

ORIENTAL MEMOIRS:

SELECTED AND ABRIDGED FROM

A SERIES OF FAMILIAR LETTERS

WRITTEN DURING

SEVENTEEN YEARS RESIDENCE IN INDIA:

INCLUDING

OBSERVATIONS T P L

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.

VOL. I.

LONDON:

PRINTED FOR THE AUTHOR BY T. BENSLEY, BOLT COURT.

PUBLISHED BY WHITE, COCHRANE, AND CO. HORACE'S HEAD,
FLEET-STREET.

1813.



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



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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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 $8^{\circ} 39'$ 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 $16^{\circ} 37'$ 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 procured 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 *Chutchá seers* of twenty-four rupees weight; about nine rupces, 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 decanee-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, escritaires, and similar articles, as no insect can exist, nor iron rust, within its influence: from the dust

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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 nears
 “ ‘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 $12^{\circ} 50'$ north latitude, and $74^{\circ} 44'$ 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

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 Mangalore, 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 Mangalore 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 $11^{\circ} 48'$ north, and $75^{\circ} 23'$ east longitude: the town, enclosed by a slight wall, contained several good houses, belonging to the English, and native Portuguese: 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 sultans, 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 coin: 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,

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 $11^{\circ} 18'$ 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.

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 bent 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-socking, 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 cumbersome 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 Nebuchadnezzar, 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 carried 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

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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 drarn 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 bul-buls, 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 Portugueze, 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

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.











