

TO
A. MC. C. ERSTER, Esq.
COLLECTOR OF CANARY.

THIS WORK
IS
WITH PERMISSION
RESPECTFULLY DEDICATED
BY
THE AUTHOR.

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PREFACE.

THE want of a work giving any information about Canara and about historical and social matters relative to its people, has always been a matter of concern. In fact there has never appeared any work on Canara except the "Land Revenue" by Mr. CHAMIER published several years ago, but even that Manual has been of no wide interest as it treats of its only subject—the land revenue,—so that, a detailed work embracing information on various branches of local public interest, useful alike to the antiquarian and to the modern, to the stranger as well as the native of the place, is beyond doubt a desideratum in Canara. This consideration has induced me to make this humble attempt to supply the want, though it is much to be regretted that abler pens have not undertaken this task. The untoward condition of the District and its comparative backwardness in education were perhaps at one time little likely to induce one to take up "Canara" as a subject to write upon, but every one who has some local experience will acknowledge the importance into which South Canara is now fast coming, and that there is much in connection with the people of this so called benighted Zillah that is interesting to know. I have therefore confined my description to South Canara. I have, however, to note that I have still more matters to insert, but have refrained from doing so, as I wish to see whether the present work will be appreciated by the public, if they would, my second edition will give all this additional information. I may express a hope that the amount of information now given on various subjects, some from the earliest period of antiquity, will prove useful.

S. MILEY.

MANGALORE, 1875.

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CANARA

PAST AND PRESENT.

Physical and Political Geography.

CANARA is a Province which occupies the western portion of the Peninsula of India from 12° to 16° North Latitude, and from $74^{\circ} 10'$ to $75^{\circ} 40'$ East Longitude. It has a line of sea-coast about 180 miles in length with about 14 harbours. The area of the country* is estimated at 3,902 square miles. The Paranghatt or lower Canara is supposed to contain 4,522 square miles and the Balaghat 2,758 square miles. Both included are bounded on the South by the Malabar District, on the North by the Portuguese territories, on the East by Coorg, Mysore and the Southern Mahratta countries, and on the West by the sea. From the physical features of the country the climate is varied. The thermometer ranges in shade from 74° to 93° . The rainfall is 130 inches. The South-west monsoon usually sets in about the end of May, and continues till October or November. The rains fall heaviest in June and July. The chief staples of the country are rice, ragi, and maize among food grains; gingelly amongst oil seeds; and chillies, tobacco, sugar-cane, plantains, and betel leaf amongst garden crops. The trees most grown for their fruits are cocoanut, arecanut, jack, mango and tamarind.

* S. Canara

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ASPECT.—Canara is a rocky mountainous country intersected by numerous small rivers running from the mountains to the sea, with fertile valleys, and abounding with lofty forests.

POLITICAL DIVISIONS.—Canara is divided into two portions, viz., North and South Canara. Both of these portions were under the Madras Presidency till 1862, when in April of that year the portion North from Kundapur was annexed to, and formed part of, the Bombay Presidency. North Canara is composed of the following Districts; viz., Sundah, Soopah, and Bilghi above, and Ankola, and Honore below the Balaghaat and the Payanghaat.

South Canara is between the latitude 12° and $13\frac{1}{2}^{\circ}$, and Longitude $74\frac{1}{4}^{\circ}$ and 76° . It is called the Tulwa country as far as South of the Chendragueri river from which river commences the Malayalam country.

Canara was formerly subject to the Regent of Mysore, on whose defeat and death, in 1789, it came into the hands of the British.

MANGALORE.—Mangalore, the capital of Canara, is seated between the two arms of a fine lake of salt water, each of which receives a river from the ghauts, but the bar at the entrance into the harbour will not admit vessels drawing more than 10 feet. It is 130 miles N.N.W. of Calicut, and 190 miles S.S.E. of Goa. Longitude $75^{\circ}4'$ E. Latitude $12^{\circ}50'$ N.

Mangalore was taken by a small British force in 1783, but after the defeat of General Matthews by Tippu Sahib at Bednore or Hydar Nuggur, the latter advanced against Mangalore and commenced the siege on the 27th of May, 1783, but it was bravely defended by a small British force consisting of only 696 Europeans, including officers, (the 2nd battalion of the 42nd Foot which afterwards became the 73rd Regiment) and 2,850 black troops, besides pioneers and camp-followers. Notwithstanding the famine and pestilence that found a way into the fort, and the numerically large army of Tippu consisting of 60,000 horse,

30,000 sepoys, 600 French infantry under the command of Col. Cossigny, Lally's corps of Europeans and Natives, a French troop of dismounted cavalry and about 100 pieces of artillery) the small British force under their gallant Colonel (Campbell) withstood all the efforts of Tippu till the 23rd of January, 1784, when the handful of these brave soldiers with their leaders conditionally surrendered the fort, and were allowed to proceed to Tellicherry with their arms. The demolition of the fort was ordered by Tippu in 1784. Mangalore came into the hands of the British in 1799. During the siege, the 2nd battalion of the 42nd Foot lost 3 officers, 1 piper and 18 privates; 5 officers, 3 sergeants, 1 piper and 47 rank and file were wounded. The corps also lost Mr. Dennis, the acting Chaplain, who was shot in the forehead by a match-lock ball whilst standing behind a breast work of sand bags, and looking at the enemy through a small opening.

The plan of the fort can now hardly be restored, the trenches having been converted into a coconut garden and the ramparts broken down. The following buildings now stand within the fort; the Collector's Cutcherry and Treasury, the Post Office, the Subsidiary Jail, and the Telegraph Office.

Tradition informs that formerly ships of considerable burthen would easily cross the bar at this place, but the opening having since 1828 been narrowed, embarrassed the egress and regress of such vessels. Pattimars and other native vessels do not find any difficulty in crossing the bar, except in the month of May, when the sea becomes so boisterous that the surf renders the bar impassable; but this difficulty is not permanent in that month, as during easy intervals these vessels cross the bar without apprehension of danger. The opening is not now extensive enough to admit large native vessels at all times of the tide. The interior of the harbour is not sufficiently capacious for the reception of native vessels of a very large size, and deep enough to allow the vessels to lie close alongside the quays,

so as to avoid the expense of loading and unloading by means of lighters. The attention of the Madras Government, who are practically the guardian of this harbour, ought to be drawn towards remedying the evil, which, in consequence of the present state of the bar, cannot be avoided. Loss of one or two vessels, and sometimes of life too, has to be recorded once in two or three years. A harbour Engineer lately inspected this harbour, but what has been the result of his mission I do not really know. If the harbour be deepened, the evil can be remedied, and the good result derivable therefrom would be, an increase in trade and consequently in the revenue, which will, in course of time, cover the expenses incurred for carrying out this project. There is another opening to the North which was caused by the force of the stream, through which small fishing-boats only find a passage. There are two rivers, the Naitrawati, and Pulani, one nearly east and west from the ghats, the other taking a direction from N. E. to S. W., and proceeding no great distance inland. It appears that there was only one passage through which these rivers ran into the sea, but one of them having found an opening for itself, the original opening has greatly decreased and is full of sand banks.

I shall now proceed to write on the importance to which this town, supposed by many to be a "Terra incognita," has now risen. Since the acquisition of this place by the British, peace having been duly restored, every thing, as was naturally to be expected, showed a rising tendency—its commerce, population, revenue, &c., and by degrees it has now attained such a height in the territorial position, as to claim a place in the roll of the "Terre non incognite."

The society of this place is, on the whole, good. There is in the character of its people something sociable, something sympathetic, something which makes its way with greater facility and effect than does the genius of the people of its sister countries. Sociability and sympathy are the peculiar characteristics of Mangalore, and it is these qualities

which make her fit to march at the head of native civilization. Cordiality, that useful ingredient, which is a distinguishing feature of our society at home, is the chief thing that exists in this society, which to a stranger cannot therefore appear repulsive. The style of living is not so ostentatious as that at its sister countries. The people are remarkable for cleanliness, either in their domestic affairs or in the streets where they reside. Their houses are in general irregularly built, and have a very good appearance. Among the Hindus, houses are now built in the European style, and are well furnished. This inventive age dawned on them some twenty years ago. As these people rose higher and higher in the scale of civilization, they began to introduce, by degrees, our furniture —

"These barbarous ages past, succeeded next
The birthday of invention; weak at first,
Dull in design, and clumsy to perform—
Joint stools were then created; on three legs
Uphorne they stood.

* * * * *
At length a generation more refined
Improved the simple plan; made three legs four."

The present generation dissatisfied with these inventions, which according to the polish their manners have now received cannot, of course, suit their wishes, buy ready-made furniture, to furnish their houses with. This indeed affords a proof of their improved condition. There is also a striking reform observable in their mode of living, all of which shew that there will be a day when the light of Christianity will insinuate itself into their houses.

The higher classes of the native Christians of Mangalore, owing to their association with Europeans and the Goanese priests that were here, had long ago refined their manners. Their style of living 40 years ago little differs from their present mode of living. In this respect they very much resemble the Europeans. Codialbyle, nearly a mile North of the main town, and Fulneer to the East, are the two places where the richest people of this community live. There are at these two native towns a number of large houses most of

which are tiled. These houses look like Europeans' houses, and a stranger visiting their towns, will mistake them for such. In Codialhyle there is a large chapel built by one Joseph Coelho, the richest native gentleman in the place. It was completed in 1859 at an outlay of 60,000 Rs. The interior is tastefully decorated. The altar is a mass of gold, and the pulpit which is also gilt, resembles a golden canopy. The floor, above all, reflects every face that may be there. It is overlayed with bricks (rather plates) of such a high value and beauty, that I have heard even Europeans say that such a gloss was never given to any of the floors of the elegantly built houses which Bombay can boast of. There is a European Chaplain attached to this Chapel. To the East of this Chapel is a small hill, on the summit of which stand the following public buildings; the District Court, the Sub-Judge's Court and the Munsiff's Court. To the North is the District Jail. Near it are the Jail and the Police Hospitals, each of which has an Hospital Assistant.

The Fulneer people have a Church called the church of "Milagris." There are two schools attached to this church—one for boys and the other for girls. Both of them receive grants-in-aid from Government.

To the North of this place is the German town, where there are many fine buildings belonging to the German Missionaries. All these Missionaries, as also the native converts, have established their domiciliation hither. The German Weaving Establishment, the Printing-Office and the book-bindery are here. There is in the heart of this town a fine church belonging to the Germans. It is storied, and the sum it cost is stated to be above 50,000 Rs. There are here few elementary schools for little boys and girls, and a Catechuminate where rudimentary instruction in the doctrines of Christianity is imparted. Further North is the Collector's residence. It is the finest and largest house in Mangalore.

To the South of this German town is a small hamlet called Jappu, which is now rising to some importance. The

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Bishop's residence is here, to which is attached a large Seminary, the object of which is to train and prepare young men for missionary employment as ministers. There are also a few bungalows and extensive Store-rooms belonging to Messrs. Mann & Co. The tileries belonging to this Firm, as also those belonging to the German Mission, and the natives, are worked here.

Bollar, the ancient town, is to the West of this village. There are vestiges of its ancient buildings now extant. There is here the ruin of a Roman Catholic Chapel which stands in the garden belonging to the Pachecos. It appears when Tippu attacked Mangalore the founder of the Pachecos, who was a merchant trading with Macao, and a Catholic priest, had taken refuge in this chapel. The Salt Depôts stand within the limit of this town. There are also some fine buildings at this place.

To the North of this old town is the Rosario town, where the East-Indian community have congregated themselves. There are few nicely-built houses here. The church dedicated to N. S. D'Rosario is in the middle of this little town. It is a very spacious building, and affords large accommodation. There is a large school for Catholic boys attached to this Church. The travellers' bungalow lies to the East. Near it are the Store-rooms of Messrs. Alston & Co., and Pacheco Brothers, where coffee works are extensively carried on. This place marks the boundary of the cantonment, and the principal town. Within the precinct of the cantonment are the Officers' Quarters, the Mess-house, the Barracks, the Sepoys' lines, St. Paul's Church (Protestant,) the Nuns' Convent and School, the Mission Shop, the Civil Dispensary, the newly-built Market, the Provincial School, the Military Hospital, and various other buildings. To the West of the cantonment is the ruin of the fort above alluded to, the buildings standing within whose ramparts, I have already described. To the East of the cantonment is the Protestant Cemetery. Among the osseous remains here deposited, is that of Brigadier General John Carmac, who

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was formerly Commander-in-Chief of the forces of Bengal, and afterwards second in command at the Madras Presidency, and who distinguished himself by victory over the Shaidahs in 1761. He died in Mangalore on the 9th November, 1800. The next person whose name deserves mention is the Hon'ble Michael Thomas Harris, Collector and Magistrate of Canara. He died on the 17th May, 1824.

Beyond the cantonal limits to the N. W., is the bazaar which extends over two miles. The principal buildings which stand at the head of the bazaar, are the Police Stations, the Police Office, liquor shops, the Mosque, and the tinker's shops. After these come the Hawkers' shops. The bazaar is well supplied with every article of consumption, country medicines, crockery, glass wares, hard wares, &c.

I now come to the Custom-house, which is to the West of the main town. The bank formed on the side of the river is lined with fine buildings, conspicuous among which are the Bank house, and a large Government building now used as a Municipal Office and the Engineer's Office. Both of these houses are storied. All the timber merchants of this place have large buildings here to store their timber in. The Observatory is near the Custom-house.

ROADS.—All the roads of this place are macadamized, and preserved in an efficient state of repairs, and are lined with trees on both sides. These roads afford safe and easy communication for all kinds of land carriages, and extend to the North East of Canara as far as the limits of Shimoga, to the East as far as Kadeor, to the South East as far as Mercara and to the South as far as the limits of the Malabar District.

The wells in the town afford good water.

CLIMATE.—The climate is salubrious, but the heat in summer is oppressive. In the month of March the thermometer stands from 80° to 86° in the shade, while in open air at P. M. it rises to 93° or 100°. As the monsoon approaches, the mercury within doors stands at 90° during the day, and

during the monsoons the thermometer ranges in shade between 75° and 82°. In April and May, there are occasional showers of rain. In June (after 6th) the monsoon sets in and continues till October. In November the land breeze commences. The months of November, December, January and February are delightful, the sky being clear and the atmosphere cool, with heavy dews at nights. Lightning and thunder frequently occur at the commencement of monsoon, accompanied with heavy showers.

LIGHT-HOUSE.—The light-house stands on a very high ground overlooking the town. The lantern on the top consists of a ten-sided polygon, seven of the faces or sides of which are of glass and the remaining three, blanks. The interior diameter of the lantern is nine feet, and its height, exclusive of the roof, is four and half feet.

POLICE.—The Police of the place are well armed and clothed, and are very alert and active in the performance of their duty. Thefts are not very common in the town, which fact, no doubt, does them much credit.

There are in the town few literary Societies, Book Clubs, and Printing Presses.

List of Maganies (Villages) comprised in each Revenue Taluk (a division of the District) of the District of South Canara, and the languages spoken in each.

Name of Taluk.	Names of Maganies.	Language spoken.
MANGALORE.	Kodiyal	Tulu.
	Ullal	do.
	Belma	do.
	Inavalli	do.
	Harekala	do.
	Penambur	do.
	Kulur	do.
	Pejawara	do.
	Vamanjur	do.
	Malali	do.
	Mogaru	do.

Name of Taluk.	Names of Maganias.	Language spoken.
MANGALORE.	Baila	Tulu.
	Mijar	Concony and Canarese.
	Buntwal	Tulu.
	Kavala	do.
	Yeliya	do.
	Ajabettu	do.
	Parijikal	do.
	Herekajakar	do.
	Kela	do.
	Peranja	do.
	Altangadi	do.
	Sulki	do.
	Yedur	do.
	Irvathur	do.
	Mudabidri	do.
	Puttigne	50 per cent. Concony and 10 per cent. Canarese.
	Kemmar	
	Narvi	
	Venar	
	Parpanad	Tulu.
	Hejamadi	do.
	Nadisalu	do.
	Pushur	do.
	Mundkur	do.
	Kadabdale	do.
	Aikale	do.
	Balkunja	do.
	Yalinga	do.
	Yekkar	do.
	Vellalanke	do.
	Panje	do.
	Attur	do.
	Kudetar	do.
	Bola	do.
	Murnad	do.
	Payakot	do.
KASSERGODE.	Nileshwar	Malayalam.
	Aloattad	
	Paduvannad	
	Kavenad	
	Kassergode	1/2 Tulu.
	Angadi Mogar	1/2 Malayalam.
	Padumale	Canarese.
	Padi	Malayalam.
	Mogral	1/2 Malayalam.
	Kumbla	1/2 Canarese.

Name of Taluk.	Names of Maganias.	Language spoken.
KASSERGODE.	Manjeshwar	Malayalam.
	Bangramanjeshwar	1/2 Tulu.
	Talapadi	1/2 Malayalam.
	Vitla	Tulu.
	Kolanad	Canarese.
	Vorkadi	Canarese and Tulu.
	Balepani	Tulu.
	Sajip.	
	Amembla	
	Idkudu	
	Mogarnad	Canarese.
	Adur	Tulu.
	Nittangur	Tulu and Malayalam.
	Upparungadi	Canarese.
	Daneladi	1/2 Canarese. 1/2 Tulu.
	Nemuki	do.
	Subramaniam	do.
	Puttur	do.
	Bellare	do.
	Panja	do.
	Yenekal	do.
	Amara	Canarese.
	Sulliva	do. and Tulu.
	Kadaba	do.
	Mardal	Tulu.
	Reliangadi	do.
	Mujur	do.
	Narasanalli	do.
UPPANGADI.	Porkala	1/2 Canarese.
	Pajiradka	
	Mayabedai	
	Bangadi	
	Bailangadi	Tulu.
	Sishula	do.
	Shivali	1/2 Canarese.
	Chitpadi	1/2 Tulu.
	Nidambur	1/2 Canarese.
	Padumunnur	Tulu.
UDPY.	Udujawara	do.
	Yerdanad	1/2 Tulu. 1/2 Canarese.
	Katapadi	Tulu.
	Kaup	do.
	Padubidri	do.
	Varimal	do.
	Yallur	do.
	Arur	50 per cent. Concony.
	Kervashe	

Name of Taluk.	Names of Maganics.	Language spoken.
UDPY.	Karkala	10 per cent. Canarese.
	Aidur	
	Balisavira	Tulu.
	Bramawar	Canarese.
	Arur	Tulu.
	Vaddersa	Canarese.
	Mooreoor	50 per cent. Concony.
	Shivapur	
	Mudradi	10 per cent. Canarese.
	Kota	Canarese.
	Hebri	
	Kelnad	Tulu.
	Ironathur	Canarese.
	Perdur	Tulu.
	Nalvatnad	Canarese.
	Hanchalli	do.
	Sooral	do.
	Nilavar	do.
	Nalkur	do.
	Tonse	50 per cent. Concony.
KUNDAPUR.	Hannar	50 per cent. Tulu.
	Batdoor	CANARESE.
	Kābanād	
	Koluruthar	
	Mudanmad	
	Vaderhobli	
	Tombathu	
	Hemmadi	
	Mugu	
	Haladibalkur	
	Kaltod	
	Halagueri	
	Korashwar	
	Harnad	
	Japti	
	Adimale	
	Halaswad	
	Kadri	
	Idurkunhadi	
	Kundapur	
	Padukone	
	Uttur	
	Basrur	
	Yellare	

I shall now proceed to give a brief description of such of the Maganics (Villages) enumerated in the above list, as deserves notice.

Buntwal, which is 15 miles East of Mangalore, is situated on the right bank of the Naitravati. It gives name to a very extensive portion of the Mangalore Taluk, and has a great inland trade, and is no doubt, the rendezvous of all the up-country traders, who come down from above the ghauts with a team of coffee, pepper, and up-country grain. Most of these commodities are disposed of to the traders at this place, the rest being brought to the Mangalore market. The traders here have their agents in Mangalore, where the above commodities are sent to be sold for profit. The bustle that takes place in the bazaar, immediately on the arrival of these up-country traders, presents a scene, which to the eye of one who may have crossed the Red Sea, would seem to be a pigmean Egypt, where in consequence of the arrival of Caravans, similar tumult occurs. The river Naitravati affords much facility for conveying merchandise to, and from, Mangalore, for there are many small boats plying between the two places daily, and the town of Buntwal being on the margin of the river, the expenses of loading and unloading do not, in any way, press hard upon the purses of these traders, but are in fact insignificant. A large quantity of rice is also exported from this place—a diurnal supply of which seldom failing to be a desideratum in the Mangalore market. This article of merchandise is either purchased by the Mangalore traders in wholesale or in retail. Native travellers going to, and returning from, the East also find it very convenient and economical to travel by boats, the charge "per caput" being trivial. The river Naitravati is subject to annual freshes, in consequence of the rains which fall every year in such abundance during the wet season. Among the ancients the overflow of the Nile was looked upon as one of the greatest mysteries in nature, as in Egypt rain scarcely falls, but among the people of Canara the phenomenon does not excite any surprise, as every one knows how it occurs—but it might excite a stranger's curiosity to know the source wherefrom this quantity of water is brought down—it is

through the rains which descend on the hills in the interior. At the junction of this water with the sea, the river presents several features worthy of note. The opposition which takes place between the tide and the current of the river, frequently causes a collection at its mouth, as well as further inland, of banks of sand or mud, which may be called "bars" on account of the obstacle which they present to inland navigation. These banks, if they remain unaltered, as often has been the case, form themselves into islets. There is a large number of such islets standing at certain intervals from Mangalore to Buntwal, which present such a beautiful verdure, that they may be called so many "Emerald islets." Coconut and other trees are seen grown on them to their full height. One cannot suppose that these trees are of spontaneous growth, as small huts of the inhabitants of these insular possessions are visible, when approached. Sugar-cane cultivation is carried on extensively. The income derivable from these islets is great, some of them yielding more than 500; 200, Rs. respectively, per annum. This is due to the fact of the produce of every industry there, yielding double that on the mainland; the time required for the growth of a tree there being also nearly half that elsewhere—the annual inundations rendering these alluvial plains more than unusually productive. Some of these islets are of very old standing, as the age of the trees thereon testifies. To turn to my subject. The Travellers' bungalow at the Station (Buntwal) which stands on the summit of a small elevation near the river, commands a good view of the place. The Munsiff's Court, the Sub-Magistrate's Office, the Post Office, and the rate-school, are also in a convenient place, not far from the bungalow. The bazaar which consists of a few shops lining both the sides of the public street, is quite close by. The soil of the place being somewhat gravelly, cultivation cannot, with some exceptions, be carried on so extensively as might be desired, but nevertheless a large supply of rice is annually imported into Mangalore from this place. The inhabi-

tants are composed of Christians, Buntars and Conconies. Some Jains are also found here. There is here a nicely built Pagoda belonging to the Conconies. None of the villages in Canara possess so many advantages in point of navigation, &c., as this. It is, however, unfortunately a feverish locality. This is attributable to the inhabitants using the river-water, which affected by the intense heat of the summer and the heated rocks interspersed throughout the bed of this stream, and by the collection of jungly water during the monsoon, is rendered unhealthy. The fever is only confined to the people living in the bazaar; those living in the interior look robust and healthy. All the traders of the place being of one and the same caste (Conconies) they contrived to invent a peculiar commercial phraseology which would not be understood by another caste man, though a native of the place. This phraseology consists of monosyllables, each of which conveys a meaning, which in the ordinary language would require more than one word to express. This would, in one sense of the word, very much resemble the Arabic, in which language one single word is susceptible of so many different meanings to be made out according to the occasion it is used. This phraseology is a convenient means for imposing upon their more simple up-country brethren. They have also peculiar expressions for denoting the cardinal numbers.

Mudabidri.—This village stands about 20 miles to the N. E. of Mangalore. It is principally inhabited by the Jains. The representative of their former Ruler, styled the Chowtary, receives Rs. 739-12-0 per annum from the British Government. There are here 18 Basties, or Temples, all of which are dedicated to the different idols worshipped by the Jains. The columns which support these edifices are so nicely carved, that they up to this day, bear testimony to the art and sciences the Jains were distinguished for in the days of their independence. These temples also afford a remarkable specimen of Hindu architecture. All these edifices are of very long standing, having been raised

in the 15th century. When the ignorant inhabitants of this place are asked concerning these edifices, they answer that they were built by magicians! There are here a Roman Catholic Church, a Police station, and a Union School.

Karakal.—Is 9 miles to the North of Mudabidri. The countries from this place up to Cumpta formerly belonged to the Jain Rajahs. There is here a Colossal statue known as the "Gumta Raya." It was cut out of a single rock in A.D. 1430. It stands on the summit of a hill.

Udpy.—This is situate on the sea coast, and is 36 miles North of Mangalore. There is a number of Mhuts (Pagodas) at this place to which pilgrims and devotees resort from a vast distance. One of the Mhuts is endowed with a *taslik* (Government grant) of 400 Rs. per annum. The landed property belonging to these Mhuts yield a considerable income. There are at this place a Travellers' bungalow, Tahsildar's office, Sub-Magistrate's office, a Dispensary, a Police station and the result, German Mission, and Union Schools.

Bramawar, also called Barkur from a place of that name situated near it, lies to the North of Udpy. *Bathal Pandya*, the founder of the *Alyasantana* law reigned here. The fact of his having married twelve virgins of the Jain caste led to the place being called "*Barakamapur*," the city of twelve virgins. There are here vestiges of its former grandeur. It has a fine harbour. Coconut is the principal article of export. The place has a Munsiff's Court, a Police station and a Post office.

Kundapur.—This Taluk is 18 miles N. of Bramawar. Its climate is very salubrious. Canarese is the only language that prevails here. It has a harbour, and the chief exports are rice, wheat and coconut. There is here a tank, the fishes wherein have a peculiar flavour when cooked. This piscatory tribe has been honored with a title which shows that it has been much esteemed by the natives from time immemorial, viz., "*Humina*" (Aoral fish). The following are the principal buildings of the place; Sea Custom-house

Munsiff's Court, Tahsildar's Office, Travellers' bungalow, Salt Depôt, Post Office, Police Station, Dispensary, and a Roman Catholic Church. Salt is manufactured at this place. The salt-pans worked here yield a pretty large quantity of salt.

Manjeshwar, a Kassergode Taluk to the south of Mangalore, is within 10 miles from the latter place. The population of the place is composed of half Tulu and half Malayalam speaking people. Has a harbour, a Sea Custom-house, a Post Office and a Police Station.

Kumbila, which is 9 miles to the South of Manjeshwar is inhabited by the Nairs and Mapilahs. It was formerly under the Cherikal Rajah. The representative of this dynasty now holds an extensive property at this place, and is in receipt of a pension from the Government. There is here a Roman Catholic Church.

Kassergode is a Taluk to the South of Kumbila. Half Tulu speaking and half Malayalam speaking people constitute its population. It has a harbour, and the principal articles of export are salted fish, copra, and coir rope. The Travellers' bungalow, the Tahsildar's Office, Munsiff's Court, Police Station, Sea Custom-house, Salt Depôt, Civil Dispensary and a rate-school, are the principal buildings.

Bekal lies to the south. It is 10 miles from Kassergode. There is here a harbour, but the people being poor there is no trade. There are a Travellers' bungalow, and a Police Station at this place. Some forts which have been built by the Ikery Rajahs who invaded the country in A.D. 1729 stand to this day. This place is noted for the arrival of an astronomical expedition from London to observe the solar eclipse that took place on the 12th December 1871. Tobacco of a superior quality is raised in this neighbourhood. To the suitability of the soil for tobacco culture, may be attributed the superiority of the tobacco grown at this place.

Population.

The population of Canara is composed of Christians, (21,734 males and 20,892 females) Hindus, (367,078 males and 355,870 females) Mussulmans (36,147 males and 34,298

females) and East Indians and Europeans (200). The figures given are according to the census of 1867. I shall now give a description of the several castes included under the above general terms.

Christians.—The ancestors of these people were converts from Hinduism. They were natives of Goa, and had settled in Canara long before Tippu's invasion. In personal appearance these people are of a fair complexion—light brown and well made. This is a very intelligent and useful class of people, and constitute one of the largest ingredients of which the whole population of Canara is formed. The higher classes are landlords, merchants, and public servants; the middle class traders, cultivators, and Government servants; and the lower classes are engaged as cultivators, laborers, tailors, domestic servants and the like. These people, to this day, retain many of the customs of their original caste. They are classified as Brahmins, Charodies, Sudirs, and Gaudies. No intermarriage takes place between members of any of the two classes above given. Their women do not mix freely with the men, but among the rich people this rule is thoroughly infringed. Girls twelve years old are considered marriageable. Matches founded upon a mutual attachment are rare. Up to 1865 these people inherited and derived property in accordance with Hindu law, when the Succession Act that came into operation, was declared applicable to these people too.

Protestant Christians.—These converts from the labour of the German Missionaries, are for the most part Shudras. Their present population would amount to about 3000 souls. The growth of this portion of population dates from 1834, the year in which the German Missionaries established themselves in Canara. These people are employed in the various branches of the German Mission Establishments, viz., in the Printing Press, weaving establishment, book-binding, Tilery, and in the Mission shop. All the hands in the Collectorate Press are of this class. Some of these neophytes follow the profession to which they are trained.

BRAHMINS.

Tulu Brahmins.—These people, as the name implies, are an aboriginal race of South Canara, a portion of which District is also known as the Tuluva country. These Brahmins own lands, the cultivation whereof they personally superintend. Their Bhuts (priests) engage themselves in the various branches of the occult sciences.

Karnataka, Deshist and Shivalli, as also other class of Brahmins, are foreigners, who had settled in this part of the country long ago. These are either landlords or merchants.

Saraswat Brahmins.—These people had come from the North—probably from Kuchistali, a country near Goa, by which designation they are also known. They have a fair complexion and are usually slight limbed and deficient in muscular development. These people follow no other profession but that of the pen. They are found in every Government Office. Some of them hold very high posts such as Munsiffs, Tahsildars and Sheristadars. In their personal habits they are very clean, being in the habit of constantly bathing and changing their dress. Most of the members of the bar of the Mangalore District Court are of this class. They possess extraordinary legal attainments.

Concani Brahmins.—Almost every one of them are traders and follow no other profession. Some of them hold extensive landed property. The mercantile ingenuity seems to be born with them, and I can say that this particular gift is confined only to this class.

Gojar Brahmins.—These foreigners only deal in money. They are pawn-brokers—some of them are sweetmeat-makers.

Jains.—These people formerly ruled in Canara. They are landlords and cultivators.

Nawayets or the new comers, are people from Irak, the Governor of which place having driven them from their native land in the eighth century, landed at Konkan, whence they came down to Butkul, a place sixty-four miles

North of Mangalore. The fact of a larger portion of these new-comers having established their domiciliation at Batkal, led to their being called Batkalkars, by which name they are also known to this day. They have a fair complexion, and speak Concony instead of their original language, which they lost by desuetude. They are traders, and are governed by the Mahomedan law.

SHUDRAS.

Buntars.—These are the original landlords of Canara. Some of them now held Government employment. Their present generation is striving to rise high in the social scale, and attend the Provincial School.

Billavars.—Their only profession is to draw toddy from the palm-trees. But now-a-days we find the Schools crowded with their children. Their endeavours to attain a high social position, nay to be even ranked among the Brahmins, are unceasing. Equality, one of the bases of the Republican Government, seems to be the only cause that may be ascribed to the "Puffomania" these people appear to be infected with. Their impression that Bramo Somaj is a religion by which Shudras are metamorphosed into Brahmins, induced them to send for a Bramo Somaj priest, who however failed in his mission.

Charodigars are carpenters. Some of them are employed as peons.

Calcooty.—These are stone-cutters.

Caray.—They are fishermen and speak Concony.

Mogar.—Fishermen and 'Manchil' bearers, follow no other profession. Tulu is their language.

Ajam are barbers.

Kumber.—Potters.

Korogars.—These poor creatures present, perhaps, the lowest type of humanity. They are inhabitants of the jungles and gain their livelihood by basket-making. Their females expose to the gaze of men the whole of their person, as low as the navel, the covering below which consists partly of cloth and partly of jungle leaves.

Kanikars are astrologers, exorcists and umbrella-makers.

Kormar.—Snake-catchers. They possess some medicinal roots which counteract the effect of poison with such rapidity, that they may be said to be the best antidote ever discovered.

Durjee.—Tailors.

Devadiga.—Musicians.

Dobleg.—Washermen.

Damber.—These people are clever legerdominists, tumblers, and players.

Goodgars are Turners. They carve some very good designs on sandalwood. They are numerous in North Canara.

Gollars.—Treasury peons. It is surprising that all the peons in the Collector's Treasury have been, up to this day, of this class, and hence it has been found necessary to confer this designation on their caste-people.

Giagar, are book-binders.

Jube.—Weavers.

Ladzaath.—Sweetmeat-makers.

Mehdar.—Mat-makers.

Ooper.—Salt-manufacturers.

Soonar.—Goldsmiths.

Sungars.—Chucklers.

Teli.—Oil-mongers.

Vajigal.—Iron-smiths.

Mapilaks.—These are descendants of some Arabs who stranded on the coast some centuries back, and formed connexion with women of the country, from whom the present race sprang. The name Mapilah is derived from "Ma" (Hindustani) or "Ammā" (Tamil and Malayalam) mother, and "Pillāh" (Tamil) son or rather child. The meaning is interpreted as "Mother son." In character they are an energetic, enterprising and independent race. They are traders, boatmen and porters. Their features are generally regular and of the Grecian type.

There are various other subordinate castes, a list of which, I think, I need not give.

The following Table shows the average number of inmates to the various descriptions of buildings in South Canara.

Taluks.	AVERAGE NUMBER OF PERSONS TO EACH OF THE INHABITED HOUSES.				
	Terraced.	Tiled.	Thatched.	Unknown.	Total.
Mangalore...	6.5	6.08	5.7	8.9	5.7
Uperangadi...	4.0	4.5	5.6	4.2	5.6
Kassergode...	16.5	9.2	5.3	11.2	5.3
Udpy...	4.0	7.7	5.3		6.3
Kundapur...			5.7	6.8	5.7
Total...	6.9	6.2	5.7	7.4	5.7

Table showing population according to the Census of 1871.

Taluks.	Population.	Increase.
Mangalore...	242,779	23,278
Uperangadi...	107,722	4,205
Kassergode...	222,578	18,604
Udpy...	231,570	23,252
Kundapur...	113,713	7,235
Total...	918,561	78,674

Abstract showing the increase during the last ten years which has taken place among all the classes.

Quinquennial Periods.	Hindus.	Percentage of Increase.	Mahomedans.	Percentage.	Christians.	Percentage.	Buddhists.	Total.	Percentage.
1861-62	679,617		70,384		38,041			788,042	
1866-67	722,948	6.4	74,114	5.3	42,626	12.5		839,688	6.6
1871-72	777,587	7.6	83,178	12.2	49,258	15.1	8,359	918,362	9.4

It will be seen from the above Table that the increase among the Mahomedans and Christians has been extraordinarily rapid.

The following Table shows the populations under religious divisions:—

Talucks.	HINDUS.				MAHOMEDANS.				CHRISTIANS.						Other Religions.
	Vishnavites.	Sivaïtes.	Lingayets.	Other Hindus.	Scionees.	Shiæ.	Wahabîs.	Other Mahomedans.	Roman Catholics.	Protestants.	European and Eurasians.	Natives.	Others.	Buddhists and Jains.	
Mangalore...	36.05	46.4	1	17.4	99.5	2	3	3	68.4	31.6	95.9	4.08	...	2.2	...
Uperangadi	5.2	8.4	2	85.2	37.8	...	62.2	...	...	...	80.9	19.1	...	6	...
Kassergode	4.2	83.3	02	12.1	89.7	7.9	2.4	...	100.0	...	99.7	3	...	0.3	...
Udpy	9.9	22.2	06	67.6	99.4	07	5	...	31.2	68.8	95.1	4.9	...	9	...
Kundapur...	42.4	86.6	06	21.02	90.3	4.5	7	4.4	50.0	50.0	99.8	2	...	004	...
Total...	18.6	41.9	09	33.5	90.2	4.1	08	5.7	66.6	33.4	95.7	4.3	...	9	...

Agriculture.

I think the system by which cultivation is carried on in Canara, and the agricultural implements employed in effecting the same, are as simple as can be. The soil of the country is so well adapted for every sort of edible grains, that no classification thereof seems necessary. Canara is a District so favoured by nature both in fruitfulness of soil, and temperature of climate, that it is capable of producing plants of every description. The ground before sowing is prepared in the following manner :—

The monsoon generally sets in after the 6th of June, but there are occasional showers in May, in which month therefore the cultivators of this place begin their operation. The ground is first turned up with the plough, and the soil thus stirred being exposed to the action of the atmosphere for a day or two, the ground is levelled by means of a plank yoked to the buffaloes. This process, viz., of ploughing, and levelling the ground, is repeated five or six times, the occasional showers affording much facility in the execution of this part of the business. Thus the surface plants being bruised and decayed, and the soil loosened, sufficient manure is deposited at certain intervals in small heaps; and after once more ploughing and levelling the ground, it is ready for the reception of the seed, which is then sown broadcast from a basket. Within two months the seedlings attain certain maturity, when they are removed and transplanted. In October the crop ripens, and it is cut with a sickle, and bound into sheaves, and conveyed to the thrashing-floor. The thrashing is performed by shaking up straw. After this the paddy is beaten with a rice beater in order to separate the husk from the grain, and then the operation of winnowing follows, after which the grain is tied up into murrabs (bundles). The cultivators of this District may be said, from the careful manner in which every rule, connected with their business, is enforced by them, to have Cato for their guide. The expenses attending cultivation are not great. This is due to the fact of the implement used being

very simple, and made with little expense, and the laborers employed receiving a small hire.

IRRIGATION.—The way by which water is raised for the purposes of irrigation is by means of a country machine called Pycottah (a corruption of "Picota," a Portuguese word meaning pump-brake.) The construction of this machine does not cost more than 5 Rs. In Goa I have seen similar machines used for similar purposes, and I have no doubt that this machine was introduced in Canara by the Christian cultivators. I base this my conviction on the fact of the machine bearing a Portuguese name and the fact of its use being confined to Canara alone. I have not seen similar machines in Malabar, where irrigation is much neglected.

Of the gross male population 181,496 persons are cultivators—39.5 would be percentage to the male population.

Ficile Manufacture.

Uperangadi, an extensive Taluk to the East of Mangalore, is the chief seat of pottery. The earthen pots of various descriptions manufactured at this place are for the most part used as cooking utensils by the people in general. The only articles that receive a fine glaze are goblets and the like, which are so nicely finished that, in the absence of systematical training, these manufacturers no doubt deserve much praise for the skill they display. The clay found in Canara is of three colours—yellow, red, and bluish. The articles formed of this clay are therefore of these colours.

Tiles and bricks were solely made by the hand till 1867, and Pejavar, a village five miles to the North of Mangalore, was, and is to the present day, the chief place where they are manufactured. These hand-made articles are either sun-burnt or baked in a kiln. There is not much demand for this description of tiles now, it having been superseded by the machine-made tiles invented by Mr. Plebst of the German Mission, in 1837. There are now so many tileries in Mangalore, that a large supply of the machine-made tiles is exported to the various ports in the Malabar Coast.

Textile Manufacture.

Canara has not failed to have its own weavers, who, even to this day, bring the produce of their looms for sale. Panemangalur, Gurpur and some other villages not far from Mangalore, are the places where the natives practice this art. The process is founded on a very simple principle. The fabrics manufactured are of a coarse sort and only satisfy the demand of the poorer classes. The only changes of pattern which are produced by this plain weaving, are checks; and this linen alone finds a demand among the higher classes, who use it as sheets for beds. After the German Mission was founded here in 1834, endeavours were set on foot to have a weaving establishment. They succeeded, and have now such establishment, in which more than 80 persons are employed, and the number of yards annually manufactured amount to more than 30,000. Napkins, towels, drills, in imitation of the produce of Europe, are also made in considerable quantities. The business is highly favoured by Europeans and Natives.

Languages.

Of all the Districts which comprise the Madras Presidency, Canara is the only one where so many languages prevail. In the portion of the country known as Tuluwa only one language prevails, viz.; Tulu, although there is an intermixture of Concony and Canarese in the N.E., and of Malayalam in the Southern portion of this country. In Kundapur, and in the countries to the North of it, Canarese is the only language spoken. The dialect spoken at these places differs from that spoken in Mangalore. Malayalam is used by the people inhabiting the Southern parts of this District from Kumbla. Tulu is a written language, but its characters are seldom or never used. It is spoken by the Tulu Brahmins, the Jains, Bunters, Billavars, Koragers and Dhers; Canarese is the current language, and is spoken by the Karnatica Brahmins, and by some of the Shudras. This is the language used in all the Courts of the District,

and is the recognized medium of communication in those tribunals. Concony, which is a corruption of the Mahratta tongue, is spoken by the Native Christians, Saraswat and Concony Brahmins, Navayets and some of the Shudras. There are different dialects of this language; that spoken by the Christians differing from that used by the Brahmins. It is an oral language. Malayalam is spoken by the Mapi-lahs and Nairs and Tiers; Hindustani, by the Mussulmans; Guzerathi, by the Gujar Brahmins, and the Parsees; Portuguese, by the few Portuguese descendants that form a particle of the population of Canara; Telugu, by the Muchies of the place, and Tamil, by the Regimental sepoy and the few servants of the European residents of this place.

Names and Surnames.

Among the Christians of Canara each person has two names, first the prænomen or distinction of the individual, and second the cognomen or family name, as is the form among us. As the ancestors of these people were originally Hindus of Goa, such of the Portuguese residents there, who might have taken a fancy to stand sponsors to them, on their conversion to Christianity, must have given them their own surnames, for Saldanha, Coelho, Mascarenhus, and the like, which are the family names of their present generation, are no doubt Portuguese cognomens. There also exists another form among them, to wit, of substituting certain surnames which designate the occupation their forefathers followed, for their real ones, such as "Prabhu"; "Shetti"; "Naik." With these affixes their names would stand thus—Pedra Prabhu, Anton Shetti, Joao Naik. The Christian names Pedro, Antonio and Joao are the Portuguese form for our English Peter, Anthony and John. This method very much resembles that which prevailed in the British Isle of adding to the Christian names an appellation designative of some occupation, or event, relative to a person.

Among the Hindus each person is denoted by one word as "Ramachendraya," with a prefix denoting the place of

residence of his ancestor as "Mangalore Ramachendraya." This is like one of the oldest methods that prevailed in the European world of distinguishing different individuals of the same name, by adding their father's name to their own.

Rules of Precedence among Natives.

In Canara, age is the sole foundation of rank among the natives of every religious persuasion. Father, among them, is the appellation of a superior; brother, of an equal, and son of an inferior. This rule is so strictly adhered to, that a breach of it would cause so much indignation, specially among old women, that an instantaneous reproach couched in the following words would, in no time, fall from their lips.

How might a granny of this age forget
So great indignation you lay upon her head?

I will here give a few terms of respectful address, in vogue among the Hindus. "Apa" is a term of courteous address to a senior; this term is also used by way of affection, to a son or junior, and is also often affixed to a proper name, as Govindpantapa.

"Appa," a father, is a term commonly added to proper names as a mark of respect, as Ranga-appa or Rangappa. "Amma," mother, is affixed to the names of females by way of respect, as "Sitamma," "Vangamma."

Quantity of Rain.

It was always my impression that the quantity of rain falling in Canara was marvellous, but I now find that there are many regions, even in India, where the rainfall here is far surpassed; such as Mahableshwar and the Cherra Poonji hills, where the rainfall is seldom less than 300 inches.

The following will show the quantity of rain that fell in Canara in the different months in 1830-31.

	Inches of rainfall.
January	...
February	...
March	...

	Inches of rainfall.	
April	3.5	"
May	17.97	69
June	35.58	39.82
July	40	27.66
August	12.64	35.43
September	11.21	25.43
October	10.23	14.8
November	2.29	5.53
December	8	"
Total	133.5	149.55

The rainfall in 1867 was 116.80

Do.	do. 1868	135.91
Do.	do. 1869	115.59
Do.	do. 1870	109.49
Do.	do. 1871	153.96
Do.	do. 1872	166.63
Do.	do. 1873	114.28
Do.	do. 1874	177.7

Alyasantana Customs.

The Shudras of Canara are governed by a peculiar law called the "Alyasantana-law." The particulars of the custom of this system must find a place here.

Buthal Pandya, the half legendary ruler, and nephew of Deva Pandya, a merchant of the Pandya country, who reigned at Jayantika or Burkur, in A.D. 78, set aside the "Makala Santana" (rule of inheritance in the line of sons) and introduced the "Alyasantana" customs (inheritance in the line of nephews.) "Alya" means nephew and "santana" family. The motives which induced Buthal Pandya to establish this law are set forth below.

In the year Chitrabhanu the ships of Deva Pandya sailed towards an island which was covered with darkness, and there grounded. The Captain and the crew of these vessels

were in great distress for want of provision and water when a giant made his appearance and said, "Fear not,—go to a mountain that lies to the West where there exist green granites or emeralds, and liquids of stones supposed to effect the transmutation of gold; have your vessels laden with these and offer your prayers to me, and then your vessels will float." This done, the vessels sailed and harboured at Kalianpur, a country about 40 miles North of Mangalore, the merchants of which place seeing the emerald and the liquid which the ships conveyed, at once informed Buthal Pandya of the same. Buthal Pandya finding the vessels to belong to his maternal uncle, Deva Pandya, the former requested the latter to take the cargo, but the giant demanded the sacrifice of one of his sons, whereupon he sent for his wife and children. On their arrival, Deva Pandya showed his wife the cargo and asked her whether she would offer any of the children as a sacrifice, when she declared in the presence of about 10,000 people that she would not. Then the people declared that Buthal Pandya was entitled to the cargo. Buthal Pandya then caused a well to be sunk, in which he secured the cargo. He then caused a building to be erected which he consecrated to the giant in question and set up an image of this giant to which he gave the name Mahishasura (protector of the world.) The people then offered prayers to this giant, who having been highly pleased at this offertory, commanded, through the medium of an inspired mouth, that one and the same "Kattu" (Rules) should be followed by the Ruler and his subjects; and on these people declaring that they all would submit to the giant's will, Buthal Pandya caused the following 14 "Katte kattu" (Rules) and 16 Katala (customs) to be written down:—

- "Jathincethi." { "Jathi."—The names and ranks of the castes.
"Néethi."—The rule to be observed and the means of enforcing them.
"Mánamariadi."—The degree of respect to be paid to the different families in the village.

"Huthu kattu."—The change of inheritance from the sons to the nephews and the subsequent establishment of the rights of the latter.

"Hathu katle."—Altering the ceremonies performed at births, marriages and deaths.

"Hechu katle."—Two additional ceremonies of purification.

"Bálli banna."—The particulars of the 18 families into which a person may marry.

"Sahu Bálu."—Settling the further rights of inheritance on the failure of maternal nephews.

The names and ranks mentioned under the first head are as follows:—

- | | |
|----------------------|-----------------|
| 1. Tulu. | 10. Marakala. |
| 2. Malavar. | 11. Panchal. |
| 3. Nair. | 12. Hajam. |
| 4. Masadukarubantur. | 13. Agasa. |
| 5. Harishetti. | 14. Halepyke. |
| 6. Devadig. | 15. Béera. |
| 7. Kumbur. | 16. Muudal. |
| 8. Salya. | 17. Huliya. |
| 9. Malekuduru. | 18. Andekoraga. |

The rest of the rules may be expressed in a few words. "Buthal Pandya declared that it was not necessary for the whole caste to purify on the birth, death, or marriage of one of its members, which is required by the Shastras; but that only the family of the person should perform the required ceremonies. He also enjoined a particular observance of the "Mánamariadi," so that to this day it is a matter of great importance that each person should receive cocoanut, sandalwood, and flowers according to his rank; and to so great a pitch do they carry these points that a suit was instituted for 800 Rs. damages by a man who failed to receive "Mánamariadi" suitable to his rank! Buthal Pandya also declared that if there were no nephews or nieces to succeed to the estate, one of the other families should furnish an heir, and in that case the head female undertakes the choice of the adopted child with the con-

sent of the chiefs of the several families. The junior members of a family have no right to any share of the ancestral property unless it descends to them by the death of the elder branches. The elder sister or brother manages the affairs of the family, and if the rest do not choose to live with them, they obtain a separate establishment, and set up house-keeping for themselves. The wife is never entitled to any thing beyond her dowry and maintenance, so that whatever property she or her husband may acquire goes to the sister and her children. The parents are, however, allowed to make presents to their children during their life-time; and they may look forward to their possessing the property of their maternal uncle."

The ancient chronicle bearing Bhuthal Pandya's name, is the judicially recognized rule for the "Alyasantana system."

It is indeed a curious constitution, but Nepotism seems to have prevailed everywhere, and although it has excited, in all ages, great indignation, yet Addison defends it on the ground that, as it led to the concentration of great wealth in the hands of certain families, it was the means of enriching Rome with splendid palaces, and a vast collection of fine arts. Fondness for nephews also exists among the Goanese, specially among the clergy, who bequeath their property to their nephews, in preference to any other of their relatives. Up to this day the successors to the property of the Goanese priests who died in Canara, were their nephews. While I was in Goa, in 1859, I always heard the Portuguese officials there say, that, during the illness of a priest at the place, the first thing he would do is, to send for his (sobrinho) nephew!

Ballalas.

The origin of Ballalas of Chitpadi, a village in the Udipi Taluk, reaches back to traditional ages, and is ascribed to Bhuthal Pandya. An occasion of strife, veiled by legend, having arisen between the Brahmins and Malaganas, the

chiefs of both parties met, and to avoid disagreement, appointed two chiefs, one from the Eastern and one from the Western division, allotting them certain territories, and crowning them with the title of "Ubhaya Ballalas" (the two Ballalas); the Eastern chief being represented by the present Chitpadi Ballalas. Bhuthal Pandya ruled that the two Ballalas were competent for the 18 classes (who had embraced the Alyasantana system) that if the death of any one of them take place, the rules of the Alyasantana alone should be observed, though their family may have been the followers of the "Makalasantana system." A curious provision then follows as to how, on the death of a Ballala, the people might mourn for him in effigy, the reason assigned being that he is a "Guru" (priest) and the people disciples. Though these Ballalas are Brahmins and observe Brahminical rites in their own family, they are under the Alyasantana rules with respect to property, which cannot be regarded as ancestral, as it was plainly conferred upon, and attached to, the title or Patnam, in which they were installed, and is therefore impartible, and goes to the male heir.

Rise and progress of Christianity.

The ancestors of the Christians of Canara, who were originally Hindus, were natives of Goa, from which place they appear to have settled in Canara during the reign of the Ikery Rajahs, whose kind treatment induced them to establish their domiciliation thither. Honore, Mangalore, and some other parts of Canara are the places where they had first settled. In 1784, after the capture of Mangalore by Tippu, the total number of Christians was 80,000. Out of this nearly 60,000 fell victims to the tyranny of Tippu, who suspecting that the English were led into Mangalore by two Christians who acted as spies and guides, thought of revenging their race, by sending such a large number to Seringapatam, his capital. During the persecution some of the Christians had fled to Coorg, and some, to Malabar. The fate of those that were taken to Seringapatam can hardly

be delineated. Many died of starvation, and some were put to death, because they refused to become converts to his creed. It is supposed that only 10,000 returned to Canara.

The churches enumerated below had been built by the Christians of Canara before the captivity and destroyed by Tipu.

1. Church of "N. S. de Rosario" of Mangalore.
2. Church of "N. S. de Milagris" of Mangalore.
3. Convent and Seminary at Feringapat.
4. Church of "Jesus Maria Jose" of Omzur.
5. Chapel at Baker, Mangalore.
6. Church of "N. S. de Mercês," Ulai.
7. Church of "Bon Jesus" at Huntwal.
8. Church of "Santa Cruz" at Bidre.
9. Church of "Mai de Deoz," Mogarnad.
10. Church of "Sao Salvador" at Agrar.
11. Church of "N. S. de Immaculada Conceição" at Mulky.
12. Church of "Sao Jose" at Pazar.
13. Church of "N. S. dos Remedios" at Kire.
14. Church of "N. S. de Saude" at Sirvam.
15. Church of "Sao Lourenço" at Karkal.
16. Church of "N. S. de Rosario" at Barkur.
17. Church of "N. S. de Immaculada Conceição" Gangoli.
18. Church of "N. S. de Rosario" at Kundapur.
19. Church of "N. S. de Milagris" at Calianpur.
20. Church of "N. S. de Immaculada Conceição" Baindar.
21. Chapel at Kumpta.
22. Church of "Sao Francisco Xavier" at Chandar.
23. Chapel of "Sao Salvador" at Honore.
24. Church of "N. S. dos Remedios" at Gulmona.
25. Church of "N. S. de Immaculada Conceição" at Sankery in North Canara.

A temporary Chapel was erected at Derebyla near Mangalore by the few Christians who were kept concealed either by the friendly Mahomedans, or Hindus, during the captivity, and Father Jose Miguel Mendes who had come from Tellicherry, officiated as chaplain in this Chapel. It

appears that this priest was, on the Mahomedan Asaphs (Judges) discovering their recess, imprisoned in the Fort at Jemalabad, but was set free in 1799 on the fall of Seringapatam.

The Christians of Canara were up to 1837 subject to the jurisdiction of Goa. The churches in Canara were then subdivided into five circles, each consisting of a certain number of churches. The priests attached to each of these churches was styled "Vigario," Vicar. Each circle was placed under the jurisdiction of "Vigario de Vara" or Vicar Foraneus, who was empowered to hear appeals from the decisions of the Vicars of the churches within the circle over which he presided. There was one Vicar General for the whole Mission of Canara. He used to receive appeals from the decisions of the "Vigaries de Vara." Against his decisions an appeal lay to the See at Goa.

Origin of Schism.

The Portuguese, after they had become masters of all the East Coast of Africa, applied to the Pope for a Bull, securing to them the exclusive right to, and possession of, all the countries occupied by infidels, and his Holiness issued a Bull to that effect. There is no doubt that the Portuguese had planted in India the standard of the cross, sent out Missionaries, erected churches, defended the faithful against infidel Princes; and at the cost of blood and funds obtained the Patronage over the churches.

When the Portuguese became masters of the coast of Canara (in 1526) the Franciscans who were the first Missionaries that attended the Portuguese in India, came to Mangalore, to propagate the Christian religion, and succeeded in converting a number of natives. These Missionaries had erected the following churches at Mangalore:—Church of "N. S. de Rosário," Church of "N. S. de Misericordia" and of "Sao Francisco."

When the trade of the Orient belonged to the Portuguese, that as the only European nation in the East, was feared by

the black Princes, and the Popes of the time had found it necessary to communicate with the Kings of Portugal, about religious matters. It is not strange therefore that the then Popes had reasons to praise the zeal displayed by these Catholic Sovereigns, to concede to them privileges, to enjoin that the Apostolic Missionaries should submit themselves to their orders, and ask for passages in their trading ships, which spent in voyage more than one year. But at the commencement of the 17th century, the Portuguese nation lost the exclusive dominion of the seas, and in the middle of the same century the ports of Malacca, Ceylon, Cochin, and others on the Malabar Coast passed into other hands; and in the 18th century this nation did not enjoy its ancient greatness; its dominion was limited, it had no institution for furnishing Missionaries, and was wanting in means for the support of the missions, and hence lost its right of patronage.

The exercise of the right of patronage vested in the King of Portugal, and founded on disciplinary canons, was not a right so firm that it could never be lost, and, it cannot be said that it could have existed when it became prejudicial to the public welfare. The demolition of the religious institutions in Goa in 1761 under orders from the King of Portugal was another cause that tended to deprive him of his legitimate right of the Portuguese patronage. By virtue of this patronage the King of Portugal appointed Bishops, subject to the confirmation of his Holiness besides enjoying various other privileges. He therefore possessed great influence over all the Indian Missions. The withdrawal of such privileges would therefore prove a source of great mortification.

In the 19th century the King of Portugal appointed a Bishop to the vacant See at Goa, and submitted this nomination for confirmation by his Holiness Pope Gregory XVI, who having, for reasons stated, refused to confirm the nomination, the Portuguese Sovereign, in spite of this refusal, ordered the nominee to join his appointment. His

Holiness had therefore, under these circumstances, to issue a Brief to the Indian Prelates, directing them to give publicity to the fact of the abovementioned Bishop's appointment not having received the usual sanction of the Holy See. This Bishop arrived at Goa in 1837, in which year therefore, the Schism commenced. The Goanese priests, thinking the King's appointment a sufficient authority, submitted to his episcopal jurisdiction, but the people of Canara, who were subject to the Goa jurisdiction, unwilling to place themselves under the jurisdiction of a Prelate whose appointment had not received the Papal sanction, were of course, right in withdrawing themselves from the Goa jurisdiction. They, therefore, in this year, submitted an application to the Vicar Apostolic of Verapoly (Cochin) Dr. Francis Xavier of St. Anne, expressing their willingness to submit themselves to his archiepiscopal jurisdiction. It was declared in the Pope's Brief above referred to, that those that submitted themselves to the jurisdiction of the Goa Bishop, were to be excommunicated, and were to be Schismatic. The following are the churches remaining under the Vicar Apostolic at Canara.

1. Church of "N. S. D'Rosario" Cathedral, Mangalore.
2. Church of "N. S. de Milagres," Mangalore.
3. Chapel at Codialbyle, Mangalore.
4. Church of "N. S. de Merce" of Ullal.
5. Chapel at Kumbla.
6. Church at Vamanjar.
7. Convent and Seminary at Feringipat.
8. Church at Buntwal.
9. Church at Mulky.
10. Church at Karkal.
11. Church at Kundapur.
12. Church at Gangoly.
13. Church at Sakory.
14. Church at Cannanore.
15. Church at Tellicherry.
16. Church at Mahé.

17. Church at Calicut.

Chapels erected since the commencement of the Schism.

1. Chapel at Pejavar.
2. Chapel at Carwar (N. Canara.)
3. Chapel at Puttur.
4. Chapel at Gaddai.
5. Chapel at Bidre.
6. Chapel at Sirvan.
7. Chapel at Kallianpur.
8. Chapel at Honore.
9. Chapel at Shedaseghur.

Canara was made into a separate Bishopric in 1845, and Mgr. Fre Bernardino was the first Vicar Apostolic of Canara and Malabar.

ADMINISTRATION OF CHURCH PROPERTY.—The Roman Catholic Churches in Canara have Trustees who regulate the distribution of property belonging to them, and the priest has to act with, and not independent of, the managers. All the Churches in this District have property acquired by pious benevolence of the inhabitants, and not, as in many places in India, obtained by the charity of the foreigners.

"Principal" is the name given to the first class founders. The qualification for this title is the payment of 200 or 300 Rs. Such of the contributors who pay 50 Rs. have the title "Gurcars" and those who pay 35 Rs. are called "Louvados." All these are Portuguese titles introduced by the Goanese priests. The monetary affairs of the Churches are committed to the charge of "Procurador Geral," a title given to one of the "Principals," who alone is qualified for the office, which is taken up by them by rotation. He has two assistants elected by votes, called respectively "Fabriqueiro" and "Thesoureiro." The latter makes collections other than those of landed property, and the former attends to the repairs, &c., of the Church and other buildings attached thereto. The "Procurador Geral" exercises control over his subordinates and holds himself responsible to the parishioners.

Each Church annually solemnizes the feast of the Saint to whom it is dedicated.

Character of Landed Tenures, and System of Settlement.

The system of landed tenure prevailing in Canara quite differs from that obtaining in other Districts of the Madras Presidency. The lands in Canara, like those in Malabar, are said to be private property. The hereditary possession, and the usufruct of the soil, were in former times, vested in a military tribe, the Nairs or Bhunts, to whom the present race of proprietors have succeeded.

The landlords in Canara have under them a great number of inferior ryots termed "Guenies," or tenants, to whom they rent out those portions of their lands which they do not cultivate through their own hired laborers; and the rent paid by these tenants to their landlords is, as in Malabar, a fixed sum of money, or a fixed quantity of grain settled by mutual consent of the parties. These tenants are divided into two classes the "Mulguenies," (permanent tenants) and the "Chalgueni," (tenants-at-will). The "Chalgueni" tenant possesses no right of ownership, over the lands taken by him on rent, the terms on which the lands are let being generally one year. Leases are renewed every year, and the landlord has thus the right of turning out his tenant, and renting his lands to any one he pleases. This mode of conducting cultivation, is I think, most pernicious to the interests of both the landlord and the tenant, for if the tenant be at all times liable to be dispossessed at the mere will of the proprietor, he can have no interest in improving the land, which will consequently always remain in the same state; on the other hand the proprietor will not have the satisfaction of seeing his estate in that condition in which he would wish it to be. It appears from all experience in Scotland, that a lease should be neither too long nor too short, but of a moderate duration, as 19 or 20 years. But I think 10 years may be made the cultural standard in Canara, within which an

estate may be let. In Canara there prevails a long established custom, judicially recognized, of allowing a "Chalgueni" tenant on being ousted by his landlord, the value of any improvements he might have effected on the land leased out to him. This privilege can only be enforced where a "Chalgueni" tenant is allowed to remain in the land for a series of years, and obtains his landlord's permission to improve the land. This rule would, to every eye, appear most equitable. The proprietor will not find it hard to pay his tenant a certain sum of money, as price for the sweat of his brow, as the improvement thus effected will be purchased at nearly half the cost, considering the state of fructification in which it is obtained. The advantages of both the proprietor and the tenant, in such cases, are alike—the latter gets, when ousted more than four times the principal, invested in the land, and the former gets the fixtures thereon in a highly improved condition, which are not (in one sense of the word) his property, for half their real value. During the period the tenant is allowed to remain, he enjoys the fruits of the improvements more or less—this pays him the interest on the principal too. Under these circumstances, therefore, a tenant will see no objection to take an estate on rent, for a term of ten years or even for a less period, during which he can find nothing to hinder him to effect such improvements thereon, as his means would permit, and the landlord would, on the other hand, be most willing to let his estate for that period, as he can expect by that time to see it in an improved condition and hence the value of his estate will also be enhanced.

Since the acquisition of this District by the British, the ryots have enjoyed so many advantages that no European nation can boast of conferring upon them. The taxes imposed on the ryots by Hyder seem to have so oppressed them, that they were deprived of every means of a comfortable living. The reduction of the tax by the British Government soon after their acquisition, was the first boon

conferred on them. Then followed that peace which they never seem to have enjoyed during the tyrannical government of their former Rulers.

The British Government now allow "Kumki" lands (auxiliary lands) to those landlords near whose estate they are situate. "Kumki" lands are government waste, which are allowed the landlords, to enable them to use the plants growing thereon as fuel, and the leaves, &c., as manure. The government seem to have been induced to grant this privilege from the fact of the difficulty and expenses that would otherwise entail on the ryots towards carrying on cultivation. This is not only the privilege enjoyed by the ryots at the hands of this mild government, but they also enjoy preferential claim over such other government waste near their estate, which the government would be willing to give on "Dharkast" (contract.) It is the bounden duty of every Collector, before granting government waste on "Dharkast" to publish the fact in the locality, and after inquiry, should no one be found to have preferential claim, to proceed to sell the property subject to an annual assessment, and notify the fact in the District Gazette. The proverb "Poor ryots make a poor king; rich ryots make a rich king" is so deeply rooted in the minds of those who represent the British Government, that every possible means are employed towards making the people, under their parental charge, as prosperous as circumstances will permit.

The "Chalgueni" tenant besides paying a fixed rent, either in kind or money, has also to perform "Biti" (gratuitous) labor at his landlord's house. This consists in performing gratuitous labor towards the execution of the annual monsoon repairs to the house of his landlord, and also in assisting during the occasion of any marriage or other ceremony of note, that may take place at his landlord's. But he is entitled to one meal every day he continues to do this work. There is also another long established custom in Canara by which a tenant, before reaping his

crop, is required to bring to his landlord "Bulakanike" (crop present) consisting of a fowl, if the landlord is a Christian, and vegetables, if the landlord is a Hindu. The object of this present is to afford the landlord an early opportunity of seeing whether the rent of the previous year has been paid by his tenant. If the landlord is satisfied that no balance stands against his tenant, he accepts the present, in this case the acceptance is equivalent to permission to reap the crop. In case of any arrears remaining to be paid, a refusal to accept the present is the result; in such case the tenant must satisfy his master by some arrangement to pay off the arrears of rent for the preceding year, otherwise his crop will be liable to be seized and sold through the medium of the Court of law, and the land entrusted to another. This is indeed a salutary preliminary, by which the demand of the landlord is satisfied. The custom of "Bulakanike" is so rigidly followed by people here, that I remember of a suit having been brought by a landlord to enforce the supply of a "Bulakanike" fowl!

There is another description of tenants, whose status is never above a Dher (slaves). This class of people being very poor, feel themselves compelled to recur to the well-to-do class for support. They are so low, both in the social and monetary scales, that they possess nothing—have not even clothes to cover their nudity, and a hut to shelter them. This class of people, therefore, with a view to raise a small hut for their dwelling, and thereby secure a shelter for themselves and their family against the inclemency of the wet weather, and the solar heat in the hot weather, are impelled to the door of the rich, under whose control they place their person and services, by becoming their drudge. This description of tenant receives from the man to whose will he voluntarily subjects himself, a certain sum of money (say 20 or 30 Rs.) in a lump, and enters into an agreement to the effect that he will repay this sum at any time it may be demanded from him, and that by way of interest on this sum, he will do any servile work he may be required to do,

and that he will receive only half the amount of hire an ordinary laborer receives. Thus the advantages of both the parties, viz., the Dher and his new master, are at a par—the former, though required to obey the latter's calls, "Nolens volens," is yet free, and can engage himself in any business he chooses—and the latter though he derives not much interest on the money lent, can yet get the services of his Dher at any time he likes, and that for half the hire. This description of landlord and tenant is one that will always acknowledge one another's gratitude—the former will never have the means of discharging his debts, and the latter will always have the Dher's services at his command.

The "Malgueni tenant" may be termed a subordinate landlord, inasmuch as the right held by him over his holdings, is equivalent to that of his landlord, with but one exception, to wit, that it cannot be sold either by him or his heirs; but it may be mortgaged by him. The rent payable by a "Malgueni" tenant is always higher than that paid by a "Chalgum" tenant. The terms on which a land is let are different, videlicet:—

1. That the annual rent reserved shall be paid at a certain date on pain of forfeiture of the lease. Such condition is not enforced by the Courts, as being penal.
2. That trees on the land shall not be cut down by the tenant under a similar penalty.
3. That the lease shall not be transferred to any other person. To this condition also the above penalty is attached. Such a transfer, however, has been allowed by the High Court in one case, as being in the nature of a sub-lease.

Besides this mode of holding lands, there are others, a description of which I shall here give.

1. Mortgages are sometimes made without possession given; the mortgagee getting only a lien on the land, as a security for the satisfaction of the debt.
2. Mortgages with possession usually styled "Bhogyadi Adavn," "Hdarwar" otherwise called "Arvar" are of this

character; the creditor, who is the mortgagee, retains exclusive possession of the land for a number of years, and enjoys the usufruct in lieu of the interest on the money lent.

3. Conditional sales or, to speak more properly, sales with right of re-purchase reserved, known by the name of "Edrunudikraya chit," are in the nature of absolute sales in all respects, save that, a period is allowed for re-purchase of the land by the vendor on payment of the debt—on failure of such payment the sale becomes, to all intents and purposes, absolute.

ASSESSMENT.—The assessment imposed on the ryots in Canara is so moderate, and the rule prescribed for its collection so advantageous, that they do not find any difficulty in discharging it. It is collected in five "khists," (instalments). The first instalment falls due in January, and the rest four, in the respective following months; so that five months' time is allowed to pay off this debt.

Rice is immemorially the staple commodity of Canara, and is the chief object of cultivation. The value of this produce is so exorbitant now-a-days, that every ryot's attention is directed towards its cultivation. There is not one who does not think of possessing a parcel of ground for raising this crop on. Among the wealthy portion of the ryots of this District it is almost a universal rule to invest in lands whatever they may be possessed of, and among the poorer portion, every endeavour is made to get lands on rent in order to carry on this cultivation. * The principal reason for such eagerness on the part of the rich is, that lands are looked upon as safe and sure property, though the produce thereof would yield only 3 Rs. on the principal invested; and for the poor the simple reason is that it gives them employment, and a net income sufficient for the sustenance of himself and his family. The rent payable by a tenant is calculated according to the produce each land is supposed to yield—the maximum rate may be said to be half the produce. So long as the eagerness on the part of

both the rich and the poor will continue, a demand for rice-lands will be on the increase.

Rice-lands are divided into three classes, viz.; (1) Byle, (2) Majal and (3) Betu. 'Byle' means a plain—a field lying low and having water. This is first sort of rice-land, yielding in general 8 crops a year. 'Majal' is second sort of land producing annually one crop of rice, one of vegetable or dry grain; and 'Betu' signifies high land and is therefore the worst kind of land, producing only one crop a year. From this it will be seen, that all lands from Canara do not produce all the crops—in such of them as can afford a large supply of water only the 3 crops may be raised.

The rains of the South-west monsoons are so regular that the cultivators of this District have been able to fix the month of May as the proper time for ploughing and preparing the ground for the reception of seed. The paddy sown in this month is reaped either in September or in the early part of October. This constitutes the first crop which can never thrive but by the supply of the water descending from the atmosphere. The second crop is termed the "Sugni crop." This is sown in November, and does not require much rain water, as the reservoirs and nullahs constructed in every land, afford a sufficient supply. It is reaped in February. The third crop is raised in but few lands, viz.; in those which afford much water to mitigate the heat which prevails in summer, for it is only in that season that this crop is sown. It is reaped in April or May. The expenses attending cultivation are not very great, the labourers employed being of very low status and the rate of hire paid them being consequently low.

The average produce of rice fields in Canara has been known from ages, and land is currently defined as a field of so many "Mudis Bijawari" i.e., of so many muths of seed. This fact affords much facility to government in fixing a certain sum of money as assessment on lands (though now-a-days government fixes it on measurement) and to the

landlords in fixing the rent chargeable on their tenants. There is, however, no fixed principle on which the government assess such lands. This is due to a variation in the crop, some Taluks producing nearly 30 or 40 fold, and others 20 fold. There has been no regular survey in this District, and the exact measurement and boundaries of lands are things unknown here. This entails much difficulty in deciding disputes about land, and owing to the want of survey, the assessment is not held to be permanent.

Besides rice, the following may be termed as secondary objects of cultivation, viz., sugar-cane and gram. Among garden cultivation, cocoanut cultivation stands first, and then jack, betel and pepper vines, as also plantain trees. Canara is so overgrown with cocoanut trees that, when the District is viewed from the sea it would seem as if it contained no habitation but cocoa palms only. The usefulness of this description of palm is so well known that the first thing one possessing even a parcel of ground would do, is to see, that it is planted with these palm-trees. It is no wonder, for so long as these trees will afford the owners of the soil wherein they grow, the necessary materials to cover their houses with, and other necessities used in the culinary departments, an eagerness for such plantation will never cease.

"Kumeri" is the last description of cultivation I shall touch upon. "Kumeri" is cultivation of high and wooded lands. This is done after clearing the brushwood grown on them. These are government property, and as this cultivation is carried on generally by the poor ryots, the government seem to have made no objection by way of putting stop to it, on the mere consideration that these ryots may not be deprived of the little income they derive therefrom. Chillies, gram, and the like, are the description of crops raised on these lands, the cultivation whereof is effected with little or no expense. But since 1860 the government have prohibited such cultivation on sanitary grounds, as it seems that this is productive of some sort of fever, and also

that the removal of wood has a tendency to lessen the supply of rain. Whether this is a fact or not, I shall not assume the province of deciding, it being a question to be properly dealt with only by sanitary officers. A small tribute was, up to the year the prohibitory orders were enforced, levied from the "Kumeri" cultivators, but this was not, I presume, from any financial point of view, but only as a fealty to government, and as an admission of liability to taxation. The fact whether this prohibition served to act as a febrifuge or not, does not seem to have attracted the attention of those from whom this suggestion was received!

Having already given a description of the landed tenures, I now proceed to write something about the mode of settlement in this District. After the acquisition of Canara by the British, a change in the system by which every thing connected with revenue matters was disposed of, seemed called for, and the immortal hero, Colonel Munro, was the first Collector who had the honor of bringing the ryots to terms by such means, which his prudence could have dictated—this was by his first settlement which took place in the year 1209, answering to A.D. 1779. The rules framed by Colonel Munro, in connection with his settlement, and which are written with indelible characters, remain up to this day as guides to those who are raised to the collectorate chair. According to the present rules of settlement which are the substratum of those laid down by Colonel Munro, the Collector has to make his "Jemambundy" (settlement) once a year. This generally takes place in January and ends in May. During this "Jemambundy," the Collector has to attend to the duties enumerated below; the adjustment of any dispute among the ryots in respect to the occupation of land, the boundaries of fields or the distribution of water, the issue of "Puttahs;" the investigation of claims to remission for crops destroyed by drought, inundation or blight; the repair of tanks and water courses, &c. He has also to see the extent of land cultivated and that allowed to remain

fallow. He also uses exertions to bring under cultivation certain lands commonly called "Sarkar gueni wargs," being lands formerly held by ryots, but afterwards resigned by them for some reason or other, and since lying fallow. Such are rented out by the Collector to any person applying for them, and are then subject to the same rules and rights, as other land. In short the Collector has to know every particular about agricultural stock, &c. From these onerous duties a Collector has to perform, it will be seen that he does in every sense of the word, personate a common parent, exercising his parental care over the people of every caste and creed, entrusted to his charge.

COURTS—History of their Power and Jurisdiction.

It is my object in attempting to write this history, to give only a description of the various changes effected in the rule or order regarding the administration of justice in Canara, unincumbered with details.

1802. The administration of justice vested in Collectors withdrawn—offices of Judge, Magistrate and Collector ordered to be held by distinct persons. Zillah Courts established, and had jurisdiction over all persons not British subjects and were empowered to take cognizance of all suits and complaints respecting the succession or right to real or personal property, land rents, revenues, debts, accounts, contracts, partnership, marriage, caste, claim to damages for injuries, and generally of all suits and complaints of a civil nature. Zillah Courts had some criminal jurisdiction like Magistrates. The Zillah Court was superintended by one Judge, and was held 3 days in every week, or oftener if the state of business rendered it necessary. The administration in criminal justice was, in respect of grave crimes, vested in the Courts of Circuit, the Judges whereof made circuits, and held Sessions twice a year. These Judges were assisted by a "Cauzy" and "Mufty" who were to be present during the trial of the Session cases. It was their business to write at the end of the record of the proceedings, the

"Fatwah," or law, as applicable to the circumstances of the case, and to attest it with their seals and signatures for the consideration of the Judges. Sentences of imprisonment for life or of death were passed subject to the confirmation of the Judges of the Foujdari Udawlat, the Superior Criminal Court, held at Fort St. George. All the sentences of the Circuit Court were regulated by the Mahomedan law, and hence Native Officers styled "Mufty," who were well versed in this law, were necessary.

Native Commissioners were appointed with power to try suits, the value of which did not exceed 80 Rs. The Registers of the Zillah Courts were invested with powers to try suits, original or appeal from the Native Commissioners referred to them by the Judge, when the value of the suit did not exceed 200 Rs. From all decisions in suits for real property and for money or personal property, the amount or value of which exceeded 25 Rs. that were passed by the Registers, an appeal lay to the Judges of the Zillah Court. The decisions of the Zillah Judges were final in suits under 1,000 Rs. in value, but when above that amount an appeal lay to the Provincial Court at Tellicherry. The decisions of the Provincial Courts were final in suits whose value did not exceed 5,000 Rs.

1809: On the 30th of May, 1809, a Regulation was passed for the occasional appointment of Assistant Judges of the Zillah Courts. The decision of a Zillah Judge confirming the decree of the Register was final. The appointment of Sadr Amins was authorized, who were to try referred causes to the amount of 100 Rs. In the same year Provincial Courts were given original jurisdiction in suits above 5,000 Rs. which had been previously cognizable by the Zillah Courts. Munsiffs were also appointed to try suits for money or personal property not exceeding 80 Rs.

1816. By the Regulation that was passed this year, the heads of villages (Potails) were constituted Munsiffs, with a power to try suits for sums of money or other personal property not exceeding 10 Rs. These village Munsiffs were

also authorized to assemble village Panchayets for the adjudication of civil suits of any amount within their village jurisdiction. They were not required to take official oaths. This power is to this day (1875) vested in them. In the same year District Munsiffs were empowered to take cognizance of suits to the amount of 200 Rs. Their decisions were final in suits whose value did not exceed 20 Rs., but an appeal lay to the Zillah Courts above that sum. In cases of inheritance or succession to landed property between Hindus or Mahomedan parties, the District Munsiffs were required to obtain an exposition of the laws from the native law-officers of the Zillah Courts. District Munsiffs had also power to assemble District 'Panchayets' for the adjudication of civil suits of any amount. In this year the Sadr Amins' jurisdiction was extended to 300 Rs. The Sadr Adawlat was also empowered to call up from the Provincial Courts and try in the first instance suits for 45,000 Rs. and upwards, and an appeal lay to the Privy Council.

1821. In this year the jurisdiction of Sadr Amins and District Munsiffs were extended respectively to suits of the value of 1,000 Rs., 750, and 500 Rs.

1827. Auxiliary Courts were established to be superintended by Sub-Judges who had original jurisdiction to the amount of 5,000 Rs., and they were also empowered to try appeals from the decisions of the Munsiffs. An appeal from the decisions of the Sub-Judges lay to the Zillah Court, in suits not exceeding 1,000 Rs. in value, and above that amount to the Provincial Courts.

1833. In 1833 the jurisdiction of the Registers was extended to 2,000 Rs.; that of Sadr Amins to 2,500 Rs., and that of District Munsiffs to 1,000 Rs.

1834. On 9th August 1834, a Regulation was passed by which the system of remunerating the District Munsiffs by fees, on the amount or value in dispute, in every suit decided by them, was rescinded, and the system of allowing a fixed monthly salary authorized.

1838. In this year summary appeals were declared to be admissible from the orders of District Munsiffs refusing to admit suits cognizable by them.

1843. It was enacted in this year that special appeals should lie to the Sadr Adawlat from the decisions of the Subordinate Civil Courts, on regular appeals. In this year the Provincial Courts were abolished and new Zillah Courts established to be presided over by one Judge, and to replace the Zillah Courts then existing. The original jurisdiction vested in the Provincial Courts for amounts less than 10,000 Rs. was transferred to the Sub-Zillah Courts, and such were to have jurisdiction over Europeans, Armenians, Americans, and natives. The new Zillah Courts were to entertain appeals from the decrees of the Subordinate Civil Courts, and of Sadr Amins and District Munsiffs, and appeals from the new Zillah Courts lay to the Sadr Court. No Registers were assigned to the new Zillah Courts, and consequently the Registers' Courts no longer existed.

1844. In 1844 the Zillah Courts were empowered to admit summary appeals from the orders of the Principal Sadr Amins, then newly constituted.

1865. In this year the criminal jurisdiction that was vested in the Principal Sadr Amins, was withdrawn.

1870. In this year there were in all, three Principal Sadr Amins, two of whom had both the original and appeal jurisdictions though one was only a referendary, and the third one was only empowered to try appeal cases.

1872-73. In this year the Courts of two of these Principal Sadr Amins were abolished, and by the introduction of the Civil Courts' Act, the one now existing and which is styled the Sub-Court, has the power of entertaining original suits to any amount unlimited, and of deciding appeals from the decisions of the District Munsiffs which may be referred to him by the District Judge. And the jurisdiction of the Munsiffs was extended to 2,500 Rs., and that of the Civil Court, now called District Court, curtailed by the removal of its original jurisdiction.

Lynch Law Court.

This brutal system generally prevails in those countries, the people whereof have not attained any degree of civilization, but, unfortunately Canara has not been exempt from it. Those conversant with native customs, well know that in the villages, specially in the houses of the village Potails, or any wealthy person, any discussions that may occur there, are disposed of, and even legal decisions overturned, in short the common course of law is set at defiance, by a Council composed of self-constituted elders, and that such discussions are held in an open space, where all have access, and do not hesitate in giving their opinions, on which a decision is based; and this is sometimes supplemented by a species of *Lynch Law*, which the President of the Council, like the Virginia Farmer, holding in his hands, pronounces such decision on the questions raised, as his fancy would dictate; and the manner in which it is enforced is as unscrupulous as might be expected—it is by means of threats directed against a rebutter or recalcant. The threatenings are generally that an incendiary would be instructed to do justice to him by destroying the house wherein he dwells!

A case of this nature, was, however, brought to light, and a condign punishment inflicted on the criminal concerned by the zealous Magistrate Mr. H. S. Thomas, on the 12th February, 1874. As a few details, as to how the case arose, and the place where it originated, would amuse my readers, I must here depict the facts connected with the case, with such colours as the nature of the crime perpetrated, deserves.

An aged man, living at Kunjal, a village about 50 miles North of Mangalore, constituted himself "A Court" and in this capacity issued an anonymous Notice to a certain Villager, demanding his compliance with the orders therein contained, and intimating to him the consequence that would follow in case the orders would remain uncomplied with, viz.; the destruction of his house by fire. This anonymous notice seems to have been affixed to the house

of the Villager by the two men who were his opposite parties in a judicial contest. The Notice ran to the following effect "You have by spurious documents obtained an unjust decree against some parties; you must therefore come to me within 8 days and do justice; in failure whereof your house will be burnt." The heading of this Notice, what is most apt to say, was "From the Kunjal Court." The Villager on whom the notice was served had recourse to the following stratagem, by means of which the desired effect was obtained. Having succeeded in ascertaining the author of the notice, he, in answer to this summons, sent word to the man, that he would submit himself to the decision of the "Kunjal Court," and that the aggrieved parties might be required to appear before him on the day that may be appointed for the due investigation of the questions at issue. "The Kunjal Court President" intoxicated with this acknowledgment of his bombastic and paramount title, confessed himself the "Kunjal Court" and sent for the parties. The Villager, with a view to collect evidence in support of a charge he secretly contrived to prefer against this pseudo Judge, desired him that the parties might be requested to assemble in the verandah of a merchant's house. The parties, in accordance with his desires, met on the day appointed, in the house of this merchant, where this Judge in the character of "Kunjal Court" heard the parties, and said that he had orders from the District Court constituting him "A Superior Court" over District Munsiffs and Tahsildars, and that he was invested with the powers to hear appeals from their decisions. All this the assumed convert to the doctrine, this pseudo judge was propounding, pretended to believe; and the decision pronounced was acquiesced by him. But all this was for a very short time; the assumed convert having now gained his object, put off his deceitful garb, and handed this proud Judge to the Police. Thus the Lord Paramount of Kunjal, was, like the vain jackdaw in Aesop's fable, stripped of his borrowed plumes, and punished as his presumption deserved.

Collectors of Canara.

And the principal events during the administration of each.

- 1799—1800. Major Munro—the first Collector. (1) Seringapatam taken. (2) Tipu's death. (3) Annexation of Canara to British India. (4) First settlement by Munro at Kundapur. The district was then divided into 17 Taluks.
- 1800—1801. Mr. Read, Mr. A. Ravenshaw. Mangalore division (10 Taluks) was under Mr. Ravenshaw and Kundapur division (7 Taluks) was under Mr. Read.
- 1802—1803. (1.) Land and sea customs, and Abkary monopoly commenced. (2.) The Zillah was divided into 9 Taluks.
- 1803—1804. (3.) Tobacco monopoly, and ferry firm commenced.
- 1804—1805. (4.) Puttur made over to the Coorg Rajah. (5.) Canara again made into 8 Taluks.
- 1805—1806. (6.) Survey of the District made.
- 1806—1807. (7.) Salt monopoly commenced.
1816. Hon'ble T. M. Harris.
- 1819—20. (1.) Taravu (fixed) assessment commenced in the District, except Ankola and Souda Taluks, which had already been surveyed.
- 1825—28. Mr. J. Babington. Land customs abolished, but boundary and road customs reserved.
- 1828—29. Mr. H. Dickinson.
- 1830—31. Mr. N. S. Cameron.—Acting. The riot called "Koot" made by the ryots with show of force in order to compel reduction of assessment.
- 1831—32. Mr. John Stokes appointed Commissioner to inquire into the causes of the "Koot." (2.) Insurrection of Mysore in consequence of which the Company's Government was obliged to interfere, and appoint a Commissioner to administer the affairs of the kingdom of Mysore in the name of Krishna Rajah Udyavar.
- 1832—33. Mr. H. Viveash.

1833—34. (1.) The designations of "Vaide"; "Bond Sifaras," and "Tanki" introduced with reference to Wurgs not paying the full assessment.

1834—35. (2.) Disturbance in Coorg—the Coorg Rajah Vira Rajendra Vadiar lost his power in consequence of his tyrannical acts. (3) Coorg placed under the Commissioner of Mysore. (4.) Annexation to Canara of 8 Magnies of lower Coorg.

1835—36. Mr. G. M. Ogervie.—Acting. Mr. M. Lewin.

1836—37. (1.) Coorg insurrection—this disturbance arose in the lower Magnies. The chief feature of this disturbance was the destruction of the records in the Huzur Cutcherry at Mangalore by the insurgents.

1837—38. Mr. Edward Maltby.—Acting. Mr. Blair. Abolition of boundary customs in all the districts subject to the Madras Presidency, it being reserved only on the frontiers of Mysore, Darwar and Goa.

1844—45. Mr. H. M. Blair. (1.) All road customs abolished, except on the frontiers of Goa.

1847—48. T. L. Blanc. (2.) Sea customs duty abolished on all imports and exports in the territories subject to Company's Government.

1849—50. Mr. T. N. Maltby.

1852—53. (1.) Tobacco monopoly abolished.

1855—60. Mr. W. Fisher. Price of salt reduced.

1860—61. Mr. J. Fraser. Revision of Revenue Establishment carried out.

1861—63. Mr. A. P. Hodgson. Penal Code introduced.

1863—64. Mr. G. L. Morris. Revision of Salt Establishment carried out.

1865—67. Mr. W. Cadell. Municipal Act introduced.

1867—70. Mr. H. S. Thomas. Local Fund Act and Road Cess Act brought into operation.

1870—72. Mr. Mc. C. Webster.—Acting.

1872—74. Mr. H. S. Thomas.

1874—75. Mr. Mc. C. Webster.

Revenue Administration.

In this District there is a Collector, with two Assistants, a Head Assistant and two Deputy Collectors. The Collector exercises a general control over the revenue administration, and has in his hands the whole management of the account, and collection of the several items of revenue, namely, land, abkary, ferries, salt, sea customs, &c. He is assisted by five Tahsildars, each presiding over a Taluk, and five Deputy Tahsildars having charge of portions of the Taluks—in the collection of revenue, and these are again assisted by a Pottail (Village headman) and Shanbogue otherwise called Kurnum (Village accountant) each having an Ugrani (Village watcher) to attend upon him in the execution of his duties. The Assistant and Head Assistant Collectors, have each of them charge of a division of the District composed of one, two, or three Taluks according to convenience, and subject to occasional changes as circumstances necessitate, while of the Deputy Collectors, one assists the Collector by keeping charge of the Treasury and accounts, and the other of the salt management. The Head Assistant Collector keeps charge of the District in the absence of the Collector. Each Tahsildar keeps, with the assistance of a Taluk Sheristadar, the immediate charge of a Taluk Treasury, where all remittances of assessment from Villages are received and thence remitted again to the Collector's Treasury. Besides the collection and accounts of revenues the Tahsildars and Deputy Tahsildars (except one who, at present, exercises only criminal jurisdiction) have to inquire into petty revenue disputes, such as the alteration of the registry of lands from the name of one holder into that of another, and the conflicting claims of land holders to the grant on assessment of Government waste land, on the ground of preferential right based on the contiguity of their private property. Such cases are dealt with by the Tahsildars under the orders of their divisional Assistant Collectors. Appeals are allowed from the orders of the latter to the principal Collectors. These divisional Officers

also maintain a control over the proper departmental working of the Taluk Officers. The Pottail is responsible for the due collection of the land revenue and bringing it to account, remitting it to the Taluk Treasury, and presides over each small village. The Shanbogue who has charge of several villages assists the Pottail, and keeps accounts of the collections of the assessment.

"Fasli" year.

"Fasli," (from Hindustani "fasal," crop) belonging to the harvest,—means the harvest year. This mode of computing time which obtains in this District, as well as in those throughout British India, is the recognised system for Revenue purposes. All public Revenue records are dated according to this form even to the present day. It was introduced by Akbar. The way to find the Christian era corresponding with the "Fasli" year is only to add 590 to the fasli—thus fasli 1239 is equivalent to 1829, ($1239 + 590 = 1829$) the only condition to be remembered being that the fasli year commences in July, as fixed by the Madras Government, formerly on the 12th and now on the 1st.

Superstition.

My readers will find the various subjects treated under this head to be, in some way or other, connected with the main subject. The priests of every religious sect have been known from the days of yore, to have been the only learned class among the sons of Eve, and so here, as well as elsewhere, their celebrity for wisdom has been widely diffused. Thus we see in Canara the "Bhuts" (priests) holding a high position among the Hindus, who attach such a high degree of credibility to whatever thing they say, that these priests may be regarded as the Magi of the Persians. These "Bhuts" are the only persons to whom this class of people resort, to obtain advice on every subject connected with their domestic affairs, as well as religious matters. From the very birth of a Hindu up to his exit, these "Bhuts" have something or

other to do with reference to his birth and death registers. No sooner a child is born, than the parents run to their 'Bhut' in order to ascertain the events of its life, which this priest claims to foretell! They give him the date and hour of its birth to enable him to prepare its horoscope. This "Bhut," the Seneen of the day, who with his prophetic eye is able to see the destiny of the new-born child, writes down its fate, and after delivering a hortatory speech to the parents, who are anxious to know the pre-ordained condition of their child, hands over to them this important document. The belief in destiny has been so incorporated in their religious beliefs, that there is not one among them who is not eager to possess this prognostic document. One would never undertake a journey, embark on any trade, nor prefer a suit, without first consulting his horoscope! These 'Bhuts' engage in astrology, and those among the Tulu Brahmins, in divination and the various branches of the occult sciences. The horoscope is prepared thus—a certain number of lines are drawn on a piece of paper, and divided into columns called houses, corresponding with the signs in the zodiac. These are, I presume, the imaginary circles of the heavens; and to each of these houses is assigned a star as its lord, and the position of the star at the time of the birth of one determines its fate.

The Hindus place great belief in auguries and divinations, so much so that in every case of theft, illness or any other misfortune, the first thing they would do is, to go to their "Bhut" to convey him this information, and to ask him to find out, by means of supernatural agency, the real perpetrator of the deed, the cause of the malady and misfortune. This 'Bhut' in some instances, pretending to enter into communication with the evil spirit, recites certain magical expressions, and in others guessing from the position of the stars; and then after a pause, tells the informant that the theft in question (to take one case) has been committed by a boy or a man, whose age is within or above a certain number of years; that he is either a stranger or a servant of the house, that his

figure is such, his gait such, his complexion and other particulars not omitting, and that the property stolen will be found in so many days. He is always careful to be as equivocal as possible. Hence it sometimes happens that the descriptive roll quite corresponds with the figure of the man found to have committed the theft. These Bhuts being well acquainted with the people in the neighbourhood, it is no wonder that their suspicion is sometimes rightly directed against any particular person. Misfortunes are sometimes ascribed to the efficacy of some ill-omened diamond rings one may be supposed to wear, and also to the possession of any horse with bad marks on its body. Even deaths are ascribed to the possession of this description of life-destroyers! The summons one may happen to receive from the supernal regions, for appearance before his Maker, is sometimes shewn, with irrefragable arguments, to have been issued from the infernal regions. This is due to the general belief of certain houses being haunted.

These 'Bhuts' are also known as men capable of divining every thing that lies in the womb of futurity! I know a Bhut at this place much renowned as diviner. Even Arab Merchants flock at his house to know whether or not Heaven would smile on their undertakings. Most of the native merchants here would ask his advice before entering on any new business. This 'Bhut' knows by heart certain maxims like those in the "Napoleon's fate book," which constitute the chief basis on which this divination is made; and any one of these maxims the question of the querist may hit upon pronounces his fate.

DEMONOLATRY.—The Shudras of this District are devil-worshippers. They not only believe that different orders of these spirits preside over the elements, but also over persons and affairs of men. Consequently every disease which flesh is heir to, is laid to the charge of some particular demon. When a person is sick, they never think of finding out the natural cause of the disease and so curing it, but attributing the complaint to the possession of some

demon, they endeavour to drive it by incantation and charms. In fact they believe that every disease is due to the agency of demons or devils. When one is sick, no time is lost to send for a "Pujari," (priest) on whose arrival the inmates inform him the state of the patient, and the "Pujari," as is to be expected, attributes the disease to want of respect to some demon or other, and prescribes, as the only suitable remedy in his case, the sacrifice of one or two black fowls—a fowl or two, as the nature of the case demands, is then brought, and the 'Pujari' uses certain formula of words and ceremonies for the purpose of raising the spirit the patient is supposed to be possessed with. This done the fowl is slain and the sacrifice offered to the spirits, who being thus pacified leave the patient to live as peaceably as he might wish!

SORCERY.—Diseases are also imputed to "Mätt," (sorcery). This art is said to be practised by writing the name of the person against whom it is intended, on a copper leaf, on which also are written some unintelligible magical words, and placing some hair and other things sacred to the devils and burying these things on the threshold of the house of this man. This means of inflicting some punishment on any person, as these people believe it to possess such efficacy, is resorted to by those who bear enmity against one. But how a man may be bewitched by this or any other means is a problem which requires no solution, its impossibility being apparent to every civilized creature. It is the general belief among this class of Hindus, that these 'Pujaries' enter into a regular engagement with the evil One, who delivers over to them an imps to be always at their command, and to do whatever they desire of it; they on the other hand agreeing to be his after their death.

The Hindus in general believe that some persons have the power of injuring others by looking upon them, but this belief has been diffused both in the ancient and modern times. The Greeks speak of *Ophthalmos Baskanos* (or evil eye) which they conceived to be dangerous to children.

Menalens, in Virgil (*Ecl.* iii. 103) complains that some evil eye has fascinated his young lambs. In Canara the Hindus write the names of some of their Deities in a piece of paper which they paste to the lintel of the entrance door of their houses, to attract attention and divert a sinister influence. I have seen passages of koran painted on the outside of Mopilah houses, to divert a similar influence. Charms are also worn by Hindus, as well as Mopilahs, to avert all evil effects. The quacks at this place do not fail to hold a prominent position among the Hindus. Most of the 'Bhuts' and 'Pujaris' are the mountebanks of the day. They so boastfully pretend to knowledge not possessed, that they think their skill in curing all sorts of diseases, is unrivalled.

"Nothing so impossible in nature but mountebanks will undertake."

The Hindus have great faith in them. These charlatanical doctors also possess skill enough to prescribe certain medicines which they pretend to say, have the power of exciting love, and with this qualification in them the beaux of this place can hardly resist the temptation of not approaching these men for the purpose of obtaining a philter, whereby to bewitch the belle, the effulgence of whose charms might have captivated their hearts! To give a full description of every thing connected with the subject on which I have already written some pages, would be, to exhaust my readers' patience, and I shall therefore here drop my pen.

Mineral.

Canara is not devoid of mineral riches. There are some gold fields here, the auriferous quartz at Karkal, a place about 29 miles from Mangalore affording sufficient proof. On the Subramani hills there is corundum and near Kempellah there are garnets. If these fields be worth working, it will no doubt add an item to the Revenue of this District.

Trade of Canara.

The Portuguese became masters of all the seaports in Canara in 1526, and it is therefore unquestionable that they were the first European nation that had any commercial intercourse with this District. The next nation that visited this coast, is the Arabs, who appear to have come to Mangalore in 1596, when they burnt down the Portuguese factory at the place. Before the District of Canara was wrested from the Portuguese by Venkatapa and his successors (between 1652-77) the English were permitted to hold commercial intercourse in some of the ports, especially those in North Canara, by virtue of a treaty concluded between the English and the Portuguese in 1634-35. Carwar and Butkal are the places where the English traders had first established themselves. There is, to this day, documentary evidence to prove the fact of the English traders having carried on trade in this part of the country long before its acquisition by the British, to wit, the two tombs at Butkal,* a place formerly noted for its trade, over the remains of two English traders who died there in 1637. True copies of the inscriptions on the tombs of these traders are annexed.

I. Here lyeth the body of George Wye, Merchant. Dec.—XXXI. March, Anno Dom : N.R.L. CHRISTI SAL: MUNDI MDCXXXVII—1637. George Wye.

II. Here lyeth the body of Anto. Vern Worthy, Merchant. Dec. 1st April, Anno Dom : N.R.I. CHRISTI SAL: MUNDI MDCXXXVII—1637. Anto. Vern Worthy.

Let us now review the present state of trade of this British possession.

* 64 Miles North of Mangalore.

Comparative Statement of Reports from Mangalore during Festies 1262 and 1263 (1852 and 1853.)

Goods.	FESTY 1262.		FESTY 1263.		INCREASE.		DECREASE.	
	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.
Rice	12,720	7,39,377	15,362	12,39,917	2,642	5,00,540	263	1,963
Betelnuts	4,392	1,90,361	5,107	1,00,337	715	10,276	188	12,706
Pepper	285	11,770	253	10,707	32	1,063	15	670
Sandalwood	246	15,498	58	2,733	188	1,94,236	29	554
Cardamoms	16	6,341	20	8,006	4	1,665	9	1,813
Cinnamon	46	2,395	25	1,726	21	2,770	6	630
Coffee	4,256	2,30,401	6,943	4,24,637	2,687	1,94,236	4	392
Gingerly Seeds	52	3,453	52	3,703	0	240	15	1,578
Tamarind	280	2,800	519	5,679	239	2,879	18	1,578
Fish oil	1,141	18,184	2,345	48,400	1,204	29,916	15	392
Yamasee	116	2,244	669	1,714	553	1,714	15	392
Moring	77	4,898	131	2,640	54	396	29	554
Osith	66	4,062	57	4,314	13	189	9	1,813
Wheat	9	21,772	20	1,313	11	1,768	6	630
Cooly	117	1,910	31	1,768	7	22,718	4	392
Sandalwood oil	10	2,338	16	47,490	25	1,023	15	1,578
Cassia	42	1,407	112	2,022	70	112	15	392
Jaggery	170	3,350	6	1,808	164	1,808	15	392
Wax	42	1,407	46	1,839	4	392	15	392
Honey	170	3,350	18	1,578	152	1,578	15	392
Cash shells	170	3,350	126	2,512	44	838	15	392
Crustaceans	170	3,350	126	2,512	44	838	15	392

Comparative Statement of Exports from Mangalore during Faslies 1262 and 1263 (1852 and 1853)

Goods.	FASLY 1262.		FASLY 1263.		INCREASE.		DECREASE.	
	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.
Horns	41,728	Rs. 2,245	31,913	Rs. 1,868	...	...	9,815	Rs. 377
Hides	757	6,131	1,892	12,191	1,045	6,057	...	...
Coir	424	6,486	425	10,131	1	3,615	...	...
Black fish	16	1,331	...	4,038	53	2,791	...	...
Whetstone shells	...	...	...	1,429	...	1,429	...	...
Silk	1	3,032	26	38,203	25	35,171	...	...
Iron	130	3,713	139	3,451	69	1,711	...	...
Dates	172	1,729	219	2,355	47	635	...	...
Poor spars	483	5,798	230	8,213	...	...	247	...
Tobacco	47	2,424	239	4,039	192	1,615	...	...
Mango planks	20,940	3,939	43,163	5,255	17,473	1,136	...	...
Piece goods	2,910	6,486	3,248	6,655	338	169	...	...
Dry fish	...	1,060	...	2,732	...	1,672	...	...
Boxes of granite figures	...	...	25	2,609	25	2,609	...	...
Thread	11	1,610	15	2,315	4	705	...	...
Coir rope	121	3,902	...	...	...	...	121	3,902
Coconuts	92,250	1,061	...	...	...	...	92,250	1,061
Silk piece goods	264	1,123	...	...	...	...	264	1,123
Under 1000 Rs.	...	37,906	...	29,313	...	...	...	8,593
Total	...	13,14,716	...	20,56,788	...	7,42,062	...	31,517

Net Increase 7,42,062

Table showing the increase of the Canara trade during the last 15 years.

Years.	Imports.	Exports.	Total.	Years.	Imports.	Exports.	Total.
	RS.	RS.	RS.		RS.	RS.	RS.
1839-40	5,71,770	35,22,625	41,04,395	1847-48	9,19,623	45,78,797	53,92,020
40-41	7,39,113	49,65,115	57,04,228	48-49	8,21,290	39,09,011	47,90,931
41-42	8,32,485	53,05,332	61,37,817	49-50	9,08,317	56,60,394	65,68,711
42-43	7,10,350	62,64,228	69,80,578	50-51	10,32,520	62,80,389	73,12,879
43-44	7,16,360	62,64,229	69,80,578	51-52	9,89,096	61,89,763	61,78,891
44-45	8,47,190	51,65,825	61,23,111	52-53	14,52,462	73,07,994	88,50,456
45-46	12,43,024	66,96,282	69,39,296	53-54	13,22,297	39,54,657	79,77,164
46-47	8,40,100	44,81,874	53,21,980				

Tonnage of the vessels in the Mangalore Harbour.

In Fasly 1259 (1849)	1,75,792
" 1260 (1850)	1,68,596
" 1261 (1860)	1,67,235
" 1262 (1861)	2,03,120
" 1263 (1862)	1,98,532

Statement showing the Exports and Imports of the Canara District.

EXPORTS.	FASLY, 1262. A. D. 1852-53.		FASLY, 1263. A. D. 1853-54.	
	Corgs.	Rupias.	Corgs.	Rupias.
Rice	33,402	29,71,043	37,331	23,21,895
Candies.	761	36,143	771	24,912
Sandalwood	9,232	221,868	11,534	2,03,313
Betelnut	67,115	41,02,781	28,862	17,36,399
Cotton	2,021	1,14,401	5,740	3,81,813
Pepper	3,292	2,32,498	7,118	4,41,634
Coffee	140	95,356	148	1,05,908
Cardamoms	...	6,88,750	...	10,21,854
Sundries	...	...	...	...
Total	...	75,62,745	...	69,47,638

IMPORTS.	FASLY, 1262. A. D. 1852-53.		FASLY, 1263. A. D. 1853-54.	
	<i>Candies.</i>	<i>Rupees.</i>	<i>Candies.</i>	<i>Rupees.</i>
Dates	3,852	40,759	2,453	27,282
Cocoanuts	Nuts.		Nuts.	
Copper	31,17,391	32,146	36,39,821	32,292
Piece goods	Candies... 111	30,029	141	60,260
Sundries	...	3,45,206	...	3,56,720
	...	12,24,910	...	12,21,854
Total	...	16,73,950	...	17,05,094
<i>Export of Cotton.</i>				
	<i>Candies.</i>	<i>Rupees.</i>	<i>Candies.</i>	<i>Rupees.</i>
To Arabia	52	2,966	75	3,030
" French ports	...	...	...	...
" Malabar	713	40,306	1,080	60,299
" Bombay	66,203	40,51,124	27,463	16,58,581
" Minor ports	147	8,387	244	14,489
Total	67,115	41,02,781	28,862	17,36,399
<i>Export of Rice.</i>				
	<i>Candies.</i>	<i>Rupees.</i>	<i>Candies.</i>	<i>Rupees.</i>
To Arabia	11,309	7,09,931	12,261	9,47,162
" Guzerat	4,681	3,14,372	2,618	2,02,245
" French ports	...	...	44	5,400
" Portuguese ports	2,159	1,12,050	1,930	1,49,088
" Malabar	6,343	3,47,307	10,365	8,00,696
" Bombay	8,046	4,86,527	8,965	6,92,546
" Minor ports	865	1,00,856	1,648	1,26,668
Total	33,402	20,71,043	37,831	22,21,805
<i>Export of Rice.</i>				
	<i>Corges.</i>	<i>Rupees.</i>	<i>Corges.</i>	<i>Rupees.</i>
From Mangalore	12,763	8,56,181	15,434	12,42,257
" Coompta	3,661	2,99,006	4,645	3,35,138
" Kundapur	8,431	5,07,241	7,858	6,09,532
" Barkur	4,483	2,65,127	5,067	4,01,430
" Ankola	1,032	45,518	999	72,927
" Minor ports	3,031	1,58,941	3,828	2,55,514
Total	33,402	20,71,043	37,831	22,21,805

EXPORTS.	FASLY, 1262. A. D. 1852-53.		FASLY 1263. A. D. 1853-54.	
	<i>Candies.</i>	<i>Rupees.</i>	<i>Candies.</i>	<i>Rupees.</i>
<i>Export of Coffee.</i>				
To Arabia	2,981	1,49,026	2,919	1,45,969
" Guzerat	3	162	...	...
" French ports	206	10,000	...	...
" Malabar	307	18,935	1,323	1,02,114
" Bombay	781	33,289	2,622	1,77,570
" Minor ports	20	996	86	6,601
" Bengal	...	...	168	9,230
Total	4,292	2,62,408	7,118	4,41,634

It will be seen from the above Tables that the export of rice is very large, and that there is a great increase in the trade in

Fish oil,
Silk,
Sandalwood oil and
Coffee at Mangalore, and in
Betelnut,
Pepper,
Cardamoms,
Coffee,
Jaggery,
Silk,
Indigo,
Sugar, and
Gallnuts at Coompta.

The export of coffee from this port now-a-days is extraordinarily large. I regret that my failure in getting a comparative statement of Exports and Imports for 1873-74 precludes me from giving more information on this subject. I, however, hope to be able to supply this information in my next edition,

Statement showing the Revenues of Canara for *Vasly* 1261 compared with 1262.

ITEMS OF REVENUE.			FASLY 1261.			FASLY 1262.			INCREASE.			DECREASE.			
	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
Land Revenue inclusive Quit Rent	19,17,440	11	11	19,19,288	12	5	1,848	0	6	11,635	15	4	3,163	5	1
Salt	4,59,641	14	8	4,48,005	15	4	...	...	...	...	...	...	...	...	...
Sugar	56,064	3	2	52,899	14	1	...	...	...	...	...	...	...	...	...
Sea customs	55,618	8	0	57,223	9	4	1,610	4	8	...	...	...	...	...	...
Alkatty	78,556	8	0	80,831	2	0	2,274	10	0	...	...	...	...	...	...
Ferry and Sundry Farms	21,754	14	0	29,060	2	7	7,305	4	7	...	...	...	...	...	...
Motapla	17,574	13	4	18,550	12	7	975	15	3	...	...	...	...	...	...
Stamps	57,205	1	0	57,968	6	0	763	5	0	...	...	...	...	...	...
Amindivi	13,424	8	7	23,594	2	11	10,169	10	4	...	...	...	...	...	...
Tonaco	1,65,379	7	10	...	...	...	...	...	...	1,65,379	7	10	...	...	...
Total	9,25,213	11	3	7,63,139	0	10	23,099	1	10	1,80,178	12	3	...	...	...
Grand Total	28,42,659	7	2	28,87,422	13	3	24,942	2	4	1,80,178	12	3	...	...	...
Add Sevoy jamma	27,040	2	3	93,720	15	11	68,680	13	8	...	...	...	...	...	...
Deduct Tobacco	28,69,690	9	5	27,81,143	13	2	91,623	0	0	1,80,178	12	3	...	...	...
Net Revenue	1,65,379	7	10	...	...	...	...	...	...	1,65,379	7	10	...	...	...
	27,04,320	1	7	27,81,143	13	2	91,623	0	0	14,759	4	5	...	...	...
Net increase											76,823	11	7		

I think I shall be able to give further information about all the finances of this District in the second edition of this work.

Weights and Measures in use at Mangalore.

I. Gold and silver weights.

Grains of rice.

4 1 gungy.

8 2 1 manjoty.

16 4 2 1 fanam.

144 36 18 9 1 Ikkery pagoda.

3½ Ikkery pagodas. 1 Rupee in weight.

II. Weights for other metals.

Ikkery pagodas weight.

80 1 seer.

480 6 1 pancheer.

960 12 2 1 dadá.

3640 48 8 4 1 maund.

768000 960 160 80 20 1 candy.

III. Avoirdupois weight.

Rupees. weight.

40 1 lb. or ratal.

1120 28 lbs. 1 quarter, or maund.

22400 560 20 1 ton, or candy.

IV. Weight for heavy goods.

Rupees. weight.

24 1 seer.

1120 46½ seer 1 maund.

22400 933½ 20 1 candy.

V. Weight for jaggery.

Rupees. weight.

24 1 seer.

960 40 1 maund.

19200 800 20 1 candy.

VI. Measure of the circle.

Seconds (").

60	1 minute (')
360	60 1 degree (°)
32400	5400 90 1 quadrant.
129600	21600 360 4 1 circumference.

VII. Dry or grain measure.

Rupees. weight.

78	1 seer.
1092	14 1 kalsi.
3276	42 3 1 murah.
137592	1764 126 32 1 Corgi.

VIII. Liquid measure.

Rupees. weight.

12	1 coodaté.
24	2 1 seer.
112	9½ 3½ 1 cootty.
448	37½ 18½ 4 1 catád.
1120	93½ 46½ 10 2½ 1 maund.
11200	933½ 466½ 100 25 10 1 candy.

IX. Dry measure (Coompta)

Rupees. weight.

24	1 seer.
1152	48 1 maund.
23040	960 20 1 candy.

X. Long measure.

Inches.

12	1 foot.
36	3 1 yard.
72	6 2 1 fathom.
198	16½ 5½ 2½ 1 pole.
7920	660 220 110 40 1 furlong.
63360	5280 1760 880 320 8 1 mile.

XI. Land or square measure.

Inches.

144	1 foot.				
1296	9	1	yard.		
9101	$68\frac{1}{3}$	$7\frac{9}{16}$	1 ahna.		
156816	1089	121	16	1 goontah.	
6272640	43560	4840	640	40	1 acre.
640 acres make 1 square mile.					

XII. Money table.

Vis or áne.

2	1 bala.
4	2 1 hagra.
16	8 4 1 fanam or hada.
160	80 40 10 1 hoon.

This computation is only used for accounts.
A hoon or bahadry Pagoda is equal to 4 Rs.

XIII. Timber measurement.

Visam.

16	1 angala or beral.
384	24 1 gaja or kol.

XIV. Hewn timber.

Hewn timber is sold by the kody which measures—
240 gaja in length
12 angala in breadth, and
2 angalas in thickness.

Sawyers are paid by the kody measuring 240 gaja in length
by 12 angala in breadth, without reference to thickness.

XV. Salt measure.

Rupees. weight.

15	1 allak.
120	8 1 pady.
960	64 8 1 maresal.
38400	25600 3200 400 1 garco.

This is the measure in use in the Sirkar kotaya. In the
bazaar, salt is sold by the seer and kalsi, as in dry or grain
measure, No. VII.

CLOSSARY OF INDIAN TERMS AND INDEX.

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