104—5

M.R.O. 1—20,002—12-8-65.

(1) Number of Pages 10

(2) Date of repair 30-10-65.

(3) Initials of the Referencer

MADRAS RECORD OFFICE

GOVERNMENT OF MADRAS

REV DEPARTMENT

G.O. No. 104 Press

B.P. No. Mis.

Dated 17-10-1872 196 .

Not to be folded or roughly handled

No. 1,936.

PROCEEDINGS OF THE BOARD OF REVENUE, dated 30th September 1872.

Read the following letter from H. S. THOMAS, Esq., Collector of South Canara, to the Secretary to the Board of Revenue, Madras, dated Karkal, 9th September 1872, No. 1,120 :—

WITH reference to the Proceedings of the Board of Revenue, No. 1,485, dated 3rd ultimo, calling for the early transmission from several Collectors of the still-wanting replies to Dr. Day's queries, dated 17th September 1871, I have the honour to enclose the Tahsildar's replies which have only just been received.

2. For this delay neither I nor the Tahsildars are to blame but some unknown accident, as the Board are aware from my letter No. 1,071, dated 23rd August 1872.

3. As regards the seven questions addressed to Collectors I beg to observe that the first six have been already considered in my report on South Canara, dated 7th August 1870, a copy of which Dr. Day has.

4. With reference to the seventh question I have also given my reasons in the same report for interdicting the use of fixed engines at the time in question as well as at other times; and I have explained that fortunately the use of nets is then practically prevented by the violence of the floods. I have also shown that the process of spawning is spread over many months out of the twelve. Angling, I may add, is impracticable at some of the time in question, as my experience is that Mahseers, at any rate, will not take a bait when the water is coloured.

5. These are grounds affecting the destruction and increase of the fish. Those affecting the health of the consumer by reason of river-fish being wholesome or unwholesome food at their spawning seasons are distinct.

6. With regard to the latter I do not think there is any season at which the flesh of any of the Mahseers is unwholesome like that of a foul Salmon. The reasons for this opinion are given in the accompanying excerpt from a book which I have ready for the press, entitled "My Rod in India."

7. I trust the Board will excuse my giving this extract as it is in place of re-casting it in official language, in consideration of my being, as the Board are already well aware, much over-pressed with work, while the district is as under-officered as it is now. Furthermore, I have at this present on my hands a very onerous and important investigation into serious charges against a District Munsiff, so that altogether I do not know which way to look for leisure even for this interesting subject, and would fain have delayed it for maturer consideration in lieu of getting rid of it *currente calamo* as I am compelled to do in an interval caused by the non-appearance of a witness.

ENCLOSURE No. 1.

Extract from "My Rod in India," by H. S. Thomas, Madras Civil Service.

* * *

But they must not, after the manner of Salmon, be considered back fish or foul fish when descending the rivers. Careful examination of the oviaries of many fish has satisfied me that the Mahseer does not spawn like the Salmon all at one time, but just as a fowl lays an egg a day for many days; so in my opinion the Mahseer lays a batch of eggs at a time, and repeats the process several times in a season. How many batches it lays in a season cannot be positively said, but I should judge, from the appearance of the oviaries, that there were three batches.

Fishermen can judge for themselves, and may be interested in doing so. For this purpose cut the fish open from the vent to the mouth, and the oviaries will be found lying close against the back-bone; there is no mistaking them—a thin skin, more like a quill in size than anything else at first, with the little round dots of eggs evidently apparent through. That these are in states of development differing among themselves in any individual fish will be easily recognizable, but which are more or less approaching complete ripeness for being laid can only be learnt by the experience gained from comparison of different fishes. When nearly ripe, the eggs will be hanging more loosely together, and the vent will be inflamed. After a batch has been laid, the lower part of the tail and the ventral fin, or the fin on the stomach, will be more or less worn, bearing marks, in short, of having been used to work out a hollow in the gravel for the reception of eggs. This rugged, frayed appearance of tail and fin will indicate, therefore, that one or more batches of eggs have been laid, although others for future laying may still be found in different stages of development in the oviaries.

If the fisherman sees no eggs in the long, thin, quill-like bag lying close against the back-bone between it in fact and the intestines, then he may be sure that he has got hold of a male with milt.

*

The Salmon, we know, completely exhausts itself by the mighty effort of laying at one time about as many thousand eggs as it weighs pounds, and it is not surprising that it should then be in such a weak state as to be unfit for human-food or sport, unable almost to take care of itself; and even after it has somewhat recovered and become what is called "well-mended," it cannot be expected to be the same fish in the river that it is in the sea. It is a sea-fish; and the river is not its proper element any more than India is yours and mine. It still pines for shrimp-sauce and a furlough in the sea. The case with the Mahseer is, however, very different indeed. It gets through its egg-laying on the same principle as the fowl—not exactly one egg a day, but in batches at intervals—and does not feel the same drain on itself as if it had laid them all at one time. Moreover, it is all the while in its own element in the river, is getting as good feeding as it can ever [illegible] and is recouping itself between the several layings. The consequence is that I do not remember ever [illegible] come across a Mahseer looking so emaciated as to appear unfit for human-food, though I have observed them to be in poorer condition at one time than at another. But that is very different from looking as a spent Salmon does—big and bony-headed, lank and thin shouldered, pale and haggard, as if he had been to a ball or a pool till small hours every night for a month. It is a general rule that every animal, and for the matter of that every grass, etc., is in its finest condition when preparing to re-produce its species. A hen is never in better condition than when full of small undeveloped eggs and about to commence laying them. It may fairly be concluded, therefore, that the Mahseer, which is prepared to lay one or two more batches of eggs, is in good re-producing condition, is, in fact, in high condition, although it may have already laid one or more batches that season.

* * *

(True Copy.)

(Signed) H. S. THOMAS,
Collector.

ENCLOSURE No. 2.

2/104

Replies by the Tahsildar of Udipi to the Queries of Dr. Day on the Fisheries in India.

1.—The number of fishermen in this taluq amounts to 1,110. They do not live solely by fishing. Some cultivate gardens, etc., others take fish to the villages for sale, and a few occasionally work as bearers of palanquins, munchils, etc.

2.—In this taluq people of the Moger caste generally follow the profession of fishermen. Only at Hangarkatta in this taluq some people of the Karvi caste also follow the same profession.

3.—The necessary quantity of fish is procurable in the local market. In case a large quantity of fish is taken the surplus quantity does not sell in the local market, and the fishermen therefore salt and take them to the villages for sale.

4.—There is no fixed rate for fish. The rate depends on the quantity of fish taken every day. The people of the Moger caste sell them for what they please. It is, therefore, impossible to state definitely the rate for the different kinds of fish. Mutton of the first sort is not procurable here; that of the second sort is sold in the market at Udipi at Annas 3 and Pies 4 per pound.

5.—It is sixty-eight per cent.

6.—Formerly people in this taluq used to poison the rivers and streams for the purpose of taking fish. Innumerable small fry, which would have attained full growth, were thus destroyed. This practice has recently been put a stop to by orders of Mr. Thomas the Collector, which are strictly enforced everywhere. People, therefore, say that the number of fish in such rivers and streams has greatly increased of late, and is still increasing.

7.—No small fry such as are alluded to in the query are taken either from the sea or rivers during the rains, nor is it possible to take them. Such fish are, however, taken in fresh-water streams and paddy-fields. In large streams wicker tatties are put up in suitable places, and the small fry which are thrown upon them by the current are taken. In small streams and paddy-fields, baskets made of twigs are placed at spots where the water flows, and the small fry that come in them are taken.

8.—The minimum size of the mesh of nets used is one-eighth of an inch.

9.—They are [illegible] reply to Query No. 7.

10.—People say that fish are taken in the different ways described below, viz:—

(1.) "Bisabale," that is, taking fish by casting nets in deep water.

(2.) "Kautabale," that is, taking fish by sinking nets in the sea.

(3.) Drag-nets used in shallow water for taking fish, viz., 1, Gorabale; 2, Attabale; 3, Bedabale; and 4, Maribale.

(4.) Drying up the water of small tanks and streams.

(5.) Angling.

(6.) "Balapu," that is, palmyra and other leaves are tied to a long string and dragged along in the rivers, by which the fish are brought together in one place, and then taken with nets.

(7.) "Yapi," that is, wicker tatties are put up in suitable places in streams, and the fish that are thrown upon them by the current are taken.

(8.) "Gudukattona," that is, traps are made of pieces of wood and dry sticks in convenient places on the banks of rivers, with wooden doors, and rice and other baits left in them. The door of these traps is left open at the commencement of high tide, and after the tide has fully set in the door is closed and the fish found in them are taken after the tide is out.

(9.) Taking fish by the use of torches, that is, fish that come up at nights by seeing the light of torches are secured by thrusting down into the water-baskets with a narrow opening at the top called "Kuttari," or are speared or cut with knives and killed.

(10.) Nets are put across openings in ponds, etc., at high tide, and fish are taken either with "Kuttaris" *alias* "Kuttugulees" or drag-nets.

(11.) "Makkeri," that is, wicker-baskets are plunged in tanks and streams and lifted up, and the fish thus taken.

(12.) "Kuri," that is, traps are made with dry sticks and placed in running streams, and the fish caught in them are taken.

29th June 1872.

(True Translation.)

(Signed) J. L. FERNANDEZ,
Acting Deputy-Collector.

Replies by the Tahsildar of Uppinangadi to the Queries of Dr. Day on the Fisheries in India.

1.—The total number of people in this taluq, taking both males and females together, may be said to be about 5,000. They live solely by following the profession of cultivators, toddy-drawers, petty shop-keepers, and other such professions, but not merely that of fishing. They, however, catch fish whenever they have time to spare for the maintenance of their families.

2.—There are no people of the fishing caste in this taluq; but people of the Ambega, Bhoyi, Bunt, Gonda, Kumbar, Malekudi, Billawar, and Holeyar castes, as well as Moplas and Mussalmans, catch fish for their own use as stated in the reply to the first query.

3.—Fish from other places is not sold in the local market. No fish is brought for sale, as, if they are, the inhabitants of the place do not purchase them, as they catch what they require for their own use. People from other places, who now and then come and stay here for the purpose of trade, etc., not being able to get any fish to purchase, go fishing when they have time to spare, and make use of what they happen to catch. They regret that they are not able to get any fresh fish to purchase, and make use of dried fish brought from Mangalore and other places for sale. As there are no people who live solely by catching fish and selling them, the quantity of fish required is not procurable.

4.—No fish taken at the place or mutton is sold in the local market. It appears that dried fish brought for sale from Mangalore and other places in that direction is sold at 1 Anna and 4 Pies per seer.

5.—I think it may be taken at forty per cent.

6.—As fishing in the rivers is carried on only to a small extent it appears there is an increase of fish in them.

7.—Yes. It appears small fry are caught by placing small basket called "Kuri" made of the sticks of cocoanut leaves at places where water from water-courses falls.

8.—The minimum size of the mesh of nets used is about ¼ inch.

9.—It appears that fish are caught by various contrivances placed right under the openings made in the bunds of paddy-fields to let water to low-lying fields.

10.—It appears that fish are taken in this taluq in nine different ways, viz., with Kuri, Makkeri, Kunjili, Gorabale (drag-nets), Kuribale, Bidubale, Bisabale (nets which are cast in water), Maribale, and fishing hooks, and that no other contrivances are employed. It appears that in all parts of this taluq fish are taken in the above ways, and that as the water of the Natravati and Kumardari rivers in Uppinangadi Cusbah, and that of the rivers at Dharmastala, Yenkal, Sullya, Kautumangal, Shiradi, and other places, do not dry up during the hot weather, fish are always taken in them.

13th July 1872.

(True Translation.)

(Signed) J. L. FERNANDEZ,
Acting Deputy-Collector.

3/104 7

Replies by the Tahsildar of Mangalore to the Queries of Dr. Day on the Fisheries in India.

1.—The number of fishermen in this taluq may be about 8,000. They follow other professions also.

2.—People of the three castes, namely, Moger, Puslar, and Karvi, chiefly follow the profession of fishermen.

3.—The required quantity of fish is not always procurable in the local market. Sometimes a greater quantity than what comes to the market may be sold; and sometimes a larger quantity than what can be sold is brought to the market, when the surplus quantity remains unsold.

4.—The price in the market of the smallest kind of fresh fish is, when cheap, 1 Pie per 100, and that of the largest generally obtained 8 Annas each. When dear, the price of the former rises to 1 Anna per 100, and that of the latter to Rupees 1-4-0 each. Small dry fish is generally sold at 12 Annas per maund and large ones at 12 Rupees per 100. First sort mutton is sold at 5 Annas and the second at 4 Annas per pound.

5.—It may be estimated at about 75 per cent.

6.—The fishermen state that the fish in the sea has, on the whole, decreased of late years. As the practice of capturing fish in the rivers and fresh waters by poisoning them has been put a stop to, it is to be supposed that the number of such fish has increased.

7.—During the rains small fry are taken with nets, Kuttaris and Kuris.

8.—The minimum size of the mesh of nets in use is such as only to admit of the tip of the little finger of a man's hand going through.

9.—During the rains fish are entrapped in paddy-fields to which water is let and taken.

10.—The different modes of capturing fish are the following:—

(1). Casting nets called Bisabale.

(2). Angling.

(3). Thrusting baskets called Kuttari into the water and taking the fish that are caught in them.

(4). Putting large nets across waters during high tide and taking at low tide the fish caught in them.

(5). Tender palmyra leaves are tied to a long string and dragged along in rivers, when the fish get afraid and conceal themselves at the bottom, and are then taken by means of Kuttaris.

(6). Spearing with an instrument called Anasini.

(7). Swinging about lighted torches at night, when the fish that come up on seeing the light are killed.

(8). Baskets, called Kuris, made of slips of bamboo or broomsticks, are placed at spots where water runs down, and the fish caught in them are taken.

(9). Baskets called Makkeri are plunged under water and lifted up, and the fish found in them are taken.

(10). By means of drag-nets called Gorabale.

The different sorts of nets, etc., used in fishing are the following:—

(1). "Tikkalebale."
(2). "Debbalebale."
(3). "Ayiburlebale."
(4). "Baddalebale."
(5). "Gorabale."
(6). "Sorkebale."
(7). "Bisabale."
(8) "Bidabale."
(9). "Vodubale."
(10). "Bedinabale."

} These are different sorts of nets.

(11). An instrument calle dAnasini, made of a palmyra stick with an iron-hook attached to it.

(12). Kuttari.

(13.) Bolpu.

(14). Fishing hooks.

(15). Kuri.

(16). Makkeri.

31st July 1872.

(True Translation.)

(Signed) J. L. FERNANDEZ,
Acting Deputy-Collector.

Replies by the Tahsildar of Cundapur to the Queries of Dr. Day on the Fisheries in India.

1.—The number of people who take to fishing in this taluq may be about 2,000, of whom about 500 only fish occasionally for the sake of amusement and to get fish for their own use. But they do not make fishing a profession, though the remaining 1,500 men do so. Of these about 1,000 follow other professions also, such as those of boatmen, tindals, and kalasies of pattimars and other vessels, bearers of manchils and palanquins, and cultivators of fields and gardens. They also make nets for their own use and for sale. The remaining 500 men live solely by fishing, and may be said to follow no other profession.

2.—The castes that fish as a profession are the six following, viz., Karu, Moger, Dalji, Karvi, Gabith or Upparcar, and Boyi. Besides the inhabitants of the place, the Daljis come to Cundapur in the hot season from Bhankot, Rathnagiri, and other places to the north, take fish, cure them and take them in their vessels to other places for sale.

The Mussulmans, Navaiths, Moplas, Christians, Sheregars, Holeyars, and other fish-eating classes, sometimes fish as an amusement, and to get fish for their own use, as mentioned in the reply to the first query.

3.—At places on the coast sufficient fish is procurable for sale. Should the quantity taken be more than is required the fresh fish are taken for sale to a distance of ten miles, and they are also salted and taken to more distant maganies in the east. Sometimes fish is salted for home-consumption and for transport to the ghauts and places bordering on them. During the rains, and also when the weather is stormy, sufficient fish is not procurable.

As only a small quantity of fish is sometimes taken from the coast to the eastern maganies more can be sold there.

Some kinds of dried fish are imported here from other places and disposed of.

4.—The average price of large fish at Cundapur may be said to be 8 Annas and of small fish 4 Annas per maund of 28 lbs. But these prices fluctuate according to the supply of fish in the market, and also according to their quality.

At other places on the coast fish can be had at a little lower price than those mentioned above; and in the maganies to the east they are double and treble those at Cundapur, as fish is taken there from the coast. At other places, except Cundapur, paddy or rice is generally given in exchange for fish; but the price still comes up to the above rate.

Mutton is not sold in the market here, and those who are in the habit of eating it procure goats whenever necessary and kill them. The price cannot therefore be given.

5.—The population of this taluq, according to the census taken in November last, is 113,377, of whom 98,000 are fish-eaters and the remaining 15,377 not; so that the proportion of the former may be said to be 85 per cent. and of the latter 15 per cent.

6.—Part of the rivers which were formerly deep have of late years greatly silted up, and the quantity of fish in them has in consequence decreased, though the quantity in the sea is the same as before. This is what fishermen state; but others state that the quantity of fish has increased and not diminished.

4/104

7.—During the rains the Boyis cast nets with small meshes in the salt-pans and near the s of rivers and catch small fish called Jaggu, Chatle, etc. About October and November es are driven into the beds of rivers at the commencement of low tide and nets are tied to with their mouth towards the head of the river. The small fish that are brought into by the current at low tide are unable to go back, owing to the force of the current; but e fish do so should they happen to be brought into them. These nets are drawn up at the mencement of high tide. At the commencement of high tide the nets are tied with their th towards the mouth of the river, and they are drawn up at the commencement of low tide.

8.—The minimum size of the mesh of nets used in this taluq is that of a green gra[illegible] eighth of an inch from knot to knot). It does not appear that there are nets with s[illegible] hes.

9.—During the rains the Holeyars place goras at the openings or passages through which r flows from high fields to low-lying ones, and thus catch small fish called Jaggu. But if the r in these fields diminish the fish die from the heat of the sun, and then even the lowest s seldom use them for food. On account of the crops standing in the fields it is difficult to them up and collect them, and crows therefore pick them up and take them away.

10.—The different modes of fishing are with nets, guttuguli, gore, guli, and fish hooks. re are eight kinds of nets, viz., Bedinabale, Jagginabale, Bisabale, Rapanebale or Yalu-, Goratebale, Gorabale or Yandthi, Bangadibale or Bangadipatte, and Kondoribale.

"Bedinabale" (drift net).—The size of this sort of net is 60 by 15 feet. Its meshes are n 3 inches to 1 foot square. About twenty of them are tied together in a line and cast in sea. As buoys are attached to one side of the nets, that side floats while the opposite side ts, and thus the nets stand like a fence in the water. One end of this line of nets is tied to t with a rope. Large fish that swim along or chase smaller ones are caught in them.

"Bangadibale" or Bangadipatte."—This sort of net measures 40 by 20 feet. It is in all pects the same as Bedinabale, except that the meshes are no more than 1 inch square. Twenty twenty-five of these nets are tied together and let down in the sea in about 18 feet depth of cer, where the fish called Bangade is to be found, and are placed so as to form an enclosure to vent the fish escaping. Within this enclosure the people take about their boats, stand up in m, and raise a cry and splash up the water, and by thus frightening the fish, get them entangled the nets. These nets are then drawn up and the fish is taken out of them.

"Jagginabale."—Jaggu is a sort of small fish. This net is knit like a bag with an opening, d narrows at the other end. As regards the mode of using it, *vide* reply to the seventh query.

"Gorabale" or "Yandthi."—This sort of net measures 12 by 8 feet. The meshes are nch square. Sticks are tied to two sides of it, and two persons hold them, one on each side, d drag the net thus spread out in the rivers and tanks where the depth of water is not great, ting one of the untied sides touch the bottom, and the other remain a little above the surface of water. Some men from the opposite side and on the right and left then frighten the fish by lashing up the water, and hurry towards the net, when the persons holding the net lift it up d take the fish found in it.

"Goratebale" (a species of drag-net).—This sort of net measures from 30 to 40 cubits in ngth and 6 inches in breadth. It is knit of cotton thread. The meshes are small. There are gs, narrow at the bottom to it, at the distance of a cubit from each other. Ropes are tied to e two long sides of the net and a couple of split bamboos, each 6 inches long, are tied across the outh of the bags, so as to keep them open; and two persons drag the net in the water, holding e two extremities, when the fish are caught in the bags.

"Bisabale" (casting net.)—This sort of net is a circular one with a radius of 11 or 12 cubits. he meshes are about inch square. It is made of hemp thread. Small thick rings of lead are astened as weights all round its border, and a long rope tied to the centre. The person that asts the net ties the rope round his left arm. The net is put together, and with one portion nder the left arm pit, another portion over the left shoulder, and the remaining portion in the

left hand, it is cast into the water with the right hand, when, by the weight of the leaden rings it spreads out and goes down to the bottom of the water, covering a large surface like a mat that is spread out. The net when drawn up by degrees sweeps the bottom as it contracts, and brings up the fish that are under it. This net is mostly used for catching small fish. The mode of casting this net can be better understood from personal observation than by reading a description of it.

"Rapani or Yalabale."—This net is about 60 or 70 cubits long and from 10 to 15 cubits broad. The meshes are from 1 to 2 inches square. Small buoys are tied to the upper part of it to keep it floating. Ropes are tied to the top, bottom, and both sides of it; and eight or ten men hold one end of these ropes and stand on the shore. The same number lay hold of the other end, take a semi-circular course in the water, partly walking and partly by boat, and return to the same side from which they started, but a distance of about 40 cubits from the spot. The net is then drawn towards the shore from both ends when large fish are found in it.

"Kondolli."—A rattan about 2 cubits long is bent in the form of a semi-circle by tying a rope, a cubit long, to the ends; and it is tied to the mouth of a bag made of cotton thread. The bag narrows towards the bottom. Boys hold this rattan with both hands, letting the part tied with the rope touch the ground, and drag it along in about 1 or 1½ cubit depth of water, and when lifted up small fish, shrimps, and chatles, are found caught in it.

On the spit of land to the south of the harbour, and between the back-water and the sea, there is a tank called Kodikare. The mode in which a species of fish to be found in the tank is caught is peculiar. A few small boats are tied to each other in a line, and ropes tied to the boats at either end, and they are drawn from one side of the tank to the other. Two persons stand in each boat, holding up in one hand a line of nets of the same length as the line of boats, one end of which reaches down to the side of the boat, and in the other a stick, and they set up a cry and beat upon the boat with the stick. The fish then get frightened and mostly lead towards the boats, and fall into them, when the nets are thrown over to prevent their escape, and they are killed with the sticks. There are two modes of angling. If in the sea a piece of brass wire is fastened to the end of a string made of hemp, and the hook is tied to it, and the bait fixed to it. A float is tied to the line at some distance from the hook, so that it may be known when the fish takes the bait. The person who is angling stands in the boat, holding the other end of the line and watching.

When angling in rivers a string made of the sago-palm is tied to a bamboo rod, and a piece of Bina or Thangis (China cat-gut) is tied to the end of it, and the hook fastened to it. Sometimes a float is attached to the line and sometimes not. In all other respects the mode of angling is the same as that in the sea.

The fishing hooks imported from Europe are purchased in the market here whenever procurable. If not, the people have them made here.

"Guthuguli".—Something like a round basket is made of thin slips of bamboo. There are two openings to it; the top one is about 4 inches and the bottom one about a foot or a foot and-a-half in diameter. It is about 2½ or 3 feet high. The people who go fishing take this in one hand, and a lighted torch in the other, and go about at night in the rivers in about 2 feet depth of water. The light of the torch dazzles the eyes of the fish, and as soon as the man who is fishing sees it, he puts the Guthuguli over it and secures it in it, and putting his hand through the opening at the top catches it.

"Gore."—A basket about 1½ cubit high is made of a kind of wild creeper, or the outer part of the bamboo, in the form of a Goraba, which the poor people in the villages use instead of an umbrella during the rains. This is placed in streams or in a low place, just where the water runs down, with the upper part turned in the direction towards which the water flows, and the small fish that are brought into it by the current not being able to get out through the top of the gore, are caught in it.

"Guli or Makkeri".—A sort of round basket is made of the sticks of cocoanut leaves tied with thread. There is an opening at the bottom about a foot in diameter, and the top is closed. It is about 2 cubits in height, and is made in the shape of a cone. A small partition is made inside towards the bottom, with a hole about the size of a ½ Anna piece to it, which has a lid to serve as a valve, which opens when the fish goes in and closes afterwards. This is placed where water flows, and small fish taken, as stated in the reply to the ninth query.

12th July 1872.

(True Translation.)

(Signed) J. L. FERNANDEZ,
Acting Deputy-Collector.

Replies by the Tahsildar of Castergode to the Queries of Dr. Day on the Fisheries in India.

1.—There are about 2,000 fishermen in this taluq. Besides fishing they also serve as bearers of palanquins and as tindals and kalasies of native craft and also weave nets.

2.—There are five castes among the fishermen of this taluq, viz., 1 Boyi; 2, Moger; 3, Ambiga, 4, Mukkor; and 5, Pudislam or Puslar.

3.—The quantity of fish brought to the local market is small when there is rain, and large when there is no rain, or when the sea is calm. When a large quantity of fish is obtained it is usual for fishermen or others who trade in fish to take the fresh or salted fish to villages, and also for the fishermen to cure the same. During the rainy season people generally make use of cured fish offered for sale. As, however, the quantity of locally cured fish is insufficient to meet their demands, they purchase from the shop-keepers the cured fish imported from Arabia and other ports.

4.—It appears that large fish, such as would be a load for a man, sell at 8 Annas each, or more or less, according to their description, and that small fish sell at rates varying from one Anna to three Pies each, according to the different seasons; and that Mathi (Sardines) and other fish sell at the same rate per 100, according to their description. As no mutton is sold in any part of this taluq its price cannot be given.

5.—About seven-eighths.

6.—There has been no great increase or decrease of late years.

7.—During the rains fishermen do not take small fry which cannot be taken with nets. But Holeyars and other labourers who do not make fishing a profession take them by placing "Kuris" just where the water from ponds or fields bordering on rivers, or from small water-courses runs down when they overflow during the rains.

8.—The nets of Mogers have the smallest meshes which are three-fourths of an inch in size. Those of other castes have not such small meshes, but they are one inch in size.

9.—Fish are entrapped in rice-fields to which water is let during the monsoon and taken.

10.—Fishing is generally carried on in the sea. When fishermen are precluded from going to the sea, or when they have not the requisites to enable them to do so, they fish in the rivers, where, however, they get but a small quantity. Therefore, fishing is not carried on in the rivers to such an extent as in the sea. Fishermen mostly use nets for catching fish. Some use the five following things, viz., fishing hooks; "Chillel" (a stick with a number of pointed palmyra slips fixed to one end); "Bolpu," (a string to which some palmyra leaves are tied); and "Kuttari" (a sort of basket). The size of the mesh of nets used by Mogers is 1 foot, 1 span, 1 inch, and ¾ inch, respectively. The fibre of which these nets are made is the produce both of Malabar and this district.

12th July 1872.

(True Translation.)

(Signed) J. L. FERNANDEZ,
Acting Deputy-Collector.

Communicated to Dr. Day in continuation of Board's Proceedings dated 3rd August 1872, No. 1,485.

(True Copies and Extract.)

H. Sharp
Acting Sub-Secretary.

To Dr. F. Day, Inspector-General of Fisheries.
Copy to the Chief Secre[illegible] Government, R. D.
" to the Collector o[illegible]th Canara.

Exd. F. R. Bantleman.

30-4-08

Re 3309
Rev. 1872. Sept

Board of Revenue,
MADRAS.

PROCEEDINGS, 30TH SEPTEMBER 1872, No. 1,936.

Dup 9 Oct 72

Encl.

Received 12 Oct 72

SEPTEMBER.

No. 1,936.

Fish and Fisheries.—Letter from Collecto of South Canara forwarding replies of Tahsil dars of the district to certain questions put b Dr. Day regarding — together with an extrac from a book written by the Collector on th subject, communicated to Dr. Day.

No 104

C. 14 Oct 72 R 17 Oct

RECEIVED
17 OCT 1872