end of the seventeenth century massacred the chief of Anjengo, and all the English gentlemen belonging to

the settlement, when on a public visit to the queen of Attinga: the sanguinary deed was committed near her palace; some were even murdered in her presence, whom she in vain attempted to rescue from their fury, although at that time sovereign of the country.

There was still a nominal queen of Attinga when I resided at Anjengo; who, like the rajah sovereign of the Mahrattas, was little more than a state prisoner, while the king of Travencore, the usurper of her dominions, imitating the peshwa of Poonah, styled himself duan, or minister to the queen of Attinga.

I shall say nothing more of the Moplahs, thus dispersed along the coast of Malabar from Tellicherry to Cape Comorin; but the Syriac churches, or Christians of St. Thomé, settled in Travencore, are objects of great interest and curiosity. I occasionally heard of such a people in the neighbouring country of Anjengo, but I had no idea of their number or respectability: as our accounts generally came through the medium of the Portugueze priests and Romish missionaries, it was not to be expected their intelligence would be impartial or favourable.

My own knowledge on this interesting subject being limited, I shall make a few extracts from Mr. Wrede's satisfactory account of the St. Thomé Christians; who were not unknown to Vasco de Gama, and the first navigators to India: to whom the unexpected discovery of Christians on the Malabar coast, was a matter of the greatest surprise and satisfaction; for they were not more enthusiastic in extending their military glory and conquests, than in propagating their religion among the infidels in the remotest quarters of the world. Their exultation, however, was temporary; for, upon nearer investigation, they found that these Christians followed

the doctrine of NESTORIUS, and acknowledged, instead of the Pope, the patriarch of that sect residing in Syria, for their ecclesiastical supreme chief.

" Their number must have been very considerable in the beginning of the sixteenth century, when the Portugueze became first acquainted with them; since they possessed about one hundred and ten churches in the countries now subject to the Travencore and Cochin rajahs: and at this present time, after the manifold persecutions, oppressions, and successive revolutions that have almost depopulated the whole coast, they are computed to amount to no less than one hundred and fifty thousand souls.

" They are indiscriminately called St. Thomé Christians, Nestorians, Syrians, and sometimes the Malabar Christians of the mountains, by the Portugueze writers of that time, and by the subsequent missionaries from Rome. The most common name given to them by the Hindoos of the country, is that of *Nazaranee*, *Mapila*, and more frequently *Surians*, or *Surianee Mapila*.

" The Portugueze were fond of bestowing upon them the name of St. Thomé Christians, though this appellation does not appear to have been, or now to be, very common amongst themselves. It originates probably from the chief who settled the first colony of Syrians on the coast, and who was, according to their tradition, their first bishop, and founder of their religion in these countries; and whose name was MAR THOME. This is corroborated by the curious circumstance of their giving the name of MAR THOME to every ecclesiastical chief, or bishop of theirs, although his real name be JOSEPH or ABRAHAM; not improbably in compliment to their first bishop and founder, for whom they have still a reli-

gious veneration. His arrival and settlement on the coast, may perhaps at a future period be ascertained, with historical accuracy, to have taken place during the violent persecution of the sect of NESTORIUS under THEODOSIUS the Second, or some time after. But the bigotted Portugueze missionaries laid hold of this name to renew the story of the arrival of ST. THOMAS the Apostle in India; who they pretended had converted a great number of idolaters on the coast of Malabar, and afterwards on the other side of India, as far as *Malliapoor*, now *St. Thomé*, where he suffered martyrdom.

" All traditions and Malabar records agree, that the Syrian Christians, or Nazaranee Mapilas, were known, and had been settled on the Malabar coast long before either the Arabs or Jews. In the Malabar histories, the first mention of a Syrian colony of the Christians is made in the reign of COCOORANGON PERUMAL, who probably lived in the sixth century; a wealthy Syrian merchant, of the name of THOME CANNANES, is said to have landed at *Oranganore*, where he was well received, and induced to settle, by great privileges granted to him by the PERUMAL. He afterwards married two wives; one of the *Nair*, and one of some low caste; by whom he had a very numerous progeny, who after his death had great disputes about his inheritance.

" We find again mention made of two Syrian, or Chaldean bishops, at *Coilan*, or *Quilone*, about one hundred years after its foundation; where they were extremely well received by the rajah, and permitted to build a church, which was still extant when CABRAL first visited Quilone. The grants and privileges which they received from the rajah were engraved upon copper plates; which

many centuries afterwards, were shewn to Archbishop de Menezes at *Travancore*.

"If one adds to these historical dates the name of Syrians retained by the St. Thomé Christians, their distinct features, and complexion somewhat fairer than the rest of the Malabars, the style of their building, especially their churches; but above all, the general use of the Syrian, or rather Chaldæan language, which is still preserved in all their religious functions, even in those churches which have since embraced the Roman rite, and that to this day they take their Christian and family names from the Syrian or Chaldæan idiom, no doubt can remain but that the St. Thomé Christians are originally a colony of *Nestorians*, who fled from the dominion of the Greek emperors, after Theodosius the Second began to persecute the followers of the sect."

"They made at first some proselytes among the brahmins and Nairs, and were on that account much respected by the native princes; so that even at present they consider themselves equal in rank to either of the above two castes. They are in fact in much greater estimation among the Hindoos than the Christians converted by the Portuguese, and mostly picked up from the lowest caste. Many of the St. Thomé Christians now preserve the manners and mode of life of the brahmins as to cleanliness, and abstaining from animal food.

"We learn from the Portuguese writers, that these Christians possessed upwards of one hundred villages, situated mostly in the mountainous part of the southern division of Malabar. Their habitations were distinguished from those of the Hindoos by being mostly solid buildings, and collected in villages; not scattered and

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dispersed as those of the brahmins and Nairs. They obeyed their Archbishop, both in ecclesiastical and civil matters, paying a very moderate tribute to the different rajahs in whose territory they lived, who very little interfered in their concerns. When any complaints in civil affairs were preferred to the Archbishop, he used to appoint arbitrators or judges, whose sentence was final; they never condemned any person to death, and most crimes were expiated with pecuniary fines. They paid no tithes to their clergy, but at weddings they offered the tenth of the marriage gifts to their churches. On these occasions they were very profuse and ostentatious, and celebrated their nuptials with great pomp; it was then principally that they made a shew of the privileges granted to them by one of the PERUMALS; as of the bride and bridegroom riding upon elephants, of having the hair ornamented with flowers of gold, of musical instruments, also of flags of different colours carried before them. They all wore swords and targets, and some of them had firelocks; they were great marksmen, and from their eighth year frequented the firing schools: husbandry and trade were their principal occupations, and, next to the brahmins, the St. Thomé Christians furnished the greatest quantity of pepper to the Portugueze.

" As to their religious tenets, they followed generally the doctrine of NESTORIUS. They admitted no images of saints in their churches, where the Holy Cross alone was to be seen. They had only three sacraments, baptism, eucharist, and the orders; and would not admit transubstantiation in the manner the Roman catholics do. They knew nothing of purgatory; and the saints they said were not admitted to the presence of GOD, but were kept in

a third place till the day of judgment. Their priests were permitted to marry, at least once in their life. Their rite was the Chaldæan, or Syrian.

" The St. Thomé, or Syrian Christians, never claimed the particular protection of either the Portuguese or Dutch, which the new Christians generally do, but considered themselves as subjects of the different rajahs in whose districts they lived; and, as long as the old Hindoo system, and the former division of the country, under a variety of petty rajahs, was preserved, they appear to have enjoyed the same degree of freedom, ease, and consideration, as the Nairs. But when the rajahs of *Travencore* and *Cochin* had subjected to themselves all the petty *rajahs* and chiefs, whose respective territories were situated within the lines of Travencore, they also overturned the whole political system established by CHERUMA PERUMAL; and by setting aside the immunities and privileges of the higher castes, they established a most oppressive despotism in the room of the former mild limited oligarchy; and we ought not to be much surprised to behold the present comparatively wretched situation of these Syrian villages, since we see the brahmins and Nairs stript of their old prerogatives, and subject to almost the same oppressions and extortions."

Dr. Claudius Buchanan, who visited the Syrian churches in 1806, under the sanction of the Marquis Wellesley, confirms the preceding account, and has given an interesting and affecting detail of his reception by Mar Dionysius the bishop and the pastor of the Christian churches in Malabar: he describes the venerable metropolitan, at the age of seventy-eight, in his episcopal mitre and crozier, as a man of highly respectable character, eminent for

piety, and devoted attention to his pastoral functions: in a conversation with the English divine the Bishop said, "You have come to visit a declining church, and I am now an old man: but the hopes of its seeing better days cheer my old age, though I may not live to see them." On Dr. Buchanan's submitting to the venerable prelate his wishes in regard to the translation and printing of the holy scriptures, he replied, "I have already fully considered the subject; I have determined to superintend the work myself, and to call the most learned of the clergy to my aid: it is a work which will illuminate these dark regions, and God will give it his blessing."

Dr. Buchanan collected an ancient Syrian bible, and several valuable manuscripts among these churches; and the king of Travencore acceded to his request for sending a catalogue of all the Hindoo manuscripts in the temples of Travencore to the English college at Calcutta; a measure to which the brahmins were very averse. Those manuscripts are supposed to contain most of the Hindoo literature of the south of India.

The Christians in Travencore, who exceeded two hundred thousand in number, were much in want of printed versions of the holy scriptures, having only a very few manuscript copies belonging to all the churches. This Syriac version was carried to India, according to the popular belief, at the beginning of the fourth century, before the year 325 of the Christian æra; at which time Johannes, bishop of India, signed his name at the council of Nice. Dr. Buchanan, in company with Colonel Macaulay, the British resident in Travencore, visited Udiamper, where Beliarte, king of the Christians, kept his court; for the Syrian Christians had for-

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merly regal power in Malabar, and when Vasco de Gama arrived at Cochin in 1503, he saw the sceptre once swayed by their monarchs. At Udiamper is the Syrian church, at which Archbishop Menezes, from Goa, convened the synod of the Syrian clergy in 1599, when he burned the Syriac and Chaldaic books.

This well authenticated account of these churches affords many delightful sensations to a reflecting mind, and eminently displays the protecting power of the heavenly Shepherd. Numerous as the Syrian Christians now are, they were formerly a more extensive and flourishing body: and we have every reason to hope there will again be a glorious revival among a people so well prepared; a people who preserved a pure and spiritual worship when Europe was immersed in a gloom, emphatically styled the *dark age*. The uncontrouled power of Papal Rome had not then reached the Syrian churches in Travencore: they preserved their independence, and remained for ages unmolested, until the maritime discovery of India by de Gama: after which, priests and inquisitors from Goa disturbed their peace, burnt their unadulterated versions of the sacred scriptures, and compelled many of their churches to acknowledge the pope's supremacy.

The extensive tract of country, now denominated the Malabar Province, having since the fall of Tippoo Sultan, formed part of the British empire in India, and been placed under the management of the Company's servants, a more accurate and comprehensive detail of the subjects slightly touched upon during my voyage on the Malabar coast, and residence in Travencore, will most probably be communicated to the public. The pride and insolence of the Nambouri brahmins and Nairs will be checked

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under the English government, and by that means many new channels of information, which could not have been accessible forty years ago, will be attainable. A faithful narrative of the civil and natural history of Malabar will be a valuable acquisition to the northern Asiatic Researches: it is a country which affords an ample field for such investigation, especially in botanical pursuits: in that respect the copious descriptions and accurate plates of the Hortus Malabaricus, are truly valuable; but it is a very voluminous, expensive, and scarce work; and, being written in Latin, cannot be generally read. Dr. Roxburgh's beautiful collection of Coromandel plants contains many of those common in Malabar; but others, indigenous to the mountains and vallies of Travencore, are not introduced into that elegant and classical work.

I now close my own account of this singular country, and its more singular inhabitants, with a few very curious remarks by Lewis Vertomannus, a gentleman of Rome, who visited it in 1503, and published his travels in Arabia, Persia, and India, " containing many notable and strange things," upwards of three hundred years ago. His descriptions in Malabar are so curious, lively, and interesting, that I give them in the old English, into which they were soon after translated from the Latin.

" The chiefest idolaters, and of the greatest dignity in Malabar, are the Bramini. They of the second order are named Nairi; whose office it is when they go abroad to bear swords, targets, bows, and lances: the third order consisteth of mechanics or handy-craft men; with those that gather pepper, fruits, and spices. The basest sort of all are in such subjection to the Bramini and Nairi, that on pain of death they may approach no nearer unto

them than fifty paces: and therefore they lie lurking in certain shadows, and dark places, and marshes, lest they should suddenly chance to meet with them. Wherefore when they come abroad, that they may be heard afar off, they cry with a loud voice, that they may be heard of the same Bramini and Nairi; lest being suddenly betrayed, they should be put to death.

" The higher sort of these idolaters, to shew great courtesie and friendship one to the other, use sometimes to change wives; but the children remain with the first husband: they have also divers other customs; for among some of them, one woman is married to seven husbands: when she hath brought forth a child, she may father it to which of them she listeth; who may in no case refuse it.

" When they pray to their idols in the morning before the sun-rise, they resort to the pools or rivers to wash them. Their weapons are certain crooked swords, bowes, and lances: lying along on the ground, they eat their meat out of a tray of copper; for spoons, they use certain leaves of trees: the ruder sort eat so filthily, that putting their foul hands into the pot, they take out rice by handfuls, and so thrust it into their mouths. Among the better sort the women have none other charge or care than to dress and beautify themselves; for their husbands like to have them curiously washed, and perfumed with sundry sweet savours. When these women go abroad, it is marvellous to behold how they are behanged with jewels and precious stones, on their ears, arms, and legs.

" When the king, or any of the priests or gentlemen die, their bodies are burnt in a great fire, made of a pile of wood; then all the while they sacrifice unto the devil. While the bodies are

them than fifty paces: and therefore they lie lurking in certain shadows, and dark places, and marshes, lest they should suddenly chance to meet with them. Wherefore when they come abroad, that they may be heard afar off, they cry with a loud voice, that they may be heard of the same Bramini and Nairi; lest being suddenly betrayed, they should be put to death.

" The higher sort of these idolaters, to shew great courtesie and friendship one to the other, use sometimes to change wives; but the children remain with the first husband: they have also divers other customs; for among some of them, one woman is married to seven husbands: when she hath brought forth a child, she may father it to which of them she listeth; who may in no case refuse it.

" When they pray to their idols in the morning before the sunrise, they resort to the pools or rivers to wash them. Their weapons are certain crooked swords, bowes, and lances: lying along on the ground, they eat their meat out of a tray of copper; for spoons, they use certain leaves of trees: the ruder sort eat so filthily, that putting their foul hands into the pot, they take out rice by handfuls, and so thrust it into their mouths. Among the better sort the women have none other charge or care than to dress and beautify themselves; for their husbands like to have them curiously washed, and perfumed with sundry sweet savours. When these women go abroad, it is marvellous to behold how they are behanged with jewels and precious stones, on their ears, arms, and legs.

" When the king, or any of the priests or gentlemen die, their bodies are burnt in a great fire, made of a pile of wood; then all the while they sacrifice unto the devil. Whiles the bodies are burn-

ing, they cast in the fire all manner of sweet savours, as aloes, myrrh, frankincense, storax, sandal, coral, and innumerable other sweet gums, spices, and trees: these make the fire much greater, increasing the flame by reason of their gummosity: the wife also of the burned king or priest standeth by the fire alone, without the company of any other woman, lamenting and beating her breast. Within fifteen days after, the wife biddeth to a banquet all her husband's kinsfolks; and when they come at a day appointed, they go all to the place where her husband was burnt, and at the same hour of the night: then cometh forth the wife, garnished with all her jewels, and best apparel: in the same place is made a pit, no deeper than may serve to receive the woman; this pit is set about with reeds covered with silk, that the pit may not be seen. In the mean time a fire is made in the pit with sundry sorts of sweet woods; and the wife, after that her guests have well banqueted, eateth very much of a certain thing called betel, which troubleth her mind, as though she was half mad, or drunken. After the ceremonies are finished, she taketh her leave of all her kinsfolks, and then with sudden outrage, and a loud cry, lifting up her hands, she hurleth herself into the burning pit; which done, her kinsfolks, standing near unto the fire, cover her with little faggots of sweet wood; hurling also thereon much pitch, that the body may the sooner be consumed: and except the wife should do this after the death of her husband, she should ever after be esteemed an evil woman, be hated of all men, and in fine, in danger to be slain both of her own kinsfolks and her husband's, and therefore she goeth to it the more willingly. The king himself is

present at these pompes; which are not commonly used for all men; but only for kings, priests, and noblemen."

As no traces now remain of the ancient city of Calicut, it is impossible to speak of its magnificence when Vertomannus wrote: but, considering the wealth and power of the Mahomedans, and the splendour of their cities in the north of India at that period; many of which, as well as Bezenagur, the metropolis of the great Hindoo empire of Narsinga, the Roman traveller had just visited; it is singular he should call Calicut the "chiefest, and metropolitan of all the cities of India; whose king in royal majesty exceeded all the kings of the east; and was therefore in the Malabar language called *Samory*, or *Zamorine*, that is to say, God on the earth.

That Calicut was the principal city in Malabar, and perhaps the greatest emporium in the east, there is little doubt; although now reduced to a stragging village of fishermen: but as Vertomannus describes the capital of Narsinga to be a city eight miles in circuit, and of proportionable wealth and grandeur, a monarch maintaining four hundred war elephants, and when he rode out or went a hunting, attended by six thousand horsemen, it appears extraordinary he should speak of Calicut in such high terms: not so much of the city as the palace, which, he says, "containeth no less than a mile in circuit; the wall is not high; the building is fair, with beams well joining the frame, clumsily wrought, and carved with the figures and shapes of devils on every side. What pearls and precious stones the king weareth upon him, cannot be expressed for the greatness of the thing; for doubtless it exceedeth

all estimation: although at the time of my being there, he was not given to joyfulness, but lived in grief of mind, as well for the wars which the Portugals made against him, as for a grievous sickness; nevertheless his ears, arms, hands, legs, and feet, were so beautifully and richly garnished with all sorts of jewels and precious stones, that it cannot be spoken. His treasure is esteemed so unmeasurable, that it cannot be contained in two wonderful great rooms; it consisteth of precious stones, plates of gold, and also so much coined gold, as may suffice to lade a hundred mules; as their Bramini report, to whom it is best known: this treasure was gathered and reserved by twelve kings before him, and contains besides a coffer of three spans in length, and two in breadth, full of only precious stones, of price inestimable."

"In the hall of the palace are seen ten or twelve candlesticks, very fair, and of cunning workmanship; much like unto goodly fountains, and of the height of a man. In each of them are divers vessels, and in every vessel three candles light, of two spans long; and great plenty of oil.

"The king of Calicut and his people are given to idolatry, and serving of the devil: he hath a chapel in his palace where he worships him; the entrance is by a door of wood, garnished with carved work, containing divers monstrous forms and shapes of devils. In the midst of the chapel is a seat of majesty made of copper, with also a devil of copper sitting on it: this devil hath on his head a crown, after the manner of the Bishop of Rome; but this hath overplus four horns, his mouth gaping, with four notable teeth, a deformed nose, louring and grim eyes, a threatening look,

crooked hands like a flesh hook, and feet not much unlike the feet of a cock: a monster horrible and fearful to behold. They sacrifice a cock to him once a week; they kill the cock with a silver knife, and the knife also being rayed with blood, they put often in the fire, that no part of the blood be lost. When the king hath left eating, the priests carry away all that is left to certain crows, which they keep for the purpose: these crows are therefore esteemed holy; and it is not lawful for any man to hurt them. When the king marries, the queen is first appropriated to the chief brahmin, to whom the king giveth fifty pieces of gold: which they say is one cause, that after the death of the king, if he have any male children living, they succeed not to the kingdom; for of ancient law and custom the sceptre pertaineth to the king's sister's sons. When the king goeth a hunting the Bramini keep the queen at home, and remain near about her; for there is nothing more acceptable to the king than that the priests should so keep company with the queen."

Many of these singular customs of the high caste of the Tamuri Raja, or Zamorin, mentioned by Vertomannus, are confirmed by Dr. Francis Buchanan, who travelled in this country three hundred years afterwards: sic transit gloria mundi! for so altered is the whole system within that space, that the present Zamorin, instead of possessing the power, wealth, and dignity of his ancestors, is reduced to a cypher, and subsists on a pension from the English East India Company. Notwithstanding his degradation and poverty, Dr. Buchanan says, that all the males of his family are called Tamburans, and all the ladies Tamburetti,

ppellations of high distinction: as the tamuri pretend to be of a ıigher rank than the brahmins, and to be inferior only to the in-isible gods; a pretension that was acknowledged by his subjects, ɔut which is held as abominable by the brahmins. All the chil-lren of the Tamburetti, or females of the family, are still of the ıighest dignity: these ladies are generally impregnated by Nam-ɔuri brahmins; for any intercourse between them and their hus-bands would be reckoned scandalous: they live in the houses of their brothers, and the eldest man of the family is the Tamuri rajah, called by Europeans the zamorin.

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