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GEOGRAPHICAL, STATISTICAL, AND HISTORICAL

DESCRIPTION

OF

HINDOSTAN,

AND THE

ADJACENT COUNTRIES.

IN TWO VOLUMES.

BY WALTER HAMILTON, ESQ.

VOL. I.

LONDON.

JOHN MURRAY, ALBEMARLE STREET.

1820.

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THE RIGHT HONOURABLE

GEORGE CANNING,

PRESIDENT OF THE BOARD OF CONTROUL.

&c. &c. &c.

SIR,

I HAVE the honour of dedicating to you the following Description of Hindostan, the affairs of which you have so ably and impartially administered, as a testimony of my great respect for your public and private character, and of gratitude for the liberal access I have had to the records at the India Board.

I have the honour to remain,

SIR,

Your most obedient humble Servant,

WALTER HAMILTON.

London, June 1, 1820.

PREFACE.

THE following work may be considered as an endeavour to reduce the Geography of Hindostan to a more systematic form than has yet been attempted in any prior publication, and at the same time to present a description of its internal economy more consistent with its existing condition, as a vast appendage to the British empire.—Thirty years have now elapsed since Major Rennell composed his excellent memoir on the same subject; but the revolution of time and events has so altered its political circumstances, and the progress of discovery our knowledge of its geography, that even within so short a period many of his valuable observations have become antiquated and inapplicable. The juncture also seemed favourable to a new arrangement, the result of the late operations in India having so completely established the supremacy of the British government, as to leave the native chiefs in a situation of very secondary importance. Hindostan, therefore, must not now be viewed as a mere assemblage of Nabobs, Sultans, and Rajas, but as a component portion of British empire, changed and modified in its territorial distribution by the effect of British domination, and in its internal economy by the promulgation of British laws and regulations.

In prosecution of the object above specified, and in order to give distinctness and application to the facts collected, Hindostan has been partitioned into certain large territorial divisions, the arrangement of which will be found further explained in the Introduction, and whose relative position and extent may be learned from an inspection of the prefixed map. In Hindostan Proper and the Deccan, the old Mogul provinces of Abul Fazel have been continued, as notwithstanding the vicissitudes of ages they still maintain their place in the public mind,

and are sufficiently accurate for the purpose contemplated. With respect to the South of India, as it has been for almost twenty years governed by British functionaries, their arrangements and appellations have been adhered to. For the first of the series, Bengal has been selected, not only because it contains the modern metropolis and seat of the supreme government, but also on account of the superior importance of the materials from which its description is composed. The other provinces follow in succession according to contiguity, the arrangement entirely resembling what would take place were a delineation of England begun with the county of Kent, and continued on county by county to the banks of the Tweed. Each province is introduced by a general exposition, after which the towns, districts, and native states (if any) follow, until the whole space comprehended within its limits has undergone examination; but with regard to amplitude of narrative, that has entirely depended on the abundance or scarcity of authentic documents having reference to the subject under discussion. In some instances, the historical details will be found copious, while the geographical and statistical are defective, or altogether wanting; in others the reverse will be perceptible.

In specifying the extent of countries, the whole length, but only the average breadth is given, to enable the reader to ascertain the probable area in square miles. In an arrangement of this nature strict accuracy cannot be expected, but it appeared less vague than the usual mode of stating the extreme length and extreme breadth; an approximation to the reality being all that is required. The same observation applies to the population of countries that have not been subjected to strict investigation. When such occur, a comparison of their peculiar circumstances is instituted with those of the adjacent provinces, the population of which is better known, and an estimate computed from the result. Where the number of inhabitants has been established on probable grounds, it is particularly mentioned. To facilitate the discovery of a place on the map, besides the latitude and longitude, its nearest distance from some distinguished city is stated, and also the province within which it is comprehended. The east, west, north, and south sides of

rivers, and the compass distances, in a great majority of cases, refer to their position in Mr. Arrowsmith's large map; the length of the rivers, including their windings, are calculated according to the rules laid down in Major Rennell's Memoir, from which also the travelling distances are extracted. When not otherwise specified, the standard of distance and dimension is invariably the English mile, 69½ to the degree. Those mentioned by Abul Fazel are commonly the extreme length and extreme breadth, and the quotas of troops he enumerates mean the whole militia (probably the Zemindary Pykes that the province was supposed capable of furnishing on any pressing exigence, not the actual number ever produced.

The map prefixed exhibits the large geographical divisions, but being constructed on so small a scale, it was found impossible to distinguish either the petty native states whose territories are much intermixed, or the different districts into which the British provinces have been partitioned. With respect to the first, no native state has yet been brought to understand the advantages we are accustomed to see in a compact territory and uninterrupted frontier; and with regard to the latter, the limits of none can be considered as finally adjusted, the judicial and police arrangements requiring frequent revisal of boundaries, and various surveys being still in progress, with the view of obtaining more accurate geographical and statistical information than the Indian governments at present possess. Owing to these imperfections a town may be frequently assigned to one jurisdiction which in reality belongs to another, but the mistake is of no essential importance, and many such corrections must hereafter be required, the limits of no district having yet attained such precision and arrangement as to preclude the necessity of future alteration. The descriptions which follow, having been composed and arranged with the closest attention to Mr. Arrowsmith's large map of Hindostan, that work may be considered as the basis of the whole, and indeed is quite indispensable to any person who wishes to acquire a thorough knowledge of its geography. To that delineation, therefore, nearly all the latitudes, longitudes, and distances have reference; but of course many of these will hereafter experience correction, the very best maps,

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although right in the main outlines, being still deficient in accuracy as to the relative position of places. In like manner the local functionaries will probably see much to amend with regard to the comparative importance of the towns selected, some, perhaps, having now no existence although of great historical notoriety, while others may be too insignificant to deserve insertion in a work where others of greater magnitude have been omitted. When the narrative and the prefixed map disagree, the first, as being founded on a projection of superior authenticity, must be considered the most correct.

A primary object of the present publication having been to combine facility of reference with the connexion necessary to adapt it for regular perusal, a copious Index of the names of places is given at the conclusion, by the assistance of which the reader will be enabled to have recourse directly to the article he is in search of, while at the same time in the narration the continual transitions of a gazetteer are avoided. In arranging the alphabetical distribution the usual difficulty has been experienced, resulting from the great diversity of appellations employed to designate the same place, a source of perplexity not only to the geographer, but to every individual who has occasion to peruse letters dated from the interior of India. In the following work (as in a prior one) almost the whole of Mr. Arrowsmith's names of places have been adopted, as being those most universally known, and to facilitate the discovery of their situations in his map. In many of the most remarkable instances the original denomination is also inserted, according to Sir William Jones's Orthographical System but although a name be not strictly applicable, if generally understood, it is desirable it should continue permanent, as a deviation even to one more appropriate causes much confusion. If some steps be not taken by the ruling authorities home and abroad, the ultimate decision regarding the pronunciation of names not of frequent occurrence may be long procrastinated, in the mean time, many of the principal, such as Bengal, Calcutta, Carnatic, &c. although in reality erroneous, have been universally adopted, and certainly answer every useful purpose. Under these circumstances it is extremely desirable that the Honourable Court of

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Directors make adhesion to one set of names (to be fixed on at the different Presidencies) imperative on their servants, and prohibit the substitution of any supposed improvements in the public correspondence. The deities of the Hindoos have still a greater variety of names, or rather epithets, than their towns (Vishnu, for example, has one thousand); the most common have been selected and adhered to throughout, and the same plan has been followed with regard to the designation of persons, tribes, and castes. In the composition of the narrative, oriental terms have been usually avoided, but, from the nature of the subject, could not be wholly dispensed with. Of those of most frequent recurrence an explanation will be found in the short Glossary annexed.

The materials from which this description of Hindostan has been prepared, consist of printed documents generally accessible to the public, and of the manuscript records deposited at the India Board, regarding which a few explanatory observations will be necessary. It is the practice of each presidency to transmit half yearly, or according to the exigence more frequent reports on the political, financial, and judicial condition of their respective governments, accompanied by copies of the correspondence that has taken place with their subordinate functionaries, and registered on the government consultations, when the subject was of sufficient consequence to entitle it to the attention of the controuling authorities in England, or otherwise illustrative of any important conclusion. These official records are extremely voluminous, but their contents rarely bear directly on statistical subjects, the discussions having generally originated in some accidental irregularities, such as the robbery of treasure, disputed boundaries and other controversies of difficult adjustment, the irruptions of foreign tribes, defalcations of revenue, or the pupillage of native chiefs; occasionally from the spontaneous suggestions of the officers of government, and brought under the notice of the Court of Directors with a view to the eventual adoption of such as might appear calculated to prove of practical utility. Where no events similar to those above alluded to have taken place, and the tranquillity of the province has continued undisturbed by war or controversy, no correspondence has resulted, and the internal condition

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of ~~the~~ territory has remained so completely unnoticed, that the circumstances of many of the Company's old districts of great wealth and population are less known to the public than those of remote tracts, the very names of which are recent discoveries.

To the foregoing description of the manuscript records, as not having direct reference to the subject, one remarkable exception occurs, which is, the survey of the districts of Dinagepoor, Rungpoor, Purneah, Boglipoor and Bahar, by Dr. Francis Hamilton (late Buchanan), who was deputed by the Bengal government, in the years 1807, 8, 9, 10, and 11, to ascertain and report on their internal condition, which task he executed with such singular ability and success, that it is to be regretted his reports were not immediately published by the East India Company, not only for the instruction of their own servants, but as models for future investigations of a similar nature. The mass of valuable information thus collected is comprehended in twenty-five folio volumes, accompanied by most elaborate statistical tables, and contains copious illustrations of the manners, customs, religion, &c. of the inhabitants. Frequent reference to them will be found in the following work, the plan of which, however, and the vast space embraced, precluded all circumstantial delineation of particular portions.

Among the other manuscript reports, but on a much less expanded scale, the following may be noted, viz. Mr. Sisson, on the Rungpoor district and the adjacent tribes of Bootan, Assam, the Garrows, and Morung; Lieutenant A. Ross, on the Alpine tract comprehended between the Sutuleje and Jumna; Mr. N. Macleod, on Lassa and Tibet; Colonel Alexander Walker, on Cattywar and the Gujerat peninsula; Captain Macmurdo, on Cutch and Cattywar; Mr. Thackeray, on Canara, Malabar and the Balaghaut Ceded Districts; Sir Henry Wellesley, on the Ceded Districts of Oude; Lieutenant White, on the Agra and Delhi provinces; Mr. C. Lloyd, on the district of Moradabad; Captain Canning on the Birman Empire; and Sir David Ochterlony, on the petty Seik States. The valuable printed reports by Sir Henry Strachey, Sir Thomas Munro, Mr. Hodgson, Mr. Thackeray and others, will be found in the Appendix to the 5th Report.

The authorities upon which each description is founded are carefully subjoined in succession, according to their relative importance, the author being particularly desirous to give the credit where it is justly due, as well as to establish the high character of the sources from whence the original information is derived. But no person is to be considered wholly responsible for any article, the materials being frequently so intimately blended with each other, and with the result of the author's own experience during a ten years' residence in India, that it would be impossible to define the boundaries of the respective properties. In many cases the narrative is given as closely as the necessity of condensing the substance of many volumes into a small compass would permit; in others it has been necessary to compare contradictory and conflicting testimonies, and select that which appeared to rest on the most solid foundation. In particular instances, which it has been found impossible to discriminate, although certain names are annexed as authorities for statistical facts, the inferences drawn from these as to the progressive, stationary, or declining state of the society, are exactly the reverse of those adopted by the individuals quoted. In the official correspondence of the different presidencies, the surveys and reports of one functionary are sometimes incorporated with those of another, or cited without the marks of quotation, so that occasionally the statement of one public officer may have been attributed to another; but with all these disadvantages it will be clearly perceptible, that the details were generally collected under circumstances singularly favourable for the obtaining of information, and by persons best qualified from length of service, residence on the spot, and established reputation, to form a correct judgment of their authenticity.

At the conclusion of the second volume a List of the Authorities will be found, and it will no doubt be remarked, that many of the ablest servants of the company, those for example who have been promoted on account of their superior talents to the office of secretary, or to a seat in Council, are seldom or never referred to by name. This, however, arises from the nature of the documents they were concerned in, which not having been the composition of any individual, but the result of the

deliberations of the different boards in a collective capacity, their contents could not be ascribed to any particular person. Such records have been distinguished in the list by the appellation of "Public manuscript documents," and indeed, with regard to statistics, must have been compiled from the prior reports of the local functionaries. That more has not been done in this respect by the latter, will surprise no one who is acquainted with the intolerable load of business, both civil and criminal, by which they are oppressed, and the unwearied endeavours of a great majority to accomplish their arduous and responsible duties. Whatever laws may be enacted, or measures of policy be adopted, for the government of such distant possessions, inhabited by a people so dissimilar in language and manners to the European nations, their efficacy must essentially depend on the character of the functionaries to whom their execution is delegated. That these have hitherto been equal to the exigence, the page of history leaves little reason to doubt; and that they have not degenerated may be fairly presumed from the high reputation of the three candidates (Sir John Malcolm, the Honourable Mr. Elphinstone, and Sir Thomas Munro) who recently presented themselves for the governments of Bombay and Madras.

The composition of this publication having been undertaken with a view to the information of persons who have never visited India, and as a substitute for the numerous volumes in which the local descriptions are dispersed, not only Oriental phrases have as much as possible been avoided, but also every abstract or intricate discussion, as tending to injure the utility of a work in its nature elementary. The necessity of condensation also precluded all minute details or the investigation of disputed facts, and rendered it requisite in most instances to contract the historical part to a chronological series of sovereigns and remarkable events, accompanied by such observations as appeared necessary to connect and elucidate them. Indeed the labour has been chiefly that of selecting, comparing, arranging, and condensing; and the sheets of manuscript perused in the course of it, were so numerous, that the work might have been expanded to an indefinite bulk. In general what appeared most interesting and important, with a view either to political

application, or as illustrative of the state of society, has been selected, and such usages described as have subsisted for the greatest length of time with the fewest variations or infringements. Conciseness has been particularly aimed at, but probably the reader who views two such ponderous volumes will think with doubtful success. It must be recollected, however, that it is impossible to describe so vast and populous a country in a small compass, or by a few general phrases, none of which apply universally; and that unless the information conveyed has distinct and local reference, it leaves no definite impression on the mind. Although, in some cases, owing to a redundance of materials, much has been suppressed and expunged, in others the descriptions will be found extremely incomplete, exhibiting little more than the geographical features of the tracts under examination, yet most of these have been repeatedly traversed by British Officers and civil functionaries, who either preserved no memoranda of their condition, or when they did, have not given them publicity. It is obvious, however, that a satisfactory delineation of so immense an empire must be the result of a progressive accumulation of facts on the precision of which reliance can be placed, and that acquiescence in the prior details of accidental travellers tends to perpetuate error. Many of the statements here collected will probably require future correction, many remote tracts and sources of information remain to be explored, and new discoveries hereafter will disturb and confound all previous systems and arrangements. To these heavy detractions from the utility of this publication may be added the still more serious one, of the author's having undertaken a task to which he feels himself unequal; but it must, on the other hand, be considered that, since those who are better qualified will not submit to the labor, it is desirable the work should be done, even imperfectly, rather than not at all.

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VOL. II.

LONDON.

JOHN MURRAY, ALBEMARLE STREET.

1820.

THE PROVINCE OF MALABAR.

(MALAYAVAR, THE REGION OF MALABAR.)

THIS region extends along the western coast of India from Cape Comorin to the river Chandraghiri, in lat. 12° 30' N. but the term is frequently erroneously applied to the whole country from Bombay to the southern extremity. The province of Malabar is a particular portion of the coast to which this name is appropriated, the other modern subdivisions being Cochin and Travancore; but in Hindoo geographical systems the whole region is denominated Kerala. The Malabar language extends as far north as Neeliseram, where commences the country of Tulava (misnamed Canara), and the Tulava language. In some ancient tables, Tulava is considered a subdivision of Kerala, which is said to have extended from Gaukarna, round Cape Comorin, to the river Tumbropurni, in Tinnevely. What immediately follows under this head relates chiefly to the modern British province of Malabar, which comprehends several sections of country not strictly belonging to the Hindoo region of that name, but a very great proportion of the statistical observations, and of the descriptions of the manners, customs, institutions, &c. are equally applicable to territories of Travancore and Cochin, and will be referred to when these countries come under examination.

According to Mr. Thackeray, the British district of Malabar contains 7249 square miles; of which Wynaad occupies 1250 square miles, and a portion of Cochin 745 square miles. The countries of Malabar and Canara lie immediately below the Western Ghauts, and the sea is everywhere in sight. These countries are comparatively low, but broken and much interspersed with back water, rivers, and extensive ravines, shaded with forest and jungle, and filled with population; for the upland is barren, and it is in the ravines and on the margins of the rivers that the inhabitants reside. In the month of February, the low country becomes excessively hot, and the vapours and exhalations so thick that it is difficult to distinguish objects at the distance of five miles; which curious process may be viewed from the tops of the mountains, where the cold is scarcely supportable. The heat increasing during the months of March and April, a prodigious quantity of this moisture is collected, which remains day

and night in a floating state, sometimes ascending nearly to the tops of the mountains, when it is checked or condensed by the cold, but descending immediately after it is again rarified, and becomes vapour before it can reach the earth. In this state of floating perturbation it continues until the setting in of the western monsoon, when the whole is condensed into rain, some falling on the low country, some among the mountains, and what escapes is blown across Mysore, immediately over the Seringapatam valley.

The British province of Malabar extends about 200 miles along the sea coast, and may be divided into two portions. By far the most extensive consists of low hills separated by narrow vallies, and from the Ghauts this always extends a considerable distance to the westward, and sometimes even to the sea. The hills are seldom of any considerable height, but in general have steep sides and level summits. The sides possess the best soil, and are in many places formed into terraces. The summits are bare in many parts, and, especially towards the north, expose to the view large surfaces of naked rock. The vallies contain, in general, rivulets that convey away the superfluous water, but in some places the declination is not sufficient, and in the rainy season the ground is much overflowed. The soil in these vallies is extremely fertile.

The second portion of Malabar consists of poor sandy soil, and is confined to the plain on the sea coast, seldom above three miles wide, and in general not so much. Near the low hills these plains are the most level, and best fitted for the cultivation of rice. Nearer the sea they are more unequal in their surface, and rise into low downs admirably adapted for the coco-nut tree. This division of the country is wonderfully intersected by inlets of the sea, which often run for great lengths parallel to the coast, receiving the various mountain streams, and communicating with the ocean by different narrow and shallow openings. In other places, where there are none of these salt inlets, the low lands within the downs on the sea coast, are, in the rainy season, totally overflowed; for the fresh water has then no vent, and must consequently stagnate until it gradually evaporates. As it dries up it leaves the sands fit for some particular kinds of rice; and it is probably owing to this cultivation that the stagnate waters do not injure the salubrity of the air; for Malabar, generally, may be esteemed a healthy country. The rivers and mountain streams are here very numerous, but on account of the vicinity of the Western Ghauts to the sea, their courses are very short. Few of the rivers have any peculiar appellation, but each portion is called after the most remarkable place near to which it flows. In the Irnadu division, gold dust is collected in the river which passes Nilambur, and is a branch of that which falls into the sea at Parapanada.

The forests in this province being private property, application must be made

to the landlord for permission to cut down any particular tree, which is not requisite in all parts of India. There is a great deal of valuable teak timber about Manarghaut, but being remote from a navigable river, the expense of men and elephants for transporting it even a short distance would be too great to admit of profit. Besides this, the forests are claimed by the Nairs, who pretend to a proprietary right in the soil and trees, which, whether well founded or not, they have actually exercised by selling and mortgaging the trees to Moplay merchants. These forests yield but little income to the persons who now claim the property, because their ignorance and poverty prevent their availing themselves of the possession. The sandal wood is not the produce of Malabar, but as the greater part of it grows immediately above the Western Ghauts, all that is produced towards the sources of the Cavery ought to come to Malabar, as the nearest sea coast from whence it can be exported. The sandal wood is of the best quality, but the few trees that are found within the limits of Malabar are totally devoid of smell. The palm, which in Malabar is called the brab (*borassus*) is in such immense quantities about Palighaut, that the jagory prepared from it commonly sells at one fanam per tolam, or 2s. 7½d. per cwt. With proper care an excellent spirit might be extracted from it.

There are few villages or towns in Malabar, except along the sea coast, every man living distinct on his estate or farm. The gardens are usually enclosed with a high bank and deep gulley, like a rampart and ditch; the houses are built within the enclosure under the shade of the jack, betel-nut, and coco-nut trees. The high grounds are scarped into terraces, one above the other, for the culture of dry grains, and the vallies are laid out in rice fields. The houses of the cultivators are built on the rising grounds which surround the vallies, and the whole presents a pleasing prospect, consisting of vallies surrounded by rising grounds, embellished with cottages and plantations, and these overtopped by hills cut into terraces.

Many varieties of rice are cultivated, according to soil and season, the whole chiefly watered by the periodical rains. The inhabitants plough but superficially, burn the roots and grass turned up, and manure with ashes and leaves; in some parts with salt mud. The seed is sown from March to July, but mostly in April and May; the harvest is reaped from July to January. Some lands are said to return only 3, some 16, of the seed expended; on some lands 2, on others 3 crops are produced annually. The first crop may be sown in April, after a month it is weeded, and in four months the grain is ripe, having undergone altogether three weedings. The second crop is ploughed from July to September, in a month is transplanted, is weeded twice, and ripe in three months. For the third crop (which is probably too many), they plough and sow in

December or January, weed every month, and for want of rain are obliged to have recourse to small reservoirs of water. The dry cultivation is of little importance. The soil on the hills is gravelly and stony; that along the coast a sandy, light, poor soil; about the Ghauts rather more mixed with rich vegetable mould. The heavy rains of Malabar and Canara seem to tear away the soil and leave nothing but loose stones and sand on the hills. Some vallies are very rich, because they become the receptacles of the fine particles of mould which stop when they can be carried no further; but on the whole the soil of the province is poor.

There have been many discussions about the average produce of coco-nut trees, some estimating it at 19, others at 42, while the natives admit of 24 annually from each fruit-bearing tree; but it is impossible to fix the produce exactly. Some good trees, well taken care of, in suitable soil and situation, will yield 500 nuts, while others in a bad soil and neglected will not produce a dozen. It has been calculated, that in Malabar there are three millions of coco-nut trees; but it is an absurd attempt for a sovereign to count the nuts of a whole province. At present one third of the gross produce is taken as a tree-tax, the trees being ranged in different classes; but as the inhabitants always conceal a great deal, probably not more than one fifth is realized by government.

Black pepper has long been the chief article of European export from Malabar, as they usually purchase about five-eighths of all produced, and carry it principally to Europe direct, or to Bombay and China, for which last mentioned market many articles, the produce of Malabar, are peculiarly suited. The remainder is chiefly exported by native traders to the bay of Bengal, Surat, Cutch, Sindh, and other countries in the north-west of India, and a considerable quantity goes to the Arabian merchants of Muscat, Mocha, Hodeida, and Aden. In Malabar, the plant is chiefly propagated by cuttings, and requires much care while young, as during the hot season it must be watered, and its roots sheltered by leaves. It is supported by jack trees, which produce their own peculiar fruit, and probably afford some nourishment to the pepper vine, which bears about the fourth or fifth year, and yields from three to seven pounds weight, according to circumstances. Government takes a share of the supposed produce, which, like tythes in England, tends to discourage the culture; but on the other hand, no particular encouragement ought to be given to the growth of pepper, or indeed of any other produce of the earth, on which the land-tax ought to remain fixed and invariable. By lightening the taxation of the ground appropriated to any particular production, government, in fact, offers a bounty for its culture, and may thus promote the increase of what is already redundant, and indirectly discourage the production of something else. The land ought to

be equally taxed, whatever be its produce, and, if wanted, a distinct revenue may be raised by a fiscal duty on the article; by which arrangement the proprietor would neither be stimulated to the culture of any particular article, nor deterred by a high land rent. Pepper is an article of which but a small proportion is for home consumption, and must be exported; a duty on exportation would consequently be less oppressive than a direct tax on production, so heavy as one half, or one third, or even one fourth; and with reasonable attention, smuggling might be prevented. For half the year a contraband trade is not practicable by sea or land, because the ports and passes are equally shut by the prevalence of the monsoon. Neither ships nor bullocks can pass from May to September, and the vexation of custom-house officers would be much less than a direct assessment on each pepper vine; in both cases the frauds and embezzlements would be about equal.

Almost the whole land in Malabar, cultivated and uncultivated, is private property, held by tenure right, which conveys full and absolute interest in the soil. The origin of landed property here is ancient and obscure, and admits of much speculation. The history which appears most satisfactory to the natives asserts, that both Malabar and Canara were created, or rather raised from the bottom of the sea, for the use of the Brahmins; but without going so far back, it may be observed, that the present landlords and their ancestors appear to have had possession for a space of time beyond tradition, and that the validity of their tenure has never been doubted. There are rules established of great antiquity for the transfer, lease, and mortgage of estates, which could never have been the case if the property in the soil had been solely vested in the sovereign. The adjacent countries of Travancore, Cochin, Bednore, and Canara, have the same institutions, and nearly the same rules regarding private property, which never seem to have been called in question or disputed by any public authority except Tippoo. It appears next to certain also, that originally all the lands in Malabar belonged to a hierarchy, and were attached to certain pagodas; but at a very early period were largely alienated to the present proprietors (Jelmkars), and many usurped since the period of Hyder's invasion. The Moplas under the Mysore Mahomedan dynasty, and the Rajas, have probably possessed themselves of lands to which they had no right; but their individual usurpations do not affect the general rights of the proprietors, who consider them fully as solid and sacred as the tenures of landed gentlemen in England. If a proprietor die intestate, and without heirs, the estate escheats to the sovereign, but as the landholders claim and practise the privilege of adoption, and the power of devising their estate in whatever manner they choose, but especially to pagodas, lands seldom revert to the state for want of heirs.

In this province lands are frequently so deeply involved and alienated by debts contracted, that in many cases the Jelmkar, or original proprietor, only receives a handful of grain or measure of ghee as an acknowledgment of his title. The value of estates vary, but are said to average 20 years purchase, reckoning on the clear rent. The Moplays are the great purchasers and mortgagees, their wealth, industry, and habits of business, giving them great advantage over the idle and dissolute Nairs. In Cotiote and the northern division; 50 per cent. and in the southern, 80 per cent. of the rent, is said to be paid to government, but this in both cases is exaggerated. The inequality is probably owing to the different nature of the country, for the southern parts are more open, and it is likely, that Tippoo, in the course of a few years, would have forced the landholders to pay the whole rent to government, in which event, they would have ceased to be proprietors, and would have dwindled down to mere cultivators. But Cotiote and the northern divisions were never thoroughly subdued by the Mysore Sultans, the strength of the country consequently enabled the people to defend their rents and continue landed proprietors, and perhaps this cause accounts for the existing rights in the soil claimed by the inhabitants of the countries of the Western Ghauts, Bednore, Canara, Malabar, and Travancore. This species of property may possibly at one time have existed more generally in Hindostan; but in other provinces of India, armies of horse could carry into immediate execution the mandates of a despot, who never admitted of proprietary rights, because his wants incited, and his power enabled him to draw the whole of the landlords' rent. The settlement of Oushed Beg Khan (Hyder's deputy) in 1782, is said to be the foundation of the one made by the British commissioners, but the nature of that officer's settlement, and the amount of his collections, admit of much dispute, for as Malabar was never thoroughly subdued and settled, like other countries long subject to the great sovereignties of the Deccan, there never was any regular establishment of village registers. Even the Menewans, who now keep the havelly accounts, are not on the same footing as the hereditary Curnums, or village accountants of the other provinces, nor are they at all skilful in their vocation. The survey of some districts in Malabar has been made at the expense of the British government, but it seems more the business of the proprietor. Where government is the sole proprietor as in the Balaghaut ceded districts, a survey is required; but in countries where land is private property, and the tax unalterably fixed, the same necessity does not appear to exist.

The succession of landed property is guided by the same rules which govern the succession to other sorts of property. Among those castes where the sister's son performs the funeral obsequies, he succeeds as heir; in those where the cast

follow the common Hindoo law, the sons perform the necessary solemnities and succeed to the estate, except where some slight differences prevail respecting the elder brother's portion. In one caste the estate is divided among the sons as in other parts of India; in another, among the sisters, or rather among the sister's sons. The succession of the sister's son has no particular effect upon, nor does it arise exclusively from the institution of private property in the soil; but originates from the ancient privilege of the Brahmins to visit the females, for when this sacred body had established their hierarchy, they probably wanted soldiers and mistresses, and therefore instituted the Nair caste, the males acting in the first capacity, and the females in the second. The head peons, or foot soldiers, probably became Rajas, and gradually acquired possession of the land; and the fathers of the children being uncertain, the succession followed the mother, about whom there could be no doubt. Such appears to have been the origin of this most preposterous custom, which, when established among the polite Nairs, became fashionable and was adopted by other castes, and even by the fanatic Moplays, who are followers of the Prophet.

The region named Malabar, being intersected by many rivers and bounded by the sea and high mountains, presented so many obstacles to invaders, that it escaped subjugation by the Mahommedans until it was attacked by Hyder in 1766; the original manners and customs of the Hindoos have consequently been preserved in greater purity than in most parts of India. The other inhabitants of this province are Moplays (or Mahommedans), Christians, and Jews; but their number collectively is inferior to that of the Hindoos, some of whose most remarkable manners, customs, and institutions shall be here described, reserving the more local details for the geographical sub-divisions respectively. The rank of caste on the Malabar coast is as follows:—

- 1st. Namburies, or Brahmins.
 - 2d. The Nairs, of various denominations.
 - 3d. The Teers, or Tiars, who are cultivators of the land and freemen.
 - 4th. The Malears, who are musicians and conjurors, and also freemen.
 - 5th. The Poliaris, who are slaves or bondmen, and attached to the soil.
- The system of distances to be observed by these castes is specified below :
- 1st. A Nair may approach, but must not touch, a Brahmin.
 A Tiar must remain 36 yards off,
 A Poliar 96 steps off.
 - 2d. A Tiar is to remain 12 steps distant from a Nair,
 A Malear three or four steps further,
 A Poliar 96 steps.
 - 3d. A Malear may approach but not touch a Tiar.

4th. A Poliar is not to come near even to a Malear, or to any other caste. If he wishes to speak to a Brahmin, Nair, Tiar, or Malear, he must stand at the above prescribed distance and cry aloud to them.

If a Poliar touch a Brahmin, the latter must make expiation by immediately bathing, reading much of the divine books, and changing his Brahminical thread. If a Poliar touch a Nair or any other caste, bathing is sufficient. In some parts of the province, churmun is a term applied to slaves in general, whatever their caste be, but it is in some other parts confined peculiarly to Poliars. Even among these wretched creatures the pride of caste has full influence, and if a Poliar be touched by another slave of the Pariar tribe, he is defiled and must wash his head and pray. The Parian, in the plural Pariar, belong to a tribe of Malabar below all caste, all of whom are slaves. In Malabar the Pariars acknowledge the superiority even of the Niadis, but pretend to be higher than two other races. This tribe eat carrion and even beef, so that they are looked upon as equally impure with the Mahommedans and Christians. The Niadis are an out-caste tribe common in Malabar, but not numerous. They are reckoned so very impure, that even a slave of caste will not touch them. They have some miserable huts built under trees, but they generally wander about in companies of ten or twelve, keeping a little distance from the roads; and when they see any passenger, they set up a howl like dogs that are hungry. Those who are moved by compassion lay down what they are inclined to bestow and go away; the Niadis afterwards approach and pick up what has been left. They have no marriage ceremony, but one man and one woman always associate together. They kill tortoises and sometimes alligators, both of which they eat and consider excellent food. The Brahmins here are both fewer in number and less civilized than in the other provinces of India south of the Krishna. They subsist by agriculture, priestcraft, and other devices, but are not employed as revenue servants, this being probably the only province of the south where the Brahmins do not keep the accounts.

The next most remarkable caste are the Nairs, who are the pure Sudras of Malabar, and all pretend to be born soldiers, but they are of various ranks and professions. The highest in rank are the Kirit or Kirum Nairs, who on all public occasions act as cooks, which, among Hindoos, is a sure mark of transcendent rank, for every person may eat food prepared by a person of higher rank than himself. The second rank of Nairs are more particularly named Sudras, but the whole acknowledge themselves and are allowed to be of pure Sudra origin. There are altogether eleven ranks of Nairs. This caste form the militia of Malabar, directed by the Brahmins, and governed by Rajas. Before the country was disturbed by foreign invasion, their submission to their superiors was great;

but they exacted deference with an arrogance rarely practised but by Hindoos in their state of dependance. A Nair was expected instantly to cut down a Tiar (cultivator), or Mucua (fisherman), who presumed to defile him by touching his person; and a similar fate awaited a Poliar, or Pariar, who did not turn out of his road as a Nair passed. The peculiar deity of the Nair caste is Vishnu, but they wear in their forehead the mark of Siva. The proper road to heaven they describe as follows:—The votary must go to Benares, and afterwards perform the ceremony in commemoration of his deceased ancestors at Gaya. He must then take up water from the Ganges, and having journeyed over an immense space of country, pour it on the image of Siva, at Rameswara, in the straits of Ceylon. After this he must visit the principal places of pilgrimage, such as Juggernaut, in Orissa, and Tripetty, in the Carnatic. He must always speak the truth (to a native a hard penance), give much charity to poor and learned Brahmins, and lastly, he must frequently fast and pray, and be very chaste in his conduct.

The Nairs marry before they are ten years of age, but the husband never cohabits with his wife. He allows her oil, clothing, ornaments and food, but she remains in her mother's house, or after her parent's death with her brothers, and cohabits with any person she chooses of an equal or higher rank than her own. In consequence of this strange arrangement, no Nair knows his own father, and every man considers his sister's children as his heirs. His mother manages the family, and after her death the eldest sister assumes the direction. A Nair's moveable property on his decease is equally divided among the sons and daughters of all his sisters. All Nairs pretend to be soldiers, but they do not all follow the martial profession. There are supposed to be 30 distinct classes of this general tribe, many of whom practise the arts of husbandry, accounts, weaving, carpenter's work, pottery, and oil making. Formerly, however, they were all liable to be called upon by their sovereigns to perform military service. They are still very fond of parading up and down fully armed; the consequence is, that assassination is frequent. Most of the Nairs and Malabar Hindoos are as remarkable for a thoughtless profusion, as in other parts they are notorious for a sordid economy. The Nairs generally are excessively addicted to intoxicating liquors, and are permitted to eat venison, goats, fowls, and fish.

From the time of Cheruman Permal until that of Hyder, Malabar was governed by the descendants of 13 Nair chiefs sisters; among whom, and among the different branches of the same families, there subsisted a constant confusion and change of property, which was greatly increased by many inferior chiefs assuming sovereign power. The country thus became sub-divided in a manner of which there is no other example, and it was a common saying in Malabar,

that a man could not take a step without going from one prince's dominions to those of another. Hyder taking advantage of these dissensions subdued the northern division, now called the province of Malabar, while the Raja of Travancore and the Cochin Raja subdued all the chiefs of the central and southern divisions. To an European the succession among the Malabar chiefs appears very extraordinary, and, as an instance, that of the Shekurry family may be described. The males of this family are called Achuns, and never marry; the ladies are called Naitears, and live in the houses of their brothers, whose families they manage. They have no husbands but may grant their favours to any person of the military caste, who is not an Achun. All the male children of these princesses become Achuns, all the female Naitears, and all are of equal rank according to seniority; but they are divided into two Houses, descended from two sisters of the first Shekurry Raja. The eldest male of the family is called Shekurry, or first Raja; the second is called the Elliah Raja (or their apparent); the third, Cavashiry Raja; the fourth, Talan Tambouran Raja; and the fifth, Tari Putamura Raja. On the death of the Shekurry, the Elliah Raja succeeds to the highest dignity, each inferior Raja gets a step, and the eldest Achun becomes Tari Putamura. In 1801, there were between 1 and 200 Achuns, each of whom received a certain proportion of the fifth part of the revenue granted by the British government for their support.

The Cunian, or Cunishun, are a caste of Malabar, whose profession is astrology; besides, they make umbrellas, and cultivate the earth. In many parts of India, the astrologer or wise man, whatever his caste may be, is called Cunishun. They are of so low a caste, that if a Cunian come within 24 feet of a Brahmin, the latter must purify himself by prayer and ablution. They are said to possess powerful mantras (charms) from fragments of the fourth Veda, which is usually alleged to be lost. The towns along the sea coast are chiefly inhabited by Moplays, who were originally imported from Arabia, and probably have traded to the Red Sea since the time of Alexander the Great. They were early converted to the Mahomedan faith, and are fanatics; yet they have retained or adopted many original Malabar customs, which seem at variance with the maxims of the Prophet. They are cunning traders, desperate robbers, serve as irregular infantry, possess land, and turn their hands to any thing. They hate the Hindoo idolaters, and are reciprocally detested. The Tiars and Mucuars are very industrious classes, the first on shore, and the latter afloat, as boat and fishermen; there are no weavers or manufacturers deserving of notice.

There are six sorts of chemurs or slaves, like the Pariars of Madras, and no other caste is bought or sold in Malabar. They are said to have been caught and domesticated by Parasu Rama for the use of the Brahmins, and are probably

the descendants of the aborigines, conquered by the Chola kings, and driven into the jungles, but at last compelled to prefer slavery and rice to freedom and starvation. They are generally, but not always, sold with the land, two slaves being reckoned equal to four buffaloes; they are also let out and pledged. Their pay is an allowance of rice and cloth. They sometimes run away, but never shake off their servile condition; and if reclaimed, the children they may have had during their wandering are divided between the old master from whom they fled and the new one to whom they resorted. It is probable that by degrees, under the British government, this class will be converted to free labourers.

In the district about Palighaut by far the greater part of the labour is performed by slaves, who are the absolute property of their devarus or lords. They are not attached to the soil but may be sold or transferred in any manner a master thinks fit, except that a husband and wife cannot be sold separately, but children may be taken from their parents. These slaves are of different castes. They erect for themselves temporary huts, which are little better than large baskets. A young man and his wife will sell for £6: 4s. to £7: 8s.; two or three children will add £2: 10s. to the value of the family. These slaves are very severely treated, and their diminutive stature and squalid appearance shew evidently a want of adequate nourishment. There can be no comparison of their condition with that of the slaves in the West Indies, except that in Malabar there are a sufficient number of females, who are allowed to marry any person of the same caste with themselves. The personal labour of the wife is always exacted by the husband's master, the master of the girl having no authority over her so long as she lives with another man's slave. This is a practice that ought to be adopted by the West India planters.

At a very early period the Christian religion made a considerable progress on the Malabar coast, which contains in proportion more persons professing that religion than any other country in India. In the creeds and doctrines of the genuine Malabar Christians considerable evidence exists of their being a primitive church. The supremacy of the Pope is denied, the doctrine of transubstantiation has never been maintained by them, and they have always regarded, and still regard, the worship of images as idolatrous, and the existence of purgatory fabulous. In addition to these circumstances, they never acknowledged extreme unction, marriage, or confirmation to be sacraments, all of which facts may be substantiated by reference to the acts of the synod established at Diamper by Don Alexis de Moneses, archbishop of Goa, in the year 1599. At present the hierarchal system of the Roman Catholic Church on the Malabar coast consists of three ecclesiastical chiefs; two of whom are appointed by the Portuguese church at Goa, and one by the See of Rome, exclusive of the Babylonish

bishops presiding over the Nestorian community. The greatest diocesan is the Bishop of Cochin, now residing at Coulan; the second is the Archbishop of Cranganore; and the third, the Bishop of Verapoly. Besides these there is a Babylonish or Syrian metropolitan residing at Narnate in the province of Travancore. Forty-four churches at present compose the Nestorian community, which contained about 200,000 souls, before the arrival of Vasco de Gama, and is now reduced to 40,000. The number of Christians on the whole Malabar coast, including the Syrians, or Nestorians, is computed to amount to rather more than 200,000, of whom about 90,000 are settled in the Travancore country. The number of Jews is estimated to exceed 30,000.

The first book printed on this coast was the *Doctrina Christiana* of Giovanni Gonsalvez, a lay brother of the order of the Jesuits, who cast Tamulic characters in the year 1577. After this, in 1598, there appeared a book entitled the *Flos Sanctorum*, which was followed by the Tamulic Dictionary of Father Antonia de Proenza, printed in the year 1679 at Ambalacate, on this coast. The Hindoos on the coast of Malabar reckon by the era of Parasu Rama, and divide it into cycles of 1000 years; the year A. D. 1800 being reckoned to correspond with the 976th of the cycle. The characters used in Malabar are nearly the same with those used among the Tamuls of the Carnatic for writing poetry, and the poetic language of both races is nearly the same.

The villages of Malabar are the neatest in India, and much embellished by the beauty and elegant dress of the Brahmin girls. The houses are placed contiguous in a straight line, and are built of mud, so as generally to occupy two sides of a square area, that is a little raised, and kept clean and free from grass. The mud is of an excellent quality, and in general is neatly smoothed, and either white-washed or painted; but the houses being thatched with palm leaves are extremely combustible. Both bazars and villages have been introduced by foreigners; the Nambouries, Nairs, and all the aboriginal natives of Malabar, living in detached houses, surrounded by gardens, and collectively named *desas*. The higher ranks use very little clothing, but are remarkably cleanly in their persons, cutaneous distempers being never observed except among the slaves and the very lowest castes. The native breed of cattle and buffaloes in this province are of a very diminutive form, and but little used for the transportation of goods, which are mostly carried by porters. No horses, asses, sheep, swine, or goats are bred in Malabar, at least the number is quite inconsiderable, all these required for the use of the inhabitants being imported from the eastward. The original natives had no poultry, but since the Europeans have settled among them, the common fowl may be had in abundance. Geese, ducks, and turkies are confined to the sea coast, where they are reared by the Portuguese.

This country is intersected with better roads than perhaps any other province of India. One road extends along the sea coast from Cavai to Cochin; another from Palighaut to Kotiary; and a third, from the last mentioned place to Calicut. There are also many roads that cross the province from east to west, one from Palighaut to the sea, another from Calicut to Tambacherry, with various others in different directions, having trees, chiefly jack, planted on each side, and on the rivers are good ferry-boats. These roads are more useful to the state as military highways than to the inhabitants for the carriage of goods, the inland navigation being so good as to render them almost superfluous, and improvements might still be made by new cuts and canals, especially the junction of the Baypoor and Calicut rivers. In 1800, the southern and middle divisions of Malabar were supposed to contain 3,300 square miles, with rather more than 100 inhabitants to the square mile; and the total population was then estimated at 600,000 souls, which seems considerably under the mark. At that date the population of four districts, viz. Betutanada, Parupanada (on the sea coast), and Vellater and Shirnada towards the Ghauts, was as follows, and may convey an idea of the relative composition of the whole.

Houses inhabited by Mahommedans	12,581
By Namburi Brahmins	297
By Puttar Brahmins	44
By the families of Rajas	33
By Nairs	6,747
By Tiars	4,733
By Mucuas (fishermen)	608
By people from the eastward	472
	Total 25,515
Containing about	140,000 inhabitants.
Number of male slaves	8,547
Female ditto	7,654—16,201
	Total 156,201

Malabar, when invaded by Hyder, was a country very rich in the precious metals, the inhabitants having been for ages accumulating the gold and silver that had been given to them for the produce of their gardens. After its conquest vast sums were extorted from the natives by military officers, and by the Canarese Brahmins placed over the revenue. In the northern parts of Malabar the most common currency is the silver fanam, equal in value to one fifth of the Bombay rupee. The total public revenue collected in the British district of

Malabar, from the 12th July, 1816, to the 11th July, 1817, inclusive, was as follows :

Land revenue	487,054 star pagodas.
Salt	52,508
Land customs	18,572
Abkarry	18,592
Sundry branches of revenue	14,811
Stamps	5,805
Tobacco monopoly	79,700

Total 677,045

Malabar was probably conquered at a very early era by some king from above the Ghauts, who established the priests and pagodas, and governed the province by a theocracy of Brahmins, which for their own convenience established the Nairs, in the same manner as the Velmah Dhorahs were introduced into the Northern Circars. In process of time the Nairs became Rajas, and continued to govern Malabar like independent princes, but still as deputies of the gods who occupied the pagodas, until Hyder's invasion in 1760, prior to which event there is no proof that any land tax was levied in Malabar. The landed proprietors were certainly previously bound to render military service, and probably to contribute a per centage in case of invasion. The priests and pagodas had lands of their own, and besides lands the Rajas had sources of revenue from fines, royalties, imposts, personal taxes, and plunder. There was no standing army except the militia, nor any expensive establishments to support, so that there does not seem to have been any necessity for a land tax. In Hindostan it is only great states that either want, or have power to collect, a land tax.

Hyder sent an army into Malabar, A. D. 1760, and came in person in 1761. He then subdued the country, and according to his custom drove out the Rajas, except those who conciliated his favour by immediate submission. During the war of 1768, the Rajas occasioned some disturbance; but in 1771, he re-appeared and established his authority. In 1782, Oushed Beg Khan was appointed his deputy, made considerable progress in settling and subduing the country, and matters went on tolerable smoothly until 1788, when Tippoo descended the Ghauts, and proposed to the Hindoos the adoption of what he was pleased to designate the true faith, and to convince them that he was serious, he levied contributions on the infidel seculars, while he forcibly circumcised the Brahmins, Nairs, and such other classes as he thought deserving of the Mahomedan paradise. This produced a stout rebellion, but he returned next year with so

overwhelming a force, and exercised his power so rigorously, that, in spite of the local superstition, he drove out the Rajas, confirmed his sway, and circumcised all he could get hold of. The power and authority which they had possessed were transferred to the Moplays (Mahommedans), who consequently became the officers and instruments of government.

On the breaking out of the war between Tippoo and the British in 1790, the Rajas and Nairs were leading a predatory life in the jungles, or were refugees in Cochin and Travancore. They were encouraged to join the British army, but the war was terminated without their assistance. The Bombay government immediately reinstated them in their possessions, and made a settlement with them for the revenues, but they failed to fulfil their engagements in three successive settlements, and their mode of government was found to be such as could not be tolerated or protected consistent with humanity. A scene of confusion and accumulation of balances ensued which lasted for many years. Commissioners, superintendants, and collectors, followed each other in rapid succession; but tranquillity came not. The revenue was inadequate, yet could not be collected; the government lenient, yet insurrections unceasing; while the Moplay rebellion to the southward, and that of Cotiote to the northward, distracted the country, and precluded financial arrangements. This deplorable state of affairs was in a great degree to be attributed to the restoration of the expelled Rajas, and the subsequent influence of the British government only commenced when they were completely shut out from all interference. They were in consequence deprived of all authority, and allowed one-fifth of their country's revenue to support their dignity, which is more than any sovereign of Europe can spare for that purpose. They were nevertheless dissatisfied, became refractory, and at last hoisted the standard of rebellion, thereby creating a confusion that could only be subdued by a military force.

In this condition of affairs, the Bengal presidency ordered the transfer of the province to that of Madras, and it was committed to the charge of a military officer, having three subordinate collectors. Since the above period, a great improvement has taken place in the internal affairs of the province, which would appear in a great degree attributable to the judicial local arrangements of Mr. Warden the collector, who was delegated to that important situation in 1803, and discharged the duties of it for eight years. The revenues have since been realized without difficulty, and a considerable proportion realized by indirect taxation, the land tax being light when compared with that exacted in the most of the other provinces of India.

The whole foreign trade of this extensive province, both import and export, is with a few exceptions confined to Bombay, the Persian Gulf, and Gujerat.

The imports consist of alum, assafoetida, cotton, piece goods, shawls, broad-cloth, nankin, rice, sugar, from Bengal and Bombay; coir and coco nuts from Travancore. The exports are more numerous and extensive, consisting chiefly of coir, coco nuts, timber, rice, ghee, dry ginger, piece goods, cardamoms, pepper, sandal wood, sapan wood, turmeric, arrow root, betel nut, iron, &c. &c. The total value of imports from places beyond the territories of the Madras government, in 1811, was 721,040 Arcot rupees, and the total value of the exports to ditto, 2,236,718.—(*Thackeray, F. Buchanan, Parliamentary Reports, Wilks, Dow, Duncan, Lambton, &c. &c. &c.*)

CHANDRAGHIRI (*the Mountain of the Moon*).—A large square fort in the Malabar province, 30 miles south from Mangalore, situated on the south side of a river of the same name, which is the northern boundary of Malayala or Malabar. Lat. $12^{\circ} 28' N.$ long. $75^{\circ} 7' E.$ At low water the river is shallow, but very wide; the country on its south side is called by the Hindoos Tulava.

BEACUL (*Vyacula*).—A strong native fort, 37 miles S. by E. from Mangalore, placed, like Cananore, on a high point projecting into the sea towards the south, and having within it a bay. Lat. $12^{\circ} 23' N.$ long. $75^{\circ} 5' E.$ The town stands north from the fort, and contains about 100 houses. The inhabitants are chiefly Moplays and Mucuas, with a few Tiars (cultivators), and people of the Concan, who have long settled in Malabar as shopkeepers.—(*F. Buchanan, &c.*)

HOSSO DURGA.—A small town, 41 miles south by east from Mangalore. Lat. $12^{\circ} 10' N.$ long. $75^{\circ} 10' E.$ This place is inhabited by a few Puttar Brahmins, who serve a temple, and whose ancestors were put there by the Ikeri Raja, who built the fort.

NELLISERAM (*Niliswaram, an epithet of Siva*).—A town in the Malabar province, 46 miles S. S. E. from Mangalore. Lat. $12^{\circ} 16' N.$ long. $75^{\circ} 12' E.$

CAVAI.—A small Moplay town in the Malabar province, 30 miles N. N. W. from Tellechery. Lat. $30^{\circ} 6' N.$ long. $75^{\circ} 17' E.$ In 1749, the English had a factory here, which consisted of a pandiala or banksaul; which Dutch word has now been adopted by the natives of the whole Malabar coast.

COORG (*Coduga*).—An ancient Hindoo principality, situated among the Western Ghauts, between the 12th and 13th degrees of north latitude, and at present partly annexed to the British province of Malabar, and partly comprehended in the Mysore Raja's territories. The Coorga country is considered to extend from the Tambacherry pass on the south to the river Hemavutty on the north, and presents a succession of hills and vallies, in many places open, with some scattered trees and shrubs; in others wild and woody, abounding with all sorts of game, wild elephants, and other beasts of the forest. The country from Somawarpet to Markeree, a distance of 19 miles, is one complete wood, and the

mountains in the vicinity of the latter place are covered with thick forests, where sandal and other valuable woods are found. Round Markeree the hills form an amphitheatre, where the different roads enter through gateways by an old line and ditch, extending all along the top of the ridges; a Coorg Raja, before the country was subdued by Hyder, having made a hedge and ditch along the whole extent of the eastern boundary of his dominions. A considerable tract beyond it was reckoned neutral, and still continues desolate. The Cavery has its source in Coorg, and the Toombudra among the Bababooden hills. These two great rivers issuing to the eastward are obliged by the elevation of the mountains to pursue that direction, although much nearer to the western Indian Ocean. The Cavery, after a circuitous route, finds its way to the bay of Bengal, while the Toombudra proceeds to the north-east and joins the Krishna. In a military point of view, the Coorg is naturally strong, having many heights and ravines, and a great space of forest, besides having the Cavery and Hemavutty to cross.

The vallies are cultivated with rice, which in this region yields exuberantly, but the quantity of land under tillage is, comparatively to the extent of surface, insignificant. Cattle are abundant, and on account of the excellence of the pasture in high condition. The manufactures of the Coorgas are very few. Their weapons are made in the country, and also the blankets which they wear; but most of the cotton cloths and salt are brought from Cananore and Telli-chery, the returns consisting principally of sandal wood and pepper. Honey is very plentiful. Among the hills and thick forests there are some wild hordes, whose complexions are much less deeply tinged than the generality of the natives. In the woods of the Coorg country there is one of these communities, called Malay Cudiru, who are not darker than Spaniards or Portugueze, which may possibly be owing to the elevation of their residence, the shade of their forests, and the torrents of rain which for so great a proportion of the year pour from their cloudy atmosphere.

The Coorgas are a subdivision of the Nair caste and of martial habits. Rajas of Coorg (named the Vir Rajas) are mentioned by Ferishta as independent princes so early as A. D. 1583, and the family possesses biographical histories of their Rajas since 1632. For a long time Hyder attempted in vain to subdue them, until a dispute about succession arose, when he offered his interposition, and by the destruction of one family, and making the other prisoners, he got possession of the territory. In the year 1779, Linga, Raja of Coorg, died, and Hyder excluded Beer Rajindra, the lawful heir, then a minor, confined him in a Mysore fortress, massacred and expelled many of the Coorgas, and partitioned the country into jaghires among a number of petty Mahomedan leaders. Tippoo had the young Raja circumcised, and during his captivity his country was a con-

tinued scene of devastation and bloodshed, occasioned by the discontent and insurrection of the people. In 1787, Beer Rajindra made his escape from Peripatam and returned to Coorg, where after a series of years and many vicissitudes he succeeded in expelling the invaders and recovering his hereditary dominions.

From this éra the constitution of Coorg may be understood to have commenced on a new foundation, the ancient having been nearly abrogated by the long domination of the Mahomedans, and the expulsion of the legitimate landed proprietors. By his perseverance Beer Rajindra restored order and conciliated the affection of the great mass of his people. On his decease in 1808 he left his dominions by will to his daughter Dewa Amajee, then a child, to the prejudice of his brother Linga Raja, and contrary to the ancient usages and customs of the country as well as to the texts of the sacred writings. According to the latter, the succession should be, 1st, the son; 2dly, if no son, the son's son; 3dly, failing him, the brother of the deceased. In addition to this document, no precedent could be found that any female had ever held the reins of the Coorg sovereignty, although in the contiguous and ancient Hindoo principality of Bednore, a female sovereign, or ranny, had always ruled.

The infant princess was however placed on the throne, but, in 1810, the Bengal government received a communication from Linga Raja and the Ranny Dewa Amajee conjointly, intimating, that in consequence of the voluntary abdication of the latter, Linga Raja had assumed the permanent administration of Coorg. In consequence of this intelligence measures were taken to ascertain the claim possessed by the Linga Raja to the succession, and also the wishes and sentiments of the chief persons belonging to the principality. The resignation of the young Ranny at her tender age could not be considered as spontaneous, and the Linga Raja's assumption of the sovereignty could derive no legality from the renunciation of an infant. At the same time, the British government could not be considered bound by a mere testamentary devise of the late Raja to support an order of succession hostile to the laws, prejudices, and wishes of the people, and under the possible contingency of being obliged to employ a military force in prosecution of the object. The result of the investigation was favourable to the claims of the Linga Raja to Coorg, the inhabitants of which were also inclined to the establishment of his pretensions, which were accordingly acquiesced in by the Bengal presidency, and a dispatch addressed to him announcing the determination of the British government to recognize his title to the sovereignty. A provision of nearly two lacks of pagodas (£80,000), which had been vested in the Company's funds at Madras by the late Raja, was made in favour of Dewa Amajee and her sisters; and of four lacks of rupees held by the late Raja in the Bombay funds, two were secured for the little Ranny and

her sisters, as a suitable provision, by the care of the British government. The other two lacks in the Bombay funds appertained to the Soonda Raja and his son.

Like other Nair countries, this tract possesses few towns, or even villages, of considerable size or population, the Coorgs preferring the solitude of their jungles to the busy hum of men. Peripatam was formerly the capital, but in later times the village of Mercara or Markarec, 25 miles south of Poodicherrin, has been the residence of the Raja's family. About 1785, Tippoo built a strong fortress within the limits of the district and named it Jafferabad, but it has long since gone to ruin.—(*A. N. Cole, Public MS. Documents, Dirom, F. Buchanan, &c. &c.*)

MERCARA.—A town in the Coorg country, 50 miles N. N. E. from Tellichery. Lat. $12^{\circ} 26' N.$ long. $75^{\circ} 50' E.$ The fort of Mercara stands on a rising ground nearly in the centre of an amphitheatre of hills by which it is surrounded. Its form is that of an irregular pentagon with towers, bastions, and a small work to cover the gateway on the east side. There are also two other bastions, but nearly in ruins, and the whole is encompassed by a narrow ditch with a double covert-way. The Raja's palace is within the fort, on one side of an open square, and the front apartment in which he receives European visitors is furnished in the English style, with mirrors, carpets, chairs, and pictures.—(*Public Journals, &c.*)

TULCAVERY.—A small village in the Coorg division, near the source of the Cavery, 55 miles S. E. from Mangalore. Lat. $12^{\circ} 24' N.$ long. $75^{\circ} 38' E.$

MOUNT DILLY.—A hill in the Malabar province, which is separated from the main land by salt water creeks, and forms a remarkable promontory on the coast. The native name is Yeshy Malay, but our seamen call it Mount Dilly. Lat. $12^{\circ} 2' N.$ long. $75^{\circ} 16' E.$ 26 miles S. E. from Tellichery.

CHERICAL.—The name of a small subdivision of the Malabar province which formerly gave its name to an extensive tract of country, then subject to the Cheral Rajas. It is situated about the 12th degree of north latitude.

CANANORE (*Camura*).—A town on the sea coast of Malabar. Lat. $11^{\circ} 52' N.$ long. $75^{\circ} 27' E.$ Cananore was purchased from the Dutch by the ancestors of the Biby, or female sovereign, who is a Moplay (Mahommedan). Prior to this, the family were of little consequence, and entirely dependant on the Cheral Raja; but having acquired a fortress, considered by the Nairs impregnable, they became powerful and were looked up to as the head of the Mahommedans in Malabar. The succession goes on in the female line, as is customary in Malabar. Under this system, the children of the Biby's son will have no claim to the sovereignty, but will be succeeded by the son of his niece, who is the daughter of his sister. The territory of this female potentate on the continent is very small, yet she pays a revenue of 14,000 rupees as land-tax, and the British go-

vernment receives all the customs of the port. The *Biby* is allowed to collect all the revenue, but her profit from this source must be inconsiderable. Most of the *Laccadives* are subject to her; but they are wretched islands, producing no grain, nor any thing but coco nuts, betel nut, and plaintains. This lady possesses several vessels that sail to Arabia, with which she carries on a considerable trade, as also with Bengal and Sumatra.

The town of Cananore is situated at the bottom of a small bay, which is one of the best on the coast, and contains several good houses belonging to Mahommedan merchants. The people here have no communication with the Maldives, although the sultan and inhabitants of these islands are *Moplays* also. Cananore is defended by a fortress, situated on the point which forms the bay, and it has been strengthened with walls after the European fashion since the province was ceded to the Company. The small district of Cananore extends nowhere more than two miles from the glacis of the fort. The surface is high and uneven, but not so much so as to prevent the whole from being cultivated once in three, six, or nine years, according to the quality of the soil. In 1800, the number of houses in Cananore and the district of Cheral was 10,386; and of slaves there were 4670. In Cheral and Cotiote there are slaves, chiefly of the *Poliar* and *Pariar* castes, but the greater part of the cultivation is carried on by *Panicar* or hired men. A trade is carried on from hence with Bengal, Arabia, Sumatra, and Surat; from which quarters, horses, almonds, piece goods, sugar, opium, silk, benzoin, and camphor, are imported: the exports are principally pepper, cardamoms, sandal wood, coir, and shark fins. So early as 1505, the Portuguese had a fort at Cananore.—(*F. Buchanan, Bruce, &c.*)

COTIOTE.—A small section of the Malabar province situated due east of Tellichery, and comprehending about 312 square miles. The face of the country here resembles the other parts of Malabar, containing low hills, separated by narrow vallies, which are adapted for rice cultivation. Approaching the Ghauts these hills rise to a considerable height; the soil is almost everywhere good, but as yet indifferently cultivated, owing to the long anarchy which prevailed. Its calamities were in a great measure owing to its forests, which encouraged the natives to make an ill-judged resistance against the British forces.

The quantity of timber trees procurable in one year, including teak, does not exceed 3 or 400; and no metals have been discovered in this territory. Wherever the ground is not cultivated there are stately forests, but the produce of the trees is of little value. In 1800, the number of houses in Cotiote was estimated at 4087. Among the hills and forests there were several rude tribes, but the whole number of slaves then was only estimated at 100. The commerce of this small district consists in selling the produce of the plantations, and in the

purchasing of rice, salt, salt fish, oil, cotton, and cloth. The produce is pepper, sugar cane, cotton, cassia, wild cinnamon and coffee.—(*F. Buchanan, &c.*)

PYCHE.—A town in the Malabar province, 14 miles N. E. from Tellichery. Lat. $11^{\circ} 56'$ N. long. $75^{\circ} 39'$ E.

TELLICHERY (*Tali Chari*).—A sea-port town on the Malabar coast, 126 miles travelling distance from Seringapatam. Lat. $11^{\circ} 45'$ N. long. $75^{\circ} 33'$ E. This place was long the chief settlement of the English on the coast of Malabar; but in 1800, the East India Company's commerce having been transferred to Mahé, it has since considerably declined. The richest natives still reside here, and the inhabitants are far more civilized than in other parts of the province. The grounds within the old English lines are highly cultivated, and the thriving state of the plantations on the sandy land shews that the whole is capable of improvement. This town is the mart for the best sandal wood brought from above the Western; Ghauts and the cardamoms of Wynaad, which are mostly exported from hence, are generally reckoned the best on the coast.

In A. D. 1683, the Presidency of Surat established a factory here, for the purchase of pepper and cardamoms; and in 1708, the East India Company obtained a grant of the fort of Tellichery from the Colastry, or Cheral Raja. During the reign of Tippoo, in consequence of his hostile policy, this settlement was supported at a great expense, and partook so little of the commerce of the country that the Bombay government had it in contemplation to recommend its being relinquished as an unnecessary and unprofitable factory. In the year A. D. 1800, Tellichery, Mahé, and Darmapatam formed a circle, containing 4481 houses, occupied as follows: by Portuguese, 438; by Mahomedans, 868; by Namburies (Brahmins), 9; Puttar Brahmins, 16; Rajas, 2; Nairs, 276; Tiars, or cultivators, 1888; Mucuas (fishermen), 258; natives of Carnata, 119; male and female slaves, 70.—(*F. Buchanan, Dirom, Duncan, &c.*)

MAHÉ (*Mahi, a fish*).—The principal French settlement on the coast of Malabar. Lat. $11^{\circ} 42'$ N. long. $75^{\circ} 36'$ E. This place is finely situated on a high ground, on the south side of a river, where it joins the sea; the site being in every respect preferable to that of the neighbouring British settlement of Tellichery. It may be here remarked, that generally all the spots selected by the French for the establishment of their factories in India were, in point of local circumstances and geographical situation, much superior to those chosen by the English. The latter appear to have been influenced by the temporary resort of commerce, while the first were guided by more enlarged views, which to them, however, never had any beneficial result. The river at Mahé is navigable for boats a considerable way inland, and in fair weather small craft can with great safety pass the bar. The town has been neat, and many of the houses are good,

but the whole was in a decaying state until the British commercial residency was removed to this port from Tellichery. The principal export is pepper, the staple commodity of the province. Mahé was settled by the French in 1722, but taken from them by the British forces under Major Hector Munro in 1761. It was restored at the peace of Paris in 1763, but on the rupture with France in 1793 recaptured, and finally restored along with Pondicherry at the peace of 1815.—(*K. Buchanan, Orme, &c.*)

CARTINAAD (*Cadutinada*).—A small district in the Malabar province, the raja of which resides at Cutiporam. It is tolerably well cultivated, and is naturally a rich country, but does not produce grain sufficient for the sustenance of the inhabitants. The higher parts of the hills are overgrown with wood, which the Nairs formerly encouraged, as affording them protection against invaders. Among the hills which form the lower parts of the Ghauts in Cartinaad, and other northern districts of Malayavar, are certain places that naturally produce cardamoms.

The female Nairs in this part of the country, while children, go through the ceremony of marriage both with Namburies and Nairs; but here as well as in the south the man and wife never cohabit. A Nair here is not astonished when asked who his father is? And a man has as much certainty that the children born in his own house are his own, as a European husband has; yet such is the perversity of custom, that he 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. In 1761, the Bombay presidency concluded a treaty with the chief of this country for the purchase of pepper, in which document he is styled the king of Cartenaddu.—(*F. Buchanan, Treaties, &c.*)

COTAPORT.—An inland town in the Cartinaad division, 14 miles S. E. from Tellichery. Lat. $11^{\circ} 42' N.$ long. $75^{\circ} 44' E.$

VADAGHERRY (*or Vaducuray*).—A Moplay town on the sea coast of the Malabar province, 24 miles N. by W. from Calicut. Lat. $11^{\circ} 35' N.$ long. $75^{\circ} 40' E.$

WYNAAD (*Bynadu*).—A small subdivision of the modern district of Malabar, situated above the Western Ghauts, between the 11th and 12th degrees of north latitude, and comprehending an area of about 1250 square miles. Bynadu, or Wynaad, signifies the open country, but does not seem here applicable, as, though situated on the tops of the mountains, it is in many places overrun with forest and of difficult access. This territory is also named Nellcala and Wynatil, and produces the best cardamoms in India. Carula Verma, the present raja, is sprung from a younger branch of the family, and retains considerable power within his own limits. The village of Panamburt Cotta, or Wynaad, is situated in lat. $11^{\circ} 47' N.$ long. $76^{\circ} 10' E.$ 40 miles E. from Tellichery.

NUMHULECOTE.—A small town in the Malabar province, 52 miles E. N. E. from Calicut. Lat. $11^{\circ} 32'$ N. long. $76^{\circ} 35'$ E.

TAMBERACHERRY.—A small inland town in the Malabar province, 20 miles N. E. from Calicut. Lat. $11^{\circ} 26'$ N. long. 76° E. From the woods around this place, from 2 to 300 teak trees may be procured annually, and an equal number of the viti, or black wood.

NELLEMBOOR.—An inland town in the Malabar province, 33 miles E. from Calicut. Lat. $11^{\circ} 17'$ N. long. $76^{\circ} 20'$ E.

CALICUT (*Calicodu*).—A subdivision of the Malabar province, extending along the sea coast between the parallels of 10 and 12° north latitude, and one of the principal countries of that extraordinary Hindoo race, the Nairs, the Calicut Raja (the Zamorin of Europeans) being one of their most respected chiefs. By his own tribe, and the other natives, he is styled the Tamuri Raja.

All the males of the family of the Zamorin are called Tamburans, and the females Tamburetties. All the children of every Tamburetti are entitled to these appellations, and according to seniority rise to the highest dignities that belong to the family. These ladies are generally impregnated by Namburies (Brahmins), and sometimes by the higher ranks of Nairs; but the sacred character of the Namburies always procures them a preference. The ladies live in the houses of their brothers, and never have any intercourse with their husbands, which would be reckoned scandalous.

The oldest man of the family by the female line is the Tamuri Raja, or Zamorin, who is also named *Mana Vicrama Samudri Raja*, and is regularly crowned. This chief pretends to be of higher rank than the Brahmins, and to be only inferior to the invisible gods, which pretensions are acknowledged by his subjects, but held absurd and abominable by the Brahmins, who treat him as a Sudra. The Zamorin, although of a caste inferior to the Cochin Raja, and possessed of less extensive dominions, was commonly reckoned of equal rank, which is attributed to the superior prowess of his people. In 1767, when Hyder invaded Malabar, the Cochin Raja quietly submitted to pay tribute, while the pride of the Zamorin refused any kind of submission, and after an unavailing resistance, being made prisoner, set fire to the house in which he was confined, and was burned with it. Several of his personal attendants, who were accidentally excluded when he shut the door, afterwards threw themselves into the flames and perished with their master.

It appears from the records of Tellichery, that the English first began to traffic in the Zamorin's dominions in the year 1664. Hyder invaded the country in person in the year 1766, but was soon afterwards called away by a war in the dominions of the Nabob of Arcot. The Zamorins embraced this opportunity,

and having repossessed themselves, held their lands seven years. A Brahmin, named Chinavas Row, was then sent against them, and drove them into the dominions of the Raja of Travancore. After nine years of his administration, the British came and took Palighaut, but on the approach of Tippoo were obliged to retreat by Paniany. The Rajas continued in exile until 1790, when a little before the battle of Tiruvana Angady they joined Colonel Hartley with 5000 Nairs. At the peace with Tippoo, in 1792, this district, consisting of 63 talooks and a revenue estimated at eight and a half lacks of rupees, was ceded in perpetuity to the Company. Formerly the chiefs of Punatoor, Talapuli, Mannacollatil, Tirumanachery, Agenicutil, and many others, were tributary to the Zamorin, and furnished on emergencies quotas of troops; but he has now no authority whatever, and is subsisted by the bounty of the British government.—(*F. Buchanan, Wilks, Duncan, &c.*)

CALICUT.—The capital of the Malabar province, is situated in lat. $11^{\circ} 15' N.$ long. $75^{\circ} 50' E.$ 103 miles S. W. from Seringapatam. The Portugueze under Vasco de Gama arrived at Calicut on the 18th of May, 1498; ten months and two days after their departure from Lisbon. In 1509, Don Fernando Coutinho, Marechal of Portugal, attacked Calicut with 3000 troops, but was slain in the attack and his army repulsed with great loss. In 1766, it was invaded and conquered by Hyder, who enlarged and improved the fort; but Tippoo afterwards destroyed both fort and town, and removed the inhabitants to Nellura, the name of which he changed to Furruckabad, being, like all the Mahommedans of India, a great alterer of the old Pagan names. Fifteen months after this forced migration, the English conquered the province, and the inhabitants returned with great joy to their old place of residence. The town in 1800, contained above 5000 houses, and was rapidly improving. The inhabitants are chiefly Moplays. The principal exports are pepper, teak, sandal wood, cardamoms, coir cordage, and wax. Travelling distance from Seringapatam, 129 miles south west.—(*F. Buchanan, Wilks, Bruce, Rennell, &c. &c.*)

BAYPOOR (*Vaypura*).—A sea-port town on the Malabar coast, seven miles south from Calicut. Lat. $11^{\circ} 10' N.$ long. $75^{\circ} 52' E.$ Tippoo new named this place Sultanpatnam, and intended to have established it as one of his places of trade. Teak ships of 400 tons are built from timber procured in the neighbourhood; and from the chips and saw dust teak tar is extracted. Some mills were erected here on speculation, with the view of supplying the dock-yards at Bombay with planks, but the moving power being wind it appears too precarious for the heavy machinery required.

PERPENAAD (*Parapanada*).—A Moplay town on the sea coast of Malabar, 15 miles south from Calicut. Lat. $11^{\circ} 3' N.$ long. $75^{\circ} 54' E.$ In 1800, this place

contained 700 houses, mostly built of stone and well aired, and which would be comfortable even for Europeans. When compared with that at Madras, the surf on this coast is trifling, and, except where rocky head lands run a little way into the sea, boats of any kind may without danger land on the beach.

TANORE.—A town on the sea coast of the Malabar province, 23 miles S. by E. from Calicut. Lat. $10^{\circ} 58' N.$ long. $75^{\circ} 56' E.$ This was formerly a place of considerable note, but is now reduced to the condition of an obscure village.

TIRWAN ANGANY (*Teravana Angady*).—A small Moplay town in the Malabar province, 19 miles S. S. E. from Calicut. Lat. $11^{\circ} 3' N.$ long. $75^{\circ} 59' E.$ This place is situated on the banks of a river which comes from Irnada, and in the rainy season is navigable 32 miles above for canoes. Near to this place, in 1790, a decisive victory was gained by Colonel Hartley's army over Tippoo's forces.

ADANAD (*Adinatha*).—A town in the province of Malabar, division of Shernada, celebrated as the throne of the Alvangheri Tamburacul, or chief of the Namburies, who are the Brahmins of Malabar. These Namburies will neither eat nor drink with the Brahmins of other countries; but, like other Brahmins, they marry and live with their wives, of whom they take as many as they are able to support. A Namburie's children are always considered as his heirs; but in order to prevent their losing dignity by becoming too numerous, the younger sons of a Namburi family seldom marry. They live with their eldest brother, and assist the wives of the Rajas and other Nairs of distinction to keep up their families. Many Namburies have lost caste by having committed murder, or by having eaten of forbidden things; in such cases their children generally become Mahommedans.—(*F. Buchanan, &c.*)

KOTYE.—A small town on the Malabar coast, 30 miles S. by E. from Calicut. Lat. $10^{\circ} 50' N.$ long. $75^{\circ} 57' E.$

PANIANY.—A sea-port town on the coast of Malabar, 36 miles S. by E. from Calicut. Lat. $10^{\circ} 45' N.$ long. $75^{\circ} 38' E.$ This place is called by the natives Punang Wacul, and in 1800 contained above 500 houses belonging to traders, 40 mosques, and at least 1000 huts, inhabited by the lower orders of people. It is very irregularly built, but many of the houses are two stories high, constructed of stone, and thatched with coco-nut tree leaves. The huts are inhabited by boatmen and fishermen, who were formerly Mucuas, a low caste of Hindoos, but they have now all embraced the faith of Mahommed. The town is scattered over a sandy plain on the south side of a river, which descends from Animalaya and enters the sea by a very narrow channel. The mouth, however, is shut by a bar, which only admits boats to enter. The trading boats are called *pattemars*, and on an average carry 50,000 coco nuts, or 1000 muddies of rice, equal to 500 Bengal bags. About 60 years ago the Moplays of this port were

very rich, and possessed vessels that sailed to Surat, Mocha, Madras, and Bengal, but the oppressions and extortions of Tippoo reduced them to great poverty. The exports from hence are teak wood, coco nuts, iron, and rice; the chief imports, wheat, pulses, sugar, jagory, salt, cut (*terra japonica*), and spices.

Paniany is the residence of the Tangul, or chief priest of the Moplays, who asserts his descent from Ali and Fatima, the daughter of Mahommed. Although a Mussulmaun by religion, the Tangul's sister's son, according to the custom of Malabar, is considered the heir to this hereditary dignity. These people are called Moplayar on the Malabar coast, and Lubbaymar at Madras; but among themselves they acknowledge no other designation than that of Mussulmauns or Mahommedans. Being of Arabic extraction, they consider themselves of more honourable birth than the Tartar Mahommedans, who, on this subject, hold a contrary opinion. The Arabians settled in this part of India soon after the promulgation of the faith of Mahommed, and have made numerous converts; yet in many families of distinction the Arab blood seems still uncontaminated. The Moplays use a written character peculiar to themselves, and totally different from the present Arabic, which language is known to very few besides the priests. The Moplays of Malabar are both traders and farmers; the Lubbaymars of Madras confine themselves to the first mentioned profession. As traders they are a remarkably quiet industrious people; but some of them in the interior having been encouraged by Tippoo in a most licentious attack on the lives, persons, and properties of the Hindoos, became a set of fierce, blood-thirsty, bigotted ruffians, which disposition the British government had considerable difficulty in reforming. Prior to this, the Moplays had no authority except in the small district of Cananore, even over their own sect, but were entirely subject to the Hindoo chiefs in whose dominions they resided. Tippoo's code of laws was never known beyond the limits of Calicut. During that period of total anarchy the number of Moplays considerably increased, multitudes of Hindoos were circumcised by force, and many of the lower orders converted. In religious matters the Tangul is still the head of the sect, and the office is hereditary in the female line. Mosques are numerous, and in each of them presides an imaum or moullah, nominated by the Tangul, who usually bestows the office on the sister's son, the heir of the person who last held it.—(*F. Buchanan, &c.*)

COLANGODU.—A small town in the south-eastern division of the Malabar province. Lat. $10^{\circ} 42' N.$ long. $76^{\circ} 49' E.$ This town contains above 1000 houses, many of which are inhabited by Tamul weavers, who import their cotton from Coombatoor.

MUNAAR.—A town in the Malabar province, 52 miles S. E. from Calicut. Lat. $10^{\circ} 58' N.$ long. $76^{\circ} 35' E.$

PALIGHAUT.—A town and district attached to the modern province of Malabar, 68 miles S. E. from Calicut. Lat. $10^{\circ} 45' N.$ long. $76^{\circ} 38' E.$ The fort here was built by Hyder on his conquest of Malabar, in the country called Palighaut Cherry, which then belonged to the Shekury Raja, one of the petty chiefs of Malabar. Round the fort are scattered many desas (estates), villages, and bazars, altogether containing a considerable population, but there is very little of the appearance of a town. This small district, in 1800, contained 106,500 free inhabitants, and 16,574 slaves; total 123,074 persons.

The proportion of this territorial subdivision occupied by thick forests, and not inhabited, is very considerable. These forests possess a great advantage in being intersected by several branches of the Paniany river, by which, during the rainy season, the timber may be floated to the sea. About 45,000 cubic feet of teak may be procured annually, but it can only be done with the assistance of a large body of trained elephants. The Palighaut district was ceded to the British government by Tippoo at the peace of 1792, when its revenues were valued at 88,000 pagodas.—(*F. Buchanan, &c.*)

ERROOR.—A small town on the sea coast of the Malabar province, 50 miles S. by E. from Calicut. Lat. $10^{\circ} 36' N.$ long. $76^{\circ} 4' E.$

CHITWAY (*Setava*).—A town in the Malabar province, situated on the sea coast, 39 miles N. by W. from Cochin. Lat. $10^{\circ} 31' N.$ long. $76^{\circ} 5' E.$ This place stands on an island 27 miles long, and in some places five broad, named Chitway by Europeans, and by the natives Manapuram. It consists of two sections, Shetuwai and Allypuram, and is separated from the continent by inlets of salt water, which form the northern part of an excellent inland navigation. The soil of this island is in general poor, and although the whole may be considered as a plain, the rice fields are small in proportion to the elevated land that rises a few feet above the level of the sea. The shores of the island are covered with coco-nut palms, from which the revenue is chiefly derived, and the whole is rented from the Company by the Cochin Raja for 30,000 rupees per annum, but he possesses no legal jurisdiction over the inhabitants. A slave here, when 30 years old, costs about 100 fanams, or £2 : 14 : 7; with a wife the price is double. Children sell for from 15 to 46 fanams, or from 8s. 2½d. to 21s. 10d.—(*F. Buchanan, &c.*)

LACCADIVES ISLES (*Laksha Dwipa, a lack (100,000) islets*).—An archipelago of low shoaly islands, lying off the coast of Malabar, which is about 75 miles distant from the nearest, and extending from the 10th to the 12th degree of north latitude, being separated from each other by very wide channels. These islands are very small, the largest not containing six square miles of land, and surrounded by coral shoals, which render the approach to them dangerous. They are all very barren and do not produce any grain, nor indeed any thing but coco nuts,

betel nuts, and plantains. The inhabitants are Moplays (Mahommedans), are very poor, and subsist mostly on coco nuts and fish. Their staple articles of exportation are coir, which they make from the husk of the coco nut, jaggery, coco nuts, and a little betel nut. Some coral is also carried from the surrounding reefs to the continent of India, where it is used for making images and for burning into quick lime. The best coir cables on the coast of Malabar are made at Anjengo and Cochin from the fibres of the Laccadive coco nuts; with the stem the natives of the islands make their boats, and their houses are constructed from the materials furnished by that valuable palm.

These islands were discovered by Vasco de Gama during his first voyage, when returning to Europe, and it does not appear that they have ever been properly explored. Prior to the cession of the Cheral country in 1792 to the British government, Tippoo Sultan had received the three northernmost of the islands in question from the Bibby (lady) of Cananore, for an equivalent in that territory, which equivalent, in 1793, the Cheral Raja was permitted to resume; the Bibby was consequently deprived of the consideration for which she had ceded the islands to the Sultan. These islands being attached to Canara came along with that province under the dominion of the British; but as they had constituted a part of the Mysore possessions at the close of the war in which Tippoo fell, and the Bibby had not previously the slightest prospect of recovering them, her claim, in 1803, to the three northernmost, not being ruled by the law of nations, stood in need of indulgent consideration. The result was, that her claims were declared inadmissible, on the ground that she could have no just right to be placed in any other situation by the conquest of Mysore, than that in which she would have stood had no such event taken place; in addition to which, it was not thought expedient to vest the Bibby with authority over the Laccadives, under the declared aversion of the islanders to her government.—(*F. Buchanan, Public MS. Documents, &c.*)

MALDIVES ISLANDS (*Malaya Dwipa, the isles of Malaya*).—These islands extend from the eighth degree of north latitude to the equinoctial line, and are divided into 17 clusters, called Attollons. These groups are most of them round, but some are oval, and lie in a row in a N. W. and S. E. direction, separated from each other by narrow channels not navigable by ships of burthen. Each of these clusters is surrounded by rocks that defend them from the sea, which here rages with great fury. The large islands are inhabited and cultivated, but a great proportion of the chain consists of mere rocks, rocky shoals, and sand banks, flooded at spring tides. They have never been completely explored, although so near to the course of ships outward bound to Bengal, but their dimensions are known to be very small, and their number very great. A consider-

able trade is carried on between the different Attollons, each of them having something peculiar to itself; the weavers residing in one, the goldsmiths in another; the locksmiths, matmakers, potters, turners, joiners, each inhabiting distinct groups of islands. The different traders go from island to island in boats with a small deck, and sometimes are absent a year from their own island. On these occasions they generally live in their boats, and carry their male children of four or five years of age with them, to accustom them to a sea life.

Some years back one or two vessels used annually to visit the Maldives from the British settlements to load cowries, but from the delay they experienced, and the unhealthiness of the climate, this trade has been for some time abandoned by Europeans. It is now principally carried on by the Maldivians in their own boats, constructed of the trunks of coco-nut trees. These arrive at Balasore in Orissa, situated at the mouth of the Calcutta river, in the months of June and July (when the S. W. monsoon is steady in the bay of Bengal), loaded with coir (coco-nut fibres), coco-nut oil, and all the other produce of the coco-nut tree, their grand staple; cowries, salted fish, turtle shell, &c. &c. They sail about the middle of December, during the north-east monsoon, with their returns, more than half of which consists of rice from Bengal, the granary of the Indies; the rest is sugar, hardware, broadcloth, cutlery, silk stuffs, coarse cottons, tobacco, &c. The imports to Bengal, in 1810, averaged about 184,129 sicca rupees, and the exports 90,182 sicca rupees. Many Maldivian boats come annually to Acheen, and bring dried bonettoe in small pieces, about two or three ounces in weight, which when properly cured is as hard in the centre as a horn. Ships occasionally resort to the Maldives to procure dried shark-fins for the Chinese market, being esteemed by that gross feeding nation an excellent seasoning for soup, and highly invigorating.

The Maldivians profess the Mahomedan religion, yet in some of their customs resemble the Boadjoos of Borneo. They launch annually a small vessel loaded with perfumes, gums, and odoriferous flowers, and turn it adrift to the mercy of the winds and waves, as an offering to the spirit of the winds; and sometimes similar offerings are made to the spirit whom they term king of the sea. With their internal government we are little acquainted, but it does not appear, that, although separated into distinct islands and groups of islands, they engage in war with each other, which is unaccountable. By such Europeans as have visited them they are described as a mild inoffensive race and very hospitable. In 1777, a French vessel with some ladies of rank was wrecked on the island of Imetay, when all the sufferers met with the kindest treatment from the chief and his subjects. The French East India Company had formerly a corporal and some soldiers resident on these islands, but they were removed

by M. Lally in 1759. When Hyder invaded Malabar in 1766, he contemplated the conquest of these islands also, but never carried his intention into execution.

In 1812, Lord Minto, then Governor-General, received a letter from Sultan Moien ud Deen, the sovereign of the Maldives, representing that during the month of May, a ship under British colours, named the *Europa*, had been cast away on the uninhabited island of Andue, one of the southern Attallons, when the crew and passengers, 43 in number, were saved by the Maldivians and conducted to the inhabited island of Ounadue, from whence they were forwarded to Maldive, the residence of the king and seat of the government. Although treated with the utmost hospitality, and furnished daily with fowls, dried and fresh fish, coco nuts, fruits, and rice, the captain (a Brazilian Portugueze) and crew behaved in the most outrageous and brutal manner, spurned at the royal authority, and, as his majesty most bitterly complains, set their dog (who, from repeated mention in the manifesto, appears to have been of considerable importance) at his subjects, and encouraged him to bite them. In addition to these atrocities, they shot the fowls, stole the fruits and coco nuts, while the chief mate went at midnight to the palace, and the captain wanted to enter it. As might have been expected, dissensions soon arose among this dissolute banditti, until at length the crew (as the king states in his exposé) first broke the captain's head, and afterwards the head of his chief officer. In spite of these repeated provocations, they were to the last treated with kindness and forbearance by the king and natives, and when the monsoon became favourable dispatched in safety to Bengal and Ceylon. Lord Minto, considering how injurious to the British name and character such disgraceful proceedings, carried on under the sanction of the British flag, would be, had the captain sought after and punished, and addressed a letter to the sultan, expressing his admiration of his generous and hospitable conduct, and concern and indignation at the ungrateful return. Some presents to the king accompanied the dispatch, and articles to reimburse such of the natives as had suffered by the misconduct of the *Europa's* crew.

The king's residence on the island of Maldive, in 1812, is described as a regularly fortified place, with cannon mounted and colours flying, and certainly the whole transaction suggests a very favourable idea both of the moral feelings of the Maldivians, and of the stage of civilization they have attained on their surge-lashed rocks. On this occasion, it was for the first time discovered, that the sovereign of the Maldives had long been accustomed annually to send an embassy to Ceylon, which has been continued since the acquisition of that island by the British government.—(4th Register, Public MS. Documents, Elmore, Forrest, Sonnerat, &c. &c.)

COCHIN.

(CACH'HI, A MORASS.)

A SMALL principality on the Malabar coast, intersected by the 10th degree of north latitude, having the Malabar province on the north, Travancore on the south, the Dindigal district on the east, and the sea on the west. A portion of this territory equal to about 745 square miles is attached to the district of Malabar, and subject to the British laws and regulations; but the remainder is under the independent jurisdiction of the Raja. The whole area probably exceeds 2,500 square miles.

In the northern parts of this country about Pargunuru and Shilacary, the rice grounds are narrow vallies, but extremely well watered by small perennial streams, which enable the cultivators to raise two crops of rice annually. The houses of the natives are buried in groves of palms, mangoes, jacks, and plantains, that skirt the bottom of the little hills. Above them are woods of forest trees, which although not so stately as those of Chittagong are very fine, and free from rattans and other climbers. The teak and viti, a black wood, abound in these forests; but most of the large trees have been cut, and no care is used to encourage their reproduction, or to check the growth of useless timber. Towards Cacadu the hills are much lower and covered with grass instead of trees. Scarcely any part of these hills is cultivated, although the soil appears good and the pasture excellent.

In the forests of Cochin nearly the same sort of trees grow as in those of Malabar. The jackwood in general demand for cabinet ware is small, and is mostly used here for boxes and house building. The erambo, or iron-wood, is too heavy for general use, and is seldom felled. The blackwood is large and of fine dimensions, but rendered unmarketable by the practice of dividing it into short logs for the convenience of having them more easily dragged to water carriage by elephants, during which process they are much bruised and splintered, so that purchasers prefer looking for this sort of plank at Calicut. The Poon of Cochin is small, and inferior to that of the British districts in Malabar. The Cochin teak is also inferior in the essential oil, which is the grand preservative of iron

from corrosion, and the difference between the two sorts of teak may easily be perceived by burning a piece of each kind. There are extensive forests of teak in the division of Chittoor belonging to the Cochin Raja; but as the river traversing Chittoor falls into the Panyany, it must be floated through the British territories to the sea-port town of Panyany in South Malabar. The free transit and sale of this timber are certainly of great importance to the Raja's interests; nor could they produce such injury to the Company's monopoly of the Malabar teak as to justify the extreme and unfriendly measure of refusing them a passage, which was at one time, in 1813, contemplated by the Bombay Presidency, in consequence of a proposition made by the Marine Board there for engrossing all the timber grown in Cochin and Travancore. The chiefs of these countries, in their present state of dependance, are naturally anxious to conciliate the good will of the British government, and to contribute as far as their resources permit to the success of its general interests; but it does not appear consistent with the principles of an amicable alliance or sound policy to exact greater sacrifices than are required by subsisting treaties. The above mentioned proposition seems a measure of this description, and if it had been carried into execution would have occasioned a serious defalcation in the revenue of these states; permission, however, to float the Chittoor timber to the sea was not conceded without infinite discussion, and was only gained at last by the persevering exertions of Major John Munro, the resident at Cochin. Prior to the above period the Bombay presidency had uniformly excluded the Cochin and Travancore teak from the dock-yards of that port, in consequence of which regulation no teak timber had been sent from these states for sale to Bombay, the quality being considered as decidedly inferior to that of the Company's forests. This prohibition had the effect of compelling the Travancore and Cochin Rajas to seek a market in Bengal, where the demand continues unabated.

In the Cochin province are many Nazarene or Christian villages, inhabited by Christians of St. Thomas, which are in general well built and cleanly. Jews are numerous in the vicinity of Cochin, but their principal place of residence is at Matachery, about a mile distant from the town, which is almost wholly tenanted by Jews. The resident Jews (for the others are from all parts of Asia) are divided into two classes, the Jerusalem or White Jews, and the Ancient or Black Jews. The latter have a synagogue in the town of Cochin; but the great body of this tribe inhabit the interior of the country, where it is difficult to distinguish the Black Jew from the Hindoo, their appearance is so similar. Their chief towns are Trittoor, Paroor, Chenotta, and Maleh, and by the White Jews they are considered an inferior race. By their neighbours, the inhabitants of

Cochin and Travancore are supposed to be great proficient in magic, and to possess the power of destroying their enemies.

The Cochin Raja maintained his independence to a much later period than most of the other Hindoo chiefs. He was first compelled by Tippoo to pay tribute, which he now does to the Company. Mutta Tamburan, Raja of Cochin, died in 1787, of the small pox, and was succeeded by his younger brother Virulam Tamburan. The following places, and some other towns, belonged to this prince, viz. Naharica, Condanada, Perimanoor, Anjicaimal, Udiamper, Mulla-venturutti, Palicare, Cenotta, Ceovare, Pucotta, Arshtamichery, and Puttenchera. On the 6th January, 1791, a treaty was concluded with the Raja of Cochin, to enable him to throw off his subjection to Tippoo and transfer his allegiance to the East India Company, as also to recover certain districts which the Sultan had usurped from him. On this occasion (the conquest of Cochin) the conditions of the various treaties entered into between the Dutch and the Rajas of Cochin were transferred to the British government, and acted upon by the British officers at Cochin, until from the absence of any efficient authority at that station they fell into disuse. The government afterwards deemed it advisable to establish a court of justice under a judge and magistrate at Cochin, transferring to its jurisdiction all persons and places formerly entitled to the protection of the Dutch. The classes specified in the treaties of 1663, 1772, and 1785, were the Christians, Jews, Banyans, Canarese, and silversmiths inhabiting the Cochin territory.

Previous to the Travancore war, in 1809, the Raja of Cochin was tributary to the British government for that portion of his territories which had been conquered from Tippoo, and he paid altogether a subsidy of one lack of rupees. At that time the state of Cochin, notwithstanding its obligations to the British government, was supposed to entertain sentiments decidedly partial to the French nation, and maintained an aggregate of military force perfectly superfluous for any purpose of internal government. At length, incited by the Dewan Paliat Acheen, it commenced an unprovoked and preposterous war against the British, and attempted in a treacherous manner to assassinate the resident. In acting thus, the conduct of Cochin was infinitely more culpable than that of Travancore, which had grievances to complain of, and its perfidy at a critical juncture entirely justified the resolution adopted by the British government to conclude a new treaty with the Raja, by the conditions of which his tribute was augmented to 276,037 rupees. But in fixing this tribute it was not recollected, that the whole gross revenue was only 480,000 rupees, and that after paying three-fifths of that sum, the remainder would not be sufficient to meet the expenses of collection,

of police establishments, of temples and religious institutions, and at the same time provide for the support of the Raja and the numerous branches of his family.

About the same date (1809) it was discovered that Paleat Achein, the Dewan of Cochin, had been an active promoter of the commotions in this quarter of India, and closely confederated with the refractory and ambitious Dewan of Travancore. Nor was the Cochin Raja himself altogether exempted from the suspicion of having countenanced the Dewan's projects, but his guilt probably never proceeded so far, and the appearances in all likelihood were caused by his negligence and imbecility, which prevented his perceiving the criminal plots fabricated and conducted within the walls of his own palace. The Cochin Dewan on being taxed with his treacherous machinations immediately confessed the whole, and acknowledged the clemency with which he had been treated. He was in consequence ordered to repair to Bombay, but in the course of his journey deviated to Trichoor, from whence, however, he was removed, and transported in safety to his ultimate destination.

To prevent the authority and resources of this chieftain being again directed against his allies, by the new treaty concluded with the Raja in 1810, the surrender of his fortresses, arms, and military stores were stipulated, and also the reduction and reformation of his military establishment; but the good effects expected from this arrangement were frustrated by the continued dissensions between the Raja and his new Dewan Koonjee Kissen Merawen, who was supposed to be influenced by persons hostile to the British government. The Dewan was in consequence removed from that high office, and the duties of it undertaken by the British resident until a fit successor could be found. This was, however, no easy task, for the country was divided into factions inveterate against each other; nor did any of the principal men possess sufficient character or abilities to qualify them for so important a task in a principality full of foreign, discontented, and turbulent persons. Such a state of anarchy, added to the very bad description of the revenue servants, required strong and vigorous coercion, the powers necessary for which, if confided to a Dewan, would have been, as they had been, abused, nothing therefore remained but the temporary interposition of the representative of the British government. This arrangement was most earnestly solicited by the Raja, who alleged that nothing else could restore subordination to his authority, economy in the expenditure, or tranquillity in the country. With respect to himself, his life, he said, had been passed in studying the Shastras, and that it was now so fast verging to its termination, that he was unable to attend to business, while his heir apparent had the opposite defect of being too young and inexperienced. Under these circumstances he was of opinion that in committing his dominions to the temporary care

of the British government, he did an act of justice to his subjects while he gratified his own wishes.

The Resident in consequence stood forth as Dewan, until the Raja should be relieved from his embarrassments, and commenced by recommending that the Cochin tribute should be reduced from 276,037 to 240,000 rupees, the resources of the country being unequal to the liquidation of a larger sum, while the debt due to the British government for arrears of subsidy amounted to 522,437 rupees. This proposal was acceded to, and various reforms effected in the revenue collections and current expenses, one of the heaviest of which is for religious establishments, although these disbursements at Cochin are by no means so immoderate as the expenditure for the same purpose in the neighbouring kingdom of Travancore. In 1814, considerable difficulty in realizing the revenues of the Raja's territories was experienced, on account of the refractory conduct of the Christian inhabitants, who paid scarcely any revenue, and refused to recognize his authority. Prior to this date native Christian judges had been appointed to all the courts of justice in Travancore and Cochin, for the protection of the Christian inhabitants against the hostility of the Nair public functionaries. Like all other chiefs of Hindostan, the Raja of Cochin is greatly attached to money, and is, when he has the means, a hoarder by nature, but ever since his connexion with the British nation he has had no opportunity, having hitherto had enough to do to liquidate the different claims for the expenses incurred in defending his dominions, and subduing his own contumacious subjects.—(Colonel John Munro, F. Buchanan, C. Buchanan, J. Fell, &c. &c.)

COCHIN.—The city from which the foregoing principality originally derived its name, but which has long ceased to form any part of the Cochin dominions. Lat. 9° 57' N. long. 76° 17' E. In 1503, Albuquerque obtained leave to erect a fortress at Cochin, which was the first possessed by the Portuguese in India. In 1663, it was taken by the Dutch, who converted the cathedral into a warehouse. While the Dutch Company possessed Cochin, it was a place of very extensive commerce, and inhabited by Jew, Hindoo, and Mahomedan merchants. The intercourse with Arabia was very great, and Venetian zequins brought from Egypt were in circulation, while many of the Arab ships made two voyages annually.

A considerable traffic is still carried on with Surat, Bombay, the Malabar coast, and Canara; also with Arabia, China, and the eastern islands. The principal imports from these places are almonds, dates, pearls, gum arabic, piece goods, cotton, opium, shawls, benzoin, camphor, cinnamon, spices, sugar candy, tea, china, and silks. The chief exports are pepper, cardamoms, teak wood, sandal wood, coco nuts; coir cordage, cassia, and fish maws. At this port also

ship building is carried on to a considerable extent, vessels being constructed both on European and Asiatic models; and from hence the ports in the Arabian and Persian gulfs are supplied with timber for repairing their different craft. In 1800, ship building here cost about £14 per ton, coppered and equipped for sea in the European manner.

The Roman Catholic bishop of Cochin now resides at Coilan. His diocese begins south of Cochin and extends towards Negapatam, includes the island of Ceylon, and comprehends above 100 churches. Besides the Catholic churches, there are at Cochin a great population of Protestants, the remains of the Dutch colonists. Among all the Europeans settled in India, the Dutch have the merit of having greatly promoted the dissemination of Christianity wherever they gained a settlement. In their time clergymen presided over districts, and made annual visitations, but all religious and scholastic institutions have been neglected since the transference of the country to the British. Cochin was taken possession of on the rupture with the Dutch in 1795, and was finally ceded to the British government by treaty on the 13th of August, 1814.—(*C. Buchanan, Fra Paolo, F. Buchanan, Bruce, Missionaries, &c. &c. &c.*)

DIAMPER (*Udyamapura*).—A town in the Cochin territories, 14 miles E. from Cochin. Lat. $9^{\circ} 56'$ N. long. $76^{\circ} 29'$ E. A celebrated synod was held here to convert the Nestorian Christians to the Roman church.

JACOTTA.—A small town on the sea coast of Cochin, where, according to a tradition in Malabar, St. Thomas landed. Lat. $10^{\circ} 10'$ N. long. $76^{\circ} 10'$ E.

CRANGANORE (*Cadungulur*).—A town on the Malabar coast, 16 miles N. from the city of Cochin. Lat. $10^{\circ} 12'$ N. long. $76^{\circ} 15'$ E. This town formerly belonged to the Dutch, but as they were unable to defend it against Tippoo, they sold it to the Raja of Travancore, which occasioned the first war with that Mysore Sultan, commencing in June 1790. It was taken from the Raja and dismantled by M. Lally, Tippoo's general, but the Mysorean troops were driven out of it in 1791.

The Jews assert that they possessed Cranganore so early as A. D. 490. In 1505 the Portuguese erected a fortress here, of which the Dutch obtained possession in 1663. The diocese of the Roman Catholic archbishop of Cranganore extends from Mount Dilly towards Cochin. Most of the inland churches formerly belonging to the Nestorian community are included in it. This see comprehends 89 churches, and is under the domination of Goa.—(*Fra Paolo, Bruce, Dow, C. Buchanan, &c.*)

VIRAPELLE (*Varapali*).—A town on the Malabar coast belonging to the Raja of Cochin, and situated nine miles N. E. from the town of Cochin. Lat. $10^{\circ} 5'$ N. long. $76^{\circ} 20'$ E. This is the residence of the apostolic vicar of the Roman

Catholic Christians, who superintends 64 churches, exclusive of the 45 governed by the Archbishop of Cranganore, and also of the large dioceses under the bishops of Cochin and Quilon, whose churches extend to Cape Comorin. There is here a seminary, a catechumen house, and a convent of barefooted Carmelites, who have the care of the missionary establishments on the coast of Malabar. The monastery was founded A. D. 1673.—(*C. Buchanan, Fra Paolo, &c.*)

TRIPONTARY.—A town in the Raja of Cochin's territories, nine miles east of the town of Cochin, Lat. $9^{\circ} 56' N.$ long. $76^{\circ} 25' E.$ This place stands on the east side of a lake, which formerly separated the possessions of the Dutch from those of the Raja, who generally makes it his place of residence.

THE PROVINCE OF TRAVANCORE.

(TIRUVANCODU.)

A PROVINCE situated at the south-western extremity of Hindostan, between the 8th and 10th degrees of north latitude. To the north it is bounded by the territories of the Cochin Raja; on the south and west by the sea; and to the east it is separated from Tinnevelly by a range of lofty hills covered with jungle. In length it may be estimated at 140 miles, by 40 the average breadth. The surface of the country, in the vicinity of the mountains, exhibits a varied scene of hill and dale, and winding streams, which flow from the hills and preserve the vallies in a state of perennial verdure. The grandeur of the scene is much enhanced by the lofty forests by which the mountains are covered, producing pepper, cardamoms, cassia, frankincense, and other aromatic gums. In the woods at the bottom of the hills are many elephants, buffaloes, and tigers of the largest size. Monkeys and apes are very numerous, and herd together in flocks and families.

- The agriculture and productions of Travancore, well adapted to its more favourable climate and superior soil, differ materially from the cultivation and crops of the Carnatic. The wet cultivation is conducted without the aid of tanks, the seasons affording sufficient moisture for the production of rice on every spot fit for that purpose, and as the utmost degree of industry is exerted, the quantity produced in a country like this, where the crops never fail, must necessarily be large. The natives believe this to be so considerable, that they assert the whole of the government expenses, civil, military, and religious, are defrayed from the wet cultivation alone, without infringing on the revenues accruing from the dry species of tillage. The latter consists principally of the following articles:—pepper, of which from 5 to 10,000 candies may be produced annually, and valued at 485,000 rupees. For this valuable article the Travancore government pay the proprietor only 30 rupees per candy. Betel nut is also monopolized by the state, which makes advances to the cultivator, and resells it at a great profit. Coco-nut trees are very numerous, and are assessed according to their productive powers, being usually divided into four classes,

the tax on each increasing progressively. An additional tax levied on this article by the ~~Dewan~~ of Travancore, in 1799, caused an insurrection, which continued until the tax was repealed. Of the four sorts of trees, the first are the scarcest, and it is observed, that north of Quilon (or Coulan) coco-nut trees are far more abundant than south of it.

The timber forests of Travancore are in general farmed, the revenue to government varying according to circumstances, but estimated on an average at one lack of rupees per annum. Among the other articles of monopoly are ginger, farmed for 25,000 rupees per annum; coir, 30,000; turmeric, 10,000; and kopra, or dried coco-nut kernels, 20,000 rupees per annum. Tobacco for the consumption of the province is generally brought from Ceylon, the average quantity being 4000 bales, each of which costs the Travancore government 60 rupees, and is afterwards resold at 220 rupees per bale. Fifteen hundred bales of cotton are also imported from Surat, upon which the government levies a duty of 45 rupees per candy. The revenue realizes from the purchase of cardamoms 100 rupees on every candy, besides full reimbursement of all expenses attending the original advance to the cultivator, and the charges of transportation. In the interior of Travancore duties are exacted on the transit of all articles, and the payment at one place scarcely ever exempts the trader from a repetition at another, passes being unknown, except for certain articles already farmed. Among other articles produced in the country and taxed by the government, are cassia buds, mace, long nutmegs, wild saffron, narwally, coculus indicus, bees' wax, elephants' teeth, and sandal wood. The sea customs of Travancore are farmed, and yield on an average about one lack of rupees per annum.

Besides those above stated, there are various other sources of revenue to the Travancore sovereignty, such as taxes on Christian festivals, and upon nets and fishermen; but the most important is a capitation tax on all males from 16 to 60, with the exception of Nairs, Moplays, and artificers. This operates as a tax on the soil, and compensates to the government for the light assessment on the grain produce. The landholder is bound for all the cultivators on his estate, and each person is assessed at three fanams. The number subjected to this tax has been estimated at 250,000. The sum total of these multifarious exactions has been computed at 20 lacks of rupees, which is exclusive of the wet cultivation as already mentioned, and from the detail here presented, some idea may be formed of the unsparing rapacity of the fiscal regulations under a genuine Hindoo sovereign, the whole having been imposed before Travancore had any connexion with the British government; since which event, indeed, several of the most vexatious have been either abolished or modified. Pepper, the great staple of

Travancore, has latterly fallen so greatly in value, as to be almost unsaleable, what formerly brought 220 rupees per candy having gradually fallen to little more than sixty.

Under the old government of Travancore the police of the country was conducted in the following manner: The territory at large was separated into three principal Moghums or districts, each of which was administered by an officer entitled Nuller Serwaddy Karigar. Every chief Moghum was subdivided into three or four subordinate Moghums, managed by officers termed Serwaddy Karigars. These latter were again partitioned into inferior portions, Mundurfurt Wassils, superintended by Karigars, each of which contained from seven to ten smaller divisions called Prowutties, governed by functionaries in some parts of the country named Prowuticars, and in others Adigars. Again, every Prowutty was separated into Desams, under officers named Modacars, and containing from four to 500 inhabitants; and lastly, these Desams were further minutely partitioned into smaller divisions, each under the direction of petty functionaries having various denominations. Thus, from the Dewan or prime minister to the superintendant of a few houses, there was an uninterrupted chain of authorities subordinate in the strictest sense to their respective superiors, and exercising all the powers of government; for they were not only charged with the revenue assessments, the administration of justice, and chastisement of offenders, but also with the command of the militia and defence of the country. The whole arrangement was calculated to obtain the completest command over the persons and property of the people; nor could any form of government be better adapted for the purposes of extortion and oppression throughout all their ramifications. These, however, were exactly the abuses which the British government never permitted in their own territories, and endeavoured to remedy in Travancore by introducing a balance of authority, and depriving the Karigars of their judicial and military functions, thereby reducing them to the station of mere revenue officers.

A short time before the effective interposition of the British government, the Dewan of Travancore, in imitation of the regulations promulgated in the Company's provinces, established a certain number of courts of justice, for the benefit of the people. The Dewan's system consisted of four courts, each having a Nair judge and a complement of writers; but this Hindoo magistrate was furnished with no rules for the guidance either of his decisions or of the subsequent execution of his decrees, nor were any precautions taken to preserve him from his own oblique tendency to indolence and corruption. The Karigars in consequence continued to administer and decide as before, while the people, being confused by the mixture of authorities, knew not where to apply for the redress of

their grievances, and despising the new courts of judicature, contemned their sentences when passed. To remedy this confusion, an improved system was introduced in 1810 by Colonel John Munro, the British resident at the court of Travancore. In this code the Hindoo law was continued as the basis for the decision of suits, but, in certain cases, departure from the strict letter of those laws was permitted, they being in fact opposed in many points by the Mamool, or unwritten law of the country; besides which, the great proportion of Christians and Mahommedans rendered an implicit adherence impracticable. According to the Hindoo Shastras, or sacred writings, the killing of a cow is capital, and trial by ordeal sanctioned, which latter custom prevailed in Travancore to an incredible extent, as also other practices equally extravagant and absurd, while the punishments decreed were various, cruel, often ludicrous, and in reality inflicted according to the caprice of the Dewan and his subordinate officers. Among other cases which came before the Resident while acting as Dewan, was an appeal from the decision of a Karigar, who had directed certain property to be given up to a man on his oath. This suit being referred by the Resident to an assembly of Pundits for their opinion, they reported "that the decision of the Karigar was correct and just, but as the oath taken had been rendered void, owing to the death of a cow in the house of the person who had sworn, before the term of 40 days had expired, the property must be relinquished to the opposite party."

Travancore, from the earliest tradition, had been subject to a Hindoo government and guided by Hindoo laws, which, in many instances, were founded less upon general principles of justice or morality, applying to all descriptions of persons, than upon peculiar dogmas of the Brahminical faith. Many delinquencies, pronounced capital by the Hindoo laws, are not even deemed criminal by the Christian or Mahommedan codes; nor in Travancore could these two persuasions be considered as strangers, being, in fact, an ancient and inherent portion of the community. It was accordingly thought improper to subject them to the Hindoo criminal law, and it consequently became necessary to frame a separate system of criminal jurisprudence for each different class, modelled upon that promulgated in the Company's ancient provinces, although such a system must abstractedly be admitted to be liable to many objections, as the Parsee and Jew might have also obtruded their respective pretensions. When submitted by the Resident, most of the requisite modifications of the Shastras were adopted by the assembled Pundits without hesitation, and acquiesced in by the Queen, as in no respect radically opposed to the Hindoo doctrines. But to the trial by ordeal both parties clung with remarkable pertinacity, and it became necessary, in compliance with their united supplications, to admit it in certain cases under the ex-

press sanction of the Dewan. Indeed, in Travancore, even so preposterous a mode of trial appears to have been productive of salutary effects, in restraining through the medium of their superstition and cowardice, the excesses of a cunning, avaricious, and cruel generation. So contagious is example, that this species of trial had pervaded other sects, and had occasionally been resorted to by the Jews of Travancore. One unfortunate Hebrew complained to the Resident that he, having incurred suspicion, had been obliged to put his hand into a vessel full of boiling oil, and not being able to sustain the fiery scrutiny had lost his cause and the use of his hand.

The existing compilation of Hindoo law in Travancore is named Vavahara Malika, comprehending the rules for trial and judgment, with a detailed exposition of the sacred texts. This code is said to have been drawn up by Mahesha Mungalum Sancara Numbuderi, a Brahmin of the Malabar coast, and inhabitant of Parumanum in the district of Valesayanum, in the territory of Cochin, about A. D. 1496. The application of these laws to all classes, had been long confirmed by the usages of the country, all the inhabitants of Travancore, with one exception only, having uniformly been tried and punished according to the Shastras. This solitary exception had reference to a body of Patans, in the service of the late Raja, who obtained from him a written promise that they should be tried in all matters, both civil and criminal, in conformity with the tenets of the Koran; but in 1811, few individuals of that corps survived to benefit by the exemption. In that year regular courts of justice were established at Azoon, Palpanarum, Trivandram, Mahavalicara, Vaikam and Alwaie; but the British ambassador was obliged to perform the functions of Dewan, it being incredibly difficult throughout the whole province, to discover a person of sufficient abilities and integrity to fill so important a station. The appointment of a native Dewan was much desired by a great proportion of the principal Nair inhabitants, who had long been accustomed to oppress all other classes of people, and to arrogate to themselves an offensive superiority inconsistent with a system of impartial justice. A Hindoo Dewan, they concluded, would favour their particular interests, and support their extravagant pretensions; but the middling and inferior orders desired the continuance of the existing system, under which they experienced most justice and personal security. Under the new arrangement letters addressed to the different departments, after being read to the Resident, were dispatched to the respective offices, where replies were drawn up and brought to the Resident for his signature. This mode of correspondence was discovered to be absolutely necessary, for the different functionaries in the provincial parts were so prone to indirect channels of communication, that they seldom addressed their letters to the chief authorities, while the native servants at head quarters were eager to in-

These celebrated lines were deemed by the natives impregnable, but although sufficient with respect to the construction of the ditch and rampart, they were really more imposing than effectual, as throughout the great extent of 30 miles, few points were closed in the rear, and these imperfectly, so that nearly the whole would follow the fate of a single point.

On the 17th of November, 1795, a treaty of alliance was concluded between the Raja of Travancore and the British government, by the conditions of which, certain lands taken from him by Tippoo were restored, and he agreed to pay a subsidy equivalent to the expense of three battalions of infantry, to be maintained for the defence of his own dominions; and in the event of war he agreed to assist his allies with his forces. By a second treaty concluded in 1805, he was released from the last-mentioned condition, in consideration of which he agreed to pay a sum equal to the expense of one battalion of native infantry, in addition to the sum before payable for the troops subsidized by him. In case of non-payment, the British government were authorized to collect the amount by their own agent; free entrance being also given during the existence of war to all the Raja's towns and fortresses; but provision was made, that the Raja's income should in no case be less than two lacks of rupees per annum, with one-fifth of the clear annual revenue. By this document, the Raja transferred the management of all his external political relations exclusively to his allies. As frequently occurs in native governments, the dewan, or prime minister of Travancore, attained an influence in the country which wholly superseded that of his master, and was exercised in so hostile a manner towards the British government, that a war ensued in 1809, and his strongly fortified lines, guarded by a numerous army, were forced by a small detachment of British troops, and the whole country subdued with unprecedented rapidity.

The failure of the measures adopted by the Travancore state for the liquidation of its debts, attracted the serious attention of Lord Minto, who, towards the conclusion of 1809, addressed a letter to the Raja, notifying the impending necessity of assuming his territories, unless effectual exertions were made to satisfy the just demands of the British government. This letter, however, with many reiterated injunctions, produced no effect, and so far was the debt from being in the least reduced, that in October, 1810, when the newly-appointed resident, Colonel John Munro, reached Travancore, a sum, amounting to 18 lacks of rupees, remained due to the British government, besides five lacks of engagements due to individuals. The resident, having been instructed to use the most strenuous measures for the clearing off of these incumbrances, proceeded to ascertain the existing state of the treasury, and the general mode of conducting affairs; both of which he found as defective as could have been expected in

a native government left to itself. A short investigation convinced him that the Raja could not, in justice, be called on to discharge the debt, as he had had little or no concern in the contracting of it, neither did it appear, after the strictest inquiry, that he possessed any concealed treasure. The revenues of the state were consequently the only available resources, the Raja not being responsible for their previous misappropriation, they having been entirely beyond his control, and wholly under that of his dewan, at whose pleasure the revenues were collected or remitted, and the fiscal officers appointed and dismissed. Nor was any account of the receipts and disbursements ever presented to the sovereign. The Dewan was consequently the person who ought to have been liable for the debt, and he was repeatedly called on to exhibit statements of the financial resources of the country, and to adopt energetic measures for their realization; but here again the application was unavailing, for the Dewan was utterly unable to arrange any satisfactory, or even probable statement.

Not long afterwards the Raja died, and the throne was occupied by the Tamburetty, or princess, next in succession; the Elliah Raja, or heir apparent, being excluded, his mother not having undergone certain forms and ceremonies indispensable to the becoming Tamburetties. The defect of the young Raja's claim being established, and no male heir remaining, the Resident was directed to invest the senior Tamburetty with the temporary charge of the government, until one of the Tamburetties had a son on whom the succession might devolve.

Between this lady and the Dewan such extreme animosity took place, that, added to his intractable conduct and embezzlement of confiscated property, rendered his removal unavoidable. The whole burden of the government was then assumed by the Resident, it being evident that no effectual reform could take place while affairs were transacted through the medium of a native functionary. Since this efficient interposition, many desirable objects have been accomplished. The debt due by Travancore has been fully discharged, as well as the engagements due to private individuals, an adequate system for the administration of justice introduced, and the collection of the revenues regularly arranged. Many obstacles opposed these reforms, especially in the revenue department, which was a perfect Augean stable, partly occasioned by the very nature of the Travancore fiscal resources. These, as already mentioned, arise principally from monopolies of the productions of the country, the sale of tobacco, and of other articles purchased from the cultivators at low prices, and re-sold to foreign traders at advanced rates. The income from several of these, owing to untoward circumstances, in 1810, wholly failed; which necessarily augmented the importance of the land revenues; but these presented a scene of unparalleled disorder, abuse, and corruption. Although the rent of every field in Travancore

is fixed, and exceedingly moderate, remissions of the land-tax to an immense amount had been made, apparently at the pleasure of the peasantry and revenue officers; the collections had not been brought to account, and vast sums had been embezzled under a variety of ingenious and fraudulent pretexts. To remedy such evils required redoubled vigilance, but the resident was indefatigable. All capricious remissions of the revenue were prohibited, the collections ordered to be forwarded directly to the treasury, and many other corrupt practices of old standing were eradicated. The result was so progressive an increase of the landed resources, that in five years the amount of revenue realized had doubled, although the rent of a single field in the province had not been increased, many of them having been actually diminished. The great increase, in reality, originated from the prevention of abuses, and the procuring for government the immense sums which in old times had been misappropriated by individuals.

Land revenues collected in the Travancore year, 984, A. D. (1809)	partly
under the management of the Dewan Womany Tomby	771,687 rupees.
Ditto 1810 ditto under Womany Tomby	821,269
Ditto 1811 ditto	788,000
Ditto 1812 under Colonel John Munro's management	1,267,180
Ditto 1813 ditto	1,562,830

In the progress of these arrangements, the regular expenditure for the internal government of the province was considerably increased, a separate department for the distribution of justice having been established, occasioning an addition to the current disbursements of 30,000 rupees per annum. Some public offices were done away, but the salaries of all the remaining functionaries were increased. It had been the practice under the old system to maintain an immense number of public servants on small salaries, with the permission to realize unacknowledged emoluments by embezzlement and extortion; and as a step towards the extirpation of these practices, it was essentially necessary that the salaries of the public servants should be materially increased. One great state disbursement in Travancore is, on account of temples, and for the performance of stated religious rites. The allowances for both of these were not only left untouched, but discharged with a punctuality never before witnessed in this priest-ridden country.

The second Tamburetty having died of the small-pox in 1811, apprehensions were entertained that the chief Tamburetty, or Queen Regent, might experience a similar fate. She was, in consequence, exhorted to undergo vaccination by a European physician, but she declared that, having already had the small-pox, it was unnecessary to vaccinate her, although, if insisted on, she was

willing to undergo the operation; and in the mean time she recommended that the doctor should vaccinate her husband, the two young Tamburetties, and some other members of the family. These persons were accordingly duly vaccinated, and thereby preserved from that distemper which then raged with great mortality in Travancore. About this time also, certain jewels belonging to the Travancore state, which the Elliah Raja, or heir apparent, had obtained possession of, previous to his removal from the country, were, by the exertions of Mr. Baber, the magistrate of Malabar, recovered, and restored to the legitimate government. These were the ancient jewels of the state, worn by the Rajas during religious festivals and public processions, and were estimated by the lowest calculation to exceed fourteen lacks of rupees in value.

On the 16th of April, 1813, the Ranny of Travancore was delivered of a son, and soon afterwards a white elephant was caught among the Shutamut mountains, to the great joy of the Queen and her subjects; the colour of the animal indicating an auspicious reign to the young Raja, who had recently entered the world. All the learned about court agreed that this young prince was the legitimate heir to the throne; but some casuists were of opinion, that he could not without manifest impropriety be proclaimed before he was six months old, because he neither could receive a name, nor be carried into the presence of the god Pudmanaben, until he had attained that age. On further inquiry, however, this objection was overruled; the principal Brahmins having discovered that there was in reality no valid obstacle to his immediate inauguration, because he could be proclaimed under the name of Ram Raja (a title always assumed by the Travancore family), while the ceremonies at the Pagoda of the god Pudmanaben might be performed by the Queen, his mother. Accordingly, on the 29th of July, 1813, the British troops stationed at Trivanderam were drawn out, having on their left the whole of the Travancore military. A throne concealed by scarlet curtains was placed in the hall of audience, which being drawn up, the Queen appeared, seated on it, attended by her sister, the second Tamburetty, the children of the former Rajas, and the principal Brahmins and state officers. A proclamation notifying the accession of the young Raja was read aloud, and he was brought forward and shewn to the assembled multitude, during which time the Queen and every other person continued standing; the British troops presented arms, and their band played God save the King, while the music of Travancore made a considerable noise.

The Queen however was not destined long to enjoy her good fortune, for in September, 1814, she was delivered of another son, and soon after died. The resident in consequence recommended her sister, the principal Tamburetty, to act as Regent during the minority of the infant Raja, a dignity to which in conformity

with the established usages of Travancore she had an undoubted right. This arrangement was subsequently carried into execution, when the young Raja and the other children of the deceased Ranny were placed under the joint care of their father, and the chief Tamburetty. Consistent with British policy, it is rather desirable that the dignity and consideration of the Tamburettries should be augmented, as their influence tends to moderate the rash and precipitate resolutions of the Raja, and the country still abounds with suppressed factions eager to profit by a renewed state of confusion. Towards the conclusion of 1814, all the objects for the attainment of which the Resident had assumed the station of Dewan, having been accomplished, and the debts of Travancore completely liquidated, he prepared to resign his official functions, but great difficulty was experienced in selecting a native properly qualified for so important a vocation. At length Deom Padumnassen was appointed, but dying soon after of the small pox, was succeeded by Soobyen Sunkor Narrain, who being alarmed at the mortality among the Travancore nobility, removed his Cutcherry (court of justice and revenue) from Trivanderam to Quilon. The total revenues of the kingdom when transferred to his management, were estimated at 30 lacks of rupees per annum, and the total subsidy payable to the British government for preserving internal tranquillity and preventing external invasion about eight lacks of rupees. (*Colonel John Munro, MSS., Public MS. Documents, C. Buchanan, &c. &c. &c.*)

TRAVANCORE.—The ancient capital of the province, situated in lat. $8^{\circ} 25' N.$ long. $77^{\circ} 33' E.$ 27 miles N. N. W. from Cape Comorin.

TRIVANDERAM.—The modern capital of Travancore, situated in lat. $8^{\circ} 29' N.$ long. $79^{\circ} 37' E.$ 52 miles N. W. from Cape Comorin. This is the usual summer residence of the Travancore Rajas; but the castle is extremely ill built. The royal palace is large and well built, after the European taste, and decorated with a great variety of painting, clocks, and other European ornaments. This edifice, however, is only for show, as the Raja prefers residing in a mean looking house, where he is surrounded with Brahmins. The town is populous, and in 1785, in addition to the resident inhabitants, had a garrison of 400 Patan cavalry, 1000 Nairs, and 10,000 sepoy, disciplined after English fashion.—(*Fra Paolo, &c.*)

PORVEAR.—A small town on the sea coast of Travancore, 32 miles W. N. W. from Cape Comorin. Lat. $8^{\circ} 17' N.$ long. $77^{\circ} 22' E.$

TENGAYAPATAM. A small town in the Travancore province, 30 miles W. N. W. from Cape Comorin. Lat. $8^{\circ} 16' N.$ long. $77^{\circ} 25' E.$

PORCA.—A town on the sea coast of Travancore, 134 miles N. W. from Cape Comorin. Lat. $9^{\circ} 21' N.$ long. $76^{\circ} 24' E.$ This is a populous place inhabited by many Mahomedan, Hindoo, and Christian merchants. The adjacent country produces abundance of rice, and may be called the granary of Malabar. The

Dutch East India Company had formerly a factory here for the purpose of procuring pepper.—(*Fra Paolo, &c.*)

CALICOULAN.—A town in Travancore, 116 miles N. W. from Cape Comorin. Lat. $9^{\circ} 11' N.$ long. $76^{\circ} 33' E.$

AIBECCA.—A small town in the province of Travancore, having a bar harbour, 115 miles N. W. from Cape Comorin. Lat. $9^{\circ} 7' N.$ long. $76^{\circ} 32' E.$ Small ships are built here, and lime is burned from muscle and oyster shells, of which immense quantities are found in the neighbouring salt lakes, and between the small islands.—(*Fra Paolo, &c.*)

COULAN (*or Quilon*).—A sea-port town in Travancore 102 miles N. N. W. from Cape Comorin. Lat. $8^{\circ} 53' N.$ long. $76^{\circ} 39' E.$ This is a place of considerable trade; cotton, pepper, ginger, cardamoms, and other articles of merchandize being deposited here in the warehouses. There is also abundance of excellent fish, tortoises, rice of a good quality, bananas, pine apples, and other fruits and pulse.

In remote times Quilon was a place of considerable note, and is said to have been built A. D. 825. The Christian, as well as the Hindoo natives of this part of Malabar, commence their era at the period of its foundation. Alexius Menezes, the first Archbishop of Goa, opened here his first conference with the Christians of St. Thomas, when he made them renounce the principles of Nestorius, and embrace the doctrines of the Roman Catholic Church, to which they continue in part united. The Brahmins here possess a very ancient temple dedicated to Siva, and the Catholics have three congregations. Between Quilon and Cape Comorin there were reckoned thirty years ago to be 75 Catholic congregations scattered over the country.—(*Fra Paolo, &c.*)

ANJENGO (*Anjutenga*).—A small sea-port in the province of Travancore, situated in lat. $8^{\circ} 37' N.$ long. $76^{\circ} 53' E.$ 78 miles N. N. W. from Cape Comorin. A short distance from this place lies Attinga (named in the maps Attancal), the chief residence of the Tumburetties or princesses of Travancore. The interior of the country is inhabited by Hindoos, whereas on the sea coast the greater part of the inhabitants are Christians and Mahommedans. So far back as 1684, the East India Company received permission from the Queen of Attinga, to settle and fortify Anjengo, from whence they expected to procure a large quantity of pepper and cardamons, the staple produce of Travancore. This settlement, however, being merely a strip of land nearly surrounded by the Travancore dominions, the inhabitants have always been obliged to depend for supplies of rice and other articles of consumption on that country; the consequence was, that during the rupture, in 1809, with the Raja, or rather with his Dewan, the people suffered great hardships from the interrupted intercourse. For these and

other reasons, the factory, in 1813, was first transferred to the Bombay presidency, and then abolished; the saving to the Company by this measure was estimated at 23,037 rupees per annum. The best coir cables on the Malabar coast are made here and at Cochin, of the fibres of the Laccadive coco nut. The exports are pepper, coarse piece goods, coir, and some drugs; the imports are of very small amount.—(*Fra Paolo, MS. Documents, Bruce, &c.*)

COLESHY.—A small town in Travancore, 19 miles W. by N. from Cape Comorin. Lat. $8^{\circ} 11' N.$ long. $77^{\circ} 32' E.$ There is a small harbour at this place, where ships are protected from the winds by some rocks. The Danes formerly had a factory here.

KOTAUR.—A town in Travancore, 14 miles N. W. from Cape Comorin. Lat. $8^{\circ} 13' N.$ long. $77^{\circ} 41' E.$
