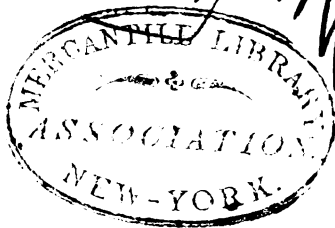


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R U L E S

OF THE

BOMBAY GEOGRAPHICAL SOCIETY

INSTITUTED APRIL, 1831,

BY THE

RIGHT HON. THE EARL OF CLARE.

We have some reason to complain that paths of inquiry which are accessible to people in Europe are closed to Indians, but here is one in which all the advantages are on our side; and if we show less activity than our countrymen at home, I do not know what excuse is to be offered.

Extract from the Hon'ble M. Elphinstone's letter to J. Wedderburn, Esq.

BOMBAY.

AMERICAN MISSION PRESS.

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1836.

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Proceedings July 1836
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R U L E S .

CONSTITUTION AND OBJECTS.

1. Established as an Auxiliary Society to co-operate with the Royal Geographical Society of London, for the improvement and diffusion of geographical knowledge, with reference particularly to Asia and its Islands, and the Eastern regions of Africa.

2. The Institution shall be denominated the BOMBAY GEOGRAPHICAL SOCIETY.

3. Communications shall be received on the Geography and Statistics of the countries within the sphere the Society's operations, on the manners and customs, origin, distribution, history, &c. of the races or tribes of people inhabiting the same; and on the history of inland and maritime commerce, ancient and modern. Selections of original contributions on such subjects shall, from time to time, be published, either in this country by the Society, or in England, through the medium of the Journal of the Royal Geographical Society.

4. The Society shall commence the formation of a Library, to contain works relating principally to oriental Geography; also a collection of plans, maps, and charts: donations of books, &c. presented by Government or by individuals, shall be recorded in the published proceedings of the Society. Strangers shall have

access to the Library, through the order of any member of the Society.

5. The Society shall endeavour to facilitate and assist by every means at its disposal, the labours of members, stationed at a distance from the presidency, who may be engaged in researches similar to those which form the objects of the institution. All applications by such members for copies of papers, maps, or other documents belonging to the Society or otherwise procurable, shall if possible, be complied with by the Committee; the applicant defraying the necessary charges for copying.

6. Any gentleman desirous of being admitted a member, must be proposed by one member of the Society at a general meeting, when the election shall be decided by vote, (unless a ballot be demanded by any one member present) and two thirds of the votes in favor of the candidate, shall be necessary for his admission.

PAYMENTS.

7. All members of the Society residing in India shall contribute the sum of rupees twenty four, annually, payable in advance, and due on the 1st of May of each year.

8. No member absent from India shall be chargeable with any payments to the Society, for the period of his absence.

9. Any member neglecting to pay his annual contribution for two years, shall be considered as having withdrawn from the Society, and his name shall be struck off the list of members.

COMMITTEE OF MANAGEMENT AND OFFICE-BEARERS.

10. A Committee consisting of 20 members, 12 resident in Bombay, and 8 residing at various out stations throughout the Presidency, shall be annually chosen to manage the affairs of the

Society. The other office-bearers shall consist of a President, three Vice-Presidents, a Treasurer, and Secretary.

11. The President, Vice-Presidents, and Secretary, shall be members of the Committee of management, ex-officio.

12. The Committee resident in Bombay shall superintend the correspondence of the Society, control the expenditure, examine the accounts, and prepare the annual Report, to be read at the anniversary meetings, on the progress of the Society and on its general concerns for the preceding year.

13. All papers presented to the Society, shall be submitted in the first instance by the Secretary to the Committee of management, who shall, if the paper be of sufficient value, either direct a copy of the same to be forwarded to the Royal Geographical Society, or order it to be printed with the proceedings of the Society here, as shall appear most conducive to the interest of the institution.

14. The Committee of management may refer particular duties to special Committees selected from their own members, who shall report their proceedings to the managing Committee; and of all such Sub-Committees, the President, Vice Presidents, and Secretary of Society shall be members.

15. The Committee of management may call a general meeting of the Society whenever it shall be necessary, either for the transaction of business, or for the purpose of reading papers presented to the Society.

16. At all meetings of the Committee the presence of 5 members shall be necessary to constitute a *quorum*. All questions shall be decided by a simple majority, the President having the casting vote.

17. Non-resident members of the Managing Committee, shall be requested to correspond with the Committee stationed at the presidency. They will promote the interests of the Society by endeavouring to procure information on desiderata, forwarded to them, respecting the country in which they reside, or those in their vicinity; or by pointing out to the attention of the Society, any subjects for research and inquiry, which their local knowledge may suggest. They shall be expected to explain the objects of the Institution to, and procure the aid of gentlemen residing near them, whom they may know to enjoy facilities of rendering useful and valuable assistance to the Society.

18. Any member of the Committee not usually resident in Bombay shall, on his arrival at the Presidency, and during the period of his stay there, enjoy all the privileges of a resident member.

19. *The President* shall see that the Regulations of the Society are enforced, and suggest such measures to the Managing Committee, as shall appear to him likely to promote the objects of the Institution. He shall preside at all meetings of the Society, and of the Committee of management. On his departure from India, he shall be considered to vacate his office.

20. *The Vice-Presidents* shall perform the duties of the President in his absence, and shall be elected annually, at the same time as the Managing Committee.

21. *The Secretary* shall carry into effect the resolutions of the Managing Committee, conduct the correspondence, and keep the accounts of the Society. He shall attend at the meetings of the Society and register the proceedings. He shall have charge of all books, papers, and other property belonging to the Society; superintend the establishment employed, and collect, and pay over to the Treasurers, the annual contributions payable by Members. On

his removal from the Presidency for more than six months, he shall be held to vacate the office.

MEETINGS.

22. The anniversary meeting shall be held on the first Thursday of May of each year, at which the Vice-Presidents and Members of the Committee shall be elected, and the annual report for the preceding year shall be read.

23. Besides the anniversary meeting, a general meeting of the Society shall be held in the months of August, November, and February, on the first Thursday of each month. These meetings shall be called the *ordinary general meetings*, and all Papers and correspondence received in the intervals shall be laid before the Society.

24. Every member of the Society shall have the privilege of introducing one visitor at the General Meetings.

A P P E N D I X .

REGULATIONS respecting **Geographical Societies** in the **British Colonies or Dependencies**, desirous of connecting themselves with the **Royal Geographical Society of London**.

1. "Geographical Societies established in any of the British Colonies or Dependencies, and expressing a wish to be admitted as Branches of the Royal Geographical Society in London, may be so admitted by the Council.

2. "The members of all such of these Societies as shall correspond with the Parent Society, and forward to it reports of proceedings, shall be considered corresponding members of the Society while out of England; and on their return home shall be eligible, by ballot, with other corresponding members to be admitted ordinary members without payment of the entrance fee.

3. "One copy of every volume or part of a volume of the Society's Journal, as successively published, shall be sent to each Branch Society, to be placed in its library; with other copies for the authors of communications which may appear in such volumes; and any additional numbers which may be ordered shall be delivered in England, at two thirds of the price to any agents, duly authorized to receive and forward them."

LIST OF MEMBERS.

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VICE PATRONS,

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LIEUT. DEL'HOSTE,
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Messrs. REMINGTON, & Co.
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Ashburner, George, Esq.	Griffiths, Captain, 6th Foot,
Barr, D. Colonel,	Halkett, Lieut. General Sir Co-
Bird, James, Esq.	lin, (Europe.)
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Finlay, Alexander, Esq.	R. N.

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Mountain, Major, (Europe)	Wallace, R. Esq. (Europe.)
Murphy, R. X. Esq.	Walker, J. O., M. D.
Nash, Lieutenant,	Wathen, W. H. Esq.
Newnham, W. Esq. (Europe.)	Wedderburn, John, Esq.
Norris, Charles, Esq. (Europe.)	Wellsted J. R. Lieut. I. N.
Noton, B. Esq.	Willoughby, J. P. Esq.
Ovans, C. Colonel,	Wilson, Captain, I. N.
Orlebar, A. B. Esq.	Wood, Lieut. I. N.
Ormsby, H. A. Lieutenant I. N. (Europe.)	

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PROCEEDINGS

OF A MEETING OF

The Bombay Branch Royal Geographical Society,

Held in the Society's Room on Thursday the 10th March, 1836.

Agreeably to a resolution passed at the last meeting, the society met at 3 P. M. instead of 12 o'clock, the former hour being found more convenient for the majority of members.

Present.

Sir C. MALCOLM, PRESIDENT, IN THE CHAIR.

JOHN WEDDERBURN, Colonel DICKINSON,

Esq.

Lieut. T. M. DICKINSON,

Major CAMPBELL,

H. W. MORRIS, Esq.

A. B. ORLEBAR, Esq.

J. F. HEDDLE, Esq.

JAMES LITTLE, Esq.

SECRETARY.

Read and approved the minutes of the last meeting.

The following gentlemen were elected members.

Colonel OVANS,

S. FRASER, Esq.

W. H. WATHEN, Esq.

Lieut. ORMSBY,

Captain T. B. JERVIS,

J. GRAHAM, Esq.

Dr. LUSH,

Mr Wedderburn, in giving his vote for Dr. Lush, explained, that at the time the institution of this Society was first proposed, he (Mr. W.) handed to the officiating Secretary a list of gentlemen who were willing to aid in forming the Society. Among these was Dr. Lush, but by some mistake, of the copyist no doubt, instead of Dr. Lush, the name of another gentleman was inserted into the Society's books; and the original list being mislaid, this error had not been corrected.

The meeting desire the Secretary to express their regret, that such a mistake should have occurred, and to request Dr. Lush to allow his name to be inserted among the founders of the institution.

Read a letter from the Secretary of the Royal Geographical Society, (received per Steamer,) addressed to the Secretary, as follows:—

ROYAL GEOGRAPHICAL SOCIETY,

Regent Street, December 1, 1835.

Sir, — I had the honor to receive your letter of the 6th June last; but only the other day, although it came by way of Egypt. No papers either of any kind accompanied it; and it came by post, though indorsed “Honored by Dr. Kemball.”

Whenever any papers are received, it will give us great pleasure to publish them soon; and you will observe that the notice regarding the Maldiva Atolls, forwarded in your last, has appeared in our new number. — The same attention will be paid to your next communications whenever they may arrive.

In your present letter, you also express a wish that the copies of the Journal destined for you should be forwarded without delay, but you only promise to communicate the name of the Society's agent in a future letter;* till that arrives, then, I am uncertain by what means to convey them to you, but will make inquiry.

I am sorry to say that at present our second volume is entirely out of print, and I shall be unable, consequently, to supply them immediately. A proposal is, however, now before the council, and likely to be entertained, to reprint it.

I have the honor to be,
Sir, your very obedient servant,
(Signed) A. MACONCHIE.

The Secretary explained, that the papers alluded to in the above letter were dispatched under the charge of Dr. Kemball, but the letter which was to have accompanied them missed that gentleman, and was sent via the Red Sea. Intelligence of Dr. Kemball's arrival has been received, so that the papers must have reached their destination.

Read Report of the Sub-Committee appointed to provide a room for the Society. (To be printed with the annual report.)

Read correspondence with Government, relative to the donation of Rupees 500, and monthly allowance of Rupees 50,

* This has since been communicated.

granted by the Right Hon'ble the Governor in Council to this Society. This correspondence will be printed with the Annual Report.

Proposed, and carried, that Mr. Wedderburn be requested to become Vice-Patron of the Society; and that Mr. Wathen, be requested to accept the office of Vice-President.

Proposed, and carried, that each member of the Society shall have the privilege of introducing at the general meetings one visitor, who may be desirous to hear read the papers presented to the Society: such visitors to be introduced at each meeting, after the Society's private business is transacted.

Proposed, and carried, that reports of the Society be printed from time to time, at the discretion of the committee. These reports to contain accounts of proceedings, analyses of papers presented to the Society, the publication, entire, of such papers as may appear to the committee to be particularly interesting to the community here, and lists of desiderata relative to the Geography of this part of Asia, and the adjacent countries.

Donations for the Library.

Presented by Government.

28 Sheets of the Indian Atlas, publishing by order of the Hon'ble Court of Directors.

2 Vols. Folio, Charts.

Presented by Sir C. Malcolm.

1 Vol. Folio, D'Anville's Atlas of Ancient Geography.

18 Vols. Porter's Collection of Voyages.

4 Vols. Whiston's Josephus.

Presented by Captain Ross.

1 Vol. Col. Beaufoys Nautical Experiments.

Presented by Captain T. B. Jervis.

Dalrymple Charts.

Presented by J. F. Heddle, Esq.

Annales Des Voyages Par Malte Brun.

Map of the Indus River, &c. compiled in the Surveyor General's Office.

The following papers were then laid before the meeting; and the Secretary was requested to convey to the authors, the best thanks of the Society for their several communications.

Lieut. Wellsted's *I. Memoir on the Southern Coast of Arabia, by Lieutenant Wellsted. I. N. Communicated by the President.*

In this communication, the author describes that portion of the Arabian Coast which extends between the Port of Aden (in latitude $12^{\circ} 43' N.$) and the town of Shaer, (in latitude $14^{\circ} 39' N.$, and longitude $49^{\circ} 29' E.$) This space has an extent of about 300 miles, and a direction N. N. E. Its general features present nothing very novel compared to other, better known, parts of the coast, but this paper is valuable, as it fills up a blank in the geography of a part of the Arabian Peninsula, of which no detailed account has yet been laid before the public.

Mr. Wellsted visited this coast on board the H. C. Surveying Vessel *Palinurus*, and was occasionally dispatched by the Commander, Captain Haines, to collect information regarding the geography of the interior of the country, while the other officers were engaged in carrying on the survey of the coast.

On one occasion, the author penetrated to the distance of 70 miles from the coast, to Nukub ul Hadjer, where he was rewarded by the discovery of ruins of considerable extent and of several inscriptions, which have been copied and described in a separate paper, communicated to the Royal Asiatic Society.

This paper when copied will be forwarded to the London Branch of this Society, for publication in the Journal of that institution.

Dr. Pruner's *II. Notes on the Empire of Tombuctoo. Communicated by a Native Shaikh to Doctor Pruner, at Cairo.*

For this communication the Society is indebted to Mr. Hyslop, of the H. C. S. of War Clive, who procured the paper from Dr. Pruner, and forwarded it to Sir Charles Malcolm, by whom it was communicated to the Society.

Dr. Pruner is a German medical officer, in the service of the Pacha of Egypt, and, while at Cairo, occasionally met the native, at the house of the Austrian Consul, who communicated the information which forms the subject of this paper. Many of the statements appear rather to be opinions than facts, for the Shaik does not pretend to have seen many of the parts, regarding the geography of which his information would tend to overturn the notions generally received at present. The Shaik states himself to be a native of the State of Tombuctoo, and that he has twice visited Egypt. Once by the route that conducts to Tunis, across the desert, whence he reached Egypt by sea. On the second occasion, he travelled from his country, eastward, until he reached Sennaar, then, passing through Abyssinia, he

reached Arabia. This latter journey was performed, the Shaik asserts, *by water*, from Tombuctoo as far as Sennaar.

He states also, that no European traveller has been allowed to approach nearer to the capital of Tombuctoo than seven day's journey. If his assertions are to be credited, "works of the same style of sculpture and architecture as are now remaining in Upper Egypt and Meroë, are to be observed *on the river* between Tombuctoo and Sennaar; and even a few miles outside the capital, there are islands in the river, full of those gigantic works of the old world."

"The inhabitants of Tombuctoo are a black race; their faces are not like the common negro, but rather approach the conformation of skull which we observe in the Egyptian mummies, and somewhat resemble the black tribes still inhabiting the western shores of the Red Sea (Suakin). They are governed by a Sooltan, rather in a patriarchal, than in a tyrannical manner; he does not make, like others, the personal liberty of his subjects an article of commerce, but still you meet, between Arabia and Egypt, a few Tombuctoo slaves in private houses. They lose their liberty during wars, or incursions of the neighbouring negroes. The inhabitants of Tombuctoo live upon the produce of their fields and cattle; and our Shaik pretended that there was not a spot in his country, where man's life was so miserable, as in Egypt; every man has sufficient for his own, and his family's subsistence. Trade is carried on by barter, and the nearest approach to any thing like money is a small shell. Every year a caravan arrives from Tunis, for the exchange of goods, but I could not learn what the articles of that commerce consist of. Neither gold nor precious stones are found at Tombuctoo. The capital is much larger than Cairo."

The correctness of the Shaik's statements requires some corroboration, before this paper can be published.

III. Abstract of Reports of the Resources, Population, &c. of Gudjundurgurh. By Captain Holland.

Captain Holland on the population, &c. of Gudjundurgurh.

The territory to which the above Report refers, is situated to the S. E. of Kalludgee, and belongs to a Marratta Jageerdar, under the protection of the British Government, named Bhojung Rao, one of the Ghorpuray, a family of great influence and antiquity in the Dekhun. This paper is forwarded by Captain Holland with the view of illustrating some observations, which he has communicated in a letter to the Secretary, regarding the great utility and importance of directing attention to statistical inquiries, and particularly to the subject of "comparative statistics." Captain H. thinks that the Society would render essential service in promoting researches of this kind, by the

publication of such documents as that which he has communicated, furnishing useful data for comparing, not only the statistical relations of different districts with each other, but the changes which these statistical relations undergo, in the same district, in a series of years; thus exhibiting the movements, progressive or retrogressive, which may take place in the social condition of these communities in a given time.

Along with the above "Abstract," Captain Holland forwarded several important suggestions, relative to the future plans of the Society, which were referred to the committee. Among the suggestions alluded to, Captain Holland refers to the military operations, now (or lately) in progress, against the Bheels and Coolies of Guzerat, which may afford excellent opportunities of acquiring information regarding both the people and the wild country which they occupy, if sufficient interest and attention be directed to the subject.

Lieut. DelHoste's
Journal of a Mis-
sion to Sinde.

IV. Journal of a Mission to Sinde, with a Memoir on that Country. By Lieutenant DelHoste, &c. &c.

Lieutenant DelHoste, as Surveyor, accompanied Colonel Pottinger's mission, which proceeded to Sinde in 1833, for the purpose of concluding a treaty between the British Government and the Ameers, by which the navigation of the Indus was thrown open to commerce. In presenting his papers to the Society, the author has conferred a great obligation, as no detailed narrative of this important mission was before accessible to the public.

The papers are accompanied by a series of sketches, illustrative of the occupations, customs, personal appearance, and costumes of the various classes of inhabitants; also drawings of the craft employed in navigating the river, and of the scenery along the banks. A map also accompanies the Memoir, in which the route of the mission is laid down, and which, besides, contains much information collected by the author from the natives. The state of the river, at the period of Lieutenant DelHoste's visit, is minutely described. He also enumerates and describes the various large branches, which the main stream gives off, below the junction of the Panjab rivers, the nature of the soil, and the natural productions of Sinde. The question of the facilities which the Indus affords for navigation, is also discussed.

A copy of these papers, with the illustrative sketches, will be forwarded to the Royal Geographical Society by an early opportunity.

The following communication is printed entire, to accompany this Report.

ON SINDE.

Much has been said upon Sindé; and I have perused most of that which has been published, as well as written. I purpose therefore to state, concisely, the result of my reading and observations. I do not record my authorities, and I leave others to find out the points on which I differ from preceding writers. It is, however, due to Mr. Nathan Crow, of the Bombay Civil Service, to state that his "Account of the country of Sindé" appears, as far as I can judge, to have been the text book of all succeeding writers. It is a finished essay; and, though written so far back as the year 1800, remains to this day a model which, I think, will seldom be surpassed.* It may then be asked what leads me to write on Sindé? I do so because we have had many, and late, opportunities of increasing our information. In my printed work too, I have rather confined myself to the river Indus than the country through which it flows. It must be borne in mind, however, by all who peruse this paper, that it is one of results.

Lieut. Burnes
on Sindé.

The country watered by the Indus is called Sindé. This is also the name given to that river itself by the inhabitants. The designation is ancient, since Arrian mentions Sindomana. To speak generally, that country, from the ocean to the confluence of the Punjab rivers with the Indus, bears the name of Sindé. That is from the latitude of about 23° to 29° N. and from 67° to 71° E. longitude. The banks of the Indus, however, as high as Sungur, which is in about 31° North, are sometimes called Sindé. Without this addition, the area of the country includes about 100,000 square miles. On the South it has for its boundaries the province of Cutch and the Ocean. On the East it has Rajwarra, or the country of the Rajpoots, as also the Daoodpootras. On the North it has the Punjab and Cutch Gundava. On the West lies Beloochistan, from which it is separated by the lofty mountains of Hala.

The great feature of Sindé is the Indus. It traverses the country diagonally in one trunk to the Latitude of 25° 30', when it begins to throw off branches. Its Delta, however, commences below Tatta in the latitude of 24° 40', after which it enters the sea by eleven mouths, and presents a face of 125 British miles to the ocean. The sources of this great river are hidden. It is certain that it rises in the mountains of Himalaya near Thibet. It is probable that the Shyook from Karakorum and the river of Ladak, from near Lake Munsurour, are its principal feeders. From Cashmeer the Indus is separated by a snowy range. It then receives the Abba Seen and passes on to Attok, where it is joined by the Lundy, or river of Cabool. One of the sources of this tributary descends

* This paper deserves the notice of the Geographical Society, and it is not too late to publish it.

Lieut. Barnes,
on Sinde.

from Pamere, and is nearly as remote as the principal branch. From Attok to the sea, the Indus is familiarly known by the name of "Sinde," or "Attok." Mehran is a name only known to foreigners. Attok signifies "forbidden," and it is said to be so called, because the Hindoos are forbidden to cross it. Below the Punjab rivers, it takes the name of "Sira" down to Sehwan, and from thence to the sea that of "Lar." These are two Belooche words for north and south. The local names for different parts of the Indus are various. Those of the branches in the Delta shall be afterwards enumerated.

The face of Sinde is uninteresting. Eastward of the Indus, there is not a rising ground or a stone in the country, excepting the hillocks of Bukkur and Hyderabad. It is flat and covered with bushes, till it at last joins the desert of sand hills which separates Sinde from India. Westward of the river, as low down as Sehwan, the same flatness prevails to the base of the Belooche mountains. From that town to the sea, the land is rocky and barren. The Delta of the Indus does not differ from that of other rivers. It is rich, but it is poorly cultivated. Ten miles from the sea, it is frequently an impervious thicket. Higher up, it is overgrown with tamarisk shrubs which also thread into each other. The rest presents a naked plain of hard, caked clay. Much of the land that is adapted for agriculture, is only used for pasture. Much of it also lies neglected; yet the crop of rice is extensive, and far exceeds the consumption of the country. It is the staple of Sinde; the inhabitants live on it, the merchants export it. It is more abundantly produced towards the sea; higher up, the other grains — wheat, barley, juwarae, &c are cultivated; also indigo, sugar cane, tobacco, and hemp: both the latter are used as narcotics. There are but few trees in Sinde.

Sinde owes its fertility entirely to the Indus, and more particularly to the annual or periodical swell of the river. The return of the waters is regular — they rise in March, and subside in September. The melting of the snow in the Himalaya, is the cause of this phenomenon. The waters are courted by the inhabitants and distributed by canals far away from the river. The actual swell seldom extends half a mile on either bank. The immediate banks of the Indus are but partially cultivated. The soil is saline and unfavourable to tillage, as is proved by all its spontaneous productions. Without the Indus, the whole of Sinde would become as perfect a desert as the country lying eastward of it. Encrustations of salt and saltpetre are to be seen every where. The latter is exported. Many of the shrubs yield Alkalis, which are used in manufactures. With all these natural disadvantages, the revenue of the country in these days sometimes reaches 40 Lacs of Rupees, (£400,000). In the government of the dynasty that preceded the present, it yielded 80 Lacs, (£800,000). The depreciation arises partly from political causes. The treasure possessed by the rulers is considerable.* In the strict sense of the word, Sinde cannot

* This, however, has been much overrated, and particularly so by myself.

be considered rich; possessing a resemblance to both Egypt and Bengal, it has not the richness of either. The crops, however, are reaped without labour; the seed is scattered after the inundation, and the harvest is certain.

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The history of Sinde is clearer than most Asiatic Chronology, the marked feature of the Indus running through it, has contributed to preserve it. Herodotus says, that Darius Hystaspes sent an expedition to explore the Indus, which sailed out of the river. Alexander the Great turned this information to account. He found the country inhabited by Hindoos, and ruled by Brahmins. It was made subject to the ephemeral kingdom of Bactria, but regained its independence, which it preserved till the rise of Islam, when, after various struggles, it became Mahomedan. In the first century of the Hijra, or the 7th of the Christian era, the caliphs overturned the Brahminical dynasty, and ruled by deputies from Bagdad. Duhr bin Chuch was the name of the deposed Raja, and Alore, near the modern Bukkur, was his capital. Sooltan Mahmood of Ghuzni, conquered it in the 11th century. Altimush, the Ghorian Sooltan of Delhi made it a fief of his crown, which it continued till the 14th century, when the native Rajas recovered their ascendancy. The successful tribe was the Soomra, which was settled in the confines of Mukran at the Mahomedan invasion. They did not long retain their power, and were displaced by the Suma, another great and ancient native tribe, which yet exists in the country. They took the title of Jam. The Raja of Cutch and the Jarejah Rajpoots, are descendants from these Sumas. There are both Hindoo and Mahomedan Sumas. They held it till it was again subdued, after some difficulty, by the Tartar conquerors of Delhi; who, for a time, used the Sumas to govern it. Nadir Shah annexed it to his crown, and it formed a portion of the kingdom of Cabool, raised up by Ahmed Shah, one of his generals, to which it is nominally subject at this day. In the time of Nadir the country was granted to the Caloras, a religious family from Beloochistan. In the reign of Timour Shah of Cabool, it was conferred on the Talpoor family also of Belooche origin, who now hold it.

The inhabitants of Sinde are much scattered, but the country is not populous. In traditional poesy, it is said to be "*now lakki Sinde*," that is nine lac Sinde. The meaning of this is obscure, but I do not discard it; for the same rhyming statistics assign "*Choud Charee*," (or 14 times 40 = 560) to Cutch. Though in excess of its number of inhabited places, this is sufficiently near to be understood. Sinde is said to have a lac of peers, or Saints' tombs in it. To quit legends, Sinde has a vast number of villages, most of which are moveable. In the desert they are called "*Wand*," near the river "*Raj*" and "*Tanda*." The temporary villages of Sinde are distinctly mentioned by the Greeks. It is difficult, in consequence, to fix the population of Sinde; it is difficult even to fix the number of inhabited places. A village is often

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changed, and, if stationary, it even changes its name with its owner. This is but a remnant of the pastoral life of the aborigines. No two maps of Sinde can resemble one another. The provinces or subdivisions of it even change names. I find no less than fifty names of these in one author, and he says that their limits run into each other. Even in Alexander's times, we have the names of so many kingdoms on the Indus, that we can only account for them by exaggeration, to enhance the conquests of the Greeks. The whole population may amount to a million. The greater portion of it is moveable. The large places are not numerous. Shikarpoor is the first in importance, and has a population of about 25,000, which surpasses that of the modern capital Hyderabad. Tatta, the ancient metropolis, has about 15,000 souls. The only other places of note are Subjul, Khyrpoor, Ladkhanee, Bukker (with Roree and Sukkur), Sehwan, Hala, and Curachee, which latter is a sea port, and the only one accessible to ships in the country,

The inhabitants of Sinde are chiefly Mahomedan. A fourth of the population may be Hindoo. There are no people of other tribes or creeds, if we except a few *Seiks* of the Punjab, called *Seik Lobanee*. The Mahomedans are tall and well proportioned; very dark in complexion. All other Mahomedans shave the hair of the head, but the Sindians preserve it, which gives them a look very different from other Asiatics. They also wear caps instead of turbans. Sinee is a term generally used for those who live in temporary villages. They are mostly the original inhabitants converted to Islam, who have intermarried with the conquerors. There are Mahomedans in Sinde, and Hindoos in Cutch, who claim one lineage. The Hindoos do not differ from those in India. They are fairer than the Mahomedans. The Lohanu and Bhatia tribes prevail: they are purely commercial. They are not oppressed more than in other Mahomedan countries. They are often employed in places of confidence. They amass wealth, but they conceal it, and wish to appear poor.

The subjugation of Sinde has been always facilitated by the Indus. India escaped in many places the inroads from the West, but Sinde was one of the earliest conquests of every invader. It is easily accessible from the Punjab, but it is separated from India by a desert. Sinde has very little resemblance to India on that account. The people have not the effeminacy of the Indian, nor have they polish of the Persian. They are less civilized than either; ignorant and very bigoted. This arises from the nature of their government. It continues from the limited connexion with other countries. The Mahomedan invasion involved a change of creed among the people, and the impression has never been effaced. The dynasty of the Caloras was religious and effect of it is apparent everywhere. It has been well said, that in Sinde "there is no spirit, but in celebrating the Eed, no liberality, but in feeding lazy Syuds, and no taste but in ornamenting old tombs." The

desire to propagate the faith does not now interfere with a certain degree of toleration towards the Hindoos That tribe is not respected, but it is not degraded. An unclean idolater is a common term of reproach, but has much the same acceptation in Sindh as heretic has among Protestants and Roman Catholics. Justice is meted out to both, if it cannot be claimed it is not refused. There are no great Hindoo buildings in Sindh, but there are, at the same time, no grand Mahomedan ones, except a mosque and some tombs at Tatta.

The Government of Sindh may be called despotic. Its rulers, the Ameers, are restrained by no laws, though they pretend to abide by the dicta of the Koran in their administration of justice. There are no officers such as Cazees or Moollahs, who exercise, independent, their functions, or receive their patronage and encouragement. Syuds and Fakeers are, however, respected to veneration, the one as being descended from the line of the prophet, the other as following, or pretending to follow, a life of great austerity. Many of the fakeers are, without doubt, virtuous men, but the great bulk are hypocritical fanatics. The universal respect shown to them seems to have corrupted the land. The mendicants in Sindh are more numerous than in any other country in Asia. They can scarcely be called beggars, for they levy tribute in crowds, and, by threats, with great arrogance. Many of the common people take to this profitable vocation, which only requires some show of sanctity. This is exhibited in various ways, one of the most common is to sit all night on the house-top, and repeat the sacred name of "Ullah" (or God) as many thousand times as the tongue can utter it. In Sindh, religion takes the worst possible turn. It does not soften the disposition of the rulers or the asperities of the people; it becomes a trade, and its worthless professors degrade it and themselves. To this there is no counteracting effect in the Government, which, besides encouraging these worthies, is, in itself, politically oppressive. Trade and agriculture languish under it. The people have no stimulus to moral rectitude, and yet they are less degraded than might be looked for. They are passionate, as well as proud. They have much supple flattery, but this does not deceive in Sindh. If trusted, the Sindian is honest; if believed, he is not false; if kindly treated, he is grateful. I repeat, that in oppression the Mahomedan and the Hindoo appear to be pretty equal sharers.

Without political freedom, and with misdirected religious zeal, Sindh cannot boast of the condition of its population. There is no intermediate class between the rulers, their favoured syuds, and the common people. Some Hindoos are rich, but the mass of the people are poor. Their dress, subdued manners and filth, all more than another attest it. They have no education; few of them can read; very few write. In physical form they seem adapted for activity, the reverse is their character. Their faculties appear benumbed. Both sexes, Hindoo and Mahomedan, are ad-

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dicted to "Bang," an intoxicating drug, made from hemp. They also drink a spirit distilled from rice and dates. Debauchery is universal, and the powers of man are often impaired in early life. They do not seek for other than gross and sensual amusements. People only congregate to visit the tombs of worthies or saints, who are deemed capable of repairing the wasted and diseased body, as well as the soul. They have few social qualifications, and even in common life keep up much formal ceremony. There are no healthful exercises among the peasantry, who, as well as the grandees of the land, lead a life of sloth. To be fat is a distinction. A better government would ameliorate the condition of this people; without it the Sindian and his country will continue in the hopeless and cheerless state here represented. I venture to reverse the observation of Montesquieu, and say that the mediocrity of their abilities and fortunes is fatal to their private happiness. The effect is also fatal to the public prosperity. It is unnecessary to state that the sciences are not cultivated in Sinde. The arts, however, exhibit some taste and ingenuity. Leather is better prepared than in any part of India; and their "loongees," or silk-cotton cloths, are rich and beautiful. The artisan receives no encouragement; the peasant has no reward for his toil.

The language of Sinde is of Hindee origin. The upper classes speak corrupted Persian, the lower orders a jargon of Sindee and Punjabee. Sindee is a written language.

A despotic government is necessarily upheld by force. The citizen is lost in the soldier. The great portion of the land in Sinde, is held on the tenure of affording military service. External enemies are not now to be much dreaded, so that the fetters of the people are forged for themselves. They furnish their rulers with the means to oppress. They never knew a citizen's rights, and they are as ignorant of their own strength as of their rulers weakness. Most of the chiefs in Sinde are Belooches. In their relative position to the people, they, in some degree, resemble the Mamelukes of Egypt. They are not, however, recruited (as was that body) from abroad, though they keep up a connexion with their native country. They are the last invaders of Sinde. The time of their inroad, I cannot fix, but it was probably a succession of inroads. It is now difficult to distinguish a Belooche from any other Sindian, for they have intermarried with the people. They preserve, however, with care their lineage, and name their tribes with honor. The Sindians complain of the oppression of the Belooches, but habit has subdued their energies to resist. The military power of Sinde is considerable. For an Asiatic state it is respectable, though without discipline. The force consists of infantry; the arms are a matchlock and sword. The former is of a description peculiar to Sinde. There are few horses, so that there is a want of cavalry. There are guns in Sinde, but their artillery is always ill-served and neglected. On a foreign inroad the country would rise in arms, and the three different Talpoor chiefs would contribute their con-

tingents to meet the enemy. From an European force, I believe they would shrink without resistance; certainly without any persevering opposition. As a soldier the Sindian is considered brave; at least he is respected by his neighbours, and often hired by them as a mercenary. He does not lose his reputation by being forced to yield to disciplined valour, which is an exotic.

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The productions, both vegetable and animal, in Sinde, differ but little from other parts of India. Most of the former have been already mentioned. Many of the European vegetables that are now so common in India, have not been introduced. Apples are however, found even so low as Tatta. The climate of Sinde is variable. In the winter the cold is great: ice is common. In summer the heat is most oppressive, and rain is almost unknown. The dust is intolerable. The clayey nature of the soil admits of all moisture being soon exhaled, and the least wind raises clouds of impalpable powder. The houses require ventilators in the roof, and the windows and doors are made of the smallest dimensions to exclude the dust. Altogether the climate of Sinde is sultry and disagreeable, and very trying to the constitution. The only remarkable tenant of the Indus is the sable fish (*pulla*), which enters the river four months during the year. This fish is not found in any other of the rivers of Western India: it is highly flavored. Game of all kinds is abundant in Sinde; but the country is thick, and it is difficult to kill it. The camels and buffaloes of Sinde are superior and very numerous. The horned cattle and sheep are in general larger than those of India. Of all these, there are vast herds. They are to be found both near the river, and away from it. All that tract between Sinde and India, and North of the Run of Cutch, is frequented by herdsmen and shepherds, who find water in wells and tanks. They live in "wands," and are erratic in their habits. The tract is much more frequented than its appearance in the map (where it is described as a desert) would suggest. There is pasture between the sand hills and they themselves are not destitute of verdure. The *peloo* (*salvadora persica*), *khureel* (*capparis*), *babool* (*mimosa Arabica*), and *phoke*, are its principal productions, with the thorny milk bush and swallow wort (*asclepias gigantia*). The geological features of Sinde need not detain me. I found fossil shells at Jurk and Luckput. At the latter place some of these weighed 12 and 16 lbs English! and were in a perfect state of preservation. They were imbedded in limestone. Westward of the Indus various kinds of marble are found. Limestone indeed appears to be the principal formation. Sandstone also exists. I found a small piece of it, about forty miles North of Luckput, imbedded in the soil, which, for the first foot, was mixed with fresh-water shells. There are many mineral springs in the Hala mountains.

It has been already observed that the most striking geographical feature of Sinde is the Indus.

Its length of course, and the body of water discharged by this river, prove it to be one of the largest in the old world. Its tributaries

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even are rivers of some magnitude. The Hydaspes, Hydräotes and Hesudrus, are superior to the Rhone. The course of the Hyphasis is forty miles longer than that of the Elbe, and only sixty less than that of the Rhine. Yet the channel of the Indus seldom exceeds the width of half a mile. In the winter it is even narrower. During the season of inundation, the different branches which it throws off are filled. By October they become unnavigable and stagnant. The Indus is a foul river and very muddy, with numerous shoals and sand banks. Though there is generally a depth of 12 feet in the shallowest parts, flat bottomed boats can only navigate it. The reason of this is, that vessels, with a keel, get fixed on the banks, and would be destroyed. The Indus is navigable for about 1200 miles from the sea. Boats may drop down it from within fifty miles of Cabool. Above its junction with the river of Cabool, the Indus is unnavigable.

After the Indus has fairly entered Sinda, it throws off its branches. At Bukkur, which is an insulated fortress of flint on the Indus, below the latitude of 23° the superfluous waters of the inundation are sometimes drained off by a channel. In two years out of three it is dry; but when this channel is followed, the water passes the ancient city of Alore (4 miles from Bukkur,) and through the desert near Omercote, to the Eastern mouth or Koree. Some authors suppose this to have been once the course of the great river. The reasons are more specious than probable. The first permanent offset of the Indus is the Fulailee, which passes eastward of the capital Hyderabad. It successively takes on the name of Goonee, Phurraun, and Koree, and separates Cutch from Sinda in the lower part of its course. The next offset takes its departure near Jurk, and is named Pinyaree. It afterwards is called Goongra, and where it enters the sea, Seer: Both these branches, the Fulailee and Pinyaree, have been closed by "bunds" or dams, for the purpose of irrigation. At their estuaries, therefore, they are but creeks of the sea, and have salt, instead of fresh water if the inundation does not make them fresh by its excess. Some remarkable changes were brought about in the Eastern mouth from an earthquake in 1819, by which a large tract of land was, and still continues, submerged.

About five miles below Tatta, the Indus forms its Delta by dividing into two branches. These bear the names of Baggaur and Sata. The first runs off at right angles Westward; the other flows Southward. The Baggaur passes Peer Putta, Darajee, and Lahory Bunders, and enters the sea by two subdivisions, the Pittee and Pee-teeanee. The Sata subdivides into seven streams, and reaches the sea by the mouths of Jooa, Reechel, Hujamaree, Khedywaree Gora, and Mull. There are even other subdivisions, but it would only confuse to name them. All these mouths have communication with each other, so that the internal navigation the of Delta is extensive. The course of the waters of the Indus is most capricious and constant. One year the Baggaur is dry, and in another the Sata

shares a like fate. In 1809 the principal portion of the waters were disembogued by the Baggaur.—In 1831 their channel of egress was confined to the Sata. The seven mouths of the Sata even vary in their supply of water, but one branch of the Indus is always accessible to country boats. The great mouth at present is the Gora, but, from sand-banks, it is not accessible to ships. Those mouths which discharge least water are most accessible.

(Signed) ALEX. BURNES.

Cutch, January, 1836.

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J U L Y , M , D C C C , X X X V I .

MEMOIRS. ANALYSES. ANNUAL REPORT FOR 1835-36.

I. *An Account of the Arabs who inhabit the Coast between Ras-el Kheimah and Abothubee in the Gulf of Persia, generally called the Pirate Coast.* By Lieut. H. H. Whitelock, I. N.

THE number of inhabitants properly said to belong to this shore, cannot be ascertained with much certainty, as they are mostly seafaring people, and at some seasons of the year, particularly during the pearl fishery, the towns are nearly deserted by the men, who leave their wives and children at home under the care of those who have passed the period for active employment in such arduous work.

Any calculation deduced from the number of houses and supposed occupants, would be very fallacious in a country where the inhabitants live principally in cadjan huts, which are erected without much trouble or expence, and are frequently deserted: we have therefore to rely upon their own accounts, and as the Sheiks are generally actuated by directly opposite views in giving information regarding the power and influence of each other, perhaps the mean difference of such statements may be taken as an approximation to the truth, and as such, they may be computed at 11 or 12,000, belonging chiefly to the various tribes of Joasmee, Menasseer, Beni-Yas, and Mahama.

The character of the inhabitants on this Coast is, in most points, what might be expected to be the result of their mode of life and occupation. Their only business in peace is on the water as fishermen, and divers for pearl. But as each town is generally at war with the neighbouring one, they are familiar enough with strife and plunder, so that, when employed, it is in the most active manner, and they have to encounter great hardship in obtaining their livelihood. These occupations, however, cannot be pursued during many months of the year, as the temperature of the water is too cold for them to dive for pearls, except in June, July, August, and September; and in the winter months the violence of the sea on this open shore puts a stop to the fishery, except in the creeks or immediate vicinity of their homes; having no agricultural labors to take to at this time, they are reduced to a total state of idleness, which, no doubt, leads to their predatory acts upon each other.

Being familiar with arms from youth, and hardy of constitution, naturally accustomed to privations, fatigue, and danger, it is to be expected that they should be brave, and they are found to be so.

Amongst themselves the character of the lower orders appears to advantage: quarrels are seldom heard of; old age is always respected, and filial duty performed; hospitality is proverbial: in manner they are stern, and any thing trivial, or in the way of joke or humor, is either not understood or despised; firmness of body and mind are the qualities that alone carry respect with them, and are the necessary qualifications for their rulers.

The Sheiks on this Coast are despotic, and always retain a strong body-guard for protection, and to keep their subjects in order and obedience; this is effected usually without frequent recourse to violent punishments, as far as I could learn, as they do not exact much from the people beyond military service in war time.

The old men are usually consulted in matters of importance, and to settle disputes and quarrels, and this apparently satisfies them all.

Tanoun, the Chief of Abothubee, at the time I am writing of,

was an active character and fond of enterprize; he carried this in his appearance and seemed to delight in warlike exercise.

I remember his paying Captain Guy a visit of ceremony, accompanied by twenty or thirty soldiers, fully equipped for war and mounted on tall camels, which were remarkably well covered with hair, and of a bright brown color, and certainly the finest I ever saw. In approaching they made a charge, at full speed in regular order, and pulled up suddenly within three hundred yards of us, when down the camels dropped on their knees at the word of command. Tanoun approached a little in advance in the centre of his men, who formed in half circle behind him. Captain Guy rose, and walked forward to meet him. Refreshments, coffee, and sweetmeats, had been prepared in the tent, with the necessary carpets for sitting down upon before hand, and the visit went off in the usual way. In the evening Captain Guy returned it, and we saw the soldiers shoot at a target with matchlocks.

I cannot extol their practice, for our *sepoys* of the Marine Battalion equalled them fully with their muskets; and the Doctor and some of the officers rather astonished them, by taking so much better aim with their rifles and fowling-pieces.

Tanoun was rather a small man, but well made; he was reputed to be both brave and liberal, and appeared to be feared by the people. He was at the head of the Beni-Yas tribe, and could command the services of about 400 well appointed soldiers: this gave him rather the ascendancy by land over the Sheik of Sharjah, and the other chiefs on this Coast; and his aid was considered to be of such importance to the Imaum of Muscat, when he made an attack on the Island of Bahrein in 1828, that he endeavoured to secure it by purchase, and, as far as outward appearances went, he gained his point. However, during the attack Tanoun's men deserted the Sultan's cause in so shameless a manner, that it was generally believed that these mercenaries were in the pay of both parties.

Sultan Bin Suggur, the Chieftain of Sharjah and Ras-el Kheimah, (belonging to the Joasmee tribe,) has the advantage over the Sheik of Abothubee in the number of his boats. They are generally at war with each other. He differs from the usual

character of these men, which is generally bold and frank ; and is thought to be a cool, deceitful person, and no faith can be placed in his engagements with any party ; but they admit his abilities for stratagem in their mode of warfare. He would have been, no doubt, a troublesome character, had his power not been taken from him during the expedition in 1819 and 1820, which laid Ras-el Kheimah, then a most formidable town for this country, in total ruin, and destroyed most of the forts at the other towns.

Previous to this event it was supposed that Ras-el Kheimah, and its dependencies in the Gulf, could fit out nearly 100 boats ; many of them were from 3 to 400 tons burthen : and with this force they perfectly infested the seas, and committed the most daring piracies on the trading vessels, and on some occasions attacked our vessels of war.

If it be remembered, that the entrance of the Gulf between Larack and the Quoins is only 36 miles broad, it will at once be seen how easily they could plunder the vessels proceeding either up or down the Gulf ; and to render this even more easy, it so happened that we were totally ignorant of the deep inlets about Ras Masandam, which afforded them such excellent points to sally from, or retreat to, when chased.

After the destruction of Ras-el Kheimah, and capture of their best boats, they were reduced to order, and, with little exception, have remained so for the last 16 years: indeed, beyond their own quarrels, we have seldom heard of any acts of plunder on the sea.

Their connection with the opposite ports* on the Persian Coast, many of which had been conquered by them, is nearly broken off, and the number of inhabitants on the Coast is much reduced. If they are kept in this state, and not allowed to make head again, which they both hope and expect to do, I do not think the Gulf will be ever again in a state of general disorder : if it is, we shall have ourselves to blame, as nothing

* Lingar, a town of considerable trade, situated between Cape Bostana and Basidoh, being governed by a relation of Sultan Bin Suggur, and populated chiefly by the Joasmee tribe, may be still considered in alliance with Ras-el Kheimah and Sharjah.

is to be apprehended from any other part of the Gulf, except perhaps from Bahrein, which has more resources within itself, and the power of being more troublesome to us, than the whole of the other ports put together. But, as I shall have to speak of it hereafter very fully, I shall not mix it up with this account.

If I am right in supposing that if the Gulf is again ever seriously disturbed by piracy it will be from this Coast, I believe that every body properly acquainted with the subject will admit, that Basidoh is the best port that could be selected for a naval power to be stationed with a view to suppress it: it is so immediately in the vicinity of the piratical ports, and that part of the sea in which they would commit their depredations. It has secure anchorage and other advantages as a naval depôt, superior to any other place that I know of in that vicinity: it may be objected to as unhealthy, but it is less so than any other place that has been tried.

When the troops were stationed at Kishem, Daristan, and Salkh, situations all differing in aspect, they were found equally unhealthy, or rather more so than at Basidoh.

If the presence of a naval force is required in the Gulf, it is more particularly so in the lower part of it; and the inconvenience of the distance, and the time it takes to communicate with the authority at Bushire, will be seriously felt in times of trouble: and of this the Arabs are well aware, and can reckon with accuracy how long it will be before any cognizance can be taken of their misdeeds, in consequence of the necessity of a previous report being made to the political authority.

From the intricacy of the navigation between Abothubee and Sir Beni-Yas, the surveying duties were principally performed by detached parties from the vessels; and I formed one of the number that quitted the Psyche in February 1824, with the ship's boats fully equipped with every thing for six weeks' consumption. The Sheik of Abothubee (Tanoun) had readily supplied two good native vessels, pilots, and a strong guard of Arabs for us, under charge of his nephew, who was then a conceited young man about 20 years of age, very vain of his management of a war-camel, and his prowess in throwing a spear; and I think he was much disliked by the people for his pride.

They joined our sports as readily as we did their's, and wrestling, leaping, and single stick, often formed the diversion of the afternoon; and on these occasions our proud conductor frequently met a fall, and his extreme discomforture was much increased by the loud laughter of the Arabs. In the evening we joined their sports, and, in a circle round a large log-fire, played at simple games of chance, and sipped coffee.

I much regret I did not know the language well, as I believe we had one or two capital story-tellers amongst them, amusing fellows I can attest, from the attention and laughter they could cause when they pleased.

Our first encampment was on an island, where we procured a donkey and seven camels, which we found very useful, as walking in the heat of the day in the soft sand had laid us up pretty generally with sore feet; and I was much afraid we should have to part with them when we left the island, as I knew it would be impossible to boat the large brutes in any thing we had, and the narrowest part to cross was four fathom's deep and one and half mile broad. In reply to my inquiries the Arabs laughed, and said I should see how they would manage it, which they did in the following manner. They chose a tractable camel for a leader, and made them one after the other fast in a string, with about three yards of line intervening; then pushed the first into the water, hoisted their large sail in the boat, and, by dint of blows, he was soon fairly afloat, then another, and in this way the whole line were towed at the rate of two miles an hour across the creek: the donkey would have been served in the same way, but we had boated him in the mean time ourselves. I never happened to see this done either before or since.

The Arabs on this Coast, when arrived at full vigour, are strong muscular, thick set men, and combine their efforts when working together in an unusual degree. I have often seen them launch and haul up their boats with apparent ease under difficult circumstances, and, perhaps, from a mixed feeling arising from a desire of shewing themselves to advantage and to oblige, they frequently volunteered their services on like occasions to assist us. In early youth they are lathy, slender look-

ing men, active withal, but considerably under our standard in stature; from thirty to forty they are a powerful thick-necked race, with a development of sinew and muscle that I never saw surpassed. But in old age generally much attenuated: it is seldom that you meet with a sleek, corpulent person amongst them at any age.

They wear the Wahabee dress generally, and appear proud of it: I dressed up once or twice to please them, and they appeared heartily amused. The head dress, which is composed of rich silk and cotton thickly woven, is striped red or green and bright yellow, about four feet long and three broad, with the end of the material twisted into a fringe of long cords on the side; they wear it hanging over in front very much, and it gives a scowl to their harsh rugged features, which suits with their character; a pouch for tobacco or cartridges of some rough skin, and a horn for powder worn over the shoulder and suspended by silken strings; a matchlock generally ornamented with silver about the stock; a spear about seven feet long, and always a rich dagger in the girdle, form part of their usual costume, to which I should add a long double-edged strait sword, having a long handle without any guard for the hand, the sheath of leather usually ornamented with silver. The body dress is generally a long white shirt open in front and buttoned at the throat, and sandals made of camels hide very well tanned.

The camoleen, or outward garment, is made of woolen twist, either thick and close wove, or exceedingly fine and open: the thick kinds are mostly black, and sometimes ornamented with gold thread, when worn by the better orders. The poorer classes use a striped camoleen white and brown: they vary in cost from two to thirty dollars. They bind a cloth round the loins, which is generally checkquered brown and white; it is made of silk entirely sometimes, but more frequently of a mixture of silk and cotton. The men shave their heads, and do not usually allow the beard or mustaches to grow very long.

The women wear blue shirts or very loose gowns, handkerchiefs on their heads, and always dark masques over their faces,

with peep-holes to see through : a few of them are pretty, and they are much fairer than the men, who are mostly of a deep, healthy, brown color.

The children are neglected in point of cleanliness, and it is common to see them thus early afflicted with ophthalmia, which I think partly arises from the flies being allowed to lodge round their eye-lids ; they appear to become quite insensible to the annoyance, and the insects remain in clusters on their dirty faces undisturbed. In youth, as I believe any kind of education on this Coast is uncommon, they are allowed to run free and nearly naked, and amuse themselves in the water with little boats, which are generally very complete models of the native vessels and well made : this forms a hardy training to fit them for their future occupation, as they are inured to the water, and become excellent swimmers at a very early age.

The Arabs are very dirty in their persons, and rarely wash their clothes, although they feel the consequences as much as other people ; and I have seen a man in a passion from this annoyance call for a pot of hot water and strip himself immediately, seeming to gloat on the destruction he was about to cause. In some cases of sickness, they rub the body with ghee and saffron powder mixed, and allow it to remain on as long as it will.

The houses of the better classes are constructed of stone with flat roofs to sleep upon, without comfort of any kind beyond mats and rude bedsteads : the poor classes live in cadjan huts.

Their diet is simple enough, but wholesome ; dates, fish, cakes of flour, and milk, form the principal articles : rice being expensive is an indulgence with the poor, but they are very fond of it. Pillaw made with fowls or kid, and fruit, form the evening repast with the higher orders. Coffee is drunk at all hours out of small cups of china placed in a cup or frame of silver or brass, according to the condition of the owner. Smoking is common enough, but not on this Coast so much as elsewhere, as some of the Wahabees do not use tobacco at all. They cook in earthen pots, generally placing the fish on the living embers, and so toasting it ; at the same time the sides of the pot are covered with their wheaten

cakes, which are soon baked: the fish cooked in this manner is very sweet. Dates are abundant and cheap, and form their chief article of food. Fruit is not produced on this Coast in any quantity, but you can obtain figs and melons in the market, and sometimes grapes, which are probably brought from Lingar, or from the interior.

I do not know much of the diseases that prevail amongst the Arabs excepting fever and ophthalmia; the latter is very common, and they say that diving on the pearl banks is the principal cause of it, and of most of their other ailments.

They readily apply for our medical aid, but frequently, after some round-about story about pains and aches, out comes the real business, and they ask for something to increase their power of sensual indulgence, and, of course, go away disappointed.

Fish is plentiful, particularly mullet, which are caught in nets, in the back waters, in great numbers: at sea they take the red rock fish, and occasionally seer fish, and small sharks; dog fish are likewise very numerous, and the natives appear to prefer them to most kinds.

The birds that are common on this line of Coast, are the curlew, stork, plover, and a small bird called the sandlark: none of them are good eating, being generally of a fishy flavour.

Taking the average of the Gulf produce into consideration, the cattle may be pronounced good, but very small. A bullock is seldom found to exceed 200lbs. in weight: sheep and goats are procurable. The fowls are good, but smaller than usual, and in great number: eggs, cheese, and butter, are easily obtained.

Indeed, considering the nature of the land, which is a loose sandy desert, it is surprising to find so many articles of consumption; and it argues that the country, not far distant inland, is rich and fruitful, as it is said to be. Tanoun, the late Sheik of Abothubee, in 1822, offered to escort a party of us to what he described to be an ancient city, situated in a most fruitful country, seven days journey from the sea. I do not know what prevented the excursion, as it was very desirable for many

reasons that it should have been undertaken. I have heard also that there is a caravan route from the Coast, which takes its course through a beautiful valley lying between a pass in the mountains, which are seen at Ras-el Kheimah, extending beyond Ras Masandam to Core-facaun, and another range situated more distantly inland, which again appears at the Coast at or near the town of Sohar. It would be a pleasing journey for a couple of officers to undertake, and could be accomplished in the cold weather, I should think, very comfortably from Basi-doh in the space of six weeks : a request to this effect from the Resident would, no doubt, meet with compliance from the Sheik of Sharjah.

The whole line of this Coast presents a bold approach, but it is a dangerous lee-shore in a north-west wind, which blows certainly two-thirds of the year ; and in the winter months heavy gales come on without further warning than a thick dense atmosphere, and rolling sea setting on shore, which generally precedes the wind a few hours. It is extremely dangerous to remain at anchor on such occasions, and I never experienced a narrower escape from shipwreck than in the *Discovery*, during the survey in February 1822. We had anchored rather close in, wishing to obtain observations of Jupiter's Satellites : the wind and sea set in at midnight, and the vessel drove so, that it was about equally dangerous to make sail off shore, or ride out the gale at anchor. The latter course was chosen, and the top-sail yards were sent down, but in twenty-four hours we parted three cables, so that no alternative remained, and being all prepared, the order to set sail and cut the cable was given : the vessel cast the wrong way, and lost considerable ground in wearing round ; the driver and jib blew away, and the vessel was buried in the surf under courses, and the fore-top mast stay-sail.

We had only four fathoms water, and every one knew that if it shoaled in the least, the vessel must strike ; so much so, that at one time Captain Guy hesitated for a moment whether he should not beach her at once. The Coast was lined with natives, who thought our fate inevitable. At the time it was impossible to tell how they would act on such an occasion, but

I have heard since, that the Sheik ordered every exertion to be made to save the crew, upon pain of death if disobeyed, and this had caused them to collect in such numbers.

The vessel gradually crept off shore, and in six hours, anxiously spent by those on board, we cleared the Coast, having neither an anchor nor cable on board; and cruised about until we met a vessel, and obtained what was wanted.

The towns are built close to the different creeks or backwaters: indeed, if it was not for the convenience of shelter afforded to the boats by the latter, this Coast could not be inhabited. Ras-el Kheimah is, from local circumstances, the most eligible place on the Coast for the site of a town, and is gradually increasing again in size and population.

Abothubee is a very mean place, having scarcely a stone building in it: it has advantages, however, from its anchorage near shore, and creeks on both sides, that may ultimately cause it to be of greater importance.

The Coast is low with sandy hillocks near the sea; barren, with the exception of tufts of coarse grass, and low underwood here and there, and, in the vicinity of the towns, a few date groves are reared close to the wells.*

The inhabitants being Wahabees, are generally very strict in the outward observances of religion, never omitting, under any circumstances, their ablutions and prayers at the proper hour. Perhaps they may be considered bigoted and intolerant, and they certainly have no regard for any people not professing the Musalman faith, but they do not carry this into matters of a trivial nature, as they readily partake of food in your company, and permit you to use their utensils in drinking or eating.

The Arabs have mostly one or two slaves in their families to assist them in their daily labour: their kindness to them speaks much in favour of the Arab character, and shows their proper and manly feelings towards mankind in general: the slaves are usually brought up in the Mahomedan religion, and are not unfrequently placed in situations of high trust by their masters. I have frequently seen them in command of boats,

* The fresh water on this Coast is good, except at Abothubee, where it is very brackish.

and I once happened to be a passenger from the Red Sea in a fine ship called the Nassaur, which was commanded by a young slave belonging to the owner of the vessel, who lived at Hodeida.

He could just remember the circumstance of his being kidnapped at an early age, during a thunder-storm when attending some sheep, by a man on horseback, and his subsequently becoming reconciled to his fate by the kindness of the women. Of course he was too young to know much of his own country, although some faint recollections remained, and he thought the trees in the country he came from were larger than any he had ever seen since: he remembered that the men wore feathers stuck on their heads. This, with some other particulars, and the length of the journey, which terminated at Lindee on the African Coast, led me to conclude that he had been brought away from some distant place in the interior of Africa. At Lindee he was sold to his present master, who educated him with paternal kindness, for which he is truly grateful; and, although now only about 28 years of age, he is entrusted with most valuable cargoes to Bombay and Calcutta.

The Arabs marry at an early age, indeed as soon as they can maintain a family, and generally continue with only one wife, until she has passed the prime of life, when they indulge themselves with a second, if their circumstances will afford it, and perhaps eventually with a third.

I have questioned the natives several times about this practice of having a plurality of wives, and they admit that the women generally live very miserably together, and quarrel with each other incessantly. I remember a very intelligent young man telling me, that he was married to two wives at different ports, and that he kept the fact a secret from both of them, to save himself from annoyance. The women marry as early as 14 years of age, and, if they have many children, break down in their personal appearance very prematurely.

Towards strangers the Arabs evince considerable dislike to any notice being taken of their women, and they endeavour to keep them out of sight as much as possible. It is the custom,

when you wish to enquire after the health of a man's wife and family, to put the question in this way, "How is your house?" and any further allusion to them would be taken in bad part. In courtesy the Arabs are formal, and never omit the customary salaam when they first meet another person.

Their burial-grounds are generally situated outside the village, and frequently in neat sequestered spots: the grave is dug about four feet deep, and the head of the corpse is invariably placed towards Mecca; that is, as nearly as they are able to judge of its bearing from the spot. On the death of a person, the loud lamentation of the female relatives may be heard at a considerable distance, and their outward manifestation of grief is very great.

The ground is heaped up over the grave, and a flag stone is placed at the head and foot: they sometimes erect small mosques, covered with a dome, over the remains of their rich or distinguished men.

The *pearl fishery* commences in June, and is continued until the equinox in September. During this period the water is very warm, and seldom disturbed for any length of time by the wind. The weather is excessively hot, and rendered truly oppressive by the dense state of the atmosphere.

The pearl bank extends from Sharjah to Biddulph's island, a distance in a straight line of about 330 miles: the bottom is sand and loose coral, and the depth of water is from five to eighteen fathoms, but very irregular.

The number of boats that are employed in the fishery throughout is said to be 3000, which are principally fitted out from Bahrein and its dependencies, from the towns on the pirate coast, and from Lingar and Assalow on the Persian side, as the right of fishing is free to all in the Persian Gulf. The boats are mostly small, with a crew of about seven men. However, there are many vessels that are about 50 tons, and have a crew of fourteen or twenty men.

The boats that are sent to the fishery from the pirate coast are generally found in fleets, averaging from seven to twenty, employed about the islands formerly called Maude's Group, which is the widest part of the pearl bank: they seldom or

never proceed higher than the Island of Hallool. It is their custom to remain at sea until the boats are laden with oysters, and then to proceed to a convenient island to open the shells; and, from the large heaps which I observed on Sir Beni Yas, Zurkoh, Surdy, and Seer Abonnaid, I conclude that these are found to be the most convenient islands for this purpose.

Above Hallool, and as high as Katif, the pearl bank at this season is literally covered with small fishing boats from Bahrein and its dependencies; and, not possessing here so many convenient places for opening their oysters, they are obliged to be continually running in and out of the port of Bahrein, but this is not of much consequence, as the best fishing ground is found in the vicinity of their own Coast.

When fishing, the vessels anchor on the bank in various depths of water, from five to sixteen fathoms; and the crew commence the work by dividing themselves into two parties, as they are nearly all equal to the business of diving, which is described by the Arabs as the most fatiguing work. One party remains in the boat to receive the oysters, and to haul up the divers; the others strip naked and place their feet upon a stone weight, which is attached to the end of a line made fast at the other end to the boat: retaining hold of this with their hands, and being provided with a basket or net to put the oysters in, they are lowered down to the bottom by those on board; after filling the basket, which will contain seven or eight oysters, they jirk the line as a signal to the men on board to haul them up again, which is done as quick as possible.

When diving they make use of a piece of horn to close the nostrils, to enable them to breathe longer, which likewise prevents the water getting up the nose; this is about the size and form of a common wine bottle cork, with a notch at one end cut in the centre, so as to fit remarkably well: they continue down about 40 seconds in ordinary depths of water. I never saw one of them remain above a minute. On rising to the surface, they cling to the boat for rest, for the space of about three minutes before they dive again. In this way they continue at

work by relieving each other, until their boat is filled with oysters.

When the fleet is laden, they direct their course to some neighbouring island, and secure their boats under its lee; the oysters are then landed from the boats, and the sails, oars, and yards, are formed into tents, to protect fishermen from the insufferable heat of the day, and glare of the sand. We frequently visited their little encampments, and on some occasions bought a quantity of unopened oysters to try our luck, which they parted with at the rate of two dollars a hundred without much hesitation. I am inclined to think this is a fair valuation, as the result generally left it doubtful whether we had the best of the bargain; for from this quantity we usually obtained two or three small pearls worth about a dollar each, and I have known them to offer the money back again for them.

For opening the pearl oysters they use a common clasp-knife, and are very quick and expert: the pearl is found adhering to the cartilage, or hard part of the oyster which is attached to the shell.

During the fishing season the boatmen live on dates and fish: the latter are every where abundant and good. It is really an act of charity to add a little rice to their repast, for which they are always very thankful, and in return will give you every information they can about the fishery.

On one of these occasions, I questioned them regarding the danger they incurred from sharks when diving, as they are exceedingly numerous. They said it was not uncommon to meet with accidents from them, but described the risk as nothing when compared to the danger they encountered from the saw fish.* Many of the divers said they had seen people cut absolutely in two by these fearful monsters.

The Arabs describe the diving as very injurious to their health, and this usually show its effects in their appearance. They are very much reduced, and suffer likewise from inflamed eyes: for which disease they apply antimony as a remedy. I shall here observe, that the use of antimony applied to the

* *Pristis Lath.*,

eyelids is general amongst both sexes, as they are always found provided with a small tin box, which is frequently inlaid with gilt and full of this powder. In using it, they smear the end of a smooth rounded piece of mother of pearl, and apply it to the inner part of the eyelid.

The islands afford perfect shelter to their boats during the strong north-west winds, which occasionally come on even at this season; but unfortunately they are mostly destitute of fresh water. At Sir Beni-Yas there is a beautiful Lagoon with five fathoms water, situated on the south side of the island: the entrance into it is narrow, with only three fathoms water, but quite safe. It is much resorted to by the pearl fishermen, as the surface is always perfectly smooth, being entirely landlocked.

On the island of Surdy, there are some wells of fresh water; and it is to be regretted that there is not good anchorage. A ledge of coral rock extends about two cable's length from the island, with eighteen fathoms within a quarter of a mile of the shore, shoaling rapidly towards the beach: upon the margin of this vessels anchor, but it is too close in to be safe. The remains of a town are found here, and one or two buildings stand entire at the present day. It is much frequented by the Arabs, who dry their fish there in very large quantities.

The mineral specimens that I can call to memory as common to the islands, are Trap, Volcanic Rock, Gypsum, Granite, Sandstone, Antimony, and Iron Ore.

The appearance of these islands viewed from a distance is highly interesting, owing to the very curious form of the hills, and the variegated color which they present. A scientific account of them would, I dare say, afford much new information; but I have merely alluded to them, with a view to convey a general idea of the islands.

The value in money of the pearls that are obtained throughout the Gulf during one season, is calculated at forty lacs of rupees.

During the <i>fishery</i> , Bahrein and its dependencies employ	2430 Boats
Sharjah, Ras-el Kheimah, ditto	350

Abothubee and other towns of the Pirate Coast, about	350 Boats
Towns on the Persian Coast, about	100
	<hr/>
Total number of boats employed	3230

The smallest boats employ five men, and the largest about eighteen. The former are the most numerous; therefore I think if the average number of men be estimated at nine to each boat, the result will give a very near approach to the correct number employed in the fishery.

Total number of boats employed	3230
Average number of men in each boat	9
	<hr/>

Total number of men employed 29070

Each boat pays a tax according to its size and the number of men, from one to two dollars to the Sheik of the place they belong to.

The crew are never hired for fixed wages, but have certain shares of the produce, regulated according to the expence and risk they incur in the outfit of the boat, or their expertness in the fishery as divers.

The Hindoo merchants purchase up a great part of the pearls, and export them to India. It is supposed that three-fourths of the produce is thus disposed of: the remainder is sent into Persia, Arabia, and Turkey.

The Arabs in the Gulf consist of so many different tribes, and being generally actuated by feelings of animosity towards each other, from the recollection of former feuds, it is not to be expected that peace and order can be maintained amongst them during the fishery, as various parties are huddled together frequently on the same island, which they resort to for shelter, or for the convenience of opening their oysters. Plunder and strife is therefore not uncommon, and it requires much vigilance on our part to suppress it, and to do this effectually, it is absolutely necessary to have two vessels on the pearl bank for the purpose.

TO BE CONTINUED.

II. *Memoir on the Inhabitants of the Maldiva Islands.*

By Lieutenant I. A. Young, I. N., and Mr. W. Christopher, I. N.

Presented by the Right Honorable the Governor in Council.

OWING to the want of accurate and particular information respecting the position and dangers of the groups composing the Maldiva Islands, a near approach to them is generally avoided by navigators, except in passing through one wide channel, in the parallel of 1° 30' North latitude. Hence the islands being seldom visited, their productions, and resources, the language, disposition, customs, &c. of the inhabitants, have remained nearly unknown. It appeared desirable, therefore, when the Honorable Company's Ship Benares was sent to survey the islands, that as much information as possible should be collected regarding those subjects. But the nature of the surveying duties would not admit of familiar intercourse with the natives; for the vessel remained so short a time at any one island, that the jealousy and suspicion with which the natives regarded her presence, were scarcely overcome before it became necessary to proceed to some other. We volunteered to remain at the islands on the return of the Benares to Bombay, with a view to learn the language, (which was the principal object,) and to gain whatever knowledge we could of the laws, customs, &c. of the natives. The permission of Government having been received from Bombay, we took the opportunity, while the Benares was at Cochin, to make such preparations for our stay on the islands as seemed necessary, providing ourselves, at the same time, with a small supply of vegetable and fruit seeds, of which, however, we had not the satisfaction of distributing more than a small portion amongst the islanders, the greater part having been destroyed by vermin on ship board. On the return of the Benares to Malé, or King's Island, (so called from the residence there of the Sultan,) we landed under the directions of Captain Moresby, and communicated with the authorities, who procured us permission to

remain on the island, and an audience of the Sultan, at which we were well received. The preliminary arrangements settled, we sent our things on shore, with the men from the ship whose services we were permitted to have, and took up our abode in the building assigned to us, on the 4th June, 1834, and on the 8th the Benares left Malé for Bombay.

During our stay on the islands we kept a journal, from which this Memoir has been compiled, containing such information as we were able to collect, together with a narrative of our personal adventure. That this memoir is very imperfect, and the information in it very defective, we are too sensible; but we hope some allowance will be made for us, in consideration of the short period of our residence.* Much time was necessarily spent in acquiring a sufficient knowledge of the language for communicating with the natives, and the period which we intended to devote to collecting information on the above points was curtailed in consequence of our sickness, which eventually compelled us to quit the island.

There are in the Attol where the Sultan resides, about fifty islands, none exceeding three miles in length, and one in breadth. In consequence of their lowness, not being in general more than five feet above the level of the sea, on first approaching, one would imagine them to be clusters, or rows of cocoanut trees growing out of the water. No ground is found with the lead at 200 fathoms depth, close on the outside of the coral banks and islands. The descent

* We had been only three weeks on the island, when Lieutenant Young was taken ill with fever, from which he was suffering, when Mr. Christopher left Malé on the 7th July, in a native boat, in company with a public officer, who was deputed by the Sultan to render assistance to the crew of a vessel, (which proved to be an English Schooner, the *Adonis*, from the Mauritius,) wrecked on one of the islands of the Collomandou Attol. Thence we returned on the 28th of July, Lieutenant Young, who was confined to his bed all that time, was forced to quit Malé on the 17th August, with the men from the Benares, all of whom had fallen sick. A few days after their departure, Mr. Christopher was taken ill, and after struggling against the fever for some time, he was obliged to quit the place, which he did on the 9th September, 1835.

was very abrupt, but it was never observed that the rock curved in below the surface, towards the centre of the Attol, so as to lessen the base. The natives are of opinion, that the islands decrease in number, and gradually waste away, by the constant action of the surf; but individuals who have stated this, have also acknowledged, that within their own recollection, barren sand banks have become habitable islands, thickly covered with fruit trees, &c. Of the increase of a sand bank, one of us (Mr. Christopher) witnessed an indisputable proof: on a bank which had risen from the centre of a reef, of nearly circular form, and half a mile in diameter, and which had at the time attained an elevation of five feet above the level of the sea; a piece of driftwood was observed buried two feet under the broken pieces of coral and sand which composed the bank. On the outer edge of this reef (between which, and the bank, there was a channel a few hundred yards broad and twelve feet deep) the branch coral had nearly risen to the surface, so as to receive and break the force of the surf.

In fairness to the natives it should, however, be stated, in reference to their opinion mentioned above, that, on one occasion, he (Mr. Christopher) observed the roots of the cocoanut trees *below* high water mark, the trees having been destroyed by the salt water. On another, he saw cocoanut trees growing, the roots of which were laid bare by the water; and another fact noticed by him was, that of a mosque at Malé being disconnected from the island by the surf washing away the intermediate sand.

The island of Malé, where the Sultan resides, is situated about the centre of the Attol. On approaching it, the view is of the same character as that of all the other islands; but, on nearing it, boats are seen at anchor off the town, which consists of huts raised under the shade of the spreading branches of the cocoanut, and surrounded by fruit trees of various kinds. The town is regularly laid out, the streets being straight and long running, in parallel lines, intersected at intervals by others at right angles. The houses have, in general, a yard, or compound, attached, where fruit and flowers are produced. One of the latter, the jessamine, is very plenti-

ful, scattering, when blooming, a delicious perfume through the streets. The island of Malé is about one mile in length, by three fourths in breadth. It is surrounded on three sides, by a wall of coral, about 150 yards from the beach, and nearly all dry, which, being roughly built up occasionally, with a little labour, affords excellent shelter to the boats of the natives, there being from six to twelve feet depth of water within it on the northern side. On this side stands the principal fort of the island, equi-distant from the eastern and western extremities. The other defences on Malé are scarcely worthy of remark. The fort, being at present filled up with earth, is a solid mass, in height about twenty feet, faced with stone, and on it are mounted ten guns, which, though very old and almost useless, are taken care of by being covered in. As no native inscription is to be found on this fort, similar to those on the bastions built at the angles of the wall that partly surrounds the islands, and as it exhibits signs of more skill than has been evinced in the other defences, which appear to have been constructed by the natives, having a round front and a gentle slope upwards from the inner line of the base, it seems probable that it is an erection of the Portuguese. It is surmounted by a high flag-staff, and on either side a wall with bastions at intervals extends from it, stretching along the beach, and enclosing the island on all sides except the south, which is inaccessible to boats, owing to an unbroken reef nearly dry, running parallel with the beach at a distance of three hundred yards. The wall, however, is at present in ruins, though it must be a comparatively late work, since it does not appear from Laval's book, that it existed when he was on the island. The Sultan's palace is a large, upper-roomed house, with a peaked roof, covered with thick sheet copper in a walled enclosure, which is surrounded by a shallow moat, comprizing an area of about a quarter of a square mile. Within this space there is also a well built magazine, besides several other houses, and a neat building raised on stone arches, from which the ladies witness the games exhibited before the court on festivals. One of the abovementioned buildings is said to contain a variety of arms, and relics taken from wrecked vessels; and it is currently re-

ported, and believed, that there is a tank near the palace filled with ambergris.

We were at first accommodated in a house belonging to one of the Viziers, or Sultan's counsellors, situated without the space enclosed by the moat, having a small compound, in which we put down some pine-apples, melons, yams, &c. but we were not long enough on the island to witness the result of our labour, though, while we remained there, the young plantation seemed to be thriving. The situation of the house was in some respects a good one; but it was so surrounded with trees, that there was not a free circulation of air. On this being represented by us to the authorities, they most kindly offered to erect a house on whatever spot we might select, and we pointed out one, which was open to the breeze, and in a retired situation; but as it was out of the town, it did not suit the head people, who said they wished us to live amongst them, stating as a reason that they could then better learn, and more readily attend to, our wants and comforts. We willingly acceded to their wishes, and were shewn a house belonging to one of the Viziers, which, after a few slight alterations, made a comfortable domicile. It had a boarded floor raised on piles about four feet from the ground, and being in a tolerably good situation, the circulation of air was not much obstructed.

Laval states, that much of the water on Malé was unwholesome, and that he esteemed it a privilege to be allowed to have a supply of the water such as was used by the head people. We found wells very common all over the island, few compounds being without one; but we never heard that the natives entertained such an opinion as he has expressed, respecting the quality of the water. Our host, the Vizier, and his family used the water of the well in the yard, and we followed their example. Mr. Christopher, however, carefully abstained from drinking unboiled water during the whole of his residence; but as his health was better on landing, this fact alone may be insufficient to account for his preserving it longer than the rest of the party.

Character
custom &c., of
the Natives.

The inhabitants of these islands have, in general, a pleasing cast of countenance, and in color they much

resemble the Musalmans of India. Their general height is below the European standard, about five feet two inches. On Malé many exhibit, in their physical conformation, an admixture of the African, doubtless from the Zanzibar slaves, occasionally imported by the Muscat vessels; but the proportion of persons of this description to the whole population is inconsiderable. Some individuals here of the higher orders have a much fairer complexion than the common people, which is, probably, attributable to descent from Persian stock. It is a remarkable peculiarity that the skin of the natives, almost universally, is marked with stains on many parts of their bodies, or blotches of a lighter color than the natural skin. The ordinary dress of the men consists of short drawers, with a cloth wrapped round the waist, and another about the head, the waistcloth being twisted into a knot in the front, which is supported by a string encircling the loins. The head people wear, in addition, an embroidered sash of silk or cotton about the waist, and on Fridays, when attending the grand mosque, a kind of shirt (white) reaching to the ancles, with a turban of the same color. The men shave their heads, but are free to allow as much of the hair of the face to grow as they like. The women's habiliments consist merely of a cloth wrapped round the waist, descending to the knees, which is secured by a string, and a long shirt: also a cloth tied round the head. In contradistinction to the men, they allow their hair to grow long, and fasten it up behind. Like their sex everywhere else, they are fond of ornaments for the person, though the number and variety of articles for this purpose which they possess, are very limited. They wear bangles, &c. and their ears are pierced when very young, all round the edges of which they hang light trinkets. The men wear none.

Their houses are ill built and dark, having at most only one small window, and frequently none at all; in fact, they are but large sized huts with a peaked roof. In general about twenty-eight feet long by twelve broad, and fifteen feet high to the top of the roof. They are made of a substantial frame work of wood, thatched all over with cocoanut leaves; the floor is plastered, and the sides are sometimes boarded; a parti-

tion near the middle divides the house into two rooms, one of which is private, and the other open to all visitors. In this public room there are two ranges of seats, one on the right side on entering, is considered the most honorable, and the other on the left, (carried across the house,) is appropriated for the common people. The degree of respect intended to be shewn to any individual, is marked by the seat to which he is invited. Inferiors always receive the king's relations, and other head men, standing, and remain so while they are present, unless invited by them to be seated. Some of the houses contain a few articles of furniture, such as a small table, chairs, and boxes or trunks. Though it would be thought improper to enter the private, or women's apartment, females are not kept from the view of strangers, or in a state of exclusion, as in most Mahommedan societies. They enjoy every reasonable liberty, of which, as well as of the kindness of their dispositions, we had a pleasing evidence in a visit which we received from some ladies of rank during our sickness. They do not, however, eat along with the men, but after them. Marriage is not very early engaged in, but a plurality of wives is allowed: few, however, are able to support more than one wife, which decidedly contributes to the happiness of both parties. So far as we could observe, there prevailed, very generally, a mutual affection between husband and wife. Intrigues, however, are not uncommon, and the men show no small ingenuity in carrying them on, when the illicit correspondence is with a married woman. For a widow to live with a favorite without marriage, is not accounted criminal, and scarcely disgraceful. What is very remarkable, however, is that there are none of that degraded class of human beings, professed prostitutes, on these islands. Children of both sexes are required to read the Koran through, under the tuition of priests of the inferior order, and their lesson is begun very early, — at three years of age. To be able to read, is all that appears to be thought necessary, and it is not pretended that more is attempted to be taught. When once through the Koran, the children receive no further instruction, except being initiated in the ceremonials of religion.

The teachers are permitted by the parents to use a barbarous mode of punishing the children, if they show an aversion to learn Arabic, namely, that of squeezing lime-juice into their eyes, besides flogging and beating. As this cruel practice does not accord with the general character of the people, it is probably permitted only under a deep sense of the great importance of that branch of education in a religious point of view. As to a knowledge of writing, the children are left to acquire it themselves, if they feel inclined, in the best way they can, and hence arises the great difficulty experienced in determining either the true sound of letters, or the orthography of words. Most of the boys, however, from a prevailing passion for music, soon gain a knowledge of the character, as all songs are written in it from the Persian or Hindoostanee, there being very few in their own language.

The young children are covered with ornaments of different metals, according to the wealth of the parents, to distinguish them from those whose parents are poorer. All go unclothed until about five or six years of age, and cleanliness is much attended to.

The men are in general of an indolent habit, and disinclined to work, although they readily assist each other, willingly exerting themselves where strength is required, as in launching boats, &c. and when public duties are to be performed, they are carried through with spirit, at least on King's Island. At this place the inhabitants pay no taxes, that is, they are exempt from contributions exacted from the rest of the Sultan's subjects. They, therefore, do not feel any obligation to work beyond providing for the demands of nature, and this they acquire by becoming dependents of any of the chiefs, most of whom retain as many followers as they may be able to support, a large retinue being considered a sign of rank and power. The labouring classes, exclusive of those engaged in pursuits connected with trade, follow various employments, from which they draw the means of subsistence; the most common of these are fishing, gathering cocoanuts, drawing toddy, weaving cloth, and collecting the small cowrie. The domestic duties are mostly attended to by the women. They also

beat out the fibres of the cocoanut husk, after it has been soaked, separate the thick from the thin, and twist them with the fingers into yarn; make mats, prepare the bread-fruit for keeping, by slicing and drying it in the sun, extract oil from the nuts, spin cotton, and dye thread for the loom; make sweetmeats of minced cocoanut, jaggery, and sugarcandy, and wait on the men at their meals. Both sexes appear to derive much enjoyment from a habit of walking about in the open air in the moonlight, in which all classes indulge till a late hour. They seldom, during the period of the full moon, go to bed before 2 or 3 o'clock in the morning, and then rarely rising again before noon. They have three meals a day; one shortly after rising, another about six hours later, and the third just before retiring to rest.

The principal articles of food are the following, rice, fish, (the Bonito most commonly used dried) bread-fruit prepared in various ways, but most palatable when sliced thin, and fried crisp, though in any form it is not accounted wholesome, probably from the fruit being plucked immature, cocoanuts, jaggery, and occasionally a few fruits and vegetables. All these are produced on the island, except the rice, which is brought from abroad. This forms the largest constituent of every meal, being considered necessary for the preservation of health, and is generally dressed mixed with grated cocoanut. A few articles, such as tea, coffee, sugar, &c. are imported from the Coast, for those who can afford such luxuries. Oil is sometimes used in cookery, when variety is desired, but the preparations in which it enters, though relished by the natives, are very unsavoury to the palate of a stranger. There are a few sheep and cows on King's Island, some of which are slaughtered on festivals, and occasionally for the Sultan's kitchen. The head people object to private individuals possessing any, alleging that the fruit trees, which overtop the enclosures, would soon be destroyed by them. Their loyalty, however, or perhaps some less elevated feeling, will not allow them to demur to such damage when caused by the Sultan's cattle. The custom of chewing betel-nut, with its usual ac-

companiments of betel-leaf, chunam, kaat,* and tobacco is common amongst all classes.

The use of fire'arms is only just being acquired amongst the Maldivians. To be able to shoot with a musket, is considered no mean accomplishment; the dignity of the Pandiarhee even not being lessened by his employing hours daily in killing crows! The principal men are very anxious to learn the use of the great gun. The few old rusty cannon on the island are, however, hardly available for practice, and powder and shot are scarce.

On festivals, feats of strength and skill are exhibited, under rules and restrictions to prevent injury, or danger, to the performers. Wrestling, which formed part of these games, was lately prohibited, as some of the parties were injured by the falls they got. The weapons employed in these exercises are swords, spears, and the quarter-staff, to teach the use of which, and prepare the several actors, there are masters appointed by the Sultan. It is not deemed beneath the dignity of the principal men to take part in these games. We, on one occasion saw an officer of high rank, the Hindeggeree, or Public Treasurer, amongst the players at quarter-staff; and we were told that the former Sultan not unfrequently entered the lists with his subjects.

There is a barbarous religious observance practised, which, however, is reprobated by the head men, though they, and even the Sultan, generally attend to witness it. The company being assembled, the performers step forth singly, and lacerate their bodies in various ways, by cutting themselves with knives, or passing spears, or iron bars, through their flesh. A Chittagong trader, who had been invited to witness these performances, stated to us the next day, that he was so shocked at what he saw, that he could not wait the conclusion. Some of the actors thrust an iron bar of the thickness of a man's finger, through the fleshy part of the cheeks, passing it in from one side of the face, and drawing it out at the other. Others cut themselves all over the arms, back, and head, with knives. Having been informed that the Emir-el-Bahr had presided,

* Catechu.

Mr. Christopher went to his house, and was shown the various instruments used at these revolting rites. Amongst them was a spear (the largest) with a blade 5 inches broad, and a staff 3 inches in diameter, and 12 feet long. The Emir informed him that this ponderous instrument was for the purpose of being passed through the thigh. To effect this, an incision, he said, was first made with a knife, and the operator, with the assistance of one of his pupils, holding the spear, (it being too heavy for the former to sustain the whole weight in such a situation,) steadily passed it through, while an assistant or two raised the flesh to dilate the incision. The master professes to be able, by the power of charms, to check any hemorrhage, but acknowledges that no charms will avail to prevent a moderate issue of blood. Although this is a rite of Pagan or Hindoo origin, the people believe that the Koran commands such performances by true Musalmans, and it is very common for men to be hired, as jugglers are, to exhibit to strangers.

Like all Mahomedans, the Maldivians bury their dead, the body being attended to the grave by the relations and friends of the deceased. During our stay at Malé, the Grandmother of the Sultan died. The body was conveyed to the mosque, where prayers were read over it. The men who carried her coffin walked on cowries, which (to the value of 100 rupees) were strewed on the road from the house. As the procession moved on, handfuls of the small copper coin (fifty of which go to a rupee) were scattered, for which the lower orders of the people in the train kept up a scramble, very much out of character with the occasion, and ill according with the rest of the scene. All the men were attired in full costume, consisting of a red waist cloth with black and white borders, and a head-piece corresponding to it, both of native manufacture. At the burial a gaudy canopy of cloth of various colors, supported on four poles, was elevated over the body, and the Fatha was read. After a temporary hut had been erected over the grave for the readers of the Koran, the company adjourned to the Sultan's palace, to partake of a dinner prepared for them. It is customary for the relatives, and those who wish to show their respect for the memory of the departed, to hire people to

read the Koran, and sing portions from it day and night. They are careful in erecting tombstones over their lost relatives, to preserve the date of their death, the anniversary of which is observed by alms-giving and prayer, on the part of the surviving members of the family: When passing the grave of a near relation, it is customary to pause awhile, and repeat the Fatha. This is also done at tombs erected over holy men, or reputed saints, if the passenger has time, otherwise a salaam is made. The graves of the Sultans have each a building erected over them, all of the same form, about 10 feet long, 7 broad, and 10 high, with a peaked roof, the sides being built of coral stone, covered with ornamental carving, except where at intervals a smooth surface has been left, for Arabic sentences. Over the entrance is hung a cloth marked with a few words written in large characters. A remarkable object on the island is a tomb erected over the remains of a person, who is regarded by the natives as the most eminent of their saints. The building, which is surmounted by a cupola and a short spire, is 30 feet high; the gate over which a lantern is placed, is of copper net work. There are several mosques in the town, also a tower 40 feet high, from which the crier calls the faithful to prayer at the appointed hours.

Crimes of a heinous character are scarcely heard of on these islands, and even theft and personal violence are of rare occurrence, from the severity of the punishment which they would draw down on the offender. One of the worst features in the character of the natives is their sensuality, which may be observed in their intrigues, and shews itself in the topics they are so prone to introduce in their ordinary conversation, a habit which is not reprobated by any class. The law for checking the extension and indulgence of this passion, is exceedingly severe, but its wisdom appears more unquestionable than its efficacy. The obscene expressions, so commonly employed in India, are not in use amongst these islanders. They, however, when they quarrel, generally taunt each other by casting reflections on the legitimacy of the birth of the individual addressed: thus they say, your "father is doubtful," &c.

During the early part of our residence, we did indeed hear

of certain transactions, which, if true, would have stamped, with deceit and treachery, the character of these islanders, but subsequent observation induced us to attach little credit to the reports in question. We allude to certain reports of the crews of wrecked vessels alleged to have suffered inhumane treatment at the hands of the natives; but the statements of those individuals who were said to have witnessed the facts when questioned by us, marked as they were by consistency and with every appearance of truth, greatly strengthened our suspicion of the incorrectness of the accounts which had reached us. It is true the natives generally showed much reserve and unwillingness to converse on the subject of the reports in question, but the same feelings were also manifested in regard to particulars connected with the present state of the islands, and to passing, as well as past, events. It is not at all improbable that traders visiting Malé, hearing some accounts of shipwrecks, or seeing in the possession of the natives articles which not being usually imported, could only have been acquired from vessels driven amongst the islands, observing also the backwardness of the natives to answer inquiries respecting those matters, and attributing this to a desire to conceal the facts, though they are equally uncommunicative on every subject relating to the affairs of the islands, it is, we think, not unlikely that, under such circumstances, the traders would, out of such questionable materials, conjure up tales of murder and bloodshed, which had no foundation in fact. We ourselves were at first inclined to credit some of the reports of this nature which we heard, and Lieutenant Young considered it his duty to address the Superintendent of the Indian Navy, to make known to him what we had heard respecting one particular case, in which a vessel driven on shore on Malé, was stated to have been plundered by the natives, who, it was alleged, murdered the crew, and found much treasure on board. We were led to doubt the truth of the statement, from a conversation we had with a native of Chittagong, who had been thirty-five years an exile in the Suadiva Atoll, whither he had been banished for having purchased stolen goods. On the accession of the present Sultan, he, with many others, was released from the

operation of his sentence, and permitted to return. When the abovementioned wreck occurred, he was a resident trader at Malé, and some of the particulars relating to it he had from the native portion of the crew. The vessel, he stated, was a merchantman of large size from Surat, bound to the Mauritius, having on board specie, being the plunder obtained by the Frenchmen on board, during a privateering cruize. When she was wrecked, the French officers and men were in a sickly state. During their stay at Malé, they were occupied in getting the dollars from the vessel's hold, into which it appears the rock had worked, and when they had got out all they could, they were provided with a passage to the continent. One of them, however, remained behind from choice. He turned Musalman, married on the island, and died in 1831, leaving an only daughter who is now married. Many dollars, it appears, were found after the departure of the French, who gave up the search owing chiefly to the difficulty of getting at them, and the sickness amongst their party. As our informant, who stood a close cross-examination, was consistent in his account, and had apparently no motive for deceiving us, or concealing the truth, his statement appears more entitled to credit than the other version of the story, resting, as it does, merely on vague reports.

As to the reserve observed by the natives, it seemed to us to be the effect of a vague feeling of apprehension, lest information given to foreigners might be used to their disadvantage. The Viziers having never left the islands, their views are, of course, very narrow, and, in their ignorance of every thing beyond their own "little world," the small amount of treasure possessed by the Government, might appear to their eyes a great temptation to the English to gain possession of the island, an event which, it is believed, has been predicted in some old tradition. The head men towards the latter part of our stay became very communicative, but it would have been imprudent for us, even then, to appear too inquisitive, and we were careful not to touch upon any subject likely to excite their suspicion. When this feeling was lulled, our intercourse with them became very agreeable; points in their character were

developed, which it gave us much pleasure to observe, and a decided improvement took place, not only in their conduct towards us, but also in that of the islanders in general.

Of the character and disposition of the natives we were impressed, on the whole, with rather a favorable opinion. They are a quiet, peaceable race, hospitable and kind to strangers, though suspicious and distrustful of them. Unacquainted, indeed, with the practice of the higher virtues, but equally unfamiliar with vice in its darker forms; with desires and wants circumscribed and limited, and the means of satisfying them attainable without much labour, they have little incitement to increased exertion, for the purpose of augmenting their productions; and hence, in all probability, the little attention paid to the improvement of their resources, and the absence of all care regarding the amelioration of their condition. The apathy and indifference evinced by them on these subjects seem, however, to result, in a great measure, from a feeling of contentment, though of a spurious kind.

Towards each other the natives are kind and friendly, and to their own kindred very affectionate, of which we saw many pleasing instances in their attendance upon the sick. Humanity and charity are virtues in great esteem, but in relieving the wants of their fellow creatures, they do so with ostentation.

The installation of the present Sultan took place before our landing. We were, however, at Malé when the umbrella was elevated over a younger brother of the Sultan, a ceremony which betokens eligibility for future sovereignty, and is performed to mark the line of succession. On this occasion there were great rejoicings in the town. Guns were fired, and the public were entertained in the evening with games, at the conclusion of which they were treated to a grand feast. On this day the young prince was for the first time seen in public. The ceremony partakes of a religious character, in-as-much as the heir-apparent is required to proceed in procession to the Mosque, and to the tombs of the principal saints, to repeat the Fatha. The umbrella being one of the insignia of sovereignty, none but the Sultan can have it carried over him. On one occasion, Hamed Diddee, when on a fishing excursion,

having had an awning spread over his boat, caused not a little dissatisfaction amongst the natives, who are exceedingly jealous of the Sultan's dignity, but he seemed to disregard their murmurs, and remarked that there was nothing disrespectful towards his sovereign in what he had done. On another occasion, one of us having an umbrella, invited a Vizier to come under its shade, but he declined the offer.

During our residence, the Sultan was never seen abroad except on public occasions, when he was attended by a body-guard of about 20 men, and every means was resorted to, in order to produce an impression of state and dignity. On Fridays when he proceeded to the Mosque, a loud blast of a trumpet announced his leaving the palace for that purpose. His habiliments were always suitable to his rank, according to the fashion and notions prevailing in the East. But he wore no jewels on his person. The customs and etiquette observed in the Durbar, are remarkable for their simplicity. The courtiers and officers take their stations according to their respective ranks. No salutation is expected. All persons, subjects, are however required to wear dresses of native manufacture, when they come into the Sultan's presence.

The climate of the Maldivas as regards the feeling, is neither oppressive nor disagreeable. It cannot, however, be said to be salubrious, judging from its influence on the natives, as well as on our party at Malé, and on the officers and crew of the vessels during the survey. The latter suffered mostly from two diseases; the Beri-beri, which attacked the Indians only, and generally proved fatal, and inflammation of the bowels, to which both natives and Europeans were very subject. No case of Ague occurred in the ship, but, during our residence on shore, this disease manifested itself amongst us, and not an individual of the party escaped. Amongst the islanders the prevalence of intermittent fever was the only distinguishable effect of the climate upon them. They described the malady as difficult to be got rid of, and that those whom it attacked generally suffered for years from its periodical visitations; the duration of each attack being in some cases only a few days, and in others a month. Few remedies are resorted

to by the natives in such cases; an infusion of ground pepper is given as a drink, and fires are placed under the patient's bed during the cold fit, but dependence is chiefly placed in a full and nourishing diet, which is invariably prescribed; spices being also occasionally used as stimulants, even when the fever is accompanied with violent pains in the stomach. These pains are most severe during the cold fit. There are no other bodily ailments to which the inhabitants are peculiarly subject, except the cutaneous eruption, the very name of which is banished from polite European Society. It is very common, as are coughs, &c. the usual concomitants of a humid atmosphere. The natives pretend to no skill in medicine. Some spicery, the simple purgatives ordinarily used in India, and a few vegetable compounds used (and generally with much success) as poultices, comprize their Pharmacopia. Grey heads are not uncommon, and the aged did not appear in general emaciated. From the information which we collected, 70 years is not considered unusual. The young men are, in general, robust and well formed, though neither remarkably bony nor muscular. There is said to be a greater than the usual mortality amongst children, and many persons who had families, lamented that comparatively few children attained maturity, the number being in general not more than one in four or five.

The weather during the N. E. monsoon is very mild, and the air, cooled by occasional showers, is then very pleasant. The S. W. monsoon, however, is exceedingly violent, and attended with much rain, which often pours incessantly for days together.

The average range of the thermometer is from 80° to 84° during December, the coldest season; in April, from 85° to 90° in the day, and generally 80° in the night. The winds moderate the solar heat, and prevent its being so oppressive as might be supposed from the height of the thermometer.

The different written characters found on tombstones on the Maldiva islands, are of three kinds. The most ancient are called by the natives Dewehi Hakura, which in all likelihood were used by the first inhabitants, but now the knowledge of

them is nearly lost, being confined to a few individuals. In the Southern Attols, a knowledge of this writing appears to have been retained longest, for it is not remembered in the Northern ones at all, whereas orders are now written at Malé in this character, for the inhabitants of the South Attols. No old manuscripts with this character are preserved. One peculiarity in the alphabet is, that some of the consonants change their form according to the various vowel-sounds with which they are united, the construction of the letter being altogether different. This character is written from the left hand.

The next is the Arabic, which is written in two different ways, the old and new; but the old method of forming the letters is now discontinued. From the appearance of the tombstone, it is evident that the Dewehi character was in use prior to this, for the freshest inscription in that character bore more signs of age, than any we have seen in the Arabic. The multitude of inscriptions in the latter character, is an evidence that it was very extensively spread and known throughout the islands. Both of these characters were invariably carved in relief. The modern Arabic character was apparently introduced about the same time as the present native writing.

The modern alphabet contains eighteen letters, and is called by the natives Gabali-Tana. There are some auxiliary letters in it, derived from the Arabic and Persian, in common use, but not included in the alphabet. It is written from the right hand, and was introduced when the Portuguese garrison were overcome, and Mahomedanism re-established by a chief and men from the Northern Attols, and is now used throughout the islands. The language spoken is substantially the same in all the Attols, though the Southern ones have a dialect of their own; and as they possessed a knowledge of the ancient writing longest, it is very probable that their dialect will have the most resemblance to the language of the Aborigines, for, in consequence of the intercourse with Bengal and other parts, the language now spoken at Malé, is intermixed with many foreign words.

There are several kinds of Tana writing ; and we are inclined to think that the one at present used, was not so generally adopted until within the last fifty years, as many tombstones are evidently inscribed in a character differing from the G-bali-Tana : the letters at least have a different sound, and the signs used for vowels are different.

Letters of the alphabet are used as numerals ; and they reckon by twelves, as we do by tens.

The possessor of the Attols is a hereditary prince designated Sultan, who is an absolute monarch, though governing by laws, partly derived from the Koran, but principally from established custom. Acting under his authority are various officers, to whom are assigned specific duties, and the superintendence of particular departments of public affairs. Six are appointed Viziers, or Counsellors, to the Sultan. He very frequently consults with them, a custom which tends much to cherish a reciprocal confidence. Although the Viziers have the privilege of offering advice, they possess no authority to control the Sultan, but the influence which they acquire from their situations, often enables them, indirectly, to restrain him from arbitrary exertion of power, or from adopting measures injurious to the public interests, by exciting the people to remonstrate in a body. An instance of such a course having been adopted with success, was related to us. It occurred during the late Sultan's reign. Towards the close of his life he felt a desire to visit Mecca, but his own finances being insufficient to meet the necessary expences, he sent an order to the Hindeggeree, or public treasurer, to supply the deficiency. The Viziers, it seems, did not much approve of the contemplated pilgrimage, and less so of the intended drain on the public funds, but still they would not venture themselves openly to oppose either measure. They, however, instigated the populace to proceed to the Hindeggeree, and to protest against such an appropriation of the public money, which had the effect of preventing the accomplishment of the Sultan's design. Another check against unjust and tyrannical proceedings on his part, is the example furnished by the fate (the tradition of which is familiar amongst the people) of a late Sultan, who was put to death by his subjects,

whose feelings he had excited by treating their religious observances with derision, and a venerated Fandiarhee with contempt.

The privilege of extending clemency to offenders belongs exclusively to the Sultan, though it is seldom exercised without the counsel and advice of the Viziers, whether a free pardon be granted or not, or the sentence only mitigated, and whether leniency be shown in consideration of extenuating circumstances, or, as is often the case, out of regard to the rank, family, &c. of the offender.

The next in authority to the Sultan, and who shares with him in the respect and veneration of the people, is the Fandiarhee, in whom are united the two offices of Head of the church, and chief magistrate. The reverence with which he is regarded, indicates the sincerity of the islanders in their belief of the Mahomedan tenets. His decisions, as magistrate, are always received with deference, and the natives in general shew, that they entertain a high sense of the importance of his duties, particularly that of interpreter of the Koran, he being the only person amongst them who has a competent knowledge of the Arabic, for a purpose considered so necessary. Under him, in his sacerdotal capacity, are Naibs, or deputies, called also Katibu, who if not employed in other Attols, lead the worship in the Mosques on King's Island, where six or seven usually reside. They are considered as pupils of the Fandiarhee, and from among their number, when he dies, a successor is chosen, the appointment being almost always bestowed on the individual considered by the former incumbent, as most worthy of it. The Naibs are usually employed in transcribing passages from the Koran, relating chiefly to observances and ceremonies, with an explanation in the Maldivian language, for distribution in the different Attols. They are also referred to, both by individuals and by the public authorities, when any affair of moment is in contemplation, to declare auspicious days for such undertakings.

Next in order to the Naibs are the Muddins, of whom there are several, one being attached to each Mosque, to see it kept in order, and to lead the prayers in the absence of a superior. It is also his duty to proclaim aloud the time for the perform-

ance of worship; and under his charge are the tombs of the several saints, who repose in the grave-yard. He must see that lamps are kept constantly burning at night, and the sand before the doors kept smooth and clean.

On all islands where there are 40 male inhabitants, a Katibu is stationed to lead in religious exercises and ceremonies, and to settle disputes. Marriages are solemnized and contracted before him. Not being in receipt of any allowances from the Government, he is supported by the islanders, and is a principal man among them.

The Viziers were formerly called Muskull, signifying Elder, which title is now obsolete, that of Wazeerhee being at present used. There are, as before stated, six Viziers, who form the King's Council, and are executive magistrates in the different quarters of the town where they respectively reside, exercising authority also over all the soldiers belonging to their respective quarters. When an offender has been found guilty by the Fandiarhee, it is the duty of the Vizier, to whose quarter he belongs, to see the sentence enforced. The Viziers superintend public works and undertakings, such as building up the wall that protects the boats from the swell, and, in fact, the execution of all orders issued by the Sultan. They are appointed by the Sultan, and are removeable at pleasure. On their installation, they receive from the Sultan a staff of office, which they carry when attending on his person, on public occasions, and in his processions to the mosque, &c. The nomination is proclaimed in all the streets of Malé, by the public crier, who blows a trumpet to attract attention. We were informed that an oath of allegiance was administered to them and other public officers. The Vizier first in rank, who is styled Durimind, is Chief or General of the army. The second called Hakura, has no distinct duty; and the third who has the supervision of all maritime affairs is called Wilona Shadander. The remaining three Viziers, viz. the fourth, Famederi; fifth, Mafae; and sixth, Dahara, have no particular duties assigned to them.

The Hindeggeree, who is public treasurer and accountant, collects the revenue of the different Attols, which is paid in produce, goods, &c. These he sends in the Government boats,

on account of the Government, to Bengal, and to the different trading ports. The emoluments of the Nakodas of those boats, are derived from the privilege allowed them of carrying on trade on their own account. The Hindeggeree is vested with authority to enforce the payment of revenue when a complaint is made to him by the Attol-wari, or, if no representations is forwarded, the Attol-wari is called upon by him to explain the cause of default in the transmission of the established dues. The present Hindeggeree is considered of equal rank with the Viziers, and possesses considerable influence in the community: under him are accountants of revenue and trade, with clerks to assist in these duties.

The Emir-el-Bahr, an Arabic title, which signifies Chief of the Sea, is a kind of master-attendant of Malé. He visits the vessels that arrive, and distributes the duty levied on merchandize. He is very useful to all strangers by attending to their wants, and affording them assistance, which he is required to do by authority.

The Attol-wari is a governor, or chief of a division of islands called an Attol. He has not the power of punishing offenders, except in trivial cases. If the crime be of a serious nature, the culprit is sent to Malé to be tried. It is his duty to collect the revenue of the Attol, and to transmit it to the Hindeggeree. What the emoluments of this office are could not be ascertained, but it is held by the men of the first rank, relations of the Sultan, and is in the gift of the Hindeggeree. Sons of the Viziers often hold the appointment.

The Rarhu-wari, or head man of an island, stands in the same relation to the Attol-wari as the latter does to the Hindeggeree, in respect to the collection of the revenues. He possesses authority of a magisterial nature, to suppress disturbances, and confine the unruly; and he is the public officer who must be witness to all marriage contracts entered into on his island.

The Viziers are annually supplied with red cloth, and a sum of money, in the copper currency of the island, to be distributed amongst the soldiers resident in their respective quarters of the town. All concerned are assembled at the palace, and

each Vizier, as he receives the cloth for his party, has it carried to his quarters, whither he himself proceeds soon after, followed by the soldiers under his charge, and superintends the distribution. Each man receives one piece of cloth, and thirty pice. Each Vizier has under his charge nearly 100 soldiers, in all about 550 men. The soldiers bear no arms, and, as may be supposed, are under no sort of discipline beyond that which results from the habit of assembling, without much order or arrangement, when called together, and attending to the requisitions of the Vizier for their services. They are, however, available for all kinds of duties, and so anomalous are these, that the men are even liable to be sent, on an emergency, on board the public boats as sailors.

On historical points very little information could be gleaned by us, owing to the unwillingness of the islanders to converse on such subjects, apparently from the suspicion and jealousy with which our residence amongst them was for sometime regarded by the principal people. From what we could gather, it would seem that the constitution of society, and the form of government, have been essentially the same for a long time past; at least since the introduction of the Mahomedan religion. We were told that a Sultan, who reigned about one hundred years ago, rendered himself obnoxious to the people by ridiculing their religion.

He, however, undertook a voyage to the Red Sea on a pilgrimage to Mecca, and during his absence, a nobleman, named Faruna Kalegefana, who was a leader of the popular party, and had gained great influence, determined with others, to prevent the resumption of the Sultanship by the absent prince, by putting him to death if he should return. Return he did; but before he could land, the plot against his life was carried into execution: some of the conspirators, without divulging their purpose, pushed off in a boat, under pretence of bringing the Sultan on shore. He entered their boat, and, while returning, they bound him hands and feet, and fastening stones to his feet, threw him overboard. On landing they announced the accomplishment of their purpose, and being now joined by the rest of their party, proclaimed their leader, Faruna, suc-

cessor to the murdered prince, by the name of Sultan Mahommed Nooradeen. On his elevation he banished to Suadiva Attol the son of the man whose place he filled, but after a few months he himself was obliged to quit the station to which he had waded through crime, and to abdicate in favour of a prince of the royal blood, in consequence of the people not wishing to have on the throne one who was not descended from the family which had so long commanded their homage and allegiance. The son of the Sultan, who was murdered by drowning, and his offspring lived nearly independent in the Southern Attols, until the year 1831. Some of his descendants are still alive, and are permitted to visit Malè.

The prince, in whose person the restoration took place, was named Hussain Nurodeen. He reigned until his death, when he was succeeded by his son Hussain Aezadeen, who proceeded to Mecca, and there died. This is the Sultan who is stated to have made the pilgrimage with the dollars obtained from the plunder of a wrecked vessel, but the truth of the reports which we heard on this subject is, as before remarked, very questionable.

His son named Mahomme¹ Minadeen succeeded him, and after a reign of thirty-five years, died in January, 1830.

The present Sultan, who is called Mahomme² Mizadeen, is about seventeen years old. As yet he has little influence, except by the power of his uncle Hamed Diddee, who has gained the affections of the people. The prejudice and fear excited by our proposal of residing on the islands, were much diminished and quieted through him, and our residence was made much more agreeable by the openness of his conduct, and the favorable influence which his behaviour towards us had on the principal men on the island.

In observing the fasts and ceremonies of their religion, the islanders are very particular, stigmatizing, as unbelievers, those who do not join in them. To be acquainted with the times, manner, &c. of these outward observances, and to be able to repeat a few sentences of Arabic, though without any idea of the meaning of the words, constitute in general the whole of their religious knowledge; the Fandiarhee and one or two

others, taught by him, being the only persons who understand what they read in that language.

They have a tradition that about 400 years ago, the Mahomedan religion was introduced amongst them by a man whose name was Tabriz, or whose country was so called. The probability is, that the latter was the case.

The tomb of this person, which is pointed out in Malé, is held in great veneration, and always kept in good repair. Sometime afterwards, Christians (doubtless the Portuguese) came there, and propagated the tenets of their faith, but they were soon expelled by one of their own chiefs* who belonged to the Attol Zilla Dou Matee, and who re-established Mahomedanism amongst them, on a secure footing. Tabriz, they say, came from Persia; and they state that shortly after his death, some of his countrymen who came in search of him remained, and when they died, were buried on the S. E. point of the island. From the Persians the islanders learned many songs in the language of that people, which are still sung, although not understood. The tambourine, it was also said, was brought there by them. We visited the graves of the Persians, and counted about sixty, only two of which had inscriptions that were legible, and bearing date 994th year of the Hijra, which would make them 257 years old. One of these being in appearance less old than the other graves, it seemed probable that it was not the depository of the remains of any of the first settlers, but of those of one of their descendants.

The Fandiarhee has many Persian manuscripts, but only one could be procured by us.

Where the mass of the people is sunk in ignorance, as is the case here, with only a few exceptions, it is not surprising to find the most absurd and superstitious fancies exerting a powerful and pernicious influence. In describing their superstitions, it may not be irrelevant to premise that, in the absence of other and better sources of information, an account of these

* The natives told us, in opposition to what Laval states, that the restorer of the present worship who expelled the Portuguese, came from the Northern Attols. He is said to have introduced amongst them the written character at present in use.

may throw some light on the nature of the religion of the islanders which preceded the one which they now profess. One of the most remarkable of their customs is the offering made to the sea, when a boat is to be launched. On such occasions a small vessel, three or four feet long, being decked out with flags, and having samples of the various fruits of the island, is set adrift; should it be a boat newly built, other ceremonies are observed, accompanied with feasting, music, &c. The miniature vessel is decorated with flowers, and her gunwales are hung with fruits, for which, as soon as she enters the water, there is a general scramble. Before a voyage is undertaken, an offering is made to some Saint for success, and in danger or distress the mariners trust chiefly in the efficacy of vows or offerings to the tombs of some personage (dead or living) eminent for piety. We were informed of large sums given as votive offerings made during boisterous weather, to an old priest resident at Calcutta. All monies paid at Malé in fulfilment of such vows go to the priests. It is also a common practice for persons labouring under sickness, or any other sufferings, to dedicate certain sums as a means of ensuring relief. An amulet obtained from a reputed saint is prized very highly as a preventive of calamity, and those who possess such a thing constantly wear it. The person of a saint is regarded with the greatest reverence. Even the king receives such a person standing, though his doing so is considered a sign of acknowledged inferiority amongst the people. There are, according to the legends we heard, three kinds of merit which entitle a man to be esteemed as a saint, or a person favored of God.

First, eminent usefulness to the country in matters of religion, as in the case of the person who first brought the people to a knowledge of their faith; and that of the restorer of it, after the conquest by the Portuguese.

Second, special miracles wrought for the benefit, or in consequence of the prayers of such persons.

And Thirdly, severe afflictions befalling those who have been the means of bringing on them disgrace, punishment, or other trouble, they being in such cases considered as avenged by God.

Many individuals on the island gain their livelihood by

writing charms, which are supposed to possess much virtue, not only as a preventive against, but also a cure in most diseases. In order to produce the curative effect, the ink of a fresh written charm is washed off in water, and drank as a medicine.

The belief in the existence of spirits and supernatural beings, who interfere, sometimes visibly, in human affairs for purposes of evil, as also in extraordinary phenomena supposed to afford intimation of pending calamity, is universal amongst the islanders. Many positively asserted to us, that they had seen such things, and, during our residence, evidently through the fear entertained of the intentions of the English, it was often reported that spirits had made their appearance, which were generally described as habited after the manner of Europeans, carrying arms, &c. and which were said to have caused death, madness, sickness, abortion, and other extraordinary effects. They believe also in the auspiciousness, or otherwise, of certain days for particular transactions, no undertaking of any importance to individuals or to the public, being entered upon without the priests being consulted to determine that point. During recitations in Arabic of passages from the Koran, which is a common practice, incense is kept burning, and when this takes place on board a boat, the crew are always careful to fumigate the rudder head and tiller before the fire is extinguished.

A remarkable instance of the extreme credulity of these people in superstitious tales, and their baneful effects, was related to us by one of the natives as follows. A person reputed to be a Saint, while on a fishing excursion, having used all his bait, was in want of a supply to continue the sport, and demanded some from a boat which he met, belonging to a populous island within three miles of Malé. Being refused, he pronounced a curse upon all the inhabitants of that island, declaring that their boats would never more catch any fish, and it is reported that for many days afterwards no fish were caught, either by the fishermen of Malé, or by those of the island in the neighbourhood. This being supposed to be the effect of the curse hanging over the islands denounced by the Saint, an order was issued by the Sultan, prohibiting their ever going out fishing in

their own boats, which regulation was in force when we were residing at Malé, and we were informed had been so for many years back. When it is considered that fish is the principal article of food, as well as of commerce on these islands, and fishing the chief employment of the population, some idea may be formed of the privations and suffering endured by these unfortunate islanders, in consequence of their gross ignorance and superstition.

The Maldivians have a written, as well as an unwritten law, the former being the Mahomedan code, and the latter founded on the established customs of the country, which are well known to all the classes. The Sultan, who is not above these laws, is the fountain head of justice, but the Fandiarhee, as Head of the church and chief magistrate, is the expounder and the administrator of the laws, aided by his deputies called Katibus. The Fandiarhee's jurisdiction extends over all cases, civil as well as criminal, the cognizance of offences against religion being, however, his peculiar province. He resides on King's Island, and deposes his subordinates, either permanently, or on visiting circuits to the different Attois. The mode of trial is equally summary and simple. On a complaint being made, the accused is cited to appear before the Fandiarhee or his deputy, or if he has been seized by the soldiers, who perform the police duties, in the commission, or upon strong suspicion of a criminal or illegal act, he is taken at once before the Judge, and as soon as the witnesses can be collected, the complaint is at once investigated and disposed of. The testimony of one witness in support of an accusation, is held to be sufficient to establish its truth. When no witness can be produced by the prosecutor, the accused is required, in order to clear himself, to make oath as to his innocence; and in case of his declining that test, he is considered guilty. Should he, however, comply, and take the oath, it does not always fully exonerate him, if appearances, or probability, be on the side of the complainant's story: in such cases the accused is punished with a number of stripes according to circumstances. A person who has taken such an oath is prohibited by law from going in the trading boats of the islanders, lest, in case of the

individual having committed perjury, the judgment of God may, on his account, come upon the vessel. Nevertheless, the inducement to a man so to forswear himself is very strong.

There are some severe regulations regarding the respect with which the wives of others are to be treated, according to which, the man who offers another man's wife the leaf commonly eaten with betel-nut, is punished by flogging, the act being esteemed equal to touching her, which they consider most improper. In case of adultery, if the woman has not given encouragement, the man is severely flogged on the back in the street, the Wuziree of the quarter of the town, to which the offender belongs, superintending the punishment, and the injured person being the administrator. When the woman is proved to be as criminal as the man, both are punished; when the injured party is a man of high rank, he is allowed to try the offender in his own house, confronted by the witnesses, and to allot the punishment, as also to have it inflicted by one of his followers. We were told that sometimes death ensues, from the severity with which the flogging is administered, which is inflicted with two or three rattans held together in the hand. The marriage bond is not considered binding after both parties have publicly declared before the Katibu their wish to annul it. On such occasions the woman is not required to attend in person, two witnesses on her behalf being sufficient.

Theft is punished by flogging, and banishment to an Attol distant from the one to which the individual belongs. Some time ago the punishment was more severe, and we were shown a block of stone on which the right hands of offenders were chopped off formerly for this crime. Murder is punished by flogging, and banishment to a barren, uninhabited island of the Suadiva Attol, where the individual usually dies a lingering death. Convicts who escape and return from thence, are generally put to death. An instance lately occurred, however, of the return of two men from their banishment, the particulars of which were related to us by a person who had seen the individuals. When left at the islands with the horrors of starvation before them, they adopted the desperate measure, in the S. W. monsoon, of committing themselves to the waves,

buoyed up by a large piece of drift wood, hoping to reach Ceylon. Driven by the wind and sea, they were providentially cast upon a part of that island, whence after some time they returned to Malé, and the Sultan learning the circumstances granted them a pardon.

Among the animals on the Maldivas are rats and tortoises. The former are very destructive to the cocoanuts. They run up the trunk, and introduce themselves into the nut, in which they remain as long as any of the kernel is left, and then quit for another. Sometimes accidents happen from nuts thus destroyed falling on persons passing by.

The tortoise are of a small kind; they live in the tanks, and have a very offensive smell, but the flesh is white and tender. These are found only on King's Island, where they are numerous, but are not eaten by the natives. A small kind of harmless snake is sometimes found. The flying fox is very plentiful; its body is about the same size as that of a crow. There is only one singing bird, a small one of a black colour, called by the natives Colea. There are a few snipes, ducks, bitterns, and the usual sea birds, curlews, &c. The wild duck comes over in great numbers during November. The natives take them in nets; they also shoot them, for they are considered excellent food.

Coral fish of every hue are numerous. The sword fish is common; it sometimes pierces the boats, and has been known to cause small ones to founder by splitting the planks: it attains the length of eighteen feet. A small specimen which we had an opportunity of examining, was nine feet long. Turtle, sharks, and porpoises, are plentiful, from all which oil is obtained. The natives catch the largest sharks with a hook. While the fish remains within the Atoll in twenty and thirty fathoms depth of water, they pay out a long scope of line, and the shark, when unable to descend deeper, darts onward horizontally, dragging the boat after him; but if a large fish is hooked, and it dashes outside of the islands into deep water, they immediately cut the line asunder, for fear of accidents. They commonly take turtle while it is floating at the surface, and also when it lands. The bonito is caught in the

following manner : a great many men go out in one boat, each supplied with hook and line. A number of small flies for bait are kept alive in a compartment built in the boats for this purpose. When a shoal of the bonito is descried, they make for it quietly, and, on coming amongst the fish, throw part of the bait overboard ; the bonito dart in, and snap them up with the greatest eagerness : when many are swarming round the boat they are caught with the hooks. The quantity thus taken in a day by one boat, sometimes amounts to a thousand. Six or seven hundred is the ordinary number. The islands have long been famed for this fishery. One bonito is divided into four pieces, parboiled and dried, for home consumption, or exportation. We set up a model of a fishing net, of the kind used on the banks of the river at Cochin, and showed the use of it to the Viziers, but they said it was not adapted to their fisheries, as the deep water surrounding their islands was too clear.

The other natural productions of the island are all well known on the continent. These consist of cocoanuts, bread fruit, limes, plantains, papaws, pumpkins, and the fruit of the screwpine. The cocoanuts of the Maldivas are esteemed superior to those of the continent. They are smaller, but sweeter, and appear to possess a larger proportion of oil : they keep a longer time, and, owing to this quality, they are much in demand in India, for the supply of inland countries. The coconut is extensively planted, but it also grows spontaneously on the islands. We frequently saw nuts lying above ground (apparently where they had fallen by chance) fixed by the roots which had issued out of them, and the stem, crowned with young leaves, which had shot forth above. Last season about sixteen native boats, laden principally with cocoanuts, coir, and other bulky articles, sailed for Bengal. We suggested to the natives that they should extract the oil from the nuts by means of mills, as it would be a more valuable article of export ; and we offered, with their assistance, to construct and put up a mill, (a plan of which we had with us,) as also to explain to them the mode of using it : but they did not appear to feel any interest in the subject, although they confessed that great numbers of cocoanuts remained unused amongst the islands every year,

being either left where they fell to increase their kind, or by their decay to enrich the soil.

The island produces also, in small quantities, millet, and a bulb in shape and appearance much resembling an ordinary potatoe, but having a pungent flavour. This the natives grate down, and steep in water for some time to deprive it of the unpleasant taste, and dry it afterwards, when it looks very much like flour, and is very palatable: sweet potatoes are cultivated, as also pine-apples, sugar-cane, pomegranates, small almonds, a small sized astringent fruit (which has a stone), chillies, and a few areka palm-trees. The nuts of these, we were informed, never come to perfection here, and are consequently masticated in a green state. The castor-oil plant is very common, and appears to be indigenous, but the seed is not collected either for domestic use, or exportation. Rice will not thrive, as it requires more labour and attention than the natives will bestow on it, though the soil appears congenial. The supply of this article is therefore imported. Cotton is grown in small quantities at one of the islands, Zilla-da-Malé. Some sugar is made from toddy.

The Banyan is the largest tree on the island, growing to a greater height than the palms. There is a species of forest tree, which, if the timber were good, would be of great use to the natives, it having a tall straight trunk. It is, however, not calculated for boat-building, and is only used for the frame-work of houses, and in works where it is not much exposed to the weather, which soon causes it to decay. Their boats, except those of the largest sort, are planked with the wood of the cocoanut tree, and are made very heavy, the planking of a boat of ten ton being two inches thick. The large trading boats are generally built of teak brought from the continent.

The ground near many villages is covered also with numbers of cocoanut husks, from which, with a little labour, a great quantity of coir might be obtained; but such is the apathy and indolence of the natives, that they scarcely seem disposed to avail themselves of this advantage. Could they be induced to make the most of it, the coir that might be produced, would

form a valuable article of trade: for that purpose, however, some external stimulus would appear to be requisite, for at present they seldom think of making any exertion beyond providing the portion of produce exacted from each individual, as revenue.

The principal manufactures, and the only ones in which the natives have attained any degree of skill, are those of mats and cloth. The former are made only at Suadiva Attol, but not in great quantity. The cloth is made in Malus-ma-Attol principally, although individuals of other islands sometimes make it for their own use.

The peculiarity in this article consists in the uniformity of the colouring of the waist and head cloths, which are very becoming, being chiefly of a red colour, with alternate black and white stripes, each having also a neat fringe. The dyes are very excellent, particularly the red, which is extracted from a root called "Ahi;"* the black dye is made from burnt cocoanut husks. The value of the cloth varies according to the texture and breadth of the piece. The price of waist cloths of native manufacture, is much higher than that of the various coloured ones imported from the continent, in consequence of all persons being expected, on public occasions, to wear one of the former, which causes them to be in great demand.

The art of working in metals is very imperfectly understood, and whatever is done in this line is unskillfully executed. The only artisans who work in gold and silver, live on the two islands of Nelandi Attol, (Ribada and Huludile,) whence they make their rounds periodically to the other Attols, taking their tools, &c. with them, and remaining at each place as long as they find employment, which consists chiefly in making up trinkets for the women. Other artisans, in like manner, visit occasionally the Attols, where there are no workmen in the same line.

The bellows used in these islands is a curious instrument, constructed on principles, the application of which to practical purposes, one would hardly expect to find in an article of common use, amongst a people so little advanced beyond the uncivilized state.

* 'Al in Hindustani (*Morinda citrifolia*.)

The boats of the islanders under 70 tons are very fair sailers, with a fine entrance, and good bearings: the smaller fishing boats, in particular, have superior swift sailing qualities. The boats have but one mast, and the sail is square, made of matted work: small sails of cloth are occasionally set on a temporary light mast, or hoisted on a shifting backstay taken to the taffrail. In going from island to island, within the Attols, the natives use rafts. Favourite boats are often painted with much neatness.

But the art in which they have arrived at the highest perfection is that of carving on stone, as we observed on the walls of mosques, and in the grave yards. It should be observed, however, that the stone, being coral and soft, is, of course, well adapted for fine work. The natives spin a large quantity of cotton, which is principally imported from foreign parts: the spinning machine is simply a large and small wheel of light frame work.

The branch coral and shells make good lime, which is put on boats' bottoms, used in building, &c.

The whole of the export and import trade of the group of islands composing the Maldivas, carried on in foreign bottoms, is conducted at Malé, whither the produce of all the other Attols is brought, the dealers from each, carrying back in return the produce of other parts, to supply the wants of their respective islands.

The external trade from Malé consists of two branches, one carried on by traders resorting to that place from Chittagong, Point-de-Galle, the Malabar Coast, and occasionally from Muscat; and the other by the natives themselves, in their own vessels. From the information we were able to collect respecting the first, it appears that Muscat vessels do not often visit this place: when they do, they generally bring a cargo of slaves. Five years ago one came and sold about twenty-five lads, at an average price of about 80 Rupees each. The traders from Chittagong, the Malabar Coast, &c. call regularly, arriving about March, and leaving with the S. W. monsoon, about July. This year the fleet consisted of small brigs, eight in number, none exceeding a hundred tons.

They barter principally for the "goomul-mutch" or bonito, twelve lacs of which have been shipped off this season, being much less, as our informant Mr. H. Sartorius told us, than used to be exported ten years ago. He has known seventy-six lacs to have been taken in one season. Point-de-Galle and Sumatra are the places where the demand is greatest. The Nakodah of one of the Galle boats informed us, that the interior of Ceylon, where a very large quantity of it is consumed, is supplied from Galle. Sumatra, however, requires the most, and is supplied by the Chittagong traders, who dispose of their fish in exchange for pepper, which they carry to Bengal, generally making a profit of about three or four hundred per cent. on the speculation. They likewise carry some of the fish to Bengal; but not more than ten or fifteen thousand can be sold there in one season.

Tortoise-shell, coir-yarn, and cowries, and a kind of sweetmeat, compose the other articles of export from this place.

The tortoise-shell is considered of good quality. Ceylon and Bengal are the markets for it. The thick pieces, of a deep black and yellow intermixed, are the best for the Galle market, while the spotted ones are most marketable at Bengal. Sometimes the turtle is found with its shell formed of a single piece, instead of being, as they generally are, composed of thirteen pieces. Such shells are of very high value. A Nakodah going to Galle paid thirty rupees for one seer, or two ruttals, picked from a quantity collected by a Bengal trader. About five maunds (Bengal) of tortoise-shell were procured and exported by the traders this season.

The coir-yarn of this place sells higher than the ready made rope of the continent, it being much finer, and of a higher colour. The trade in this article is principally carried on in their own boats, it being too bulky for the small vessels resorting to this place. Sometimes coir is required for the use of these vessels, and then the natives barter it for dates, weight for weight, which is one rate of barter well known. The estimated price of coir-yarn is eighteen rupees for a candy, or 500 lbs. It is, however, more generally bartered as above mentioned, the cost then being about three rupees a maund,

or 82 lbs. We heard that it sold at Calcutta at the rate of seven rupees per maund.

Mats are sometimes exported in the native boats from Malé, but they seldom make good the price expected, and are often brought back, in hopes of a better market another season.

The trade in the products enumerated above, is carried on principally by means of barter, which circumstance rendered it extremely difficult to obtain precise information in respect to prices ; but the articles brought here for barter are rice, dates, salt, leaf-tobacco, betel-nut, coarse white cloth, cotton, red cotton handkerchiefs striped with white into squares, curry-stuff, china ware, Indian pottery for domestic purposes, coarse brown sugar, which is preferred by the natives to sugar-candy, and brings a better price. Besides which are imported, in small quantities, steel, brass wire, thread, ghee, and waist cloths of various colors.

The port-charges and duties are moderate, and levied in a very simple mode. The vessels which have for the last few years traded here, were all small brigs. A port-due of rupees 40 is payable by every trading vessel, without reference to the period of her stay. Besides this, a duty is charged under the name of "Hadia," or presents to the Sultan and officers of Government. From a large ship one candy weight of merchandize is exacted, in addition to what is demanded for a small brig. The traders do not, however, take advantage of this custom, because they say a large ship would not be able to barter her cargo within the season, and that consequently her profits would scarcely cover the expenses of such delay. The "Hadia" is distributed as follows. To the Sultan, one candy and one hundred and thirty-three bamboos of rice, equal to five bags and a half, and seven red handkerchiefs, which are carried to his house at seven different periods. After the handkerchiefs are thus delivered, one is returned to the lascars who carried them, to which is added a quantity of betel-nuts : to the officers of Government, King's relatives, &c. according to a list which is provided by the Hindeggeree, eleven candies and fifty-three bamboos, making a total of fifty bags of rice.

The above presents may be made either in rice, salt, cummin seed, chillies, coriander seed, which are taken by measure ; or in dates, catechu, turmeric, and onions, which are taken by weight : six galls, or one and half pound, of the latter being considered equal to six bamboos, or twelve seers of the former.

The Emir-el-Bahr is the officer, whose duty it is to superintend the division and distribution of the presents : for his trouble he is entitled to a sixth part of every thing given, which constitutes the principal emolument of his office.

The presents are sent, in small quantities, on wooden platters, carried by the lascars, who are required to sing as they go to the different houses. The traders can so arrange, as to select for presents the articles in least demand in the market. This privilege, and the inferior quality of the articles, render the duties very light. Besides the presents above mentioned, forty cotton handkerchiefs are required to be given when they are delivered, the cheapest of any colour being taken without objection.

There is another exaction of a different nature, to which traders are subject, according to the established custom of the place. They are liable on a requisition to supply the public stores with a certain quantity of rice, at a price fixed by the Hindegeree, which is about half the market value. The trader is always paid for such rice in kotas of cowries, a kota consisting of 12,000, and valued at two rupees each, though they can be purchased in the bazar for one rupee. But this is made up for, by the charges for godown rent and anchorage, being received by the Hindegeree in kotas at his own valuation. If this be not attended to, and the charges be paid in cash by the trader, he sustains considerable loss. There is a small present of five rupees in a handkerchief, required to be sent to the Sultan, after the other presents are delivered, to obtain permission to barter.

On the arrival of a vessel from the Eastward near any of the Attols, a boat immediately puts off to her. The pilot receives a fixed and handsome remuneration from the Hindegeree, as does also the headman of the Attol to which the pilot boat belongs. On a vessel anchoring off the town of Malé, the

Emir-el-Bahr approaches her in a boat, and hailing the pilot, inquires whether there is any sickness on board. Should there be none, he goes on board, when he is generally presented with a piece of chintz or a shawl, and he then takes the master of the vessel on shore. If there be small-pox on board, the vessel is put under the strictest quarantine for forty days, after the recovery of the person last affected. In case the disease was prevalent at the place from which the vessel has come, though there be no sickness on board, quarantine is nevertheless enforced, but the period under such circumstances is regulated as the Sultan may see fit to order. Public buildings, with godowns, are rented to the traders, who barter their goods in them. The rent charged amounts to twenty or thirty rupees per month. Should all the public buildings be occupied, temporary thatched huts are put up as required.

The Bengal Rupee is the current coin of the island, and is used in all money transactions.

That part of the external trade, which is conducted by the natives themselves, is carried on chiefly with Calcutta, in boats of from 100 to 200 tons burthen, which leave for Calcutta late in August, or early in September, annually, having the S. W. monsoon in their favor, and return in December, with the N. E. monsoon. The boats, from their build and rig, are totally unfit to work to windward, or to make moderate progress, unless the wind is even abaft the beam; but smaller trading boats of about 50 tons, whose sailing qualities are somewhat superior, are also used occasionally in trading to Penang and Calcutta.

The articles exported in these boats are cowries, coir, and cocoanuts. The return cargo consists principally of rice, and generally includes chintzes, silk, and miscellaneous articles, to supply the particular wants of individuals. We were informed that the largest of these boats would carry 7,030 Bengal bags of rice. Each bag is supposed to weigh two maunds of eighty-two pounds each. The navigators of these vessels evince a degree of confidence in making the passage, which is not very common amongst natives; for, after leaving the Maldivas, they sight no land, until nearing the shore on which

stands the pagoda of Juggernaut, sailing right up the middle of the Bay of Bengal.

We heard that for their cargoes one season an offer of Rupees 50,000 was refused.

Though traders who resort to Malé are in general well received, and no difficulties are thrown in the way of their dealings, the feeling with which the authorities seem to regard intercourse between foreigners and the natives, would, until a change, by time and fair conduct, is brought about, which we hope is more than commenced, affect the plans of any person who might desire to take up his residence on the island, whether for commercial or other purposes. The insalubrity of the climate also is a serious discouragement.

At the anniversary meeting, held on the 24th ultimo, the following gentlemen were elected Members of the Committee of Management for the ensuing year.

Col. POTINGER, Col. OVANS, Capt. MCGILLIVRAY, Major CAMPBELL, A. FINLAY, Esq., Capt. J. H. WILSON, I. N., Capt. A. BURNES, Capt. BONNAMY, Capt. HOUGHTON, I. N., J. HOWISON, Esq., Capt. SHORTEDE, Lieut. HOLLAND, JAMES BIRD, Esq., Lieut. CARLESS, I. N., LIEUT. DELHOSTE, A. B. ORLEBAR, Esq., and JOHN SCOTT, Esq.

The President communicated, with the sanction of Government, a series of Memoranda on the River Indus, and on the construction of the river boats of lower Sinds. By Lieut. John Wood, I. N.

THE first of Lieut. Wood's papers on the Indus, in which he describes the voyage of the steamer from the sea to Hyderabad, has not been presented on this occasion, as, probably, it is proposed to publish it through another channel. The present series is, in consequence, somewhat unconnected. The papers now laid before the Society treat on the following points.

1st. Notes on the River Indus between the latitudes of Tatta and Hyderabad. These limits embrace a distance of 56 miles, by the winding of the river, which here flows in a general direction, S. S. W.

Lieutenant Wood divides this space into eight *Reaches*, and details, under as many separate heads, the state of the river at the

period of his visit. This information is exhibited in the following tabular form: proceeding from South to North.

Reaches.	Length.		Soundings.		Breadth.	Velocity.	Direction.	Remarks.
	Miles.	Fur.	Max.	Fm. Ft.	Yards.	In miles per hour.		
1	10	0	3	0	660	4	N. E.	This Reach extends from Tatta to <i>Alum-gote</i> .
2	12	0	2	4	716	4	N. E. NE by E.	To the termination of the range of sandstone hills, in latitude 35° North.
3	3	4	2	0	765	3	E. S. E.	From the village of Bunnna to Jirk.
4	4	4	3	3	456	3½	N. N. W.	
5	8	0	3	0	590	4	N. N. E.	
6	12	0	4	3½	386	3½	N. W.	To Tricul.
7	3	0	4	1	650	3½	NE. by E.	To Karaka.
8	3	0	3	0	650	3½	N. W. by W.	To Hyderabad.

The 2nd paper contains Lieut. Wood's notes on the daily variation in level, which the surface of the Indus was observed to undergo in the month of January last. The observations were made on the river as it passes the latitude of Hyderabad, and are as follows.

Amount of daily variation, observed in the level of the River Indus near Hydrabad, for the month of January 1836.

Days.	Rise.	Fall.	Days.	Rise.	Fall.	Days.	Rise.	Fall.	Days.	Rise.	Fall.
	Inches.			Inches.			Inches.			Inches.	
1	½	0	9	0	2¼	17	0	0	25	0	1½
2	0	¾	10	0	1	18	0	0	26	0	1½
3	¼	0	11	0	1	19	0	¾	27	0	1
4	2	0	12	0	1	20	0	1	28	0	¾
5	0	0	13	0	½	21	0	1½	29	0	1
6	1½	0	14	0	½	22	0	2	30	0	1½
7	0	½	15	1	0	23	0	1¼	31	½	0
8	0	¼	16	4½	0	24	0	1½			

From the above statement it will appear, that during seven days, the level of the river experienced a rise, which amounted to 10½ inches; that during the space of twenty-one days the level was depressed to the aggregate amount of 22¾ inches, and for three days the surface remained stationary. This will give an absolute depression of 12¼ inches, on the 31st January, below the line at

which the level was observed on the last day of the preceding month.

The prevailing wind for twenty-eight days, was Northerly; for the remaining three days the wind was S. W.

The mean temperature of the air at sun-rise was 48°. F. at 9 A. M. 62°—at noon, 72°—and at 3. P. M. 73°. The temperature of the river water observed at 9 A. M. was two degrees below that of the air, taken at the same time.

In his third paper, Lieut. Wood describes the construction of the various description of craft used in the navigation of the lower Indus; but this subject cannot be understood without the plans and drawings which accompany the original communication.

The fourth paper contains an extract from this officer's journal from November 29th 1835, to February 22d 1836, during which period Lieut. Wood was occupied in re-examining the river between Hyderabad and the sea. The latter part of the journal is here given, as it contains a narrative of his passage in the steamer Indus from Hyderabad, down the river, to the shipping-port, and will furnish some information on the nature of the navigation of this part of the Indus.

Extract from Lieut. Wood's Journal.

“February 16. Left in the Indus Steamer for Ghora-Baree. The steamer's draft is three feet, four inches. For ten miles we shot down the stream in fine style, the depth never under one and a quarter fathom. Here the stream became very foul, and the steamer stuck fast on a bank in the centre of the channel. At this very place a similar occurrence happened to the Jumtee, which took Mr. Heddle down to Ghora-Baree. After remaining an hour on the sandbank, the force of the current cut away the sand from under the bottom, and she swung to her anchor in deep water. It was now blowing fresh, accompanied by clouds of dust. To trace the channel farther was impossible, and we remained here for the night.

“February 17. Started at day-light, passed Tricul and Jirk without accident; but a little above Bunna we struck with great violence, and remained immoveable in two feet water. A month back there were two and three fathoms of water in the same spot; the deep channel is now on the right bank; it was then on the left. Three quarters of an hour after we struck, there were two fathoms

under the bow; when we ran aground, there were two feet. The run and entrance of the steamer are favorable to her getting off sand banks, when the current is strong. Her keel has only to be hove in an oblique line with the direction of the stream, when the current entering under the counter, or bow, quickly cuts away the sand, and she settles in deep water.

“February 18. Left Bunna at sunrise; reached Nooroo-kanad, a distance of nearly forty miles, without accident. Here the river is particularly foul, and wanders in many channels over the whole of its inundation bed. Seldom more than one of these channels is navigable; this one we were not fortunate enough to enter, and after searching in vain for a passage by the one we entered, the steamer took the ground; the current was rapid, and her keel made her roll and strike heavy. Half an hour after she struck, a bank, but ankle deep, had formed all along the lee side, the lower paddle boards on this side were buried in the sand, which here, from the eddies caused by the boards, was a foot above the water. On the other side there were four feet fore and aft. The vessel was lying athwart the stream, and pressed up, as it were, against a steep wall. We were four hours in this situation. The boat has now swung to her anchor. We had three pilots on board to-day, but only one when the steamer grounded.

“The events of this day give a good insight into the navigation of this river. Were a line of soundings to be taken across the river where we now are, I doubt not that two, or two and half, fathoms would in some part of the line be obtained, as this depth has been found somewhere in every section yet measured. The deep channels are not connected; they are often merely ruts or ditches, which do not communicate with each other. The country boats which descend the river with cargo at this season, keep a small pilot boat sounding a-head. If the same precaution is necessary for a steamer, which doubtless it is, what will steam do on the Indus in these months—nothing; the vessel must not outstrip the pilot boat.

“February 19. Arrived at the mouth of the Seance.* This morning a Sindee boatman voluntarily tendered his services, to pilot the steamer down the Seance. He desired no payment, and would submit to be flogged, if he got the boat aground. We

* Seance is a local division of the Hujamree branch, by which the latter is connected with the main river.

had not proceeded two miles, when she took the ground, and heeled nearly over; three of the paddle boards were splintered.* The boatman did his best, for the Cutch pilot and myself were both looking out at the time. Though the Sindee had not performed his part of the agreement, it would hardly have been justice for us to fulfil ours."

Mr. Orlebar presented An Account of the Kuria Muria Islands.
By Assistant Surgeon I. G. Hulton.

These islands, situated near the South Coast of Arabia, at a distance of seven hundred and ninety miles from the entrance of the Red Sea, were lately visited by the officers of the surveying vessel now employed in that quarter. The group consists of five islands, viz. Helarnea (Halabi), † Ghurzoud (Rodondo), Soda (Sardi), Jibleea (Deriabi), Haski (Halki), all resembling each other in their barren and rugged appearance. They sustain only a few salt water plants or stunted shrubs, and the water to be found on them is generally brackish. The natives of the neighbouring Coast speak of the group under the term Juzæer-ul-Ghulfan, derived from the name of a powerful family of the Mahra tribe, who claim the possession of the islands. They are also known under the appellation of Kooree Mooree, and of this term the name by which Europeans distinguish them is probably a corruption. Edrisi mentions two islands of this group, which he denominates Chartan and Martan, both peopled, the inhabitants speaking a language unknown to the Arabs.

Mr. Hulton notices a remarkable resemblance between the ancient name of these islands (Zenobii Insulæ) and the term Beit Jenobee, applied to the tribes occupying the part of the Coast immediately opposite.

These islands are composed principally of granite; limestone also occurs. In the latter rock fossil remains were discovered, and the former is described to be curiously intersected by veins and dykes of trap. The granite in the largest island (Helarnea) assumes the form of pointed spires, the highest of which is estimated at 1,500 feet. The eastern extremity of the same island

* In the part of the Journal presented to the Society, it is not stated in what manner the steamer was extricated from this difficult situation.

† The names within parenthesis are those by which these islands are commonly known to navigators.

presents a bold head-land, composed of limestone, which attains a height of 1,645 feet above the level of the sea.

On Sardi, the remains of former habitations were observed, but the only inhabitants at present on these islands are confined to Helarnea. Their number, however, does not exceed twenty-three individuals. These people resemble, in their form and complexion, the Arabs of the Coast. The language they use is a dialect of the Arabic, called *Sheree*, from the tribe by which it is spoken, who live near Cape Morebat. Some of the words and sounds appeared to Mr. Hulton to resemble the dialect in use among the aboriginal Socotrians, and he has furnished a vocabulary with a view of comparing the languages of the two races. A copious vocabulary of the Socotrian, collected by Captain Haines, during his survey of that island, will furnish the means of making this comparison.

The soil of Helarnea being incapable of cultivation, the inhabitants are entirely dependant on the sea for their sustenance, and being unprovided with boats of any description, they are obliged to confine their occupation of fishing to the immediate vicinity of the rocks. They are, therefore, literally *Ichthyophagi*, and live in a state of extreme poverty and wretchedness.

Their intercourse with the rest of the world is very limited, being confined to occasional visits by trading boats, which touch here on the passage between Muscat and the East Coast of Africa, for water. Coasting vessels take shelter among these islands, when they meet with bad weather during the N. E. monsoon. The largest island of the group possesses two excellent anchorages, which can afford shelter for shipping during either monsoon. This advantage, and the peaceable and accommodating character of the inhabitants, render it a matter worthy of consideration, whether this would not form a preferable station to Maculla, for a Coal Depôt for steamers between Bombay and Suez. By such an arrangement, the distances would be more equalised, as, at present, the first stage from Bombay to Maculla comprises a distance of 1388 miles, and from Maculla to the straits of Babel-Mandeb, 349. By transferring the coal station to the largest of the Kuria Muria islands, the distance would be thus divided:—from Bombay to Helarnea, 946 miles, and from the latter to Perim Island, 790 miles.

The Secretary read the following Report, which was approved, and ordered to be printed.

Annual report of proceedings of the Bombay Geographical Society, for 1835—36.

AMONG the contributions received by the Society during the year ending in April last, Captain Burnes' paper "On the Maritime Communications of India as carried on by the Natives, particularly from Cutch, at the mouth of the Indus," is the first in the order of date.

In this communication Captain Burnes states, that less diligence has been bestowed on researches on the maritime intercourse of the ancients with the East, than has been directed to the subject of the inland communications. Of Western India in particular, the primitive build of the Indian vessels suggests the existence of a trade long before the date of modern European connection with this country. In the book of Genesis the products of India are mentioned among the imports of caravans to Egypt, which in all probability was introduced viâ the Red Sea. Hence Captain Burnes thinks it is a fair inference, that if long voyages are recorded to have taken place in those ancient times, the commerce was transported in that manner, and not by land.

The voyages of antiquity appear to have been regularly continued to the present time; the commerce still exist, and what is more remarkable, the ships are navigated by Hindoos. The particulars of the trade of Cutch may supply a hint that will cast light on ancient times. The principal sea port, Maundvie, has 250 vessels belonging to it, and has a maritime communication with Zanzibar, the whole East Coast of Africa, the Red Sea, Persian Gulph, Mekran, and Sinde, and with India as far as Ceylon. The vessels are from one to eight hundred cadies; they carry a large lateen sail, and are never decked: the pilots have acquired the use of the quadrant, and steer by charts. One of these curious documents, intended to represent the voyage from Cutch to Arabia and the Red Sea, accompanied this paper. The original was forwarded to the Royal Geographical Society, and a copy retained for the Society here.

The most valuable branch of traffic carried on from Cutch is with the Eastern Coast of Africa. Vessels return from thence laden with ivory, rhinoceros' horns, &c. In the trade with

that portion of Eastern Africa called by the natives *Burbar*, the *Hindoos* are subjected to the most severe privations. When they land they are not permitted to wear a turban; if they die they are not allowed to be burned according to *Hindoo* custom, or buried like a *Mahomedan*. A hole is dug, into which they are put in an erect position. Water, which in their own country they drink only from the hands of a certain caste, is brought in skins of animals recently killed by *Mahomedans*. Their submission to such privations can be only accounted for by their love of gain; and *Captain Burnes* infers from it, that commerce was never interrupted in *India* by religious prejudice; that a people who can now carry it on in spite of such disadvantages have prosecuted it from the earliest ages, and that the natives of *India* participated with the *Arabs* in the trade between *India* and *Egypt*.

The second contribution from the same member, is intitled "*A Few Remarks on the Sea Coast of Cutch; also a description of the back-water leading from Juckow to the mouth of the Indus.*"

The Sea port of *Juckow* is situated on the South West Coast of *Cutch*, upwards of sixty miles West of *Bhooj*. It is one of the five *Bunders* of the province, and contains four hundred and ninety houses, which, being built of stone and mortar, give the town a respectable appearance. The inhabitants consist chiefly of sea faring people and merchants.

The *bunder* is about three and half miles from *Juckow*. The creek on which it is situated is named *Goria*; its depth varies from eight to twelve feet at high water; its banks are marshy, being so low as to be overflowed at high tides. The country around *Juckow* is flat and fertile; the district belongs to the *Ubrassa* division of the province, and is the only inland town of any magnitude in the *Raó's* dominions, the Capital excepted.

The principal advantage possessed by *Juckow* is in the existence of a creek or back-water, navigable for craft of twenty-five or thirty *candies*. This channel enters the sea about three miles from the *bunder*, and follows the curve of the coast, running up to near *Kotasir*, on the Eastern mouth of the *Indus*.

thus affording a communication with Sindé which is maintained throughout the year. This natural canal is called Buggara, The narrow stripe of land between it and the sea, varying from one to two miles in breadth, is covered with rushes, tamarisk, and a stunted grass, forming excellent pasture for camels and cattle, and is so abundant, that numbers of the former are reared on it. The trade of Juckow is considerable. The staple articles of consumption are imported from Sindé and the Western parts of Cutch; Sugar, Iron, &c. from Bombay. There is a small traffic with Demaun and Muscat.

Accompanying the above communication, Captain Burnes presented to the Society the Geographical Index to his Map of Southern Rajpootana, constructed in 1829 and 30.

The author has, in this paper, given an account of the countries beyond the N. W. frontier of the Bombay presidency, viz. Parkur, the Thurr, Nueyur, Jaysulmeer, and Joodpoor.

Nearly all the information contained in this communication has been already published by the Royal Geographical Society, in the fourth volume of their Journal.

The paper on Sindé forms the fourth, contributed during the period embraced in this report, for which the Society is indebted to Captain Burnes.

This communication having been printed in the report lately issued by the Society, no analysis will be required in this place. It contains all the information which the author has derived from the writings of those who have visited Sindé before him, as well as the result of his personal observations, carried down to the date of the author's late visit to the country, about the month of December last. Additional information respecting the Indus, it may be here observed, has been collected recently by Lieutenants Carless, Pottinger, and Wood. The reports of these officers, when it shall please the authorities to allow their publication, will probably form a valuable addition to our knowledge of the physical geography of the lower portion of this river. Lieutenant Wood has likewise been permitted to remain in the country during the period when the river undergoes its periodical rise, and by this arrangement we may

expect that full information regarding this phenomenon will be obtained.

Lieutenant T. M. Dickinson has favored the society with "Observations on the Ancient Intercourse with India" suggested by some of Captain Burnes' remarks contained in that officer's paper on the Maritime Communications of India.

Lieutenant Dickinson maintains the opinion, that the Arabs alone were in ancient times the great carriers of the Indian trade, and that the natives of this country enjoyed no participation in this transport. He remarks "that there is no doubt of the trade with India having existed for centuries, but it cannot be determined with any degree of certainty by whom it was carried on. We are told, however, that the Arabs were a seafaring race, and we cannot suppose, that had there been in the Red Sea, or in the harbours of Arabia, vessels navigated by Indians, such circumstances should have escaped the observation of the Greek geographers, several of whom, including Strabo, were actually on the Red Sea. Pliny states, that eighteen centuries ago the Arabs were settled in such numbers at Ceylon, that they had established their religion on the coasts of that Island. This is confirmed by Ptolemy in the second century. The Arabian Voyages published by Renaudot, also bear testimony to the influence of the Arabs on the Malabar Coast, as does Marco Polo in the thirteenth century. In the fifteenth century, the Portuguese found 15,000 Arabs settled at Calicut."

The testimony of the writers of antiquity, is brought forward in support of this view, and, the peculiar institution of castes among the Hindoos, among which there is found no caste of sailors or navigators, is stated to prove, that the occupation of those classes in commercial navigation, which is at present witnessed, is of comparatively modern origin, and could not have been carried on by their ancestors in ancient times. Lieutenant Dickinson, therefore, subscribes to the opinions of Robertson, Vincent, Chardin and others, that the Arabs were the first navigators of the seas of India.

Lieutenant Burnes has stated, in a postscript to the paper

in question, that it was not his object to enter on the subject of the trade carried on by the Arabs, the existence and history of which are well known. His principal aim was to show, that the natives of India themselves have carried on a foreign trade from the earliest times, and they were far from being exclusively indebted to the Arabs for their maritime communication.

Commander Haines has presented a short "Notice on a part of the Interior of Arabia, accompanied by a Map."

The map, and the information contained in the paper, were procured from the Turk who filled the office of Governor at Mocha in June 1835, and who himself had traversed a portion of the countries described. The countries laid down in the map, and of which a short description was forwarded comprise portions of Nedjed, Yemen, and the Hedjaz. The geographical sites of the principal places cannot be considered as accurate, but the relative position of the various towns and villages may be received as tolerably correct, as well as the delineation of the physical features of the country, which consist of a series of vallies formed by lateral offsets from the grand mountain range, which separates the great central table-land of Arabia from the low or maritime regions. Each of these vallies opens towards the sea, and affords passage to streams, which, though absorbed by the arid sands of Tehama long before they reach the ocean, become the source of fertility to the hilly districts, and bestow on them a character which contrasts strikingly with the barren nature which Arabia elsewhere presents.

This tract, by its fertility contributes to supply the wants of the less favored regions. It is occupied by a variety of tribes, whose numbers, aided by the natural strength of the country, have hitherto successfully resisted the attempts of the Turks to subjugate them. The principal of these tribes are the Beni-Asyr, who, including their allies, can bring to the field 18,000 fighting men, and are subdivided into four branches or clans, viz. the Beni Malek, who can muster about 6,000 men; the Beni Mokait, or Beni Islam, amounting to 1,600; the Beni

Halcome amounting to 1,200; and El Umdan ,whose numbers are not given.

The whole Asyr territory is described as being almost impregnable, from the stupendous height and intricate passes of the mountains. Every house is in itself a fort for musquetry, and, as long as the road to the hills is open, the inhabitants have nothing to fear. Horses are common, and the camels are represented as being remarkably docile, and well adapted for climbing the steep passes in the mountains.

The intermediate country between that of the Beni Asyr and Tayef, is thickly peopled, containing numerous tribes several of whom are the allies of the Beni Asyr. Among these, are the Beni Asthmar, and Beni Ahmahr, Beni Shyeah, Nassarah, Tykief, Shelawer, Gaamut el Beddoo, &c. &c. The country of the Beni Shyeah is described as being remarkably fertile. The people can be trusted, and enjoy a mild government under Sheikh Ghoram, who is the chief of the tribe. The principal fruits are almonds, grapes, walnuts, figs, and limes. Grain of all sorts abundant, and water never fails. The climate is cold during some months, but becomes more temperate after the rains. They possess horses, cattle, camels, &c. and a soil yielding fruit spontaneously.

The Society is indebted to Mr. Hyslop of the Hon'ble Company's Sloop of War Clive, now in the Red Sea, for the paper entitled "Notes on the Empire of Tombuctoo, communicated by a Native Sheikh to Dr. Pruner at Cairo."

The substance of this paper has been given in the report of the last meeting, since which date Major Felix has obligingly communicated to the Society extracts of his journal, relating to the Bahr el Abiad, accompanied by an interesting note, conveying his opinion as to the value of the Sheik's information. Major Felix ascended the blue river as far as Sennaar, then crossed over to the white river. The former river had every appearance of flowing from a mountain range, and through a rich soil. The latter evidently came from some great inland lake. The fish were enormous, as were the crocodiles and hippopotami: large oyster shells were found on the banks.

Major Felix always entertained the firmest conviction, that the white river (Bahr el Abiad) and the Niger were connected. He believes with Sheik Mahomed, that one could get to Tombuctoo, perhaps, by following its stream upwards. He cannot reconcile the Sheik's confused account of getting by water to Sennaar, which is on the blue river. The Peninsula between the two rivers must be crossed, and as these flow different ways, and the plain is elevated between them, Major Felix does not think that there is any water communication. About two hundred miles above the junction of the Bahr el Azrek and Bahr el Abiad, there is a tribe called Shelooks, who are an untameable race of savages; but beyond them is the Denka tribe, who are more tractable. Major Felix proposed to go up the blue river as far as possible, and then to strike across the Peninsula into the Denka country, thus turning the flank of the Shelooks. The African association sent Mr. Willock to try this route. This traveller died before he got half way, at Khartoom. It is by this route (which Major Felix ascertained was traversed by natives) that Sheik Mahomed must have come. Major Felix regrets that the German Doctor did not make the Sheik describe his journey day by day, and is totally incredulous about the magnificent temples in the islands "on the river between Tombuctoo and Sennaar."

At Khartoom, near the confluence of Bahr-el-Abiad and Bahr-el-Azrek, Major Felix visited a chief, Ibrahim Kashef, who had accompanied the troops in the gazwah (plundering excursion) to Denka; and who gave a very interesting account of the Bahr-el-Abiad. Courshid Bey marched on the east bank, Ibrahim Kashef on the west. From Khartoom the river continued a united stream for seven days, and then began to be broken by islands. On the twelfth day they reached the first island of the Shelooks, through whose territory they continued marching for fifteen days. On the twenty-ninth day they entered the Denka country, continued six days farther, and then turned back. Ibrahim Kashef could give no idea of the distance the troops marched each day, but, taking an average of ten miles, they must in thirty-five days have pro-

ceeded three hundred and fifty miles up the Bahr el Abiad. For the last twenty days the river flowed amongst islands, sometimes uniting, but soon breaking again. On the thirty-fifth day the river was shallow: there were many islands, and the distance from bank to bank was "six hours." Both the *islands* and the *banks* of the Bahr el Abiad were so thickly wooded, that it was scarcely possible to penetrate; and beyond the wood on the western bank, was a vast plain, but no mountain. The direction of march was a constant inclination to the West, and at Denka, the sun when it rose was "behind their left shoulders." They passed no rivers.

The Shelooks are described as perfectly gigantic: their colour is black, their hair woolly, and their features like those of the negro: both men and women were naked. They possessed neither horses nor camels, but few cattle, and lived chiefly on fish and doorah. They had numbers of canoes, are armed with spears and bows and arrows of great strength, and swam, so well, that they would attack the crocodile and hippopotamus in the water.

They call their great Sheik their god, saying, that "it is he who gives life, and takes it away; that he causes the river to run," &c. He alone is clothed in a cotton garment. It seems, however, that this Sheik only represents a higher power; for when some of the principal Shelooks came to Courshid Bey, they made him swear by the sun to do them no injury, although they addressed him also as a god. These delegates who came to ask for peace wore bracelets of ivory, and brought for all their treasure a few elephant's teeth, and the musk of the crocodile.

Amongst the Shelooks there were no burying places, nor could Ibrahim Kashef learn what they did with their dead.

The people of Denka inter their dead in an upright position; and when the Denka children are seven or eight years old, two of their front teeth are knocked out.

Courshid Bey was very glad to finish this gazwah, as his troops were exceedingly harassed, not an enemy was to be seen by day, but every night, and all night long, sudden attacks were made on his camp: when his troops got under arms, the assai-

lants disappeared, but returned when all was again quiet. He made a treaty of friendship with the Shelooks, but a few days after, his rear guard (probably a set of stragglers) was cut off and murdered. He says the country is so poor, and the difficulties so great, that he shall never attempt another gazwah on the Bahr-el-Abiad.

The mountains about one hundred and fifty miles to the S. W. of Sennaar, and sixty or seventy from the river, are under Idrees Adelan; the town of Gooleh, his capital, is said to be as large as Sennaar, and to be famous for its workers in iron. Idrees Adelan was the last Vizier of the deposed Melik of Sennaar; he is represented to be a man of talent, power, and of noble manners; his territory extends to within five or six days journey of the Denka frontier, and, as he speaks the Denka language, he must have friendly communication with that people." Major Felix concludes by stating, that were an attempt made to ascend the Bahr-el-Abiad, he would recommend the traveller to place himself under the protection of this chief, who would escort him to Denka; and thus avoid the Shelooks, through whose territory it seems impossible to penetrate.

A Memoir on the Southern Coast of Arabia, by Lieutenant J. R. Wellsted, I. N., was communicated through the President.

The portion of the coast described in Lieutenant Wellsted's paper lies, as stated in last report, between Aden and the town of Sahar.

There is but little diversity in this portion of the coast of Arabia. A succession of ridges, increasing in height as they recede from the line of coast, form a chain of mountains that constitute a part of that continuous range which nearly encircles the whole Peninsula. Between the bases of these hills and the sea, a stripe of low land of irregular breadth forms the Tehama. The general elevation of this chain is estimated at from 3 to 5,000 feet above the level of the sea, and the highest points are Djibel Fouthalee, near the town of Shougre, and Djibel Ummeera between Ras Goseyn and Mugh-

tain. These mountains are chiefly composed of primitive limestone, and usually assume a tabular form, the rock presenting numerous holes and cavities throughout its mass.

The low land is of an arid and barren appearance, the soil consisting generally of a loose sand. Some spots, however, are watered by streams which flow from the hills.

The towns on this part of the coast are—— Aden, celebrated for its harbours and former commercial importance, but having at present a population not exceeding five hundred, composed of Arabs, Soomaules, and a mixed race, the offspring of slaves.

Labadj is situated at the distance of twenty-eight miles from Aden, in a N. E. direction. This is the chief place of the small territory, of which Aden forms the seaport. Here resides the chief, Sultan Mahasson, by whom Lieutenant Wellsted was well received. The population of this town is estimated at 5,000, of whom 1500 are troops. The district immediately surrounding it is fertile, being watered by streams flowing from the mountains, and producing abundance of grain, fruit, and vegetables. Market days are established twice weekly, when the Bedouins from the desert assemble in this town, and exchange their ghee, frankincense and milk, for grain and cloth.

Shougre is situated on the coast to the eastward of Aden: it is not entitled to the appellation of a town, being a straggling place, consisting of about thirty houses, and three times the number of huts. The importance of Shougre is derived from its forming the sea port of the district of Djaffa. The place is in the hands of the principal tribe of Bedouins called Fouthalee; the Sheik of which resides here. The principal exports are madder and coffee, in exchange for which grain and dates are received. Djaffa, or Jaffa, the district of which Shougre forms the seaport, is a hilly, elevated region resembling Hydramaut, the inhabitants are chiefly occupied in the cultivation of coffee, madder, wheat, Indian corn, and senna.

The town of Hawher, though situated only five miles from the sea, and a place of considerable extent, has not yet been

laid down in any map. The number of houses may amount to six hundred, and the population to 2,000.

Broom is a small village, situated on a bay of the same name, which is well known to Arab sailors, as it affords excellent shelter for their boats during the S. W. moonsoon. The village is situated in Latitude $14^{\circ} 20'$ North Longitude $49^{\circ} 02' 50'$ East, but the place is considered unhealthy.

The town of Maculla may be considered the seaport of the district of Hydramaut. The population may amount to 5000. The inhabitants have various occupations, but the greater number are engaged in maritime pursuits, and in the inland trade, which is carried on between this place and Hydramaut. The duty levied on all imports without distinction is five per cent., and the amount of revenue derived from this source is estimated at 10,000 dollars annually. At this place Lieutenant Wellsted collected some information regarding the district or province of Hydramaut, but he found it impossible to visit the country, though very anxious to do so. Hydramaut, known generally as forming one of the large modern divisions of Arabia Felix, is also applied by the Arabs of this part of the coast to denote a province not exceeding sixty miles in length, in a direction parallel with the coast, bounded north west by the province of Jaffa, and on the east by that of Sahar. It is exceedingly fertile, and contains many towns and villages, of which Lieutenant Wellsted obtained some scanty information from Banians residing at Maculla, who had visited the province.

Shaer, or Sahar, is the most easterly of the towns visited by Lieutenant Wellsted on this portion of the Arabian coast. It is one of the largest on this coast, and is much resorted to by native coasting vessels. A duty of three and half per cent. is paid on all imports, on a valuation fixed by the Emir-el-Bahr.

The amount of population inhabiting the part of the coast described in Lieutenant Wellsted's paper, cannot be determined. The inhabitants are principally of a mixed race, but the higher classes belonging to tribes which occupy the hilly provinces of Hydramaut, Jaffa, and Sahar.

Regarding the commerce carried on at the different ports along the coast, Lieutenant Wellsted observes, that "it was from this coast that the first branch of that extensive commerce between the Eastern and Western world, which has so much contributed to the wealth and power of every nation which participated in it, was first carried on, and where we learn, from the earliest historians, that navigation in the conveyance of the precious merchandise of the East made its first efforts. Deterred by the dangerous, intricate, and tempestuous passage up the Red Sea, vessels from a period equally remote landed their cargoes at the various ports along this shore, whence they were conveyed by caravans to Egypt and Syria. Arabia the happy, comprehending the provinces of Hydramaut and Yemen, became enriched by this extensive commerce, and seems to have merited that appellation: but when the current of the India trade, influenced by the discovery of the passage round the Cape, changed its direction, the commerce of South Arabia necessarily declined. Yemen, in a measure, recovered herself by the exportation of coffee, then a new discovery; but Hydramaut, in her scanty supplies of incense, aloes, &c. has never recovered her former consequence.

The imports from India are iron, lead, tin, nutmegs, pepper, and other spices; sugar and sugar-candy; silk in the yarn dyed either red, blue, white, or green; English longcloths; white cotton and satin cloths; fine muslins from Surat, and a considerable quantity of earthenware. The export cargoes which are received in exchange for these, principally at Bombay and on the Malabar Coast's are mostly gums, dragon's blood and madder. Aden, Maculla, and Sahar, employ in this traffic about sixty vessels of various sizes; none, however, exceeding two hundred tons. The largest of these with a high stern, a wedged shaped and projecting prow, a single mast and an enormous sail, are styled Bughalabs: all the others, though differing in some trifling particulars, bear a general resemblance to these. The practice, which is noticed by some of our earlier travellers on this coast, of sewing instead of nailing the planks is now discontinued. A boat is occasionally built at Muttrah,

but, as Arabia is utterly destitute of any timber fit for this purpose, their vessels are all constructed in India.

Departing from the Arabian ports in September, the largest vessels proceed to the Eastward as far as Ras Fartaque, while the smaller proceed to Ras-el-Had; from thence they strike across, and make the coast of India about Porebunder. Although every vessel carries a pilot, yet they have rarely any instruments for observation, and they ascertain their approach to the coast in the same way as the Greeks of old, by the discoloration of the water and the appearance of snakes."

Captain Moresby's Reports on the Maldivas having been, by permission of Government, placed at the disposal of the Society, the Committee are enabled to submit the following summary of information regarding the present state of these islands, extracted from the above documents, and from the papers furnished by Lieut. Robinson and Dr. Campbell of the H. C. Ship Benares.*

A survey of this chain of coral islands, which, extending from 7° 7' N. Latitude to 40' S. Latitude, cross the track of our trade to India, has been for many years considered of the greatest importance to navigation in these seas. Mr. Horsburgh, in particular, has exerted himself to obtain this object for the interests of geography; and through his instrumentality chiefly a survey was directed. Accordingly the survey of the Red Sea having been completed in April 1834, Captain Moresby was ordered to proceed in the H. C. Surveying Ship Benares, having under him as tenders the Royal Tiger schooner, in charge of Lieut F. T. Powell, Assistant Surveyor, and the Maldiva, a large-decked boat.

The Benares arrived at Malé on the 15th November 1834; but her appearance excited among the natives such apprehensions, as augured ill for any friendly intercourse. In order to understand the feelings which actuated them, we must refer

* Since this report was drawn up, the memoir on the inhabitants of the Maldivas in the present number was received. Many statements in this summary, which appear as repetitions, will be explained by this circumstance; as it was considered advisable that Messrs. Young and Christopher's paper should be printed unaltered.

both to a natural timidity of character and to recent political circumstances. For the tyrannies of the reigning Sultan, and the misconduct of his ministers had, two years previously, provoked a rebellion headed by his younger brother Hamed Didee. The insurgents were successful; secured the person, and threatened the life of their Sovereign, who procured his safety and release by promising to satisfy their demands. Hamed, nevertheless, dared not trust himself to the royal word, but embarked by night on board a large boat, and steered for the Coast of Arabia; but in the Gulph of Aden his provisions had failed, his boat was leaky and so damaged, that there was little probability of escaping death either from famine or in the sea. In this distress, the H. C. Surveying Brig *Palinurus*, Commander Haines, came in sight, and supplied them with provisions, as well as repaired their damages. Hamed was now enabled to reach Mocha, and eventually Cochin, where he continued watching the course of events at home, and where he was supposed to be meditating the execution of a threat he had made before leaving his country, that he would revenge himself by a Malabar invasion, the horrors of which had been felt in former days by the Maldivians. Captain Moresby was naturally supposed to be the minister of Hamed's vengeance; and as soon as the Benares anchored, a boat was sent off to demand the cause of his coming. Their uneasiness was not removed by a request to survey.

The suspicious nature of Captain Moresby's avowed object now cooperated with political circumstances upon minds whose characteristic trait is fearfulness. The natives exhibited an excess of this weakness, not only in their intercourse with the officers of the Benares, but in their intercourse with one another. One instance of this is given in the custom, which prevails among them, of suspending cowries to the inner side of the outer door of their houses, in order that the entry of a stranger may not surprize them. Cautiousness and secretiveness, were observed to be the most developed of all the phrenological indications.

An interview with the Sultan being proposed, his ministers came on board in unusual state, and apologized for delay, on

account of their master's ill health; but were very careful not to commit themselves by answering the questions put to them. Nothing could be obtained from them for many days. At length the Sultan's health being improved, an interview was settled, but the appointed day being arrived, the Sultan had a relapse. Captain Moresby was compelled ultimately to inform them, that he should commence the survey on a certain day with or without their consent; and operations commenced on that day without permission. The Benares having quitted the islands for the coast, the Maldivians were again alarmed by a letter from the Bengal Government regarding the establishment of a coal depôt. After the return of the Benares, the natives appeared more easy, although by no means free from apprehensions; for they objected to the surveying flags, and were not satisfied until they were permitted to set up their own also.

The obstacles in the way of friendly intercourse were eventually removed by events consequent to the death of the Sultan, and the accession of his second son: for, the distresses of the people were increasing, and the public voice demanded the recall of Hamed Didee. The young king accordingly invited his uncle to his councils, in which he is now the most influential adviser, although he has declined any official situation. He has taken advantage of his present position to pay a debt of gratitude, by supporting the wishes of the Company in effecting the survey. He has represented to his countrymen the folly of opposing a Government which is so powerful, and from whose dominions they derive their daily bread: on the other hand, he endeavoured to remove any bad impressions which the conduct of his countrymen might have given; and lastly, he obtained permission for Lieut Young and Mr. Christopher to remain at Malé after the departure of the Benares.

The importance of these services may be appreciated, by considering the character of timidity which has been attributed to them above, and the popular belief in future events, whose close approach is indicated to them by circumstances which they observe. They have a tradition, that they shall one day be subjugated to Europeans, the population shall diminish, and their

islands shall gradually sink down into the deep. They observe the atolls to be wasting away; in some the cocoanut-trees are standing in the water; in another the black soil of the island is discernible at low water thirty feet from the beach; the South-East side of an island in Phaidee Pholo Atoll is entirely gone, but is marked by a banyan tree in the water. They say that some islands have disappeared entirely, and instance near the island Wardoo a rocky shoal, which (they say) was once an island in the Atoll-Milla-Dou. Some of the outer edges of the islands have fallen into the sea, which is fathomless in those parts. It is, however, acknowledged that reefs have arisen from the water, and gradually formed islands; and the inhabitants of Malé remember the outer edge of a circular reef in their harbour to have had two fathoms in the shoalest part, which is now dry at low water.

They mark the approach of evil days also in the diminution of population and general deterioration: yet the necessaries of life are so abundant, that a beggar is never seen; nor can this retrogression be attributable to war or dissension, for they have been in peace for many years; and now have no army with the exception of a Militia formed out of about four-fifths of the male inhabitants of Malé; the whole population of that island being only between 1,500 and 2,000, of whom the majority are females.

The awkwardness of their sword and spear exercise on festivals, shows that they are little accustomed to use them. Their only duty is to serve in rotation (forty together) with musquets at the palace.

The declining state of commerce is, probably, the chief cause of their present distresses. Lieutenant Robinson observes, that Pynard speaks of thirty or forty vessels loaded with cowries, and one hundred with cocoanuts, annually leaving the island; but now not more than one-fifth that number of vessels altogether visit the islands. Nevertheless, the profits of the Maldiva trade is considerable. The vessels, in which it is carried on, are of about one hundred tons burthen, commanded sometimes by Europeans, and sometimes by natives. Presents having been made as port-dues, godowns are assigned, and

shops opened, where the traders barter for the country produce. The natives bring dried bonito, coir, cocoanuts, cowries, and tortoise-shell. There is abundance of the last article. Cowries are valued at Malé at one rupee per Goolah, which is a bundle of about 1,200. Cocoanuts of the island are prized for keeping much longer than those of the Coast. Coir from Tilla-dou-Matis is estimated at thirty per cent. more than that from any other Atolls. Bonito is usually taken to Sumatra, where a lac is sold for 2000 Spanish dollars, having been purchased at Malé for something less than 2,000 rupees. In 1824, no less than seventy-six lacs of fish were purchased by English vessels alone; in another subsequent year, fifty-six; but in another, only ten. Mats also are exported; they are made of a grass which grows in the Southern islands. In exchange are given rice, betel-nuts, tobacco, common crockery ware, red handkerchiefs, and sugar. There is little demand for the two last mentioned articles; as the natives extract from the cocoanut a kind of sugar called "ghoor," which tastes like honey; and they wear the native cloth, which is woven principally at Malos Madou Atoll. They often spend weeks in the manufacture of a single piece, which enables them to make it both pretty and strong, notwithstanding their ill-constructed looms. Rice is purchased at Calcutta and Chittagong at eight rupees per candy, and is sold at Malé for goods to the value of sixteen or twenty rupees. This system of barter, however, detains the masters of vessels four or five months, during which their crews suffer much from sickness.

The sickness to which strangers are most liable, is a bowel complaint, which appears peculiar to these islands. The only remedy is, immediate departure for the continent. About fifty years ago, the Malabars took Malé, and held it for some time, when they were attacked by this disease, and compelled to give up their conquests. Since that event, the Malabars have believed that the Maldivians in revenge supply traders from their coasts with poisoned water. Dr. Campbell has collected many cases, in which its destructive effects upon foreigners is shown; but the natives also appear liable to it, for in one instance nearly the whole population of an island was carried off.

There appears to be few other diseases of importance, with the exception of beriberi. Fevers are common, but small pox is unknown, except in cases of importation from the continent. Quarantine laws, however, exist to prevent such cases. Dr. Campbell attributes the unhealthiness of strangers partly to the lagoons, and marshes formed by the lagoons throughout the islands, and partly to the unvarying temperature of the climate. When the Benares first visited the islands, the monsoon had just cleared away; the thermometer ranged between 80° and 82°: when the violent monsoon showers set in, it fell as low as 75°, but rose only to 80°; and after the monsoon the range was between 82° and 85°. The dews were at times hardly perceptible on shipboard.

The unhealthiness of the climate has been long notorious, and it has doubtless been the great obstacle to foreign intercourse and internal improvement. But the intellectual and moral dispositions of the inhabitants appear such as would justify warm expectations in the philanthropist. Among themselves, the Maldivians are quiet and inoffensive.

War and murder are scarcely known: theft is uncommon: timidity is their greatest weakness; but this is not sufficient to overcome their humane feelings, as many shipwrecked strangers (among others *Laval*) have borne ample testimony. Extreme gentleness of disposition and disinclination to crime has imparted mildness to an ultra despotic Government. No man may presume to sit in the royal presence. The Sultan attires himself after the manner of an Indian Musalman; but no other dare wear more than a cloth around the loins, and a plain red handkerchief on the head. The pilot of the Benares wore a blue vest on board, but invariably took it off before landing. The property of the principal ministers, as well as of all other government servants, falls to the Sultan in case of death. Notwithstanding this contempt of freedom, the severest punishment is scourging and exile to one of the barren islands in the south. Crimes of greater or less magnitude are punished with banishment to more or less barren islands. Minor offenders are merely scourged. Sometime since, some culprits escaped to the Malabar Coast, and were par-

done by the Sultan in consideration of the perils which they had encountered. No bad consequences follow this leniency, for here the Government is secured, as well by the mildness of its subjects, as by the veneration with which the Maldivians regard all superiors.

In the latter respect, they are remarkably distinguished from all other nations whether civilized or uncivilized. The latter rank themselves the standard of excellence; but these islanders think of themselves as the most base of mankind. The same feeling prompts them to bestow (perhaps) undue honor on the graves of their holy and great men. Passages from the Koran are frequently read over their tombs; or a pall of white cloth is raised above, and flowers are strewed about them. Sometimes the couch of the deceased is preserved, and adorned with flowers. Yet they are not so superstitious as might be expected of so ignorant a people. When a boat is first launched, an ornamented model is offered as a propitiatory sacrifice to the winds and waves; and after recovery from sickness, a small piece of cloth is set up by a mosque or some famous grave.

From a phrenological examination, Dr. Campbell concluded that this favourable view of their moral dispositions is not incorrect, since the organs of destructiveness and combativeness were seldom distinguishable; but those of benevolence and veneration are strongly developed. Dr. Campbell's observations are equally favorable to their intellectual powers, among which constructiveness and order appear most prominent. Although the goldsmith and the silversmith have no opportunity to display much skill, their sole employment being to make ornaments for children, yet their steel knives show that the native blacksmiths understand how to combine utility with elegance. The blacksmith's bellows are also an ingenious contrivance. Their mats, mosques, tombs, and boats, evidence great mechanical ingenuity. Considerable taste is shown in constructing the tanks which are used for ablution in the burial grounds. Some houses (but in ruins) were observed to be built of madrepora; one of them being of two stories.

All the houses are very neat, and are shut out from the road by a fence five or six feet high. Rows of betel and cocoa-nut trees line the roads, which are excellently constructed in all the islands, but particularly at Malé.

Nor do the natives appear indifferent to improvement; for all (but particularly the chief) evinced a strong desire to become acquainted with our language, and with our knowledge. But no great exertion can at present be expected from them. Habitual idleness has debilitated their constitution; although this might be much strengthened by an improved diet and the cultivation of their soil, which, in its present state, is a fruitful source of disease. In the Southern islands is the least cultivation, and the most rain, which, falling upon a light sandy soil, produces a vast number of wild plants, whose decay infects the air with disease; and here accordingly were observed a great number of infirmities: the water also of these islands is bad and brackish in the wells, but this is partly remedied by collecting the rain from the trees in the rainy season. At Malé and in the Northern islands, the appearance of the people is improved.

Lieutenant Del'Hoste's Journal of a Mission to Sinde, has been noticed in last report.

Lieutenant Ormsby has persented A Memoir on the Rivers of Mesopotamia, which contains the result of his observations during a residence of two years in ancient Babylonia: part of this time was devoted to the survey of the Euphrates and Tigris, by the direction of the British Resident at Baghdad. The Narrative of a Journey across the desert from Hit to Damascus, by the same officer, concludes the list of communications received by the Society for the period now reported on.

During the year ending in April, the Committee have, through the liberality of Government, procured for the Society an apartment in the Town Hall, which has been granted on condition that, when the room shall be again required for the public service, the Society will be expected to give it up. The liberality of Government towards this institution has been likewise manifested by the grant of a do-

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mittee.

nation of five hundred rupees, and fifty rupees per mensem, in aid of its objects, and in compliance with an application made by the Committee on behalf of the Society.

A letter has been received from the Geographical Society of Paris, (the first institution of the kind established in Europe,) inviting correspondence with this Society, and an exchange of publications. This obliging communication is here given.

“ Monsieur le Secrétaire de la Société Géographique, Bombay.

“ Monsieur — La Société de Géographie de Paris a appris avec un plaisir la formation à Bombay, d’une Société spécialement consacrée à l’avancement d’une Science qui fait depuis plus de douze années l’objet de ses propres travaux.

“ Empressée d’applaudir à des efforts dont elle est heureuse d’avoir donné le premier exemple, associée d’intention à l’œuvre que s’est proposée votre honorable Compagnie, la Société de Géographie de Paris a désiré ouvrir avec Elle, comme déjà elle l’a fait avec les Sociétés Géographiques de Londres et de Berlin, des relations de confraternité, de correspondance mutuelle, et d’échange de publications.

“ Ne possédant plus d’exemplaire du 1er volume de nos Mémoires dont l’édition est épuisée, nous regrettons de ne pouvoir vous en adresser une collection complète, et de ne pouvoir vous offrir, quant à présent que les tomes 2 et 3 (in 4°) Deux autres volumes sont sous presse, et vous seront transmis dès le moment de leur publication. En attendant que nous ayons, par la réimpression de quelques cahiers épuisés, recomplété la première série de notre Bulletin mensuel (20 vol. in 8vo), j’ai l’honneur de vous adresser le premier volume, récemment terminé, de la nouvelle série : les cahiers suivans vous seront régulièrement envoyés au fur et à mesure de leur émission.

“ Je suis heureux d’être, en cette circonstance, l’interprète de la Société de Géographie de Paris, puis que j’y trouve l’occasion de vous offrir, Monsieur, avec l’hommage de mon respect pour votre honorable compagnie l’expression personnelle de ma considération la plus distinguée.

Société de Géographie,
Paris, le 25 Aout, 1834.

“ D’AVEZAC,
“ Secrétaire Général.

“ P. S. Permettez moi Monsieur de joindre ici, comme un hommage individuel pour votre Savante Société, un Memoire relatif aux observations astronomiques de Mungo Park en Afrique. Veuillez souffrir aussi que j’en insere pour vous même un exemplaire.”

The Committee have much pleasure in calling the attention of those interested in the progress of this Society, to the increased number of contributors, and to the increasing interest and va-

riety of the papers which have been received during the year. Compared to any preceding period since the establishment of the institution, the past year presents a gratifying advantage in this respect, and the committee entertain the hope, that for the present year this advantage will be greatly increased. The publication of its reports, now commenced, will place the proceedings of this Society more frequently before the public, and the advantage of this measure cannot fail to be soon experienced.

The service, (the Indian Navy,) among the members of which the Society has found its earliest and most numerous supporters, is at present so distributed over various parts of the Eastern ocean, that the fairest opportunities are enjoyed for collecting that kind of information which the Society most desires.

One party of officers in the H. C. Brig of War *Tigris* will, in the course of the present year, have an opportunity of visiting Torres Straits, and of traversing the group of the great Eastern Archipelago, probably in directions different from those usually followed by traders to the China seas and Pacific.

The summary of information regarding the Maldivas, submitted in this report, and extracted from the papers forwarded by Captain Moresby and his officers, cannot fail to excite general interest in the progress of the important survey of these islands now in operation. Lieut. Young and Mr. Christopher who have been employed in this survey, solicited and obtained permission to remain on the islands after the departure of their vessel during the monsoon, notwithstanding the prevalence of a formidable disease which had produced great mortality among the crews of the surveying ships, and had obliged the latter more than once to abandon the islands, and finally, to return to Bombay for a fresh equipment.

These officers have been amply rewarded for the privation to which they were subjected, by the full attainment of the objects for which they were induced voluntarily to endure these hardships. During their sojourn on the islands, they were instrumental in saving the lives of the crew of an unfortunate vessel which was shipwrecked on one of the Atolls. They have succeeded in acquiring a knowledge of the language

spoken by the Maldivians. Their observations on the character, customs, and condition of the people, and on the nature and extent of the commerce carried on by them, have been embodied in a memoir, which, by permission of Government, has been placed at the disposal of this Society, and is printed in the present number.

The survey of the South Coast of Arabia, now carrying on by Commander Haines in the *Palinurus*, has already afforded that officer the opportunity of contributing information on the interior of the country in the vicinity of the line of his operations, and has enabled Lieut. Wellsted to furnish the important Memoir on the portion of that coast between Aden and Sahar, both which contributions have been noticed in this report.

Animated by a laudable zeal for the progress of geographical discovery in Arabia, Lieut. Wellsted, who has recently been much engaged in surveying the coasts of that peninsula, attempted in October last, in company with Lieut. F. White-lock, to penetrate into the interior of Oman by Muscat, and to advance to Deraiah, the capital of the Wahabees. The former of these enterprising officers has returned, being unable to reach the limit which he had proposed, from the distracted state of the country; but he has travelled through the province of Oman in various directions for the period of four months, and has collected information regarding the country, which has been forwarded to Government. His companion, Mr. White-lock, has remained in Arabia, with the intention of proceeding, by Bahrein, to examine the country about Katif. This officer may possibly reach Lassa, and fix the site of the chief place of that province, which is still a desideratum in geography. He then proposes to cross over to the Chaub territory, at the head of the Persian Gulph, on the Persian side of the Shut-al-Arab, where he intends to examine the rivers which flow through that district into the sea.

On the Indus, Lieut. Wood, as mentioned above, is prosecuting the surveying operations, which were commenced last season by himself and the officers of the *Nerbudda*; and on the Euphrates, Lieut. Lynch, I. N. an early contributor to this

Society, is engaged in the interesting expedition on that river, under the orders of Colonel Chesney.

The thanks of the Society are especially due to those officers of the military service, who have contributed the valuable papers noticed in this report; thus affording a gratifying earnest that the Society shall soon realize the prospect, to which it looks forward with anxious interest, of receiving from the members of that branch of the service that general support, without which this institution can never attain the objects for which it was established.

The Committee conclude this report by inserting the sub-joined extract of a letter from Mr. Elphinstone, addressed to a zealous supporter of this Society, showing the opinion which that enlightened individual entertained of the benefit to be derived from the establishment of a Geographical Society at Bombay.

Extract of a letter from the Honorable Mountsuart Elphinstone, dated Rome, January 19th, 1832.

“I am extremely obliged for your zealous support of my recommendation of the Geographical Society. I do hope it will receive cordial assistance from those whose duties enable them to promote its views. I take an interest in it, less for the credit of the nation, than of the Presidency and of India. We have some reason to complain that paths of enquiry which are accessible to people in Europe are closed to Indians, but here is one in which all the advantages are on our side; and if we show less activity than our countrymen at home, I do not know what excuse is to be offered. The search of the public records ought certainly to produce something. Captain Burnes is a host for zeal and opportunity of giving it employment.

“The Persian Gulf and Red Sea, and their borders, afford most promising ground for enquiry. I believe the survey ships are now in the Red Sea; and if there is any body at Mocha, they might, by examining the Sonmalees, and other people from the opposite Coast of Africa, who come in numbers to Mocha, get a great deal of valuable information both about geography, strictly so called, and manners. Even the Company's oldest provinces would yield much in the department of statistics, which would be both curious and useful at home.” * * *

Statement of the Geographical Society's Account from 30th April 1835, to 30th April 1836.

PAYMENTS.		RECEIPTS.	
1836. To Establishment consisting of, April 30. Clerk 200 0 00 Draftsman 280 2 55 Peon 91 0 00 " Contingent Expenses, (Stationary, &c.) &c. &c.) } " Upholsterer's Bill for Furniture } " Bill for Printing } " Balance in favour of the Society at this date }	571 2 55 92 1 87½ 775 2 28 57 0 00 <hr style="width: 100%;"/> 1496 2 70½ 1775 3 81½ <hr style="width: 100%;"/> Grand Total Rupees..... 3272 2 52	1835. By Balance in the hands of the Treasurer } July 31. at this date } 1755 2 52 " Amount of Subscriptions re- } ceived for the year 1835 } 866 3 0 -36 } " Amount of Government Do- } nation } 500 0 0 " Ditto Ditto Subscription for } the months of February, } April 30. March and April, at Rs- } 150 0 0 50 per mensem } Grand Total Rupees 3272 2 52	

Errors Ex- 1
J. F. HEDDLE,
 Secretary.

Papers from the Public Records presented by Government to the Bombay Geographical Society.*

1. Deccan, Description of Ferries, Fords, Rivers, and Ghauts within the, by Captain Robertson 1318
2. ———, Mr. Eiphinstone's Report on the Country under the Commissioner in the 1819
3. ———, Mr. T. Marshall's Statistical Reports on the Purgunnahs in the Southern Mahratta Country 1822
4. ———, Mr. W. Chaplain's Report on the Territory above the Ghauts 1824
5. ———, Col. Sykes' Statistical Reports.
6. Guzerat, N. W. Frontier, Report describing the ancient and modern routes of Guzerat and Hindustan 1822
7. Kattywar, Colonel Walker's Report on the Province of 1804 and 1808
8. ———, Narrative of a Route from Patr  on the N. E. Frontier of, towards the N. W. of Guzerat, by Lieutenant McMurdo 1810
9. ———, A Memoir on the Map of, describing the Coast from Bujana to Cambay, and Poicitra to Diu head, with a description of several towns and principalities within the above district, by Lieutenant (now Colonel) Hardy 1819
10. Travancore, Summary Account of the Kingdom of, and Pallacatocherry, by Major A. Dow 1793
11. Information respecting the Countries situated between Persia and our North Western Frontier .. 1808
12. Sinde, Account of the Country of, by Mr. Nathan Crow.
13. ———, Account of Roads between Persia and Sinde from a Native, with the Surveyor General's remarks thereon 1808

* Members of the Society can procure copies of these papers by paying the expence of copying.

- 14 ———, A Detail of the Route of N. W. Smith, Esquire, in illustration of a Map of that country, exhibiting the track through it, by Lieutenant W. Maxfield, H. C. Marine 1810
15. ———, A Sketch of the lower Delta of the Indus, and a summary of information obtained by Missions of Captain Seton, and N. H. Smith, Esq. 1815
- 16 Joassmees. Description of, Mr. Warden..... 1819
17. Uttoobee Arabs, Sketch of, by Mr. Warden..... „
18. Wahabees, Sketch of the, by Mr. Warden..... „
19. Muscat, Description of „
20. Oman Province, Sketch of, by Mr. Warden „
21. Persian Gulph, Description of the Shores of the, from the best information procurable, detailing the situation and resources of the tribes who reside there, by Major Colebrook 1821
22. Piratical Ports, Detailed information regarding the, with a description of the Arabian Shores of the Persian Gulph 1819
23. Persia and Arabia, Extract from Mr. Wybard's Account of a Journey in, and an attempt to explore the Province of Nedjed 1832
24. Indian, Arabian and Persian Seas, Memorandum relative to the information that exists as regards the Navigation of the Coasts of, by Captain Houghton, I. N. 1828
25. Central Asia, Travel, by Mr. Masson, containing: 1st. Observations on the Political Condition of the Dooranec States. 2d, Memorandum on Herat. 3d, Adventures in a Journey from Khandahar to Shikarpoor. 4th, Notice on the Countries West of the Indus, from the City of Derah-Ghazie-khan to Kolleebat. 5th, Adventures in a Journey from Sâk to Peshawer through the unfrequented countries of Murwat and Bunnoo, the Valleys of Angoo and Kwort. 6th, Notice on the Province of Jellalabad, and on the Siaposh.

7th, Notice on the Pass of Khybur, and Countries West of the Indus. 8th, Discovery of the sites of the ancient cities of Bucephalia, and the presumed tomb of Bucephalus. 9th, Memorandum on Lahore, and journey from Lahore, viâ Mooltan, Ooch, Khyrpoor, Hydrabad, and Tatta to Curahes and the Ocean.

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INSTITUTED APRIL 9, 1831,

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PROCEEDINGS

OF THE

BOMBAY GEOGRAPHICAL SOCIETY.

JANUARY, 1837.

BOMBAY:

PRINTED AT THE AMERICAN MISSION PRESS.

1837.

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PAPERS PRESENTED

TO THE

BOMBAY GEOGRAPHICAL SOCIETY.

1.—Descriptive Sketch of the Island and Coast situated at the entrance of the Persian Gulf. By Lieutenant Whitelock, I. N.

Passing two rocky islets on the Arabian shore, which are called the Quoins, you enter the Gulf of Persia, and there are few parts, within it which present a higher claim to attention than this; for the whole region on every side abounds in historical and classic interest.

On the right hand, beneath a lofty mountain, called by the Arabs Jibal Shamál, which is seen towering far above the other hills on the Persian shore, with its summit clad with snow, even in the spring season, lies the far famed island of Hormuz. On the other hand, Larek; and only a few miles further on the town of Gamrún, which in opulence and magnificence was only inferior to Hormuz. Kishm also, the ancient Oaracta, and Minaw, near which took place the meeting of Alexander and Nearchus, are situated in this vicinity.

The former renown of the Island of Hormuz has often occupied the descriptions of earlier travellers. My object in this sketch is to describe the island as it is at present; and this, when considered with reference to its former opulence and splendor, may not be deemed wholly uninteresting. Hormuz is 12 miles in circumference. Its form is nearly circular, and its appearance from seaward is broken and rugged. The surface, entirely denuded of soil, exhibits the various tints of its singular stratification, which, with the conical shape and isolated position of the numerous small hills composing the island, gives the former a highly volcanic aspect,

and would induce us to attribute the origin of the island itself to the same agency.

With a pilot, Hormuz may be approached from either hand without apprehension. The harbour, situated on the N., E. side, is both secure and convenient. To this, and to its insular, and otherwise advantageous position must be attributed its former importance.

The fort, in latitude $27^{\circ} 6'$ N. longitude $56^{\circ} 29'$ E. is situated about 300 yards from the beach, on a projecting point of land, which is separated from the body of the island by a moat. The position is remarkably well chosen, and the whole, with the exception of the ordnance, which has been destroyed by time and rust, is still in good condition.

A few hundred yards from this, now tottering in ruins, stands the light-house, which must formerly have been a fine building; the spiral stair-case still exists, but it would be dangerous to ascend it. A level plain extends for some distance to the N. E. of this building, having its surface scattered over with mounds and ruins of former habitations. Several tanks and wells have also been sunk here; the former, though now out of repair, are covered over with an arched roof; they are about 15 yards in length, and 7 or 8 in breadth. As there are no fresh water springs on the island, the inhabitants are wholly dependant on the supplies which are collected in these reservoirs during the rainy season.

Across this plain towards the rugged hills which line the eastern-shore of the island, a singular phenomenon presents itself, which strikingly resembles the "Merde Glace." The hills for a considerable distance from their bases are covered with an incrustation of salt, which in some places has the transparency of ice; in others its surface is partially covered with a thin layer of a dusky red colored earth, receiving its tinge from oxide of iron, with which the whole surface of the island is deeply impregnated.

As we ascended the ridge, our progress was continually impeded by deep pits, on the sides of which the saline crystalizations have assumed a stalactitic form. From the summit you obtain a noble view of the whole of the lower parts of the Gulf; the Quoins, Cape Masandam, (Ras Mascate,) Larek, and the Island of Kishm, are all distinctly seen.

The Imam of Muscat has possession of Hormuz at present. He farms it from the King of Persia, and retains in the fort a garrison of a hundred men, commanded by an officer, who is styled Shaik. A small sum is collected on account of the salt, which is exported in large quantities, and conveyed to different parts in the Gulf.

When the island was surveyed in 1827, the number of inhabitants, who had no other employment than that of collecting this salt and fishing, was estimated at 300.

A few fowls and some sheep, brought from the main, may be obtained here, but no other supplies; nor is its port at any time visited by vessels for other purposes than to obtain salt, or for shelter during the prevalence of the westerly winds.

Such are the few remains that are left to denote the former opulence of Hormuz. The wretched habitations of its present occupants, and the dreary and barren aspect of the surrounding hills, destitute of vegetation, would not lead us to recognize this spot to be a fitting site for the city which contained 4,000 houses, and 40,000 inhabitants, whither merchants from every quarter of the globe resorted, outvying each other in the display of wealth and luxury.

The kingdom of Hormuz, or Hormuzeia, situated on the adjacent main, gave its name to this island, which, according to some authors, was previously called Jerún. It is impossible to ascertain at what period this island was first occupied, but there are various authorities to prove, that it has often served the inhabitants from the main as a retreat, when suffering either from civil commotions, or foreign invasion. The advantages of its harbour joined to its insular position, converted it from a barren rock, to which nature has denied even water, into the emporium of the East.

Nearly opposite Hormuz on the Persian shore, the river of Minaw enters the sea, in latitude $27^{\circ} 7' 48''$ N., longitude $56^{\circ} 49'$ E. Following the course of this stream, which is very tortuous, we reached the town of Shah Bunder, which stands on the bank at a distance of 14 miles from the sea by the winding of the stream, but only 8 in a direct line.

To this point, which forms the extreme limit which the tide reaches, the river is navigable at high water for vessels of 20 tons; its average width being 100 yards, and its general depth about 6 or 7 feet. At low tide its bed is laid almost entirely bare, and it then has the appearance of a foul, muddy creek.

There is a custom house, besides a few other houses at Shah Bunder, as boats either receive or land their cargoes here, which are conveyed by land carriage to and from Minaw. Leaving Shah Bunder, and after proceeding for about 2 hours over a fertile plain, we reached a small town named Hagiabad. Here we put up in a small house, which had been prepared for our reception by the Shaik: but although situated in the most respectable part of the town, it had more the appearance of a store room for grain than a human habitation, and we found the heat very oppressive, notwithstanding it was at a cool period of the year.

From the appearance of the houses, and the state of the bazars, I do not conceive that this town either possesses wealth, or is of any commercial importance. The number of its inhabitants may

be estimated at 6 or 700, and they are principally engaged in agricultural pursuits. Bullocks, sheep, and goats, are very numerous; and when a dearth occurs on the island of Kishm, a great number are sent over there.

The fort of Minaw, distant about a mile from the town, is situated on elevated ground on the southern bank of the river, which winds round its base. It is of a quadrangular form, flanked by round towers at the corners, in which there are a few old guns, bearing inscriptions in Portuguese and Dutch.

A draw-bridge, thrown across a moat, leads to a gate thickly studded with iron knobs and spikes on the south western side.

The walls are strong, and the fort is generally in good condition; the garrison consists of about 100 men well appointed, who are obliged to be constantly on the alert, in consequence of the numerous marauding bands who rob and plunder the country. The fort, however, is commanded by a hill on the N. E. side, but in a country where the use of artillery is nearly unknown, this is of little consequence.

The river at this point is little more than a mountain stream; its width is about 130 yards, and the water is clear and deep. It takes its rise from the mountain called Jibal Shamál, distant about 30 miles. Notwithstanding its present insignificance, when the snow melts on the hills, or heavy rain falls, it swells into a large and rapid stream.

In some parts where the river is fordable, I observed its bed to be composed of coarse gravel, with small pebbles of primitive rocks, which have been brought during the floods from the surrounding mountains. The steep banks near the sea exhibit a succession of alluvial deposits. The district comprehended between the fort and the sea bears the general name of Minaw; and to the river it owes a great portion of its fertility. Numerous artificial rills conduct the water over the face of the country, and afford near the banks a constant supply; but in tracts more remote the grounds are irrigated from wells. The water is drawn up by bullocks, either by the mote, as practised in India, or, when the wells are sufficiently shallow, it is raised by the lever, as on the banks of the Nile and Euphrates.

The soil is of a rich alluvial nature, and yields, with little labor to the husbandman, a plentiful crop. From its loose nature it requires but little ploughing, and the instrument used is rude and simple. From Shah Bunder to Hagiabad the whole of the country is cultivated, yielding large crops of wheat, fruit, and vegetables. Melons are common, and onions are reared in large quantities; plums, cherries, frequently fine apples, and dried fruits,

are brought from the interior. The indigo plant is also cultivated here to a considerable extent.

Although the site of the town is low, and badly chosen, yet it does not, excepting at the close of the date season, appear to be considered unhealthy; but near the fort the air is said to be very salubrious. During the hot months many of the better classes from Bunder Abbas and Kishm resort here, when, in addition to its superior climate, they enjoy the luxury which its light and pure water affords, which can only be duly appreciated in such a country.

In the better parts of the town of Minaw the houses are constructed of rough stone, cemented together with mud. In the windows talc is substituted for glass. A small open space serving for their cattle, and for various domestic purposes, is sometimes enclosed by a wall, but more generally a fence constructed with branches of the date palm; with the same material the lower classes construct their huts, which are afterwards covered over with a layer of mud.

We found the inhabitants civil and obliging, but very anxious to cheat us on every opportunity. I believe this feeling, which is common in other places along the Gulf, arises from an idea that we are ignorant of prices, or indifferent to the value of money. Some individual usually attaches himself to a stranger, reserving to himself the exclusive right of taking advantage of him. They are shrewd and intelligent, and this compensates in some degree for their extortion, as they possess considerable information, which they are very willing to impart, and are very useful to a visitor when walking abroad, by keeping off the crowd, or as messengers.

Gamrún, or, as it is now styled, Bunder Abbas, appears to have been a town of little importance until 1622, when Shah Abbas, assisted by the English, drove the Portuguese from the island of Hormuz, and transferred its commerce to this port. Here, instead of being carried in ships to Basrah and the northern ports of the Gulf, a very considerable portion of the imports from India and Africa were landed, and transported by means of caravans to the interior parts of Persia and the adjacent countries; so that Gamrún became for a time the sea port of Persia.

The English, Dutch, and French had factories here. Merchants from all parts resorted to it, and it seemed destined to attain the former opulence and splendor of Hormuz; but its commercial career was far more brief. Towards the close of the seventeenth century, the internal commotions and distracted state of Persia frequently interrupted the route for very long periods, and the current of the trade became diverted to the northern ports. It should still, however, be remembered that this route conducts by one of the

natural passes into the heart of Persia; for when Bushire, a few years ago, remained for some time in a disturbed state, commerce found its way again into this channel: and if Bushire had not been speedily restored to peace, Bunder Abbas would very soon have recovered a considerable portion of its former importance.

Even at present the trade is not inconsiderable, and it is said to be still increasing. In 1827 the Imam of Muscat, to whom the port at present belongs, collected a revenue of from 8 to 10,000 dollars.

Persian carpets, tobacco, and dried fruits, form its exports; and piece goods, Indian cloths, and China ware, constitute its principal imports. The annual importation of these articles, at the same time was estimated at nearly three lakhs of Rupees.

The town is situated on a slope, which approaches close to the sea; the houses are few, and wretchedly constructed, and the people are mostly lodged in huts. They are a mixed population composed of Persians, Arabs, Kurds, a few Armenians and Bedouins. Their number, though constantly fluctuating, may be estimated at from 4 to 5000. Some portions of the English factory-house are still standing; but that erected by the Dutch is in better repair, and still serves His Highness the Imam of Muscat as a residence during his visits to the port.

The tombs of the former European inhabitants are just without the town. In their vicinity there are some tanks, which were excavated with extraordinary labor by the Portuguese; the length of the most extensive cannot be less than half a mile. These are intersected at right angles towards the extremity by two others, so that they assume the shape of a cross.

Between Gamrún and Linjah there is little on the sea coast of Persia to attract attention. The range of mountains extending from Jibal Shamál, which is distant thirty miles from the sea, gradually approaches the shore to the latter port, where they are not more than three miles distant. The maritime plain throughout the whole distance is low and barren, though not without occasional spots of cultivated ground. Abreast of Laff the coast is fronted by swamps, thickly covered with mangrove jungle, and within this, close to the margin of the sea, stands the small village of Khamír. In this vicinity there are mines of sulphur, which are extensively worked, and the produce imported in large quantities to Muscat. Between Khamír and Linjah there are two small towns, one called Bandar Hallum, containing about 300 inhabitants, who trade in salt; the other Kúng, where the Portuguese had formerly a small factory established, principally with a view to command the copper mines in its vicinity, which were worked by them.

Abreast of Basidoh the height of the coast range was ascer-

tained, by trigonometrical measurement, to be 3498 feet above the level of the sea. Although the ascent is very laborious and difficult, it has been accomplished by several of our officers. Crossing over the maritime plain, which is here not more than 3½ miles in breadth, they found at the foot of the hills a mineral spring, the waters of which are highly beneficial for cutaneous eruptions, as well as in rheumatism, scurvy, &c.

Of the islands which, besides Hormuz, form the group situated in this part of the Gulf of Persia, that of Kishm is the largest, and indeed surpasses in size all the islands of this inland sea. Kishm stretches along the Persian shore, from which it is separated by a channel, thirteen miles in (maximum) width, but contracting in the middle of its length to three. The channel is studded with islets, and bears in the new charts the designation of Clarence's Straits.

In its form Kishm bears a striking resemblance to a fish, the town of the same name being situated at its head, which faces the eastward; Laft and the Island of Anjar to the northward and southward of either fin, and Basidoh to the westward, at the extremity of its tail. Its length is fifty-four miles, and width, at the broadest part, twenty miles. On the southern side, a ridge of hills extends from one extremity to the other, while the remaining space to the northward is occupied by arid plains and deep ravines. The greater part of the surface of the island is sterile, and in some places incrustated with a saline efflorescence; but the most striking feature in its structure, is some singular shaped table hills, which occupy insulated positions in the plains. These are of a circular form, principally composed of sandstone, and are broader at the upper part than at the basis. Their average height is from 200 to 400 feet: their surface and sides worn into hollows by the weather gives them the appearance of having been subjected to the action of a powerful stream, an illusion still further increased by observing the plains and the sides of the hills, which, in the form of banks bound, what seem to be, the beds of deserted water courses. In a country where earthquakes are frequent, we might infer, from the general appearance of the whole, that these insulated masses denote the original level of the island, and that the plains have sunk in every direction around them.

At Basidoh in March 1829, for six hours during the night, successive shocks were felt. The inhabitants were in great alarm, and even the cattle evinced symptoms of fear; nothing serious, however, occurred.

The northern part of the island is the most fertile, and on this account the most populous. The soil consists of a black loam, and on it is reared wheat, barley, vegetables, melons, grapes,

&c.: dates are produced in large quantities: cattle and poultry are also reared; but, unless their crops fail them, the inhabitants are indifferent about disposing of the former. The whole number of inhabitants on the island may amount to about 5000. They employ themselves in fishing, in cultivating the soil, and in making cloth. They reside in villages and hamlets scattered along the sea coast.

The only towns on the island are Kishm, (the largest) Laft next in importance, and Basidoh.

Kishm. The town of this name is situated near the sea at the eastern point of the island, its site being remarkably well chosen. A wall flanked by turrets surrounds it, and affords the inhabitants security from robbers or pirates. Some of the houses are large, and, for this country neatly fitted up; the roofs are flat, and the apertures for light are partially filled with curious devices formed of a fine cement.

Kishm has the appearance of having formerly been of greater commercial importance than it is at present. Even when I first visited it in 1821, the bazar was abundantly supplied with vegetables of various kinds, fruits, apples, and pomegranates from the interior of Persia. Very good wine, and every description of dried fruit could be then obtained, as well as silk and cotton cloths; together with very fine carpets soft as silk, and of the richest pattern and dye. These latter we purchased at the rate of twenty dollars each; they were 6 or 7 feet long, by 3 feet broad. At this time the British force was encamped near the town, and the demand was in consequence considerably increased; yet the supply was in general fully equal to it.

Kishm is frequently visited by native vessels, which touch here for wood and water, or to engage pilots for the Kishm channel, and the town has, in consequence, a bustling appearance. A few bugahs are constructed here with timber brought from the Malabar coast.

Captain Brucks computes the number of inhabitants at two thousand. In the plains to the westward of the town there are several patches of cultivated ground, interspersed with clumps of date trees. Our force encamped about one mile from the town, in a strong position, on an elevated tabular ridge, which presents a steep face on either side. The situation was found to be so hot and unhealthy, that, after losing several men from fevers, they were obliged to quit.

Laft, when in the possession of the Juasmí pirates, was a place of considerable strength, to which they resorted, and the tortuous nature of the channel, and numerous shoals (then unknown) in Clarence's Straits rendered it very difficult to follow them. Dur-

ing the expedition under Colonel Smith and Captain Wainwright in 1809, these Arabs beat back, with considerable loss, a storming party, but surrendered when the vessels came close in, and had battered their walls. The town is at present in a miserable state : built on the slope of a hill, and surrounded by a wall.

Basidoh, in latitude $29^{\circ}39'$ N. and longitude $55^{\circ}22'$, E., was formerly in the possession of the Portuguese, and the ruins of the town and fort which they erected may be still traced. This station has been happily selected, for the British, after various attempts to locate in other spots, were compelled to abandon all, and finally to settle here ; and, after similar attempts to establish a rendezvous at other ports, the naval squadron became also finally stationed here.

On account of its salubrity, and the local advantages it enjoys, this is the most eligible spot which could have been chosen in the lower part of the Gulf. An hospital and storehouse, a guard room, cooperage, &c. have been erected at the public expense. Five or six private houses, a billiard room and five-court, erected by subscription by officers of the Indian Navy, were soon after raised, and a very respectable bazar was subsequently established.

The few vessels now stationed in the Gulf, from being constantly employed in various parts of it, visit Basidoh less frequently than formerly, and the place is in consequence going to decay.

The bazar affords some scanty supplies from Minaw and Linjah ; a few merchants, who have emigrated here from Bushire when the place was more flourishing, still remain. They contrive to increase their income, by hiring out jaded horses and asses to our seamen. Some Indian washermen derive a more certain profit, for within the Gulf, with the exception of Bushire, this is the only place where clothes can be washed well. Some Jews also reside here ; they are principally goldsmiths, and occupy themselves in making rings and bangles for the females.

Basidoh is scantily supplied with water. The wells dry up in April or May ; and the few tanks, which are similar in construction to those of Hormuz, and have, it is supposed, the same origin, although kept in repair by the English, do not afford more than is sufficient for the station, and the ships fill up either on the opposite coast, or further up the channel.

Although nothing can exceed in barrenness the appearance of the country in the vicinity of Basidoh, yet there are several places, only a few miles distant from it, which often exhibit all the verdure of more fertile regions ; such are the plains contiguous to Gori and those near Dustagàn. The former cover a space of eight miles in length, and three in width, and contain groves of the date

palm, verdant plots of cultivated ground, and, after the rains, a luxuriant crop of high grass.

The few productions of this island do not differ from those to be found on the main: a few grapes are grown in wells, or the vines are permitted to climb around the branches of the Banian (*Ficus Indicus*); a few mangoe trees are also found at Dustagán, but in no other part of the island. Salt is found on the southern side, rising up into hills, or formed into caves. In the centre of one of these caverns, about 50 yards in length, and 12 in height, flows a stream of water; and from the roof and sides hang stalactites of salt, which are sometimes 18 or 20 inches in length. The surrounding plains are covered with a saline crust, which the natives collect and convey to Dustagán. Towards the centre of the island there is an insulated rock about 300 feet in height, which is steep on every side, and seems to have formerly served the purpose of a retreat to some bands of pirates or robbers. The summit can only be gained by climbing up through a narrow aperture resembling a chimney. Some of our officers who ascended by this way, found at the top the ruins of several houses and two tanks.

The natives have a tradition, that this singular spot was formerly taken possession of by the crew of a Portuguese ship wrecked on the island, who for a long time resisted the attempts of the inhabitants to destroy them.

Sandstone appears the predominant rock on the island. On many of the arid plains in the centre of Kishm are found fragments of Mica, varying in size from 3 or 4 inches to even a foot square.

Good hunting is obtained in several parts, and a small and very beautiful description of antelope is found during the day on the plains. At night they retreat to the hills. They are very shy, and, in order to give the greyhounds any chance of success, a party must be stationed to turn them from the hills, for which they invariably make upon the slightest alarm. They are sometimes taken after a run of two or three miles, completely tired, and unable to proceed further; but they more generally escape. I have known them in the former case to be taken alive and unhurt, the dog standing over the poor animal, but unable from fatigue to harm it. Their flesh in the cold weather is much esteemed, but in the hot season it is lean and tasteless. Hares and small rabbits are also found on this island. Jackalls and foxes afford occasionally a good chase, but, as they are favored by the country, they more frequently take to earth. Camels and asses are employed as beasts of burthen: in the rutting season the former are very savage.

The principal birds are vultures, cranes, grey partridge, hawks, pigeons, the kingfisher, uppoo, and jay. There are several others

remarkable for the beauty of their plumage. Several varieties of fish are caught on Basidoh bank: prawns, lobsters, and large crabs are also abundant. There are several varieties of snakes; some of the most venomous kind. I have seen death follow in two hours after the person had been bitten.

From the irregular outline of the island, and the existence of numerous banks and islets, the direction of the channel which separates Kishm from the main is varied and tortuous.

Commencing from the westward, about midchannel between Basidoh and the main, there is a sandbank with about 10 feet water on it. Across this, towards the Persian coast, you carry a depth of 2 or 3 fathoms; but towards the Kishm side, the channel varies both in its nature and depth. In some places you have soft mud over hard rocks, in others a mixture of clay and mud very tenacious, and in other parts a clear bottom of sand. Proceeding up the channel towards Gorún the deepest water is near the island, and its depth is indicated by the appearance of the shore; if the cliffs rise up boldly from the beach the water is deep close to the shore: on the other hand, where the plain slopes down to the sea, extensive mud flats run off it to a considerable distance. Beyond Gorún, approaching towards Laft, two channels branch forth; one near the Persian shore used by ships, and another, although more narrow and winding, preferred by boats, on account of its being free from rocks or banks: the space included between these two channels is nearly blocked up with mud flats dry at low, and but partially covered at high water. Narrow streams intersect these flats, and form them into groups of islets. These islets are covered with a dense jungle of mangrove trees; and the lively green of their foliage, in a country so destitute of vegetation, presents a refreshing and pleasing effect.

During our stay amidst these islets, we were apprehensive, from the dense nature of the jungles, and the thick fogs which we observed hovering over them, particularly after sunset, that severe sickness would have prevailed amongst us; but, notwithstanding that we were three weeks engaged in surveying this part of the channel, suffering much, though in the winter season, from exposure and fatigue, we had not a single case of fever.

Beyond Laft the jungle disappears, but for about 16 miles the channel continues equally intricate: from this point it runs along the Kishm shore, and eventually opens out into the Gulf of Hormuz, where all is clear.

There is a point of some interest connected with the set and direction of the tide in this channel; the flood enters at both extremities of the channel, and meets at Laft, where the rise and fall is about 14 feet. This affords great facility in navigating the

straits, for a vessel quitting the town of Kishm with the first of the flood may reach, and start from, Laft at high water, and have the whole of the ebb tide to carry her to Basidoh.

The Island of Anjar is situated on the S. side of Kishm, opposite to the town of Laft, which stands on the northern shore. This island was formerly inhabited, but since the destruction of the town by the pirates it has been deserted. Vessels occasionally seek shelter here, from northwesterners. Water also can be procured from wells and reservoirs situated near the anchorage.

A ruined mosque, which stands near the site of the former town, is still conspicuous. We found its geographical position to be, latitude $26^{\circ} 41' N.$, longitude $55^{\circ} 6' E.$

This island is formed of bare rocks, and has the volcanic appearance which is commonly observed in the other islands of this Gulf.

About 24 miles to the south of Basidoh, there are two uninhabited islands, called the Great and Little Tomb. The former is well stocked with antelopes, and is much resorted to by the officers stationed at Basidoh, for the purpose of hunting. In the winter months the island is well covered with grass, and the water is very good.

Larek is the last island to be mentioned. It lies in latitude $26^{\circ} 53' N.$, longitude $54^{\circ} 23' E.$ It is of a volcanic character, and in size, as well as in the coloring of its strata, is very similar to Dalmah, one of the islands near the Arabian Coast, called by us Maud's Group.

A rocky ledge, extending to the average width of half mile, surrounds Larek; beyond that the water suddenly deepens over a bottom of rocks and sand to 18 or 20 fathoms. The island has neither harbour nor any secure anchorage near it, so that from whatever quarter the wind may blow, the sea rises and breaks with much fury over the rocks which girt its shore. It is therefore highly dangerous to land in unsettled weather, and for these reasons Larek is rarely visited.

We found it inhabited by a few fishermen, who, to the number of about 100, reside in wretched huts, within the walls of an extensive fort. They live together as one family, and are a poor and insolated race, bearing some resemblance to the tribe (to be described hereafter) who reside in the vicinity of Ras Masandam, with whom, and in this they are singular, they maintain a friendly intercourse. They have a great aversion to mixing with their neighbours, and rarely ever visit the town of Kishm, though only six miles distant.

They subsist on fish and dates. No part of the island is cul-

tivated, and the few cattle they rear for the sake of their milk, partake in general of the same food as their masters.

I shall now conclude this sketch with a brief description of the land about Ras Masandam, and of the inhabitants who are found residing on the shores of the deep inlets and coves in its vicinity.

Ras Masandam lies in latitude $26^{\circ} 23' N.$, and longitude $56^{\circ} 35' E.$ It forms the outer point of an island bearing the same appellation, but the true promontory of the coast is called Ras Gabr Hindí, or Ras el Jibal. From this the island is separated by a deep but narrow channel.

The Cape is about 200 feet in height, and rises abruptly from the sea. It is composed principally of basalt, which gives it a black and gloomy aspect.

On both sides of this promontory the coast line is indented in a most singular manner into deep coves and inlets, extending as far as Ras Sheik Masúd on the western side, and to Ras Huffar to the southward. The two most remarkable of these inlets are named in the new charts after Mr. Elphinstone and Sir J. Malcolm: the former inlet lies on the western side, and runs in a most tortuous course for nearly eight miles. At the bottom it is separated from Malcolm's inlet, which lies on the opposite side of the promontory, by a mountain ridge which is 500 feet high, and difficult to ascend, but only 100 yards broad at the summit.

The depth of water in the coves varies from 30 to 40 fathoms in the centre, shelving towards the rocks on either side over a bed of branching coral and fine sand. The water is exceedingly clear, and the various kinds of rock fish may be seen sporting amongst the coral in 8 and 10 fathoms depth close to the shore.

At the entrance, and inside the coves, there are several curious rocky islets; some of them with deep water close to their base.

The hills, in general, rise perpendicularly from the sea, and average in height from 200 to 800 feet; they are extremely rugged and barren, and in some places deep caverns have been formed at the base by the action of the waves. They are principally composed of basalt and granite, in a state of discomposition, which renders it dangerous to ascend in many places, as, by the slightest pressure, large masses of rock are detached. Quartz is met with very commonly, and likewise slate-stone. Some stunted shrubs and grass grow on the side of the hills, and likewise the senna plant.

Khasáb bay (the fort in latitude $26^{\circ} 53' N.$, longitude $66^{\circ} 20' E.$) is the only one of the inlets in this vicinity which differs sufficiently from the others to merit a separate notice. Nature appears less forbidding in this spot, for at the bottom of the bay there is a plain of considerable extent, which

is covered with a rich soil, and yields a tolerable crop of wheat, barley and onions, besides dates; and the verdure, which is everywhere surrounded by naked rocks, produces a pleasing effect.

The fort is large, and strongly built of the usual form, with turrets at the corner; but it is considerably out of repair, and will soon fall into ruin. Good water is plentiful, and easily procured; and we obtained some cattle and other supplies from the natives.

Fish are procured in great abundance in all the coves: mullet, sir fish, and the different kinds of rock fish, are the most common; oysters are found attached to the cliffs, and are very good. The natives procure a beautiful large conch shell from a great depth, and eat the fish when cooked.

The isolated condition of the inhabitants of these hills and coves, has rendered them remarkable for their primitive state of ignorance and poverty, which is, however, compensated in a great measure by their love of home and general contentment. They are principally found residing in the little sandy bays situated at the extreme end of the inlets, living in small stone huts, and surrounded by a few palm trees: they subsist on fish, barley, cakes, goat's milk, and dates. They are badly clothed, but their dress is not otherwise remarkable.

They profess the Mahomedan religion, and practise its laws as far as they understand them. They speak Arabic, a corrupt jargon certainly, and difficult to be understood even by Arabs; but I do not believe that they have a distinct language, for when Mr. Wellsted put the question to the Imam of Muscat, he decidedly said they had not; that he had seen a few of them at Muscat, but he believed it was very seldom that they ever left their native hills, and they were a singular, but a poor and inoffensive race.

It is impossible to say what their number may be, as they shift about at different seasons, and sometimes quit their valleys and live on the summit of the hills. At a place called Limah, we found them residing in natural excavations on the side of a steep hill, the front part only being partially built up with loose stones. It had a most singular appearance. The caverns were in ranges one above the other; the children were usually seen tied with cords, to prevent them tumbling down the precipice.

They are too ignorant to be even inquisitive; and when some of them were induced to come on board, idiotic surprise for a moment, and indifference immediately afterwards, formed the principal characteristic of these poor people. Watches, pictures, and looking-glasses were shown to them, which they had evidently never seen before; but the chain cable and the pigs were the only objects that fixed their attention. Their interest in the cable

arose from the following circumstance. We anchored in the first deep cove, about 10 o'clock at night, in 40 fathoms, and the chain in running out of the hause certainly made a noise, which reverberated amongst the hills to such a degree that the inhabitants fled in terror with their wives and families, and could not be induced to return again, until the cause of their alarm was explained to them.

The natives are very indolent and slovenly, and never work more than is necessary for their maintenance ; fishing and making nets are their only occupations. The women do the house work, and milk the goats, which ramble about the hills. We conceived at first that their goats were wild, indeed they were so to us, and afforded some good sport: however, it was explained by the natives that they were individual property, and we paid liberally for our mistake. We found the people exceedingly civil and good natured, and they seldom allowed us to leave a village without inviting us to feed on dates and milk.

The men possess the faculty of pitching the voice to a remarkable shrill note, which can be heard over the hills and valleys to a distance which would be considered incredible.

II — Remarks on the history of some of the oldest races now settled in Bombay; with reasons for supposing that the present island of Bombay consisted, in the 14th century, of two or more distinct islands. By R. X. Murphy, Esquire.

The present numerous population of Bombay is composed of a great variety of castes and races, distinguished from each other by very marked characteristics; and affording, could the successive periods of their settlement be traced with certainty, a series of living records, indicative of events in its political or commercial history, that have gradually tended to raise it from a barren spot to its present wealth and importance. Thus, for instance, the great influx of Parsee inhabitants may be set down as cotemporary with the decline of Surat, and the transfer of its trade to the port of Bombay; the Bramhin population commenced with our relations with the Peishwa, received a great accession at his overthrow, and has been ever since on the increase; the Persian, Arab and Khandaharee settlers mark the epoch of the trade in horses; and perhaps the settlement of the Camatees might be traced to the expedition to Egypt or some similar event,* which brought into Bombay a numerous body of officers and their retainers from the Madras presidency. Were this principle to be thoroughly followed up with every section of the population, making use at once of their records, their traditions, and their usages, searching into the signification and origin of the names of localities, and testing all the information thus obtained by a comparison with the Portuguese, Mahomedan and English authors, that have treated on contemporary subjects, the result might be a history of this island and of its dependencies, particularly Salsette, of very considerable interest, and perhaps of not inferior accuracy. Upon the above principle I have endeavoured to trace a general outline of the history of the oldest races now in Bombay, using *language*, in the first instance, as the medium for ascertaining those races. Among the various dialects of Mahratta spoken in Bombay, there is one peculiar one, which, as it is that spoken by the Native Christians of Salsette, Mahim, Matoonga and Mazagon, must have been the dialect of this large body before their conversion from Hinduism by the Portuguese; for the Portuguese could not have introduced so peculiar a dialect, having nothing European in its character, into the language of their converts; and since their conversion the latter have lived as a distinct body, and come into contact with no other influ-

* I do not pretend to fix the particular event, but merely to indicate the probability of a connection between each settlement and some historical fact.

once likely to effect it. The fair presumption; therefore, is, that the dialect spoken by the Native Christians of Bombay and Salsette, was the dialect spoken by a large portion of the population of these islands before the arrival of the Portuguese, and we are thus prepared to look for the oldest Hindù inhabitants among those castes whose language is still most strongly tinctured with this peculiar dialect. Accordingly on applying the principle, we find this dialect entering very largely into the language spoken by five distinct sections of the population, and every step we take, in tracing the traditional or recorded history of these five sections, confirms us in the conclusions drawn from their speech and marks them as the oldest unconverted settlers in Bombay. These are

- 1 The Colees or fishermen.
- 2 The Bhogles, Bhundarees or Tody-drawers.
- 3 The Pulsheas, Joshees or Hindu doctors.
- 4 The Pathany or Pathary Purvoes.
- 5 The Panchkulseas, Wadavuls or Carpenters, which caste also take care of all the cocoanut gardens on the island.

The evidence of language above adduced will fix these races on the island previous to its occupation by the Portuguese; but that they were so previous to any Mahomedan settlement, even so early as the commencement of the 14th century appears extremely probable from the following two circumstances.

1st. The first Mahomedan invasion of the Deccan took place Dow. vol. 1. in 1292, when Alla-ud-deen defeated the Hindoo P. 215. prince Ramdeo Jadow near Deogiri, or Deogurb, the Grant Duff. vol. 1. p. 45. modern Dowlutabad; and the first extension of the Mahomedan power to the sea ports of the Concan in 1318; when the Emperor Moombarik I. having overcome and beheaded Hirpal Deo near the same city, "ordered his garrisons to be extended as far Dow. vol. 1. as the sea." Now both these circumstances, the de- P. 266. feat of Ramdeo Raja by Allah-ud-deen, and the Grant Duff. vol. 1. p. 47. extension of Mahomedan power to Mahim, Salsette, and other places on the shores of the Concan, are specifically mentioned in the MSS. histories of the Pathany Purvoes, which I have examined; and the latter event is therein stated to have occurred when at least four of these five races were settled on Bombay and Salsette.

2d. A Sanscrit legend in my possession entitled *Walkeshwur Mahatma*, or "the greatness of Walkeshwur," which contains some account of the temples on Malabar Point and the old Moombadevee temple,* describes the Hindoo inhabitants of Bombay as

* The old temple of Moombadevee, from which the name Bombay was probably derived, was on the *esplanade*, and removed about 80 years ago to its present site.

suffering in their religion, from the tyranny of the same Moonbarik I, shortly before the erection of that temple, a circumstance which shows that something like a superior grade of Hindoo society existed at that period on the island; for mere Colees could scarcely have required such a temple, or have been very sensible to religious persecution.

Having thus fixed these races on Bombay at a very early period, I shall proceed to notice some circumstances which distinguish them from the other castes now composing the Hindoo population, and which are necessary to render the MSS. histories intelligible; but I should first observe that a very large proportion of the two first races, the Colees and Bhundarees, are now merged in the Native Christian population of Salsette and Bombay, many of whom still retain the Hindoo costume, some their original surnames and occupations, and all their original dialect. The first remarkable characteristic which forms the bond of connexion between the five races is this very dialect, already noticed. They all speak Mahratta, but a Mahratta which is more or less distinguished in all by peculiarities which exist in their full barbarity and harshness among the Colees alone, of whom, whether Native or Christian, it is the natural language. Hence it is commonly termed the "Colee bhasha," or Colee language; and from this circumstance it may be fairly inferred, that this race was the first, and, for a considerable time, the most numerous, on the island; and that the other four races were subsequent settlers, who, by long residence amongst them, gradually acquired a dialect approaching to theirs, though not quite so harsh or so corrupt: this becomes more strong from the fact that the same dialect, though prevalent among the Colees in other parts of the Concan, does not exist among any class, however low or illiterate, in the interior. Among the other four classes this characteristic is less marked; and among the Pulsheas, Purvoes, and even the Panchkulseas, it is beginning to grow perceptibly more faint. The influx of Bramhins from the Deccan and Concan, the publications and Mahratta schools of the N. E. Society, which have established a correct standard of language, and the pride of caste, which, of latter years, has led all the educated classes to throw aside their barbarous idiom and ape the purest Bramhical dialect, have produced, even in my own recollection, a very great change in this respect. Yet the characteristic still exists among the older branches of these races, it is very perceptible in all their writings of an old date, and I am assured that thirty years ago it deeply infected every family among them:

Of the Bhundarees the most remarkable usage is their fondness for a peculiar species of long trumpet called *Bhongulee*, which, ever since the dominion of the Portuguese, they have had the pri-

vilege of carrying and blowing on certain state occasions. Fryer, in a letter written from Bombay between 1672 and 1681, describes the Bhundarees as forming a sort of honorary guard or heralds to the Governor; and even to this day they carry the Union flag, and blow their immense trumpet before the High Sheriff on the opening of the Quarter Sessions. This singular privilege receives considerable illustration from a fact stated in the MSS. histories, that, shortly before the Portuguese occupation of Bombay, a race of Bhongule or trumpeter chiefs seized upon and maintained the government of Mahim, to which Bombay and Salsette were then subject. This then would appear to have been a dynasty of Bhundaree princes, whose humble representatives are still to be seen blowing their trumpets, and carrying their standards in the pageants of another royalty.

Fryer's East India and Persia, p. 68.

The Pulseas or Joshees call themselves Bramhins: but no other Bramhins will eat with them, or admit their title to the name. Yet, that for a long period they were in Bombay acknowledged as such, is placed beyond a doubt; for Ragonath Joshee is in possession of an order from the Recorder's Court, dated 70 or 80 years ago, and bearing the Court's seal, from which it appears that they were then the only officiating Bramhins recognised by the British authorities in Bombay; and to this day several Purvoe families employ individuals of this caste as priests in all their religious ceremonies.

The Pathany Purvoes claim descent from some Solar and Lunar Ketry kings who fled from Pyetun, or from Guzerat, and, seizing upon a portion of the Conkan, established a principality, the capital of which was Mahim on this island. They disown the Panchkulseas, or carpenters, as equals; but generally admit that the latter were formerly connected with this principality in some inferior capacity.

The Panchkulseas likewise claim a Ketry origin, and an equality with the Purvoes.

The Bramhins treat the pretensions to caste of all these three classes with contempt, maintaining that they are all sprung from one Shoodra origin. They allow them, however, generally to have settled in Mahim some centuries ago, and, under Bimb Raja, governed Salsette and a portion of the Concan. The MSS. to which I am about to refer profess to be histories of this dominion, and from them it appears that there were two capitals, one Mahim, and the other Prutappooree, in the district of Merole in Salsette. There appears, indeed, to have existed a kingdom still more anciently established in the latter island under the Naiks, whom these new settlers dispossessed; and of this dynasty must have been that Raja

mentioned by Grant Duff (on the authority of a grant engraved on a copper plate found near Tannah) as having reigned in or near Salsette in A. D. 1018, claiming descent from the kings of Tagar. Of the inscriptions from stones found in Salsette, forwarded to me by Mr. Wathen, one is the fragment of a grant, in the village of Ootun in Salsette, from a prince named Keshee Deo Raja in the year of our era 1047; and the others are similar grants in Ootun and Veoor from Huripal Deo in A. D. 1099, and A. D. 1100. These two last dates, however, there is reason to believe, are incorrectly copied, for there is a difference of ten years between the names of the years as they stand in the cycle [Sumvutsur] and the figures; one of them, that dated A. D. 1099, asserts that there was an eclipse of the moon on the day on which it was written. All three name the Rajas as the descendants of a long line of ancestors.

I shall now proceed to give a short abstract of these MSS. which profess to give an account of the kingdom founded by Bimb Raja at Mahim, in which, although the Pathany Purvoes chiefly figure, the other four races are necessarily introduced, though in a variety of ways in the different MSS.

The first MSS. and that which I have most thoroughly examined, is a *Bukur*, or prose history, written by Junardun Gunesh of Mahim, apparently very shortly after the capture of Bassein by the Mahrattas in 1739. It is addressed to Anunta Chrishna at Moongy Pyetun, † and opens as follows:

“In obedience to the commands you wrote me, to send you a history of the first settlement in the Concan of the Solar and Lunar Rajas, the Pathany Purvoes, and what persons became successively rulers over their territory, I now write the following details.”

The narrative commences with the defeat of Ramdeo Raja by Allah-ud-deen at Pyetun, or Deogiri, about A. D. 1294—his repossession of his kingdom, and the obstinacy of his son Keshow Row in holding out after his father's defeat. In all these circumstances,

Grant, Duff, vol. I. p. 45. 46. notwithstanding some confusion in the mode of narrating them, the main facts agree with Dow and Grant Duff, and the date given is within two years of that assigned by the former: but while these authorities, as well as the common traditions of the country, assign to Ramdeo Raja a Shoodra descent, and the Shoodra surname of Jadow, by which his supposed descendants, an influential family of Deshmookhs, are still known, the MSS. on the contrary, gives him a pedigree from the Solar Xetry kings, and

† One copy says at Oude, but this would seem an error.

carefully suppresses the surname of Jadow, substituting that of Rané. Should therefore the Pathany Purvoes be eventually established as the legitimate descendants of this prince, which they claim to be, though their title to a military and ruling lineage will be thereby made out, the same circumstance will overthrow all their pretensions to a pure or even mixed Xetry origin, and replace them as the offspring of a peculiar section of Shoodra chiefs, in whom three centuries of supremacy, followed by two of civil and sedentary employment, have obliterated their original gross and robust physical characteristics, and produced a superior mental and more delicate bodily development.

The second son of this Ramdeo Raja is stated in the MSS. to have been Bimb Raja, who, during the power of his father, had been vested with the principality of Oodeypore in Guzerat. He appears subsequently to have been fixed at *Akinul-wada* some other locality in Surat, with which I am unacquainted, whence, after the defeat of his father, and the general advance of Mahomedan domination to the south and west, he was forced to emigrate in A. D. 1295, with twelve other Solar princes, 64 Lunar Xetry families of distinction, and a large body of military followers. With these he advanced to the south, and, dispossessing the Naik princes, seized successively upon Chiknee, Tarapoor, Asseree, Keluve-Mahim, Thul, Salsette and Mahim, which he consolidated into a principality divided into 15 mahals or districts, containing 444 villages, portioned out under the administration of his principal followers. The names of the twelve Solar princes and their families, and those of the 15 mahals or districts, are stated at length in the MSS. Mahim is therein described as a barren island, inhabited by Colees alone, but so pleasantly situated, that Bimb Raja had it planted and colonised by his followers: the principal families in his train built residences, and laid out gardens in it, in imitation of their chief; and thus were formed the rudiments of a settlement which shortly became the capital of a flourishing little state. The names given to Mahim in the MSS. are "the island of Mahim," "Mubikaputee," "Prubhavuttee," and "Bimbusthan," or "the place of Bimb." From the various chiefs who settled there, or received subordinate administrations in Keluve-Mahim, Choul, Baseein &c. the present Pathany Purvoes are alleged to be descended, and hence to have borne to this day the surnames "of Keluve-kur" Mahim-kur," "Wassei-kur," "Choul-kur," &c.

On the death of Bimb Raja, his son Prutapshah succeeded him, and built the other capital, Prutappooree, in Merole in Salsette: during the latter part of his reign he became involved in a war with Nagar Shah, a chief of Choul, whom this MSS. alleges to have been his brother-in-law: and who, after repeatedly defeating him and

his allies, at length deprived him of his kingdom, and reigned in Mahim and Salsette in his stead. The chiefs who had aided Nagar Shah to this elevation, were not rewarded by him according to their expectations, and in the feuds which followed some of them invited the Mahomedans to their aid—the result was a Mahomedan force sent to Salsette and Mahim, which captured and slew Nagar Shah, and established the sovereignty of their master in these places, but, as it seems, without making any large settlement at the time on this island. We next have a dynasty of Bhongule, or Trumpeter, chiefs, whom there is every reason for believing to be Bhundarees, since they retain the Bhongules-trumpet and the name of Bhongules to this day, and still have some privileges in public pageants, which seem the faint shadows of former power. The Mahomedans are described as overthrowing the Bhongules and again becoming ascendant; and I am led to suppose, that on the arrival of the Portuguese, the Bhongules, or Bhundarees, sided with the latter for the expulsion of the Mahomedans, and thus, perhaps, retained those privileges to which there has been no interruption since the dominion of the Portuguese. The Mahomedans, after the defeat of the Bhongules, are represented as gradually mastering the whole Concan; and Bahadoor Khan was governor of the Bassein district, when the Portuguese luring him with a hope of gain, established their factory there, which they very soon changed into a fortress and powerful military hold. The treachery, cruelty, and conquests of the Portuguese are described, and their occupation of Bombay, Salsette and Mahim, is mentioned as closing the existence of the state founded by Bimb Raja. The transfer of Bombay to England in dowry is cursorily mentioned, and the remainder of the MSS. is filled with the rise of the Mahratta power, the struggles between the Mahrattas and Portuguese, and the famous siege of Bassein, whose fall in 1739 A. D. after a resistance of three years, closes the record.

In the above document the Colees are acknowledged as the first inhabitants of Bombay or Mahim; but neither Puseas nor Panchkuleas are introduced throughout under those names. There are a few Bramhins mentioned, who probably were Puseas—and the planting of the gardens seems to indicate the Panchkuleas or *Wadavuls*. The existence of gardens of cocoanut must have soon introduced Bhandarees; and these must have been very numerous on the island, though it appears they were aided by the Bhandarees of Choul, to have assumed the command of the island, and sustained a prolonged contest with the Mahomedan detachments.

The second MSS. is also a prose *Bukur*, coinciding in almost every particular with the first, but containing, in addition, a list of villages under the Bimb dynasty, with their products in kind and

specie, and the application of the revenue. A comparison of these with the present would be interesting, if the identity of localities can be ascertained.

The third MSS. is the *Bimbakhyān*, or History of Bimb, in a sort of jingling rhyme called *Ovyen*, or "strings of verse," which is the only, or at least the most common, sort of poetry applied by the Mahrattas to narrative. This book was forwarded to me by Mr. Wathen; and while it confirms both the former accounts in most particulars, and opens and closes at the same periods, it contains a few particulars, which are either additional or in contradiction to them. The first settlement is asserted to have been made at Walkeshwur, whence Bimb Raja removed to Mahim, where he fixed his capital. A race of Brambins is introduced, to whom he gave the village of Pulshea-vulee, or the "Pulseas' range," in which we at once recognise the Pulseas. The Panchkulseas are also introduced as Lunar Xetrys, who were degraded and forced to become *carpenters* for having admitted to their caste and eaten with a Colee, who had assisted in seizing their enemy in the water.

The fourth is a prose compilation, for it seems to be a collection of papers by very different hands; some of them evidently Bramhinnical—also sent by Mr. Wathen. One of these papers maintains that, so far from having any claim to be the legitimate descendants of Bimb Raja, whose existence and power at Mahim it acknowledges, they are the offspring of an illicit connexion between one of the Bramhin ministers at his court with a female of the family of Bimb, daughter to the Rana of Maoolee; and that hence they were called "Purbheej," or "the seed of a stranger." If the inscriptions, however, sent by Mr. Wathen, be genuine and correctly decyphered, they overthrow this assertion, as one of them, dated two centuries before the arrival of Bimb, is stated to be written by "Velgee Purvo," or Purbhoo," a proof that the name of the caste existed long before this frail daughter of the Manolee Rana was born. Of the previous settlement at Walkeshwur, the gift of Pulsea-vulee to the Pulseas, and the degradation of the Panchkulseas, nearly the same account is given in another part of this compilation as in the poetical history. The war between Nagarshah and Prutapshah and its results are also similar; but with this difference, that this Chief of Champavuttee (Choul) is asserted to have been a *Vuishy* or Banyan, (very probably meant for the caste of *Shetyas* or military-Banyans,) and not a brother-in-law of Prutapshah: the course of Raja Bimb's emigration is also differently laid down, and his relationship to Ramdeo Raja omitted. He is stated to have come from Champaneer to Moongee Pyetun, and thence to the Concan, to seek his fortune as a military adventurer. In another part of this compilation a very different admission is made

from that given above regarding the origin of these races. Both Purvoes and Panchkulseas are denominated true Lunar Xetrys, and the latter received the name of *Wadavul*, or gardener, merely from having given up war, and taken to the cultivation of the cocoanut gardens.

There is a fifth collection of papers at Bassein which I have not yet seen, but which, I am informed, go to establish the following facts. That Bimb Raja was a Shoodra Chief, who conquered Salsette and a portion of the Northern Conkan, and established a state, of which Mahim was the capital; that his followers after their settlement divided themselves from circumstances into three classes, which have since remained separate. The most instructed acted as priests to the rest, and are the progenitors of the Pulseas; the higher military chiefs maintained possession of all the honorable and profitable posts in the government, and retained to themselves exclusively the title of *Prubhoos*, *Purbhoos* or lords, from whom are descended the Pathany Purvoes, and the humbler followers and dependants were settled in the gardens as cultivators and carpenters, the forefathers of the present Panchkulseas. A stone at Mahim inscribed with Sanscrit characters, is said to exist in one of the cocoanut gardens, and to throw some light upon these points.

There is evidently a great deal of confusion and discrepancy in these accounts; and there are, in all, long intervals of time inadequately filled up. Yet upon a few leading points they nearly all mainly agree.

Whether these three races were originally three, or one only, which acted on the little theatre of the Mahim State, the same drama of segregation into priests, warriors, and cultivators, which had already been performed on the larger stages of Egypt and India, and towards which all new societies have perhaps a tendency, is still uncertain. But that Bimb Raja did form such a settlement at Mahim about the date of All-ud-deen's invasion of the Deccan, and that these three classes were more or less connected with that settlement, which, though falling under the power of different chiefs and races, always retained Salsette as its principal domain up to the decline of the Portuguese, seems to be a point in which all, however in other respects conflicting, clearly agree.

Conclusions. The only historical conclusions which we can from the above as yet deduce with a very tolerable degree of probability, are the following.

1. That previous to A. D. 1295, Bombay was inhabited by Coles only, who are, as far as yet appears, its first inhabitants.
2. That about A. D. 1295, Bimb Raja took possession of it,

and planted it, chiefly with cocoanut, probably introducing Bhundarees at the same period.

3. That the Pathany Purvoes, Pulseas and Panchkulseas, are the descendants of his followers, whose language has, by long residence among a population of Colees, acquired a strong tincture of their dialect.

4. That his immediate successor was dispossessed of his authority by invaders from Choul, who, if not his own kindred, were of the Shetya or military Banyan caste.

5. That these were subdued by the Mahomedans.

6. That after this period Mahim was ruled by a race of Bhongule or Trumpeter Chiefs, who were, in all probability, Bhundarees, but who sunk the latter name, and assumed the more warlike term of Bhongule (still applied to them) on attaining dominion.

7. That the Bhongule or Bhundaree rulers were again subdued by the Mahomedans, but that at the arrival of the Portuguese they were either once more in power, or assisted the invaders against the Mahomedans; and thus retained the privileges, which they have ever since claimed and exercised, of blowing their large trumpet, and carrying their standards in all royal pageants and processions, as described by Mr. Fryer in 1672, and still witnessed at the opening of the Quarter Sessions.

Thus we shall have the following races as successively dominant in Bombay between 1290 and the present era.

1. The Colees.
2. The ancestors of the Pathany Purvoes, Pulseas and Panchkulseas.
3. The invaders from Choul of disputed caste, but probably only a different branch of the last.
4. The Mahomedans.
5. The Bhongules or Bhundarees.
6. The Mahomedans.
7. (probably) the Bhundarees or Bhongules again.
8. The Portuguese.
9. The English.

But this is merely an outline, which it will require more materials, and a more leisurely examination of them to fill up correctly.

The want of a good map of Salsette has hitherto prevented me from attempting to verify the names of places contained in the above MSS. One conclusion, however, I was led to by reading the two first, for which I was at the time quite unprepared, namely, that the present island of Bombay formed in the year 1295 A. D. at least two distinct islands—for *Mahim* is mentioned as a *distinct island* of itself, and Bombay as if it were altogether another place. This inference, already strong on my mind, from these

MSS. has been strengthened by finding a similar supposition advanced in a note to Colonel Briggs' Mahomedan Power in India, of which I was quite unaware till pointed out to me by Mr. Bell, of the N. E. Society. I have since examined the native names of localities in Bombay and endeavoured to trace their origin, and the result is all in favor of the above conclusion. The neighbourhood of the gaol is termed Oomer-khadee. This word *khadee* is always applied to saltwater creeks nearly dry at low, and covered at high-water: thus the Colaba ferry and the various estuaries on the island at Mahim, Mazagon, &c. are all called *khadee*; and on enquiry I find that it is the common tradition in Bombay, that up to the time of the wall built to keep out the sea, upwards of 80 years ago, mentioned in Dr. Lind's Essay, as quoted in "Ive's Voyage to India," the sea at high tide flowed from the west up to this point, laying under water the present Bhendy Bazar. I find also near the present temple of Moombadevee, a place called Pay-Dhoonee, or the place for "washing of feet;" and of this locality the old inhabitants tell me, that the men and cattle coming into Bombay from Salsette and Mahim used to wash their feet in a shallow stream of salt water, formed here by the tide from the west. What is still a more curious, and an equally authenticated, fact, is, that the Hindoos formerly visited Mahaluxmee *in boats*, embarking at Paydhoonee, and sailing over the present Camatpoor. If the water at so recent a period flowed so far to the southward, its northern incursion must have been in proportion, and this would bring it over all the salt batty ground as far as Colonel Dickenson's house. There would thus be left a very narrow strip of land uncovered between Col. Dickenson's and the estuary at Mr. Owen's, and this is probably the point where four or five centuries earlier the tides met and divided the island; for the high range of land between Oomer-khadee and the harbour render a junction there very improbable.

There is, however, another mode of intersecting the island, namely, supposing the water of the sea to have flowed *longitudinally*, from the flats, across the bund which at present connects Mahim with Sion; thus cutting off Mahim from Sion and Matunga: this, however, will not invalidate the statement of the tide flowing as far as Oomer-khadee and Paydhoonee, which is well established; and it is not impossible that both suppositions are correct, and that the present island consisted originally of four, which have gradually been united into one.

The accompanying map will illustrate my meaning on the first hypothesis.

III.—Memoir on the Gulf of Akabah and the head of the Red Sea. By Lieut. T. G. Carless, I. N. Assistant Surveyor.

The following account of the Gulf of Akabah, a branch of the Red Sea hitherto almost unknown, is drawn up from a few notes taken during the survey of that place by Commander Moresby, of the Indian Navy, in 1833; and, as the extensive bay outside the entrance is in a great measure connected with it, a short description of its shores, islands, and inhabitants, is also given. Although the most favorable season of the year was chosen for ascending the Gulf, the winds, especially in the lower part, blew with such violence, as frequently to place the vessel in situations of great danger; and it was not until after several attempts had failed, that we succeeded in reaching its upper extremity, where a secure anchorage being fortunately discovered, our operations commenced under rather more favorable circumstances than had at first been anticipated. The difficulties encountered at the outset from bad weather and other causes, naturally made us anxious to complete the Survey before the stormy months arrived; and as it was necessary to proceed as rapidly as possible in order to effect this, little time could be spared from more important duties for obtaining information concerning the country and its inhabitants. We were also frequently prevented from extending our researches when opportunities did occur, by the hostile disposition evinced on several occasions by the natives, who are noted throughout the upper part of the Red Sea for treachery and ferocity: we had frequently been cautioned, by individuals well acquainted with their character, against placing ourselves in their power, or trusting them in any way whatever; and it was not long before we had reason to regret that we had not followed their advice. During our intercourse with the tribe occupying the country about Mugnah and Eynounah, one of the chiefs managed to extort a sum of money from some of the officers, who, confiding in his professions of friendship, incautiously placed themselves in his power; an account of the circumstance was immediately sent to the other tribes, and wherever the ship afterwards approached the shore, the natives were evidently prepared, to take advantage of any opportunity that might occur, for attempting a similar act of treachery: amongst those we met on the Eastern side of the Gulf this was particularly apparent, and we could not land in consequence, nor gain any information respecting the mountainous district they inhabit. Fortunately, the failure of our attempts to examine it is scarcely to be regretted,

since it has been explored by a scientific and enterprising traveller, Mr. Ruppell, who, I believe, has given the result of his researches in this interesting region to the world. Under the protection of one of the principal Sheiks he crossed the mountains between Akabah and Eynounah in safety, and succeeded also in examining a considerable portion of the shores of the Gulf. A correct idea, however, of this extraordinary place, which, from its peculiar formation, is perhaps without a parallel on the face of the globe, can only be obtained in traversing it by water; and as an opportunity has been afforded me of examining it in this manner, which it is probable will not soon occur to others, I am induced to record my observations.

The peninsula of Sinai, which is of a triangular form, and bounded on two sides by the Gulfs of Akabah and Suez, terminates in a low bluff promontory, called Ras Mahommed. About 65 miles to the westward, on the opposite coast of Arabia, stands the town and castle of Moilah, and the deep irregular bay, full of islands and reefs included between these two points, forms the head of the Red Sea. The mouth of the Gulf of Akabah is situated in the N. W. angle, and four large islands, Tirahn, Senaffer, Shooshooh, and Burraghan, extend from it in nearly a direct line along the shore to Eynounah, a capacious harbour on the other side, 27 miles above Moilah. Besides these, which are 6 or 8 miles from the land, there are three groups of islets, one near the entrance of the Gulf, another close to Eynounah, and a third in the vicinity of Moilah: the two first are irregularly placed on narrow ridges of coral rock, which, branching out in every direction, connect them with each other and the shore; but the latter lies some distance from it, and the channel inside is broad and deep. In many parts of the bay, extensive clusters of coral reefs are met with, in every stage of formation: most of them have risen nearly to the surface of the water, but a few are still several fathoms below it. Outside the large islands, and in some of the channels between, the sea is of great depth, there being no bottom at 150 and 200 fathoms, and this is likewise the case in the centre of the bay, where there are no shoals, and the water continues deep close up to the beach.

Ras Mahommed is formed by a piece of flat table-land, about 100 feet high, which rises from the water in black perpendicular cliffs, and is connected with the extremity of the Peninsula by a narrow ridge of sand: in its vicinity there is no bottom at 150 fathoms, and a near approach to it, even in moderate weather, is rendered dangerous by the baffling winds out of the two Gulfs, and the confused swell caused by the meeting of the currents. In a

small inlet on the Eastern side, called Gozulanee, the water is of similar depth, and when the naquedahs of the bugalahs are forced to run into it for shelter, they are obliged to make them fast to the shore.

From the Cape to the mouth of the Gulf, the coast is rocky and extremely irregular in its outline; and about half way between forms a deep bay, in the upper part of which, there are two small harbours, Sherm Sheik and Sherm ul Moyah. The country below them is covered with a confused mass of hills, which near the sea form several small ranges that run out beyond the coast line, and descend to the water in steep precipices. Above the Sherms the land for many miles, rises gradually, from the summit of the cliffs on the beach, to the foot of the lofty chain of mountains running through the centre of the Peninsula, and presents to the view an extensive sloping plain, with numerous sharp peaks of red granite protruding here and there through the surface: it is intersected throughout with deep valleys, but they are so narrow that they cannot be seen from a distance, and the upper part is composed of a stratum of coarse dark sandstone, about three feet thick, covered with a layer of loose stones and gravel: along the shore it projects considerably beyond the face of the cliffs, and as the soft earth beneath crumbles away, falls in large masses and strews the beach with fragments.

The Sherms are situated in the angle formed by a projecting part of the coast, and are separated from each other by a low, rocky tongue of land. Sherm Sheik owes its appellation to the circumstance of an Arab sheik having died there on his return from Mecca, and is a small semicircular cove open to the S. E. In the centre the water is of great depth, but close along the beach there is a ledge of soundings sufficiently broad to admit of vessels anchoring on it when the winds are from the northward. A range of low craggy hills nearly surrounds the cove, and on the western side the sea washes the base of a mountain that rises abruptly to the height of 1500 feet. At the upper part, where the hills receding somewhat from the beach leaves a level spot of sand, a rude building, constructed of fragments of coral rock, has been erected over the remains of the Sheik. The interior is occupied by a tomb, enclosed in a frame of open wood work covered with cloth, and on the wall are hung small pieces of cloth, ostrich eggs, handkerchiefs, and numerous trifling articles, deposited as offerings by those who have visited it: there are also several small glass lamps suspended from the roof, but they are only lighted on particular occasions, such as festivals, or when a votary repairs to the tomb for the purpose of making or fulfilling a vow. The Bedouins in

the neighbourhood know nothing about the sheik except that he was a pious man, who died whilst engaged in performing the Hadj nor do they appear to hold him in any particular reverence, for they do not take the slightest trouble to preserve the building which is fast going to decay.

Sherm ul Moyah the Eastern, and by far the better harbour of the two, is a circular basin protected from all winds, and of sufficient size to contain several large ships; it is approached by a channel about a mile long that decreases in breadth towards the entrance of the Sherm, where it becomes so narrow that, in strong winds, vessels of a large size would not be able to beat through it. Along the channel the shore on either side rises in a continuous line of high broken cliffs, but in the harbour, which, like Sherm Sheik, is nearly encircled by hills, there is a broad belt or low land, extending half round it, between them and the beach. On the North side a solitary stunted tree, marks the situation of the well that gives a name to the harbour; it yields an abundant supply of water, but this is brackish and of a very disagreeable taste. The bugalabs employed in conveying pilgrims up the Red Sea, always put in here for a supply of water, and to escape the stormy and tedious passage up the Gulf of Suez in the winter months, the pilgrims frequently take advantage of this, and prosecute their journey to Suez by land. As long as the country remains in its present quiet state, European travellers might pursue this route without danger or difficulty; the journey is performed in 5 or 6 days, and a slight deviation from the direct road would enable them to visit the Greek monastery at Mount Sinai, where, they might remain a few days to examine the remarkable places in the vicinity: the expense, is trifling, and, including camel-hire, guides, &c. seldom amounts to more than 4 or 5 dollars for each individual. I should, however, mention that at the monastery, where travellers are entertained in a most hospitable manner, it is rather difficult to gain admittance without a letter of introduction from some of the Greek Christians residing at Suez or Jiddah, and that, although payment is never demanded, a present in money will always be expected according to the size of the party.

The Bedouins of the interior, are always on the look out for vessels anchoring in either of the Sherms, and hasten down with such scanty supplies as the district affords; these are excessively dear and bad, consisting of lean sheep and goats, sour milk, a few eggs, and a small quantity of rancid butter. Most of those we saw belonged to the Beni Occassel, a branch of the Mezeyne tribe, and were poor miserable wretches with scarcely sufficient clothing to cover them; but a few who came in from elevated and

more fertile regions in the centre of the Peninsula, were better clad, and appeared fine looking men.

All the valleys intersecting the southern part of the elevated plain above the Sherms, extend in different directions from them, and are too narrow to be visible from the sea: some of them, especially those running up to the northward, are very long, strait and deep, and bear evident marks of having been formed by the passage of water: considerable streams must at times flow through them, for the level sandy bottom is deeply furrowed in every part, and overrun with a profusion of colocynth plants and wild flowers. The general character of the scenery is that of rugged sterility, but in two or three places where the ground is covered with herbage, and the tints on the surrounding crags are peculiarly rich and varied, the scene is strikingly romantic: this is particularly the case in the valley leading from the head of Sherm Sheik, which also exhibits such peculiar features in its formation, that I am induced to describe it more minutely. In the lower part it has a slight curve, but above that it extends for about a mile in a perfectly straight direction, and is no where more than 80 yards broad; from a bottom of smooth white sand, the cliffs rise like a wall to the height of 80 or 100 feet, and give it the appearance, when viewed from above, of an enormous trench. At the entrance square masses of dark colored granite, about 40 feet apart, and 100 in perpendicular height, form a kind of natural gateway, and the cliffs on each side, which are fronted by numerous projecting fragments of less size, are so disposed as to resemble buttresses and pillars: the whole viewed from a distance at a particular spot, might, with the help of a little imagination, be taken for the half ruined portico of some stupendous antique building. Inside, the cliffs are in general perfectly flat along the summit, but in a few places they are scored by shallow channels, and the water has caused them to assume a rounded form. Near the entrance they exhibit an extensive formation of mixed clay and sand, tinted with almost every shade of red, but towards the upper part they are composed of large round stones firmly unbedded in hard sand: granite makes its appearance in only one spot, and there a high open cavern is seen in the face of the cliff that has apparently been formed by the separation of a huge mass from it. The upper extremity of the valley, instead of descending gradually from the elevated plain above, sinks abruptly in perpendicular cliffs curving in half circles, and some of them nearly in circles: if these enclosed spaces were roofed over they would make very comfortable habitations, and it would be an easy matter to open a communication with several inside, by cutting doorways in the thin natural wall between them. In the low hills surrounding Sherm ul Moyah the clay formation

is again seen running in oblique ruins of every shade and hue; the colours are uncommonly brilliant, and the Arab *nacquadahs*, whenever they visit the harbour, take away a large quantity of the earth, which, after it has been well ground and mixed with fish oil, is used as paint in the decoration of their bugalabs. The whole of the district about the Shermis has a very peculiar and interesting appearance, and offers an extensive field for the labors of the geologist, who, in every part of it, would find ample employment in the prosecution of his researches.

At the head of the bay, where the hills recede to some distance from the sea, the shore is low and flat, and deeply indented by two extensive shallow lagoons, separated by a ridge of sand: the largest is not less than 20 miles in circumference, and in both the extreme points are connected by an irregular reef, on which there is a group of rocky islets: some of them are of coral formation, and all are so broken and rugged, as to impress you with an idea, that they are the fragments of a mountain shattered and thrown up from the sea by some powerful volcanic action. Besides these lagoons, there is a wide deep inlet near the entrance of the Gulf, where similar, but smaller, fragments are seen on the reef along the shore.

About half way up the Gulf of Akabah, and on the eastern side, a lofty mountain called *Jibal Tybut Issum*, rises in a cluster of sharp peaks to the height of 6000 feet. A chain of nearly equal elevation commences a short distance to the eastward of it, and stretching with a slight curve round the head of the bay, terminates near *Moilah*, where it forms two magnificent mountains, known by the name of the *Moilah hills*: this chain is formed by a succession of high mountains, connected together at the base, and is celebrated amongst the Bedouins, for the fertile valleys and springs of water with which it abounds; its average altitude is about 5700 feet, and it is remarkable throughout for the ruggedness of its outline and sharp pyramidal peaks. The height of the *Moilah hills*, ascertained by trigonometrical measurement, was found to be 7000 feet; and they were seen several times during the survey at stations 120 miles distant. The space between the northern part of the chain and *Jibal Tybut Issum*, although occupied by broken hills 800 or 1000 feet high, appears at a distance, from the superior elevation of the mountains on either side, like a broad plain descending gradually to the low land at the head of the sea. Like that above *Sherm ul Moyah*, it is deeply furrowed in every part by long winding valleys, and marks of water are observable in all, along the sandy bottom. After heavy rains the mountain torrents, accumulating in the hollows, burst forth in streams of considerable size; and as most of the valleys at

the head of the bay unite and reach the shore at the lagoons, it is highly probable that both these and the bank of soundings, extending from them as far down as the islands of Terahn and Senaffer, have been gradually formed by their finding an outlet at this spot: to give an idea of their magnitude, I may mention, that in one instance which came under my observation at Tor, a sheet of water 40 yards broad, and in many places 5 feet deep, was flowing through the date groves and gardens for several days.

From Oomucksoor, a low sandy island situated a short distance below Eynounah inlet, a coral reef runs out to the westward in several long irregular prongs, and then turning to the northward, joins the shore near another small inlet at the head of the bay: there are three small islands on it, overrun with mangrove bushes, called the Ramahn islands, and a capacious harbour is formed between it and the shore about 10 miles long, and from 3 to 5 broad. The only opening by which it can be entered is close to Oomucksoor island, and this is so shallow and full of rocks that none but small vessels can pass through. Inside, the depth of water is regular throughout, 12 and 13 fathoms soft clay, and this is almost the only place in the upper part of the Red Sea where that kind of bottom is met with. Oomucksoor is connected with the shore by a ledge of rocks, and is nothing more than a large sandbank covered with bushes, that has accumulated upon the most elevated part of a half formed coral bank which projects in several prongs, as far down as Burraghan island.

At Eynounah the land near the sea, although very stony, is remarkably fertile, and abounds in mimosa trees and wild flowers; about 2 miles from the beach a long line of cliffs rises from the plain, and forms the outer edge of an extensive tract of table-land, intersected in some places with deep valleys and ravines. A stream of water from the adjacent mountains, flowing along one of these, issues upon the low country through a narrow opening in the cliffs; the soil is highly productive, and the valley with a little labour might be made a beautiful and romantic spot: the steep hills on either side enclose a space of considerable extent, in many places covered to some depth with a rich alluvial deposit, but this, instead of being turned to account in the cultivation of grain or esculent vegetables, is allowed to remain waste and unproductive. Extensive date groves growing amongst thickets of tall bull-rushes, occupy the side of the valley, along which the stream takes its course, but the mass of vegetation is in most parts so dense, that it is quite impenetrable, and the young trees have not room to throw out their branches. With a little care the value of the plantations might be increased considerably, but the owners, either from indolence or aversion to agricultural pursuits, allow them

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reach the shore at the lagoons, it is and the bank of soundings, extend the islands of Terahn and Senaffer, by their finding an outlet at this spot: in evidence, I may mention, that in one observation at Tor, a sheet of water in places 5 feet deep, was flowing in gardens for several days.

A sandy island situated a short distance from the reef runs out to the westward in the bay, and then turning to the northward, forms a small inlet at the head of the bay: the islands on it, overrun with mangrove trees, and a spacious harbour is formed there about 10 miles long, and from 3 to 4 miles wide, by which it can be entered is close to the shore, and is so shallow and full of rocks that small boats can pass through. Inside, the depth of the bay is 2 and 13 fathoms soft clay, and this is the upper part of the Red Sea where the bottom is soft. Oomucksoor is connected with the mainland, and is nothing more than a large island, that has accumulated upon the reef, formed coral bank which projects in the bay, and is Burraghan island.

Near the sea, although very stony, is covered with mimosas trees and wild flowers; and a long line of cliffs rises from the shore, forming an extensive tract of table-land, with deep valleys and ravines. A mountain range, flowing along one of the sides of the country through a narrow opening in the mountains, is very productive, and the valley with it is a beautiful and romantic spot: the soil is a space of considerable extent, in some places a depth with a rich alluvial deposit, which is turned to account in the cultivation of rice, and is allowed to remain waste and uncultivated, groves growing amongst thickets of tall trees, and the young trees have not room to grow. With a little care the value of the land is used considerably, but the owners, who are all on to agricultural pursuits, allow them

to remain in their present neglected condition. At the entrance of the valley the stream, confined to two or three small channels, flows between banks of rich turf enamelled with flowers, but in the open country beyond is quickly absorbed by the deep sands. On the western side, the summit of the cliffs is occupied by the ruins of a town, called by the Arabs Eynounah, and said by them to have been inhabited a few centuries back by Christians. At present heaps of stones alone remain to mark its site and extent, and from these, which still show the length and direction of the different walls, a tolerably correct idea may be formed of the size and number of the buildings: with the exception of a high square mound that appears to have been a tower, they are all very small, and could not have afforded accommodation to more than 1,500 inhabitants. Our Bedouin guides told us, that there were similar ruins in two places further up the valley, but being some miles distant we were not able to visit them. Across the low country an aqueduct formerly conducted the waters of the stream to another small town on the shores of the harbour, where they were received into a large circular reservoir, still in a good state of preservation: where the ground is low it has been raised, and where high, sunk so as to preserve the proper inclination throughout; and the channel, about 15 inches wide and 10 deep, is constructed of thick burnt tiles, raised at the sides, and joined together at both extremities.

The situation of Eynounah agrees in many respects with the description given by ancient authors of Leuké Comé, or the White Town, a seaport at the entrance of the Elanitic Gulf belonging to the Nabateans; and I think it probable, that if the learned commentators of modern times had possessed correct charts of the upper part of the Red Sea, they would not have experienced so much difficulty in fixing its position, and would have placed it here. The author of the *Periplus of the Erythrean sea*, says: "In navigating to the left hand from Berenice, after having passed Myos Hormos, and at a distance of two or three days journey from that port, in advancing towards the East and the bottom of the Gulf, we find a port and fortress named Leuké Comé, where there is a road leading to Pætra, a town belonging to the Nabateans." From this passage, it is evident we must look for Leuké Comé, near the entrance of the Elanitic Gulf. In all the old charts the space between Ras Mahommed and the opposite Coast to the Eastward, is laid down as its mouth, and the commentators misled by this inaccuracy, could find no town but Moilah outside, that at all answered to the position assigned to it by the ancients: they also appear to have been puzzled by the assertion that you arrived at it "in advancing towards the East and

the bottom of the Gulf." On a reference to the chart it will be seen, that there is actually a deep bay or gulf as described, to the eastward of the Gulf of Akabah, and this fact, which was unknown until within the last three years, proves in a very satisfactory manner the accuracy of the account given by the author of the *Periplus*, of this part of the Red Sea: Eynounah, as before remarked, is situated at the bottom of this bay, and is the port nearest to Pœtra outside the Gulf. The only route from Akabah practicable for a caravan, passes close to Eynounah, but it is rocky and difficult. Strabo, in speaking of the expedition of Ælius Gallus, says, that Sylleus, the Commander of the Nabateans, "instead of taking him along a coast that could be navigated without danger, guided him to places choked with reefs level with the water, or full of shallows; and that, after having escaped many dangers, and lost some of his vessels in the course of a dangerous navigation, he arrived at Leuké Comé, a place of considerable commercial importance in the country of the Nabatæans." Nothing can be more accurate than the above description of the dangers experienced in the approach to Eynounah. It is also worthy of remark, that the two great tribes inhabiting the Eastern side of the Gulf at the present day, which are so closely united in alliance that they may almost be said to form one tribe, occupy exactly the same extent of country, as was formerly possessed by the Nabatæans: their territory terminates a short distance below Eynounah, and as it is not likely that the boundaries have been altered, this circumstance confirms the supposition that it is the ancient Leuké Comé, for Strabo expressly states that the town of that name, at which Ælius Gallus disembarked, belonged to the Nabatæans, his friends and allies, and the country below it to another tribe, the Thamudeni, who were enemies.

Between Eynounah and Moilah the coast is moderately elevated, and an undulating gravelly plain of some extent reaches to the foot of the hills; it is much cut up by shallow water courses, and, although exceedingly stony, is productive, being thickly dotted with *Mimosa* bushes, and patches of long grass or wild flowers. The district owes its fertility to the high mountains in the neighbourhood, where the clouds arrested in their progress to the Southward, descend in showers of rain.

The castle of Moilah, at present belonging to the Pasha of Egypt, and garrisoned by a small detachment of his Albanian troops, is one of the five built by Sultan Selim in Egypt and Arabia, for the preservation of his conquests in those countries, and like those at Cosire and Wedge, is of a quadrangular form, with bastions at the angles, and round towers commanding the gates: several pieces of cannon are mounted on the walls, and by the neighbouring tribes who do

not possess artillery, it is considered a place of great strength. It is nearly surrounded by groves of date trees, amongst which the houses of a straggling village are seen here and there: some of them are built of rough pieces of coral rock taken from the reefs, but most are mere huts, constructed of mats and date leaves. A few spots of ground in the groves are under cultivation, which produce enough grain and esculent vegetables for the wants of the inhabitants. The hadj caravan on its route to Mecca always halts here several days, to allow the pilgrims to recruit their strength, and enable them to procure a supply of provision from the stores kept for that purpose. The nearest anchorage is at a semicircular reef, about a mile and a half from the shore, but the best and most convenient is at Sherm Yahar, a long inlet 6 or 7 miles below the town. Nearly in front of Moilah, but at some distance from the shore, there is a chain of islets and reefs, which extends a few miles to the Northward. Toubah the largest is a high rock, but the others are low and composed of coral: in the channels the water is very deep, but near the reefs anchorage may be obtained throughout upon the bank of soundings that surrounds them.

Of the four large islands in the bay, Tirahn and Senaffer are situated upon the extremity of a bank of soundings that joins the land on the Eastern side of the gulf; on the South side they rise perpendicularly from the depths of the sea, there being no bottom at 200 fathoms close to the beach. The former is nearly triangular in shape, and about 8 miles long by 5 broad: a mountain surrounded by broken hills of less elevation occupies the S. W. angle, but the remaining part is a low sandy plain, and nearly divided by a long inlet. The broad reef along the Western side contains several secure anchorages, and, off the North point of the island it runs out in two prongs, one extending in a succession of small reefs to Ras Furtuk, and the other in an unbroken line towards a cape about 6 miles below it. The hills occupying the S. W. angle of the island, are extremely rugged and are all of secondary formation: no granite visible in any part of the range: the limestone formation predominates in all its varieties, and sandstone is also abundant. Marble, alabaster, and gypsum, were met with, but not in large quantities; Talc and Mica abound in many places: the marble is streaked with black and dark blue veins, and throughout the low part of the island, is seen protruding through the loose sand in every direction. The highest peak, situated nearly in the centre of the mass of hills, and about 1500 feet high, is composed of coarse dark sandstone covered on the surface with loose fragments: near it there are several rocks of soft micaceous slate. I ascended it on a remarkably clear

morning, and the view from the summit was magnificent; the extensive bay with its numerous islands and reefs, lay stretched beneath, as if delineated on a map, and the effect produced by the oblique rays of the morning sun on the hills and huge masses of rock below me, was extremely beautiful: the long narrow Gulf which appeared like a river, with its deep blue waters appeared unobstructed by a single island or reef, as far as the eye could reach, and the lofty irregular ranges of mountains that rise from its surface on each side, could be traced until they gradually faded into indistinctness, and were lost in the distance. In returning, I passed through a long narrow ravine, that had apparently been hollowed out by the action of water on the soft limestone; it was nearly a mile in length, and cliffs of a dazzling whiteness rose perpendicularly on each side to a height that excluded the sun's rays from the narrow pathway of smooth sand: near the extremity it slightly widened, and terminated at a deep precipice, which exhibited marks of being occasionally the scene of a water-fall: the smooth gray rock, disposed in projecting ledges about 3 feet high, appeared, when viewed from below, like a gigantic flight of steps, and was so slippery, that it was only by great caution I was enabled to descend in safety. On Tirahn there is no fresh water, except a very small quantity left in the holes of the rocks after rain, and it produces nothing but colocynth plants and saline shrubs: it is notwithstanding infested with wild beasts. On one occasion when sleeping on shore in a small cave near the beach, we were disturbed through the night by their incessant attacks upon our stock of provisions: the moon being at the full and unclouded, I had a good view of them, and they appeared to me to be hyenas. These animals must in the winter season subsist principally upon the dead fish thrown on shore. In our walks along the beach, great numbers were picked up perfectly fresh and good; our pilot, as well as the Huteymi fishermen, said they were killed by the cold, and that in the winter they are frequently found along the shores of the Red Sea, above Jiddah, in large quantities: the difference of temperature in the deep and shallow water is at times very great, and is doubtless the cause of their destruction.

Whilst employed in this part of the Red Sea, I endeavoured to ascertain if any ruins or inscriptions existed on Tirahn. The Huteymi fishermen frequenting it, and the natives of the coast in the vicinity, told me there was a tradition amongst them to that effect; but I could never meet with a man who had seen them, or could give any information as to their locality. Diodorus Siculus, in describing the entrance of the Elyptic Gulf, mentions that "near the main land there are three islands, which have each several ports; they say that the first which is a desert is consecrated to Isis,

and that ruined edifices and columns are seen there with inscriptions on them in a barbarous character." Other writers also state that the Egyptians erected a temple to Isis on one of these islands. Few opportunities of exploring Tirahn minutely presented themselves, and as I was suffering from fever when they did occur, I was not able to avail myself of them to the extent I wished: it would have been satisfactory to have ascertained if any ruins still remained, but this could not have been effected without spending much time and labour in the search. From the accounts of ancient authors, it appears that all the islands lying at the mouth of the Elnitic Gulf were inhabited. Pliny speaks of a people residing at the head of the Arabian Gulf called 'Tyre, and it is not improbable that they owed their name to the circumstance of being inhabitants of 'Tirahn.

Senaffer is neither so large as Tirahn, from which it is separated by a broad passage with a reef in the centre, nor are the hills so high and precipitous; a dark and broken mass, principally of sandstone, without any prominent peaks, and no where rising to a greater height than 700 feet, covers the greater part of the island, and on the western side a narrow rocky ridge, curving round, and extending some distance to the southward, forms a capacious harbour. Here 10 or 12 large ships might anchor well sheltered from the northerly gales, but the inlet being broadest at the entrance, and open in every part to the southward, is exposed in the strong breezes that sometimes blow from that quarter, to the heavy swell rolling in from seaward: these are not, however, of frequent occurrence, and Sherm Senaffer may be considered one of the best and largest harbors in the upper part of the Red Sea.

Midway between Senaffer and Burraghan the island of Shoo-shooah is seen emerging from the water in the form of a large rock shaped like a quoin; it evidently forms the peak of a submarine mountain, for, with the exception of the eastern side, where it descends gradually for a short distance under water, there is no bottom close to it at 150 fathoms. Burraghan, situated about 18 miles from Senaffer, and 7 or 8 from the Arabian coast, is composed of two heaps of broken coral hillocks, connected by a low ridge of sand: on the S. E. side there is good anchorage in a small bay, and off the N. W. point a bank runs out a short distance, with two or three detached reefs on it.

The bay that forms the head of the Arabian Gulf has been described by many of the ancient geographers, and upon this subject I shall now offer a few remarks. From the confusion as regards localities, apparent in all the accounts given by them, it is evident they were indebted for the information contained in their works to the imperfect reports of travellers, who had only seen

many parts of the country from a distance, and had gained a knowledge of others from the natives: there are some places, however, so correctly described that their identity can scarcely be doubted. Diodorus mentions, that after you enter the gulf called Alanites, "you pass from that into a remarkable gulf, for it runs into the land a distance of 500 stadia: it is surrounded on all sides by steep rocks, which render the entrance winding and difficult. There is one especially which advances far into the sea, and narrows the passage so much, that you would suppose you could not enter the strait, or get out if you were inside. When the waves are raised by the winds, they make the shore resound to a great distance, or rather the natural wall against which they break." The whole of this passage, which appears to have been considered obscure by the commentators, and gave me to an opinion that the Gulf terminated in a bifurcation, evidently applies to the entrance of the Gulf itself; and this is confirmed by what Strabo says, in speaking of the smaller or outer one, viz. "that there are three desert islands, in its neighbourhood." However imperfect in particulars, the general description is correct; and a timid navigator, who would not dare to approach the mass of reefs and rocks at its mouth when the strong Etesian winds were blowing, might well paint it in similar colors. The ancient voyagers when standing across from the Arabian Coast to Ras Mahommed amongst the islands, supposed they were ascending the Elanitic Gulf; and we ought not to be surprised at this, since modern voyagers who have given an account of this part of the Red Sea have fallen into the same mistake. In passing the real mouth they naturally concluded that they had arrived at another gulf, and as none of them entered or examined it, they supposed, from its appearance, that it did not run into the land a greater distance than 500 stadia. Diodorus then relates, that "near the main land there are three islands, which have each several ports. They are covered with olive trees very different from ours. Beyond these islands the shores of the sea are occupied by precipices, and the navigation is very difficult for about 1000 stadia; for there is not a port or even a proper roadstead for anchoring, and the coast does not present a single place where the wearied voyager can find the least shelter or refreshment. In this part there is a mountain, the summit of which is elevated in unequal peaks of an immense altitude." In the valleys of Terahn, Senaffer, and Shooshoah, the ground in many places is overrun with bushes, and it is probable that one species of these may be the "olive trees very different from ours," alluded to in the text. Strabo says, "they are peculiar to the country, and are of that kind called by us Ethiopian olives;" and other authors relate, that a juice is distilled from them, which has medicinal properties.

The difficulty of the navigation beyond the islands for about 1000 stadia, is detailed with great correctness; and in the remarkable mountain, which is probably the Hippos mons of Ptolemy, although the remainder of the description is somewhat exaggerated, we recognize the high mountain near Moilah. It is about 8 miles from the sea, and rises in sharp conical peaks to the height of 7000 feet. Procopius mentions an island hereabouts called Totabe: from the resemblance of the names, this is perhaps the island of Toubah; and the distance from Alana, which was found by the survey to be 130 miles, is nearly correct as given by that writer.

The Gulf of Akabah, which extends, with a slight irregularity in its general direction to the N. N. E., measures exactly 96 miles in length, and is broadest in the lower part near Dahab, where it is 14 miles wide. From that place it gradually contracts to 7 miles in ascending to Nowil, and this breadth continues with very little variation throughout the upper half: at the entrance the width also decreases considerably, and the island of Tirahn, lying nearly in mid channel, divides it into two narrow passages; one at Ras ul Nusseráni, a low cape projecting from the Sinai shore, and the other close to Ras Furtuk on the opposite coast. The former, scarcely five miles wide, is crossed in an oblique direction by a line of reefs; and the largest opening between them, although of great depth, does not exceed three quarters of a mile in breadth: the others are much smaller, and through these confined outlets the *body of water issuing from the Gulf during the strong northerly winds*, is conducted to the Red Sea. The resistance experienced in its passage is so great as to cause a heavy tumultuous sea in all the channels; and even in moderate weather, when the water rushes back to regain its level and is perfectly smooth, the eddies are so strong as to render this entrance impassable, except with a fair wind. The other passage between Tirahn and the Arabian coast, pursues a direction diverging from that of the Gulf, and, being sheltered in consequence from the constant gales that blow down it, is at all times safe and easily navigated. Inside, the Gulf is clear of islands and reefs, for the few that are met with lie close to the shore, and are merely large fragments of rock that have been detached from it.

On the western side, the coast from Ras ul Nusseráni is extremely low for several miles, and forms the boundary of an extensive sandy plain, thinly covered with mimosa trees and saline shrubs. Throughout this tract there is only one station resorted to by the natives, and this is at a spot close to the sea, called Nebekí, where there are several large plantations of date trees, and brackish water is procurable from two or three shallow wells: in the date season it becomes extremely populous, but for the greater

part of the year its only inhabitants are a few Bedouins of the Mezeyne tribe, who, from their extreme poverty, are obliged to follow the occupation of fishermen upon the reefs fronting the shore, to support themselves and families. Many of the groves belong to the monastery at Mount Sinai, and parties of monks are frequently sent down to keep them in order, and to collect salt, which is obtained in abundance from the salt water marshes in the vicinity; a considerable portion is used in curing fish, but the quantity produced is sufficiently large to supply the whole peninsula besides. About 12 miles above Ras ul Nusseranee, the plain turning at a sharp angle to the westward forms a low point, and terminates at the foot of the hills, which here approach the coast in an oblique direction from the interior. This range, rising to the height of 1800 and 2000 feet, stretches in a continuous line along the western shore far beyond the head of the Gulf, and from a distance assumes the appearance of a rocky ridge slightly-indented along the summit, and of nearly equal elevation throughout; the highest part is a sloping peak near Abú Rumlar, from which it slightly and gradually lowers towards Akabah. As far as Warsut, a distance of 40 miles, the hills of which it is composed descend in steep precipices far below the surface of the water, but above that cape they are broken by innumerable ravines, and small tracts of low land are seen here and there projecting from their bases: throughout this part the coast line is extremely irregular, and deeply indented with a succession of sandy bays separated from each other by rocky head lands.

On the eastern side of the Gulf, and about 40 miles from its mouth, the magnificent mountain Jibal Tybut Issum rises in several sharp pyramidal peaks to the height of 6000 feet: along one side its base is washed by the sea, and the entire mass, which forms the termination of a narrow ridge of less elevation descending from Syria, covers an extent of country at least 60 miles in circumference. A chain of hills nearly equal in altitude commences near it, but instead of approaching the Gulf recedes from it, and sweeps in a semicircle round the head of the Red Sea. Below Jibal Tybut Issum a mass of low broken hillocks, with little variation in their general form or appearance, extends to Ras Furtuk: near the sea they are composed of coral and madrepore imbedded in hard sand, but further inland, of coarse sandstone and limestone. About this part the country bears marks of having been once submerged, and has a peculiarly barren and savage appearance; the rocks are heaped in rugged and fantastic piles, and in the loose sand of the valleys not a shrub or a blade of grass is to be seen. The coast presents to the view a line of overhanging coral cliffs, separated here and there by

deep gullies, and the narrow reef running along it is strewn with detached masses of rock, many of them so large as almost to merit the appellation of islets. Several lagoons are here met with, but with the exception of Sherms Dubber and Mujawah they are all rendered inaccessible by a reef extending across their mouths.

The rocky ridge thrown off from Jibal Tybut Issum to the northward rises in a succession of sloping peaks, but as it approaches the head of the Gulf these disappear, and the summit presents the same even outline observable in that on the opposite side: on quitting the mountain it recedes some miles from the coast, and the intermediate space is occupied by a broad tract of land, that leaves the ridge at an elevation of about 700 feet, and slopes gradually to the summit of the cliffs on the beach. Viewed from a distance it resembles a smooth unbroken plain, but on a closer inspection is found to be scored by innumerable valleys and ravines, which bear evident marks of having been hollowed out by the torrents. The sides of the low table hills, formed by the intersecting channels, are extremely steep, and in some places are apparently of clay formation; at the entrance of Wady Omaid-er Rubeer some of them are composed of short pillars somewhat thicker at the base than the upper part, rising in irregular rows one above the other: being unable to land we could not ascertain their structure; along this extensive tract, the coast is precisely similar in its general feature to that on the opposite side between Warsut and Akabah.

The mountainous ridges running along the shores of the Gulf continue to preserve the same line of direction far beyond its head, and are said to terminate on the borders of the Dead Sea; in many places they rise from the plain like a wall, and the few passes over them are extremely difficult. The long strait valley between, called Wady El Araba, is thickly covered with Mimosa trees, and abounds with fertile pasture grounds; before the awful convulsion which destroyed the cities of the plain, the Jordan is supposed to have found a passage through it into the Gulf, and there are many circumstances which render this highly probable.

All the mountains and principal ranges on the Eastern side are composed of granite; the red kind is most abundant, but the grey also occurs in masses of considerable size. In the ridge on the Western side the granite formation likewise predominates, but in the part extending from Warsut to Akabah where it becomes broken and irregular, trap rock, quartz, limestone, feld spar, sandstone, slate and other varieties are frequently met with; iron ore must exist here in large quantities, for on several occasions the needles of the Theodolite compasses used in the survey,

were observed to be under the influence of a strong local attraction, which caused them to deviate from their proper position several degrees. There is perhaps no part of the world where the scenery presents such striking and peculiar features as in this Gulf: the atmosphere is of that transparent clearness which distinctly exhibits every variation of shade and hue in the most extensive landscape; at sunrise or sunset the beauty and softness of the tints thrown on the peaks and projections of the gorgeously colored mountains that rise from its unfathomed depths exceed every thing of the kind I ever beheld: at those periods the scenery is grand and beautiful in the extreme, but at other times, especially when the sun is obscured by clouds, it partakes of a wild desolate and rather melancholy character.

Throughout the Gulf no bottom was obtained at 120 fathoms, except on the narrow banks near the shore, and these, which are only found here and there in the upper part, have deep water on them, and rarely exceed half a mile in breadth. In every part soundings were taken to at least 120 fathoms, and frequently to much greater depths; below 150 fathoms the lead experienced great resistance and descended very slowly, but by increasing the weight it was in some instances sent down 300 fathoms below the surface of the water: no bottom however was obtained, and every attempt made to ascertain the depth proved unsuccessful. Above Nowrby a slight discoloration was observed in the water, which at first led us to believe that we had got into soundings, but this on trial proved not to be the case; it is no doubt caused by the quantity of earth washed out of the numerous ravines in the upper part of the Gulf, and probably gave rise to the belief of the natives that there is not a greater depth there than 20 or 30 fathoms.

It is highly probable that the Gulf owes its existence to some violent convulsion of nature, and in fact this is the only way in which the peculiarities observable in its formation throughout, can be satisfactorily accounted for. The rocky ridges on either side, which being of similar elevation and pursuing a direction exactly parallel to each other for a distance of 180 miles, appear as if they had once been united in a single chain—the small width when compared with the length, the similarity apparent in the general direction of its shores, which, whenever they project to any extent on one side, recede in proportion on the other, and the formation of the low tracts near the entrance which have evidently at one period been submerged, render this supposition at least probable.

During the greater part of the year the winds blow with great fury down the Gulf from the N. N. E., but for two months after the vernal equinox they are in general more moderate, and oc-

casional changes take place midway between its extremities, the mountains on both sides rising from the water to a great height, form a deep narrow passage; and it is this which causes the difference observable in the strength of the winds below and above: the moderate northerly breezes increase to furious gales after they have passed Jibal Tybut Issum, and when southerly winds prevail the same circumstance occurs in the upper part. The former coming from the direction of Ailah are known to the pilots by that name, and there is nothing they dread so much as being caught in one when crossing the large bay between Moilah and Ras Mahomed; even when moderate in other parts they are variable there both in strength and direction, rushing through the gaps in the mountains in a succession of violent but momentary gusts, which frequently come from nearly opposite points of the compass in the course of a few minutes: leeward of Tirahu, where the high land is much broken by ravines, it is by no means uncommon to see the water raised up by them every minute, and carried away in a cloud of light foam. In the Gulf we were forced to bear away before them and seek for shelter several times, and once when at anchor in a lagoon where we were detained four days, the violence of the gale was such that, although there were three anchors down, we frequently expected to be driven ashore on the opposite side by the force of the wind. In these constant gales we recognize the Etesian winds mentioned by Strabo in his account of this part of the Red Sea, which appear to have been as much dreaded by the ancient navigators as they are by those of the present day. When they occur in the winter season, a curious phenomenon is seen along the lofty range of mountains extending through the centre of the Sinai peninsula; each peak is capped by a small white cloud, that remains unchanged and motionless during the gale, however violent it may be: this is probably produced by the heated vapours from the low country becoming suddenly and momentarily condensed in passing the peaks, which are generally covered with snow: as it takes place to a greater extent about Mount Sinai the highest peak of the range, the inhabitants, especially the Greek Christians, have a fanciful superstition relating to the circumstance, and believe that it is intended to commemorate "the thick cloud that covered the mount," when the decalogue was delivered to the Israelites. In the upper part of the Gulf the weather is generally moderate: during our stay a breeze set in regularly at sunset from the northward, and continuing all night, died away at noon the next day, when it was succeeded for a few hours by calms, or light puffs issuing from the recesses of the mountains. On one occasion, when standing across from Hagoul to Jeziret ul Faroun, we experienced the effect

of a southerly breeze above Jibal Tybut Issum; the fluctuation both in the wind and temperature of the atmosphere for several hours, was most extraordinary: the breeze, which was light, frequently came from opposite points of the compass at the same time, the upper sails being filled by a current of air from the S. E. whilst the courses were aback with one from the N. W. and the changes from hot to cold were so sudden that the thermometer continually rose and fell 14 or 15 degrees in a few minutes: the hot puffs felt like blasts of heated air from a furnace, and the cold ones made us shiver. A thick mist had been gathering during the morning about the mountains near Dahab, and at noon, when a light shower of rain fell, they became obscured; it proved the forerunner of a southerly gale that lasted several hours, and strong winds from that quarter always commenced in a similar manner. At the end of this memoir I have given a table of meteorological observations, which exhibits the temperature and state of the atmosphere during the month of January, when the vessel remained in the inlet close to Ras Furtuk: as we never continued many hours at the same place after that month, and were always busily employed, the observations were not continued. The navigation of the Gulf is rendered extremely difficult and dangerous by the sudden changes that occur in the winds, and their violence in the lower part: during the last forty years not more than four or five boats have ventured up it, and the last which was sent to Akabah for the purpose of bringing down the grain given every year to the Howahat tribe by the Pasha of Egypt, was wrecked at Mugnah. The most favorable months for ascending it are April and May, for then the weather is moderate at intervals, and southerly winds more frequently occur: whenever the "Ailahs" cease to blow with such excessive violence, there is also a current setting up it, which, although not very strong would assist a vessel materially. Steamers will always be found better adapted for the navigation of the Gulf than sailing vessels.

In the upper half of the Gulf, water-courses are extremely numerous on both sides, and during the heavy rain that sometimes falls, torrents of considerable magnitude find their way into it: all the small tracts of low land lying at the foot of the hills on the Sinai side have been gradually formed by the accumulation of soil washed out of them, and these, which in many places project considerably from the line of coast, afford shelter to vessels from the violence of the prevailing winds. The narrow bank extending along the shore above Warsut for a distance of 40 miles, has no doubt been produced by the same cause; the depths on it vary from 20 to 50 fathoms, but in most of the bays, there is a broad ledge along the beach that has not more than 8 or 10 fathoms on

it. On the Eastern side the torrents flowing across the tract of elevated lands between the mountains and the sea, are absorbed by the soft soil of which it is principally composed, and a very small quantity of water reaches the Gulf from them; we find in consequence that no low points have been thrown out, and that in most parts the bank has not accumulated to the same extent as that on the other side. In the small bays at the mouths of the valleys the water is deep close to the shore, and there is no anchorage on this side above Jibal Tybut Issum, except at Omaidar island and the reefs before Bir-ul Marshi. In the valleys, and on some of the low capes, there are extensive date groves, to which at certain seasons the Bedouins of the surrounding country resort in great numbers. These localities, with the different valleys and anchoring places, I shall now briefly describe.

The broad promontory of Dahab, situated on the western side, about 30 miles from the entrance of the Gulf, projects two miles from the coast, which both above and below it is extremely precipitous; on the south side a low ridge curving inwards from the outer point, forms a circular harbour sheltered from all winds, and outside there is another extensive anchorage, defended from the swell by a long and narrow coral spit. The plain rises gently towards a spot where an opening in the hills gives access to a succession of rugged defiles; near the sea it is low and sandy, but farther inland the soil becomes mixed with a large portion of clay, and thickly strewn with masses of rock or rounded stones. From the opening numerous channels worn by the torrents, cross the northern part of the plain towards the beach, and some are of such magnitude that when filled they must be almost impassable; one of them measured in some places 100 yards in breadth, and the perpendicular banks were six feet high. In these banks the layers of alluvial soil deposited at different periods are exposed to view; it appears to be composed of fine clay mixed with a small quantity of sand and particles of mica, and in many parts, especially about the date groves, has accumulated to a considerable extent. At the spot where the torrents reach the sea, the shore for a distance of two miles is covered with vegetation, and the date plantations, although neglected by their owners, are large and luxuriant. Several wells have been dug amongst them, but they are all very shallow; and in the best of them the water is so bitter and brackish as to be scarcely drinkable. There are also some clumps of date trees about two miles to the southward, where the low shore of the promontory terminates at the base of the hills; they have sprung up in front of narrow chasm in the exterior part of the ridge, which forms the entrance of a wild and romantic looking ravine. In ascending it, the rocks assume most fantastic shapes, and towards the upper

part contract so much, as to leave only a narrow passage, which leads into a curious natural shaft or well that has no other outlet: it is about 30 yards in diameter and the rock rises in a smooth perpendicular wall all round to the height of 150 feet: the bottom is covered with alluvial earth, and opposite the entrance there is a deep indentation in the summit of the cliff, from which in rainy weather a waterfall descends. Dahab belongs partly to the Mezeyne Bedouins and partly to the monks at Mount Sinai, who possess several of the date groves. In the Arabic language the word Dahab signifies gold, and it is a received tradition amongst the natives and Greek Christians inhabiting the Peninsula that it is the Golden Port, to which the fleets of Solomon brought the gold they obtained at Ophir. In the middle of the plain there are some heaps of stones, called by the Arabs the tombs of the Christians, which have been erected over the remains of the monks who have died and been interred here during the date season. Near them the ruins of several small buildings are seen, and amongst the groves the walls of one about a hundred feet square may still be traced; the latter has been constructed of loose granite fragments, and the former appeared to me to have been merely enclosures for cattle. The plain was minutely examined throughout, but, with the exception of those I have mentioned, no ruins or remains of any kind were discovered.

From Dahab to Nowibi, a distance of 30 miles, the shore is bold, and there are only two places, Rasarsar and Warsut, where low land is seen; a vessel might anchor at the former upon a narrow ledge running along the shore, but the plain does not extend sufficiently beyond the line of coast to afford shelter, except in a very slight degree, from the swell that constantly rolls down the Gulf: here there is a large lagoon, but its entrance is blocked up by a reef. The small bay at Warsut is protected from the violence of the northerly winds by a sandy point, and near the beach the depth of water varies from 8 to 12 fathoms.

Nowibi belongs to the Mezeyne tribe, and from the value of its extensive date groves is considered a place of some importance; the plain, about 4 miles long and 3 broad, runs gradually to the foot of the hills, where it attains a height of 200 feet, and in its general features and formation bears a great resemblance to that at Dahab; from the ravines many deeply furrowed water courses descend to the beach, and the barren surface of the elevated part is encumbered in a similar manner with heaps of large stones and fragments of rock. On the south side, the plain projecting out nearly at a right angle with the coast line, forms a deep bay well protected from the prevailing winds, and affording good anchorage in every part close to the shore; in the centre the water is

deep, and a short distance outside no bottom is obtained at 100 fathoms. At this part of the plain a dense mass of date trees extends for about a mile along the beach; the different beleds or plantations belonging to individuals are surrounded by a low wall, and in many of them huts constructed of date leaves have been erected: in general the groves are much neglected, and there are very few that exhibit any marks of cultivation. During the few days we remained at this place we did not see a single Bedouin, and apparently it is not visited by them until the season when the dates are fit for gathering. For the remainder of the year the huts are not inhabited, and it speaks highly in favor of the character of the Tawara Bedouins for honesty amongst themselves, that the huts are left unfastened and full of articles of domestic use, to the mercy of any one who may choose to enter them. Amongst the date groves only two wells were found, and the water of these was execrable; but from the great number of water courses, and the luxuriance of the vegetation, the supply must generally be abundant. The northern extremity of the plain is thinly covered with stunted mimosa bushes and tufts of withered reeds, and by a narrow strip of low land, running round the base of a high rock projecting from the ridge, it joins another level tract called Amhaid, where there is a small grove of date trees.

Abú Rumlar is a small bay 12 miles above Nowibi situated at the mouth of Wady Om Nash. The plain above it, which lies between two rocky spurs thrown off from the main ridge terminates in another small valley called Wahdy Mowaleh, and is dotted here and there with mimosa bushes and tufts of coarse grass: at the extremity of the northern hill that bounds it, there is a remarkable white rock named by the Arabs Abú Bucko; it forms the point of a high cape, and can be seen at a considerable distance. The bay at the mouth of Wahdy Om Nash is moderately large, and the anchorage good; but in one part a small reef projects from the shore, which from the discolored state of the water is scarcely discernible.

Between Abú Rumlar and Juzerat ul Faroun, a distance of 20 miles, several small bays affording anchorage are met with, and the Wahdys or valleys Zoara, Tye and Mokabelat, are passed in succession: the description that has been given of Abú Rumlar will apply to all of them. Near Wahdy Tye a rocky hill called Ombaye descends to the water in steep precipices; it forms the eastern extremity of a ridge that crosses the Sinai peninsula nearly in a straight line, and terminates at the gulf of Suez in a remarkable high bluff mountain, known by the name of Hummum ul Faroun. This ridge separates the Tawara tribes from the Tyana and Terrabeen, and the country on either side abounds in

pasture grounds, which, from the abundant supply of rain water, are always covered with grass and wild flowers.

Juzerat ul Faroun is a small rocky islet placed close to the shore, about 8 miles from the head of the Gulf. The coast in the vicinity is extremely broken, and the islet, which does not exceed 400 yards in length, appears as if it had once formed a portion of the hill that runs close to it on the mainland. The channel between it and the shore, although very narrow, forms the best and only secure anchorage above Dahab, being sheltered from both the N. E. and southerly winds. The hill occupying the greater part of the islet rises to a narrow ridge running along the centre, about 120 feet high, and is separated from a large detached rock upon the south point by a piece of low-ground, covered with heaps of loose sand and withered bushes; upon its summit stands a deserted fort or castle, which, although evidently of an ancient date, has suffered but little from the destroying hand of time, and upon the lower projections massive walls, buildings, and outworks, are seen in every direction: the island is in fact strongly fortified in every part.

Many names have been rudely scratched on the soft stone in various parts of the building, but only one inscription was discovered. Upon a small plateau near the wall connecting the northern outwork with the main body of the fort, but considerably below the summit of the ridge, there is a large covered reservoir hewn out of the rock; it has neither door nor windows, and if it had not been for some holes in the roof, through which a view of the interior was obtained, would have escaped observation; it is at least 40 feet square and nearly as deep, and the same care appears to have been bestowed on its construction as on that of the citadel; two rows of pillars connected by arches, support the roof throughout its length and breadth, and these, with the sides, are covered with a coating of hard smooth plaster: another deep excavation close to it has evidently been intended for a similar purpose. The high detached rock on the south point of the island is covered with ruins, and on the low land between it and the main hill there are several ranges of buildings, which have apparently been used as barracks and storehouses. The walls throughout are built of granite cemented together with a mixture of clay and lime, and although constructed of such crude materials, are even and regular; they are from 20 to 40 feet in height, and from two or three patches still adhering to the outer surface, have evidently once been covered with plaster: the angles of the walls, gateways and windows, are faced with bricks, alternately large and small, and these contrasted with the dark colour of the rest of the building, add greatly to its picturesque appearance.

From the Bedouins about Eynounah and Mugnah, we had received a very exaggerated account of this place, which they said was situated upon a large island in the centre of the Gulf: they called it El Dier (the monastery), and asserted that it was erected by the Christians some centuries back.

At Juzerat ul Faroun we remained several days. Soon after our arrival two Turks, mounted on camels, and attended by a few Arabs, were observed coming along the beach; and as soon as they halted a boat was sent to bring them on board the vessel. One of them, a smartly dressed young man, said he was the son of the Aga, or Commandant at Akabah, who had dispatched him with a complimentary message to the officers, inviting them to visit the castle. Shortly after there appeared two Be louins, who, from their attire and equipments, were evidently men of some consequence; they expressed a wish that a few of the officers should accompany them to their tribe, then encamped near Akabah, but being acquainted with their character, and suspecting their motives, the invitation was declined. The day before our departure the Aga came on board to pay his respects and repeat his offers of service; he was accompanied by two or three Sheiks of the Uleygat, and seemed anxious that we should not leave without visiting the castle. This we had always wished to do, as it would have given us an opportunity of examining the country about Akabah, but the Government of Egypt was then in such an unsettled state, that the Aga could not have protected us from the extortions of the Arab chiefs, and it was deemed imprudent to place ourselves in their power: we were reluctantly obliged, in consequence, to abandon all thoughts of visiting the remains of antiquity that are said to be still visible in this part of the Gulf.

At a short distance above Juzerat ul Faroun there is an irregular valley with a few date trees at the entrance, and the mountains near it run out in a high rocky cape, which forms the Western point of the large bay at the head of the Gulf. The castle of Akabah is situated on the eastern side, and is similar in form to that at Moilah: it belongs to the Pasha of Egypt, and is garrisoned by an Aga and 50 soldiers, who are placed there to provide for the necessities of the Hadj caravan, and keep in check the tribes through which it has to pass on its route to Moilah. A straggling village is seen amongst the date groves, and two or three miles below the castle, a small fort or tower in a most dilapidated condition, called Kusser ul Bedawi. Amongst the hills on the western side, and a few miles from the sea, there are the ruins of a large building called Deir Sagalta: it appears to have been a monastery dedicated to St. Cecelia, and has probably given rise to the mistake made by the inhabitants of the lower part of the Gulf respecting the fort on Juze-

rat ul Faroun, with which they have apparently confounded it. On the eastern shore of the bay the remains of two towns are still visible; one of them is now overflowed by the sea, and the other is said by the natives to be the ancient town of Ailah. From the resemblance of the names, it is not improbable that it is the Elath of Scripture, which is supposed to have been situated somewhere about this part of the Gulf; and in this case the position of the other town would answer to that of Eziongeber described as being "beside Elath on the shore of the Red Sea in the land of Edom." During earlier periods of the Christian era, Ailah, or Akabah as it was called from the steep pass near it, appears to have been a place of considerable size and importance: it gave a title to one of the bishops of the Greek Church, whose jurisdiction extended over the whole of the Sinai peninsula, which had been bestowed by the Emperor Justinian on the church: and is mentioned by the historians of the time as being very populous. During the crusades it was stormed and taken by the Franks, but they were shortly after driven out of it by the celebrated Saladin, who, by transporting vessels from Cairo to the Gulf on camels, was enabled to attack it by sea and land at the same time.

On the eastern side of the Gulf few large valleys or anchorages are met with. In the extensive tract of coral formation below Jibal Tybut Issum there are several lagoons or Sherm; but, with the exception of Sherm Dubber and Mugnah, they are closed by narrow reefs running along shore across their entrances: they have evidently been formed by the action of water on the coral rock of which the shore is composed, for they are only found at those spots where several water courses unite close to the sea. Sherm Mujowah may be taken as a fair specimen of these small but secure harbours, which are met with in every part of the Red Sea. It is of a circular form, about 300 yards in diameter, and surrounded by low overhanging coral cliffs, broken here and there by deep channels worn by the rain water: the depth decreases gradually from the centre, and the passage leading into it across the coast reef is so narrow, that the water is perfectly smooth inside even in the heaviest gales.

A few miles below Jibal Tybut Issum a broad valley descends from the interior to the shores of the Gulf; it is called Mugnah, and forms the boundary between the territories of the two great tribes, the Howahat and Omrán, to each of which it partly belongs. Like Eynounah, it is fertilized by a stream of water flowing from the range of lofty mountains to the eastward, and is covered in many parts to some depth with alluvial soil. A dense mass of date trees extends along one side, and wherever the water, escaping from the main stream, spreads in small rills over the open part

of the valley, the ground is covered with verdure. The numerous huts seen amongst the groves, show that at certain seasons Mugnah becomes a populous place; and it is in fact the principal station inside the Gulf, belonging to the Howahtat Bedouins. On the summit of a rugged cliff overlooking the plain, stand the half ruined walls of what appears to have been a castle, but whether erected by Christian or Mahomedan could not be determined: the natives ascribe it to the former, and they are perhaps correct in their supposition.

Between Mugnah and Akabah the coast is nearly destitute of anchoring places. At Bír ul Marshi there is a bay formed by the prongs of a reef projecting from a low point, and the valley appears, from the number of women and the large flocks always seen there when we approached it, to be one of the permanent stations of the Omran. Wahdy Omaider is 20 miles above Bír ul Marshi, and at its mouth has a small harbour defended to seaward by a rocky islet, connected with the shore by a reef inside, the bottom exceedingly irregular, the depth varying from 10 to 40 fathoms in a space not more than 300 yards square. Whilst at anchor here four or five Omran Bedouins made their appearance, accompanied by an old woman, bringing with them sheep, leban, or sour milk, and butter, for sale. On leaving the vessel, a quantity of gunpowder, which they prize above every thing else, was given to one of them, with strict injunctions to divide it with his companions; this could not of course be accomplished without a fierce dispute, which soon rose to such a height, that we expected every moment to see it end in a general battle: swords and spears were flourished about in defiance, and at length one of the party, a most ferocious looking fellow, made a thrust at the man to whom the gunpowder had been given, and very nearly put an end to his quarreling for ever. He was saved, however, by the timely interference of the old woman, who had been extremely active throughout the fray, and an equitable division having been at last made, they set off for the interior, apparently upon as good terms with each other as if nothing had happened.

Above the island there are two large valleys, Hagoul and Omaider Kubeer, separated by a piece of low table land: they are filled with date groves, and at the mouth of the former the coast forms a large and deep bay. In ascending the Gulf we stood into it, and the wind dying away as we did so, obliged us to remain during the night: the depth of water was found to be so great in every part that we could not anchor, but were obliged to secure the vessel by hawsers made fast on a small reef close to the shore. As we entered the bay, a party of Bedouins came down to the beach, and soon after a boat was sent to bring them on board; for some time

they conducted themselves with great civility, but their extravagant demands for presents being refused, hints of vengeance were thrown out by some of them, and they departed in high displeasure. A violent altercation occurred amongst them after they got on shore, which continued at intervals until midnight, and was not terminated until their weapons had been crossed. As far as we could learn no blood was shed, and towards morning they apparently became reconciled, and either retired to rest or quitted their position near the vessel. From some expressions that reached us, it was evident we were the cause of the dispute, and as they had been observed just before dark to dispatch two of their number to the interior, probably to collect their companions, it was deemed prudent to have every thing in readiness to repel any attack that might be made during the night. Although not more than a few yards from the shore there was no chance of their getting on board; but from a line of high cliffs not 100 yards distant, they might have swept the decks with their long matchlocks, and caused us considerable loss. Nothing, however, occurred to create further suspicion, and a light breeze springing up before day light, enabled us to leave our dangerous position.

The mountainous district on the eastern side of the Gulf is inhabited by two strong tribes, the Omran and Howahát, who are perfectly distinct from each other, but closely connected by alliance. From their warlike disposition, and the inaccessible nature of the country they inhabit, they have always been independent and powerful; and Mahommed Ali, the Pasha of Egypt, although he succeeded in reducing most of the other tribes on the shores of the Red Sea, found that he could not subject these. On several occasions they pillaged the Hadj caravan in its passage through their territories, and defeated the troops sent against them: every attempt made by the Pasha to subdue them failed, and although of late they have allowed him to claim authority over them, it is merely nominal, and only permitted in consequence of his sending the principal Sheiks a yearly present of considerable value. Of this he is well aware, for when application was made to him through the British Consul at Cairo for a firman to these Chiefs, he declined giving one, on the plea that amongst these tribes, where we should require it most, it would not be respected. At the period when the request was made, he was about to engage in a war with the Porte, which it was very generally supposed would end in his downfall, and they had already begun to take advantage of his situation to evince their contempt for his authority. The Turkish Aga stationed at Akabah does not possess the slightest control over them; and although placed there for the express purpose of protecting the Hadj caravan on its route to Mecca, he is not able

to prevent them from exacting from it what duties they please. Both the Omrán and Howahtat Bedouins have a bad name, and are much dreaded by the neighbouring tribes; they are said to be ferocious, treacherous and cruel, and from what we saw of them they appear fully to deserve the character. Throughout the Red Sea, when a man is killed by an unknown hand supposed to belong to a particular tribe, his friends do not think themselves justified in revenging themselves upon any but the murderer, but the Omrán and Howahtat, in opposition to this general rule, retaliate upon any individual of the tribe they may happen to meet, whether guilty or not. By the Arabs of the seaport towns they are held in great detestation, and wherever they are obliged to anchor upon their coast, they are careful to select such spots as are out of their reach.

The territories of the Omrán Bedouins extend from Akabah to Mugnah, and small parties of them are also found to the northward of the Syrian Akabah, about 50 miles from the head of the Gulf. Our intercourse with this tribe was confined to the few individuals we met with at Omaider island, and Omaider Kubeer. In appearance they differ slightly from the Howahtat and Towara Arabs, having broader and higher cheek bones, and the lower part of the face more attenuated; but what struck me as most remarkable, was the diversity of features, make, and complexion exhibited in so small a number of people belonging to the same tribe: some were extremely dark and of low stature, but others were tall, fair, and muscular; this difference probably arises from the latter having always resided in the mountains, and the former in the low country. From the constant quarrels that occurred amongst them, they are evidently of a fierce and vindictive disposition, and our Gaffyr, or protector, who knew them well, confessed that the supposed sanctity of his vocation would be ridiculed amongst them. About sixteen years ago, some merchants belonging to Jiddah, ventured up the Gulf in two boats laden with coffee and cloth, in the hope of selling their cargoes to great advantage amongst these people. After many narrow escapes from shipwreck, they succeeded in reaching Hagoul, where they found a large party of the Omrán encamped: their goods were quickly disposed of at a high price, but when the purchasers had got the bales safely stowed on their camels, they refused to pay a single dollar, and marched off to the mountains, laughing at the simplicity of those who had placed such a valuable prize in their power.

To the eastward of the mountains inhabited by the Omrán, the country is occupied by the Mázi, who can muster a force of about 600 fighting men. For a long period they have been on hostile terms with the former, but notwithstanding their inferiority in point of

numbers, have managed to preserve their independence. A large party separating many years ago from the parent tribe emigrated to Egypt, and they have now spread all over that part of the coast lying between Suez and Cosoir.

The authority of the Howahát Bedouins is acknowledged along the sea coast from Mugnah to a short distance below Eyncunah, but how far inland we could not with any certainty ascertain: this district they call Zaid, and consider it a part of Shám (Syria.) Allured by the hope of plunder, they frequently extend their predatory excursions to the small harbour of Wedge, or Wejh, 100 miles to the southward of Moilah, and it is not uncommon to meet parties of them in that vicinity. On one occasion they attacked the storehouses erected there by the Pasha of Egypt to supply the pilgrims, and were not driven away until they had severely wounded several of the Bedouins under whose charge they had been placed. Like all the large tribes it has numerous subdivisions, each distinguished by a particular name, but bearing in common the general appellation of Howahát. There is a branch of this tribe united with the Omran, inhabiting the valleys of Syrian Akabah, and together they can bring into the field a body of about 350 horsemen, with numerous camel drivers. The principal chief of the Howahat is Sheik Aleyan, whom we found encamped at Eynounah when we first went there: he is an intelligent communicative man, and if it were not for a certain sinister expression of countenance, would be esteemed handsome. He told us he could muster about 6000 fighting men, which is perhaps near the truth.

The town of Moilah, with a small district in the vicinity, is inhabited by the Beni Augabah, the remnant of a large and powerful tribe that once possessed the whole of the country between Wedge and Akabah, now occupied by the Billee, Howahat, and Omrán. In consequence of some dissensions many of the minor branches separated from the parent tribe about two centuries back, and established themselves in Syria, where they soon became formidable; and from their ability to send into the field a large body of horsemen were for a long time enabled to maintain an ascendancy over their warlike neighbours. Their power has since declined, but they are still met with in considerable numbers in the valleys bordering on the Dead Sea. A series of wars in which they were dispossessed of the greater part of their territories, followed by seasons of mortality and other calamities, thinned the numbers and diminished the strength of the parent tribe; and many quarrels arising soon after amongst the different families, they began to quit it, until at last this once powerful tribe insensibly dwindled into insignificance, and almost disappeared from the land.

The peninsula of Sinai is occupied by three small tribes, which collectively bear the appellation of Tawara: of these the wealthiest and most powerful is the Sawaleah, to which the greater part of the country on the western side belongs. It is divided into several small branches: one of them, the Ulad Said, does not bear a very good character, being reproached with inhospitality to travellers; and another, the Koreysh is said to have descended from the celebrated tribe of that name near Mecca. The Beni Soleyman numbers but a few families, which reside at Tor; and there are several other subdivisions met with along the eastern coast of the gulf of Suez. The Uleygat are next in importance to the Sawaleah: they are settled in the N. E. part of the peninsula near Akabah, and have a bad name. The district occupied by the Mezeyne extends along the shores of the Gulf from Nowibi to Ras Mahommed, but they are seldom found near the coast, except at Sherms Sheik and ul Moyah: most of those we saw were haggard and emaciated, and appeared to be in a state of abject poverty. Although the Towara tribes often quarrel amongst themselves, they invariably unite when attacked by any of those inhabiting the country to the northward of them. They were formerly independent, and at that period every merchant or wealthy individual at Suez was obliged to employ a Tawara Arab as a Gaffyr, or protector, to prevent his house from being plundered; they also exacted a duty from all vessels entering their harbours, but for the last few years they have not been able to enforce it: with the most powerful of the northern tribes they were often at war, and have frequently been known to cross the gulf of Suez and attack the Mazi, in whose territory they sometimes extended their incursions as far as Cosire. Within the last few years their power has declined, and at present they acknowledge the authority of the Pasha of Egypt, who, by keeping some of their chiefs in custody, and stopping their supplies from Cairo and the Red Sea ports, soon reduced them to obedience: latterly they have also lost the profits accruing from their trade with Suez and the passage of caravans; and are now perhaps in a state of greater poverty than any other of the neighbouring tribes. The Towara Arabs have no horses, and but few camels; and their flocks of sheeps or goats are by no means numerous. Amongst themselves robberies are almost unknown: any article may be left in an open hut without the least risk of its being stolen, and instances have occurred of fathers slaying even their own sons when detected in a theft; they are not, however, so scrupulous with the property of strangers. The women lead a very laborious life, and are in consequence strong and hardy. Those we saw had few personal charms

to boast of, which may be attributed to that cause and constant exposure to the weather from an early age.

To the northward of El Tye, the mountain ridge that crosses the upper part of the Sinai peninsula, there are three tribes—the Heywat, Terabeen, and Tyana: being descended from one stock they live together in strict alliance, and invariably assist each other when at war with the Tawara. Besides these three, there is another small tribe the Uloween; to which the country about Akabah belongs; but I am not certain whether it is a distinct tribe or a branch of the Omran.

Besides the tribes I have mentioned, the large bay at the head of the Red Sea is much frequented by the Hauteymis, and a few families have been allowed to establish themselves on some of the islands there, on condition of paying a yearly tribute of two dollars a head to the Howahtat. This singular tribe is found scattered throughout Syria, Arabia, and Egypt, and it is said their encampments are even met with in Mesopotamia and Persia. Except a small tract of country bordering on the Red Sea between Wedge and the island of Hassanee, they have no territory, and they are only permitted to remain in the spots they inhabit on payment of a tribute to the tribe that owns them. By all the other tribes they are held in disrepute for their mean, treacherous disposition, and wandering propensities, and you cannot offer a greater insult to an individual of another tribe than to ask if he is an Hauteymi: their women are also said to be licentious, and no true Bedouin will intermarry with them. In the Red Sea small parties of 300 or 400 are met with every where along the coast, but their principal place of resort is Wedge. The Hauteymis live chiefly on fish and jowaree, with occasionally unleavened bread made of very coarse flour; fish being the principal article of subsistence, they are particular in selecting for their own consumption only those which are in good condition, for they say that if they are not fat they yield no nourishment. Superstition forms a prominent trait in their character, as in all Bedouins. When accompanying us to explore caverns or ruined buildings, they always exhibited a great dread of the evil spirits that are supposed to inhabit them, and would never enter until we had set them the example, and they had spit over the left shoulder to defy the devil. Although the Hauteymis are considered by the other tribes a despicable race, we always found them obliging, generous and civil, and never had occasion to repent having placed confidence in them.

On our way up the Red Sea, the Sheik of the Billee at Wedge, understanding that we were about to proceed up the Gulf of Akabah, was anxious that we should employ a Gaffyr or protector, and pointed out a man whom he recommended us to take

By his own account he was descended in a direct line from the most powerful chief of the Beni Augabah, and in his fallen fortunes had found no other resource to keep himself from starvation but that of undertaking to protect the persons or property of travellers passing along the coast in the pursuit of their various avocations: although apparently poor in the extreme, and, as far as I could see, possessed of no authority whatever amongst his associates, yet they all agreed that he would be respected by any of the tribes we might fall in with, and prove of great service in communicating with them. This method of gaining a livelihood is very common amongst the Bedouins, and the influence of those who follow it, although they are generally the poorest of their tribe, is said to be so generally acknowledged, that it may always be considered a sufficient security against insult or extortion.

Meteorological Table, Red Sea, January, 1833

Date.	Thermometer.			Evaporation.	Dew Point.	Winds and Weather.	Remarks.
	Barom.	Minimum.	Maximum.				
1	30.13	54.	69.4	0	0	Moderate N. E. & N. N. W.....Clear.	
2	30 00	66.	78.2	0	67.2	Light N. E. & S..Hazy.	
3	29.97	71.	79.	0	61.8	Moderate N. W.....do.	
4	30.03	63.	69.	0	45.8	Strong at Nd.....do.	
5	30 00	62.	67.	0	44.3	Modt. gale at Nd..Clear.	
6	30.04	60.	66.	0	47.8	Strong at Nd.....do.	
7	29.98	57.	60.	0	44.9	Modt. gale at Nd.....do.	
8	30.15	50.5	58.	0	42.	Do.....do.....do.	
9	30.13	53.	59.	0	34.2	Do.....do.....do.	
10	30.10	62.	64.4	0	34.3	Fresh at Nd.....do.	
11	30.02	57.	67.	0	43.6	Modt. Nd. & N. E....do.	
12	29.94	62.	68.	327	41.8	Modt. gale at Nd.....do.	
13	30 00	60.	64.	595	43.9	Do.....do.....Cloudy.	
14	30.03	62.	62.	581	35.3	Do.....do.....Clear.	
15	30.05	60.	64.3	613	37.9	Modt. N. W. & N. E. do.	
16	30.10	58.	68.	217	51.7	Light at Sd. & N. E. do.	
17	30.02	55.	68.	0	50.0	Light at N. E. E. & S. E.....do.	
18	29.90	64.	71.	0	55.2	Moderate. at Sd. and S. W.....do.	
19	29.92	66.	73.	0	42.	Modt. at S. W. Thick. and gloomy Light rain.	
20	29.90	63	72.	0	34.9	Strong at N. E. & N. N.....Clear	
21	29.93	65.	68.2	371	37.8	Strong at N. W.....do.	
22	29.94	62.	69.	557	34.5	Do.....do.....do.	
23	29.86	62	66.	467	39.6	Light at Nd.&N.E. Hazy.	
24	29.72	58.	62.	0	32.1	Modt. gale at Wd.Cloudy.	
25	29.91	49.	54.	0	25.7	Hard gale do. Thick & Cloudy Light rain.	
26	30 09	52.	56.	0	0	Modt. at N. W. Cloudy.	
27	30.23	47.	55.	0	0	Light at Nd.....Clear.	
28	"	"	"	0	0		
29	"	"	"	0	0		
30	29.93	56.	66.	0	52.4	Modt. at N. E....Clear.	
31	29.94	58	67.5	0	51.9	Modt. at Nd.....do.	

These observations were taken when at anchor a short distance outside the Gulf of Akabah: the strong gales blowing down it were diverted from the spot by the high mountains in the vicinity, and although they frequently approached to within a mile of the vessel, they seldom reached her. The dew point was ascertained from the temperature indicated by a Thermometer having the bulb covered with wet cloth.

IV.—On the Nerbudda River. By Lieut. E. P. Del'Hoste, 16th Regiment N. I.

In the month of November 1828, being in command of an outpost at Bhoderpoor, on the right bank of the Oursing river, and distant four and a half miles from Baroda, I was informed that any survey or reports on the state of the country would be acceptable. My attention was particularly called to the subject of the navigation of the Nerbuddah river, and I was directed to procure such information on this point as I could acquire.

To fulfil the above directions, I proceeded to Tulluckwarra in the month of April 1829, my intention being to follow thence the course of the river towards its source as far as I could. I accordingly advanced by a road on the right bank to the village of Gurreysir, a distance of six miles. The road lay over a level and well cultivated tract of black soil; the course of the river was visible the whole distance, and offered no impediments whatever to navigation; the depth ascertained from the guides varied from twelve to fourteen feet.

At Gurreysir we crossed the river on a good sized boat. Near the village we observed the remains of another large boat cliuker-built, something resembling an English barge, regarding which I could obtain no information beyond learning that it had been there for many years, and had been brought from Tulluckwara.

Beyond this village the river appeared full of large rocks, the passage for the water between which was barely three or four feet; the total breadth was eighty yards at this point, and the depth of water where I crossed (in the centre of the stream) eighteen feet, measure I with a pole; the right bank was low, level, and slightly covered with jungle. Small temples appeared on the edge of the river, erected, I was told, by different people, as tokens of having fulfilled certain vows. The left bank, on the contrary, was precipitous and rugged towards the river, but towards the south numerous ranges of hills, covered with jungle, were visible. These hills form the end of what is called the Satpúra range. I may add, that as far as Sulpaun the features of the country were similar. Having crossed the river, I continued my route along the left bank to Goragaum, a small Bheel village, distant three and a half miles. The course of the river appeared impeded by rocks, through which the stream passed with a continued gurgling sound, that could be heard at a considerable distance. The road to this village was over a succession of small hills. Soil light, here and there patches of dense jun-

gle were traversed. Five and a half miles from Goragaum, over a road similar to the above, and passing the small Bheel village of Torwan, I descended into the bed of the river, and arrived at the Mokri Ghaut. At this place there is a ridge of rocks stretching completely across the river, which is nearly one hundred yards broad, causing a fall of about twelve feet in height. I took the opportunity of bathing in the river, the water of which was perfectly clear. The force of the current was such as to compel me to hold on by the large rocks, of which the river is full below the fall; the bed was covered with large round pebbles, rendering it difficult to walk. The banks have the same appearance as already described, the left being very steep, and chiefly composed of red earth: I also observed a bank which, on inspection, seemed composed of *slate*. The color of the earth forming the left bank is of various hues, and to a mineralogist might prove interesting. Proceeding four miles along the bed of the river, I reached Salpaun, a small Bheel village on the left bank, and near the junction of the Deo Nuddee (a small and rapid mountain stream) with the Nerbuddah. The Deo Nuddee flows from the S. E., and shooting over a rock about forty feet high, forms a pretty fall just before joining the great river. On the opposite or right bank are two handsome temples, lately erected by Dewanjee Wittul Row, which from their situation have a very picturesque appearance.

The Nerbuddah at this point assumes a very different appearance to that hitherto described; the stream of the river, from being from sixty to one hundred yards broad suddenly narrows to about sixty feet, and on each side is hemmed in with steep precipices: the middle of the river is also studded with large rocks; and the stream, even at this season, rushes through the intervals with a surprising rapidity, dashing large pieces of wood which were floating down from one side to the other with a force which no boat could have withstood; neither, indeed, would it be possible to steer a boat in such a rapid current through such a tortuous and narrow channel. Both banks are precipitous and covered with thick jungle, and all further progress is rendered impossible. I most anxiously desired to visit the Hernpahl, but was told that it was impracticable, unless I went round by Rajpoor: having no time for such an excursion, I determined on returning to Tulluckwarra.

Before taking leave of this part of the country, it may be as well to mention that the inhabitants are all Bheels, principally cultivators. Many are employed also in cutting wood from the jungles near the river, and floating it down to Chandode and Sinoore. Merchants from these places, and even from Broach,

come up as far as Mokri Ghaut to purchase *this* wood. The appearance of these Bheels was wild in the extreme, but they were frank, manly, and hospitable. They appeared miserably poor, and very ignorant.

Their arms were bows and arrows, and their clothing merely a coarse piece of cloth tied round the loins. I was given to understand, however, that the dress of their chiefs was very grand, and I have since obtained a sketch of one, which will give some idea of a chief of the Satpura range.

There are few tribes of which so little is known as of the Bheels. Their origin is fabulous. It is said "that they are descended from Mahdeo,* who became enamoured of a beautiful woman, an inhabitant of the forests. A numerous progeny arose from the connection, one of whom, particularly ugly and vicious, distinguished himself by slaying the bull Mahdeo, and was consequently banished to the jungles, and stigmatized by the name of Bheel." So much for the tradition which, like many others, will not bear minute examination.

There are, however, ceremonies performed at certain periods of the year, which seem to have reference to the above, viz. a yearly (Dussera) feast is held by the Bheels, at which a buffalo is killed and eaten; at other times they will not eat beef, although they do not scruple to eat carrion and flesh of any other description, in which consists the difference between the Bheels and Coolies—the latter will not thus act. They are said to be the original inhabitants of Marwar and Meywar, and to have been expelled by the Rajpoots; the term Bheel at present seems to mean nothing more than an outcast, since amongst them are found Mahomedans and Hindoos of various castes.

To return to the subject of the Nerbudda. My next object was to discover the most direct road from Tulluckwarra towards that part of the Nerbudda where the river again becomes navigable. I proceeded therefore to Oodepoor via Taujgaum. The road between Bhaaderpoor and Oodepoor (chota) is a mass of dense jungle, principally Kakurra and Palmyra trees; it runs along the right bank of the Oursing, and is good the whole way, the soil sandy, the distance measured is thirty-seven miles, and direction N. E. I was here recalled by particular business, and was prevented going on to Rajpoor some distance further; but being anxious to ascertain the nature of the road between Tulluckwara and Oodepoor, I commenced my march for the former, and proceeded, via Boppa Callarancee, Karally, Bosna and Nowsaree, to Tulluckwara; the whole distance forty eight miles, the road excellent, and not near so much jungle as by the Taujgaum route.

* See History of Central India; the quotation is from memory.

The Bheels were the principal inhabitants of the country, and I found them most hospitable and attentive. If I may judge from their surprise at my appearance, I should say that they had seldom, if ever, been visited by an European, for at each village through which I passed, the whole population turned out to gaze at me; the jungle was principally the Kakurra (*Sterculia fetida*) but abundance of fine large Mowah trees, (*Bassia Latifolia*) from the flower of which an intoxicating liquor (called from the tree) is distilled, and in almost every village a Parsee was the distiller.

Having ascertained that there was no difficulty whatever in proceeding by the latter route to Tulluckwara, and also that with very little trouble water carriage could be procured from Tulluckwara to Broach, I submitted my report to the Commissioner; but about this time, June 1829, the duties on opium were taken off, and the station of Mhow transferred to Bengal, so that the information I had acquired became of little value. As, however, the part of the country traversed is but little known, this paper, with its accompaniments, may prove acceptable to the Society, and in offering it I have only to regret that it is not more worthy of being presented.

Extract of a letter from Major General Sir John Malcolm, G. C. B. to the address of the Supreme Government, dated 11th August, 1820.

From a memorandum (No. 1) by Mr. Webbe, Revenue Surveyor in the office of Major Williams, it appears that for seven or eight months in the year large boats navigate the Nerbuddah as far as Tulluckwarra without any inconvenience; and though they might go ten or twelve miles higher up the river, during a few months, when it is at the highest, I see no advantage in fixing the depot of debarkation above this town, which, from its size, healthiness, and the well cultivated country in its vicinity, is every way calculated for such a purpose.

I have quite established, by the surveys of Lieutenants Hansard and Matthias, that the Nerbuddah from the Hern-páhl, or Deer's leap, (as it is locally termed from the narrowness of the channel,) where it enters the broken ridges of the Satpúra range to below the fall of Mukree, a short distance above Tulluckwarrah, is, from the rugged nature of its bed, its contracted streams, numerous rapids, and the formation of its banks, incapable of ever being rendered navigable throughout that space. This fact makes it indispensable to proceed by land from Tuluckwarrah to some point above the Hernpáhl; and I should fix the place for receiving and protecting such stores and goods at or near Chiculdah, from whence they could be re-embarked and conveyed to Mahysir,

or, with a short passage of a few hundred yards, at Sahasur-durrah (or the thousand falls), to Mundleysir, from whence they go with ease forty or fifty miles higher.

The enclosed memorandum (No. 2) from Lieut. Mathias will show that even in April, when the River was at its lowest, he was able to go from Mundleysir to the Hernpáhl in a small craft, and that he went to Broach from Tulluckwarrah in a boat of tolerable size as late as the month of May. The information received by this officer fully confirms that given by Mr. Webbe, as to the size of the boats, (as large as 120 candies or 2400 maunds burthen) employed in the trade between Broach and Tulluckwarrah.

Of the practicability of the navigation of the Nerbuddah between Chiculdah and Mundleysir (with the easy portage noticed) I could have no doubt, from Lieut. Mathias' observations; and I was also acquainted with the fact, that a trade between Chiculdah and Moheysir has always been carried on in small boats. But being anxious to establish this point beyond the possibility of doubt, I requested Major Wilson, accompanied by Captain Stewart of the 1st cavalry to proceed to the Hern-páhl in the end of last month when the small quantity of rain that had fallen rendered the river uncommonly low for the season. The result of the examination of this part of the river was, that with the exception of the portages of Sahasurdurrah near Moheysir, where the river from the fall or rather rapids is always very difficult and sometimes dangerous—the navigation between Mundleysir and Chiculdah was practicable for light craft for nine or ten months in the year, and Major Wilson further informs me that from his inquiries and from the meteorological observations he has made since he went to Mundleysir, the wind blows throughout this period almost always from the westward, increasing with the monsoon, and enabling boats when the current is at its height of violence to stem it, and to come in two and three, sometimes in one day from Chiculdah to Mahysir. The large and rather heavy passage boat in which he went down came up from Dherl, (near the Hern-páhl,) passing the rapids at Sahasurdurrah in four days. But the river between the Hernpáhl and Mundleysir is almost in a straight line, which is a great advantage to the flat bottomed craft, as they have never to shift a sail in coming up, while in going down they are aided by the current, and where that is slow and the water shallow they are punted.

My attention has been directed to the object of eventually opening the former direct intercourse between Surat and Malwa by Tikree and Sultanpore, but this road has been abandoned for near a century, and the greater part of it is completely overgrown. The country also is desolate, and the few scattered inhabitants

are plunderers yet to be reclaimed; some years therefore must elapse before this can be done. The late successful efforts of Captain Briggs in settling the districts of Sultanpore, and the disposition which the Bheels have recently shown to reform, will, no doubt, accelerate its accomplishment, but that cannot effect the utility of the line now proposed, as the distance by land from Surat to Mundleysir by this direct route is not less than two hundred and thirty miles, which is only about fifteen miles shorter than the road by Sindwa, and which has been the common line of communication between Surat and Malwa, during the period the Mahratta Government has been established over the latter province.

No. 1.

An Account of the practicability of navigating the Nerbudda from Broach to Tulluckwarrah.

The navigation from Broach to Tulluckwarrah is not open until 15 or 20 days after the monsoon sets in, or after the water in the Nerbudda begins to rise, which is generally about the beginning of July; it is first navigated by boats of the burden of 8 to 40 *candies*, some laden and others not; they run up in 4 or 5 days, and sometimes in 3 with a strong *S. W. monsoon* wind, and return heavily laden in much about the same time. When the current is favorable, boats of these burdens can navigate to Tulluckwarrah until the Dewallee feast or the month of November, after which the navigation becomes difficult, if not impracticable. Those of 40 *candies* have 5 men in each, and those of 10 to 25 have from 2 to 4 men. These draw when heavily laden from 5 to 3½ feet water. After the month of September, these boats take 15 days to go, having one or two additional hands in each, and return in 6 or 7 days: the current and wind being then against them, they are obliged to track the boat in going up.

After an interval of a few days, and after the Nerbudda has considerably risen, boats of a large burden from 80 *candies* or 120 *candies* (which are the largest) leave Broach for *Tulluckwarrah* with ten men in each. The trip up and down is performed much about the same time, as by those of a lesser burden. They return heavily laden, and leave this either full or empty. Boats of these burdens can only navigate until September, or October at farthest; they draw about 7 or 8 feet water. These boats go even as far as Deygaum Peeplia, which is about 15 or 20 *coss* higher up, but not always with the same facility as from Broach, to Tulluckwarrah, on account of the river having a rocky bed, and the current in places being very rapid; besides, there are three ghauts to pass—Tulluckwarrah, which is the most difficult, Ukleysir,

and Bhimpary. In order to get over these obstacles, the boatmen are obliged to send out long ropes from the end of their mast to be fastened to the trees on the banks of the river, and by this means draw the boat up the stream. This passage is performed in 3 or 5 days, and is the limit that boats have ever ventured; beyond this, navigation is said to be impracticable. Sometimes these boats in returning from Tulluckwerrah are interrupted in their progress at the ghauts, which are seven in number, viz. Folreeda, Baba, Pearsa, Gimnaulce, Kundalce, Chaundode, Kunnaulee, Murredda, and Thoomdee: owing to the fall of the river, or by an interval of no rain for 10 days or a fortnight, the boatmen are then under the necessity to lighten the boat, by emptying a part of the cargo into a smaller one along side, and filling it again after passing these ghauts. This is done by getting a villager from the nearest place who understands the channel to proceed in advance of the boat on a small raft or canoe, sounding with a long bamboo for a passage.

All boats that leave for Tulluckwerrah have a sloping roof built with bamboos and mats, to preserve the goods from the rain; the larger ones are built up at the sides with the same materials, to prevent the water washing in when deeply laden. These boats are built like all others that are used on this side, having no decks, with one mast and a triangular sail.

Boats from sixty to seventy kulries burden can go to Tulluckwerrah after September lightly, but cannot return heavily laden. The tide is felt only as far as Rannapoor, about twenty-five or thirty miles above Broach, where it does not rise a span in height.

It is impossible to fix the dates when the navigation of this river opens and ceases; all depends on the monsoon, and the quantity of rain that falls inland in the countries through which the Nerbudda takes its course, and the navigation continues as long as there is water sufficient for the boats to float up and down.

The above information is from some of the most intelligent merchants who have traded for thirty years up and down from Tulluckwerrah and Deyagum Peeplia. These men go themselves every year in their boats, and always assist the boatmen in navigating their vessels.

No. 2.

Journal of a voyage down part of the Nerbudda as far as Broach, to ascertain the practicability or impracticability of navigating it, &c.

Left Mundleysir, on the morning of the 26th March 1820, in an open boat called a Punt, made out of a single tree about twelve feet

in length, and twenty inches in breadth, drawing eighteen inches water, with two boatmen, and a small quantity of baggage. From Mundleysir to the Hernpáhl, a distance of thirty miles, there is an uninterrupted navigation for small boats from the commencement of the monsoon till the end of April, and it is then only interrupted in one place three miles below Myhesir, where part of the river falls down a small precipice, and a back stream is then made use of for the small boats, but during the last six weeks of the hot weather, from the shallowness of the river, and the boatmen neglecting to deepen the back stream as the water decreases, it of course becomes dry; but should it ever be required to be made use of during those six weeks, I have no doubt, from the appearance of the place, that a little labour would make it navigable all the year.

From the nature of the rocky bed of the river at the Hernpáhl, I conceive it impossible that the obstacles to navigate it can ever be surmounted, from the circumstance of small ridges of rocks running parallel with each other and the bed of the river, and only distant from twelve to twenty feet; these cause such a rush of water through them, that the boatmen are afraid to pass, being unable to guide the boat clear of the rocks, and one, which I prevailed upon the men with some difficulty to make the attempt with, was upset, and the men were much bruised: but a still greater obstacle exists about a mile below, where nearly the whole water of the Nerbudda rushes into a channel not more than forty yards in breadth, attended with a considerable fall, and with such violence that any boat attempting to pass it would be immediately lost.

Finding myself unable either to proceed along the bed of the river, or in a boat, I determined upon getting down to Haump Island, in the expectation that I should there be able to get boats, and come up the river to the Hernpáhl, and if not, proceed from thence to Breach; for which purpose I returned from Hernpáhl about three miles, and landed on the north bank of the river at the small village of Dhair, and marched nearly due north to Kooksee, along a good cart road, distance ten miles, seven furlongs. From that I went in a north-west direction to Rajpooor, distance twenty-nine miles, one furlong—a good cart road, but the last twenty miles is through a thick jungle. From thence I moved in a southerly direction to Allee Mohun, through an open jungle, distance nine miles, five furlongs, till within two miles of the place, where there commences a deep jungle, with small hills. From that to Moondlah, a distance of twelve miles in a south-west direction, through a densely wooded country, in many places well cultivated by Kripour or Bheelala tribes, and thickly studded with large mowah trees. From this I went to Oomtee in a westerly direction ten miles, through a beautiful, cultivated country, with the largest description of mowah trees in

great abundance; and from thence to Hump in a south-east direction is ten miles, six furlongs, by the Gore Ghaut, and is throughout a wild hilly and jungly country, cultivated in spots by the Bheelala tribe.

Here I was much disappointed in finding myself unable to proceed in any direction from the nature of the country and the rocky bed of the river, and, to my further disappointment, not a boat was to be procured, nor could I hear of one ever having been seen between the Hernpahl and Mokree, except the punt, or small passage boat, at this place, now useless from its decayed state. The bed of the river is here, when full, about two furlongs, but the water is at this time confined within a narrow channel from twenty to forty yards broad. As far as I could see from the highest hill in the neighbourhood, and in one spot that I went to, the channel was not ten yards in breadth, the water rushing through it with a slight fall and tremendous force. Nothing now remained but to make Tulluckwarrah by the nearest route I could find; but not being able to take my baggage through the hills, I was obliged to go to Kowaut in Guzerat, and only distant from the Gore Ghaut, in a northerly direction, eight miles. From that I went to Barsnie in a south-west direction twenty-one miles, seven furlongs, through a highly cultivated country, thickly studded with mango, mowah, palmyra, and other forest trees; and from this to Tulluckwarrah on the Nerbudda, in a south-west direction, is twenty miles, seven furlongs, through an open jungly country. I here again embarked, and went up the river as far as Mokree, distance twenty miles, and there found an insurmountable obstacle to navigation in a fall of the river, which of itself is considerable, but prevents the possibility of a boat ever passing it. I then returned to Tulluckwarrah, where I had left my baggage, being unable to take it with me, from the hilly nature of the country. Here I again embarked on the 2d May, but in a larger description of boat, being about thirty feet in length, by three and half in breadth, with a flat bottom; the other I had for my people, was in every respect like an English boat with a keel, &c. and it drew about two and half feet water, and the only interruption I met with between this and Broach, even at this advanced season of the year, was at the Bawapeers and Tankee Dag Ghauts, where the large boat was detained a few minutes from the shallowness of the water, so that there is an uninterrupted navigation for the largest description of boats that navigate the river, as far as Peeplia, thirteen miles, above Tulluckwarrah, during the rains and for two months after it. But from the hilly and broken nature of the country, Tulluckwarrah is the highest situation up the river that could be fixed upon as a depot, particularly as there is a good cart road from that to

Chiculda, by Barsnie, Oodeypoor and Rajpoor, or by Barsnie, Phoul Mohaul, and Rajpoor, to Kooksee and Chiculda, by that, making the greatest possible distance from the land carriage to Dhavi or Chikulda one hundred and fifteen miles; but several miles would be saved by going to Soosarree, leaving Kooksee on the left hand, and again by not using the more frequented road by Oodeypoor, but that of Phoul Mahoul, from which I have no doubt that the distance of the land carriage would be reduced to a hundred miles from Tulluckwarra to Chiculda, as we become more familiar with the road.

V.—Journal of an Excursion from Morebat to Dyreez, the principal town of Dofar. By C. J. Cruttenden, Esq. I. N.

[Presented by Government.]

At 2 P. M. I left Morebat * on foot, accompanied by two Bedouins belonging to the Beni Gurrah tribe for my guides, and a camel with his driver for the conveyance of my baggage. At a short distance from Morebat is the tomb of Seid Mohammed Agyl, a celebrated piratical chieftain, who some years ago, after a series of depredations in the Red Sea, possessed himself of the province of Dofar, and remained undisputed master of this part of the Coast for about twenty-five years. He possessed three square-rigged vessels, by one of which an American merchantman was captured, off the Island of Camaran; the crew were all murdered, with the exception of a boy of ten years of age, whom they brought to Dofar, and who, a proselyte to the religion of his captors, is now residing at the village of Sollallah with a wife and family. Several books belonging to Seid Mahommed are now in the possession of the Arabs of Dofar. In Dyreez I saw two; one a very beautifully illuminated manuscript of the Koran, and the other a series of letters from the commandant of the Turkish forces, when engaged in taking Aden and Loheia, to Sultan Soliman, commonly called the "Magnificent."

Seid Mahommed appears to have held a very high character among the natives, and, though a pirate, to have evinced a desire for the improvement of his country, by the cultivation of the soil, and building villages.

About a quarter mile from this tomb is a deep waddy separated from the sea by a sand hill. The Bedouins told me that during the rains this becomes a sheet of water, and that formerly it was connected with the sea, and formed a secure anchorage for boats. The remains of houses and tombs near the spot appear to warrant this assertion, and I was afterwards assured of the fact at Dofar. Leaving the sea about a mile on the left, we proceeded along the foot of the hills, across a flat country, well wooded, and affording

* The trade of Morebat is now very trifling, and is vested in the hands of two or three merchants who have to pay a kind of tribute to the Bedouins for all imports or exports. At present, only three bugalahs belong to the port, and they all trade to India. The principal articles of export are frankincense, myrrh, and a few skins. The latter article, however, is seldom brought to Bombay, as a better market is found in Muscat. The Subahn tree is to be seen in the neighbourhood. It is generally found high up in the mountains. At the ancient town of Hasec I procured a branch with the leaves on it, but could discover no difference between it and the Bochain of Socotra.

abundant pasturage for cattle. The hills were clothed with a thick underwood, and amongst the trees I could distinguish several kinds that we found in Socotra.

A walk of two hours and a half brought us to the foot of a waddy, which had been described to me in Morebat as well worth seeing. It is narrow and steep, averaging perhaps a quarter of a mile in width, so thickly wooded that our camel could not proceed, and abounding in fine grass, with a stream of water winding through it. The principal trees are the lime, tamarind, henna (a rather large bush with small leaves, which natives use as a dye for their fingers and feet), Nebbuck, Doom, Tamarisk, the Egsha of Socotra, a few Subahn trees, and an abundance of aloes, together with a small tree of very grotesque form, a sketch of which is annexed.

As we intended dining here, a sheep was killed, and the Bedouins forthwith commenced cooking it in their most approved style; the bones all being taken out, the flesh was thrown in one mass on the fire. As soon as it was tolerably warm through, we all seated ourselves round it; every man cut off the portion that pleased him best, and we were too hungry to be very fastidious. When we had satisfied our appetites, the fragments of the feast were carefully collected and skewered upon sticks, which (along with my shoes) were put into an old waterskin to serve for our breakfast on the ensuing morning; a refreshing cup of coffee closed the repast. We proceeded on our journey when the moon rose, and returned to the edge of the waddy for our camel, and travelled over a barren and stony plain till midnight, when we halted under a lime tree in a small village.

The night was bitterly cold, but as three of us slept under my blanket, we kept each other tolerably warm, and the camel served admirably to screen us from the land-wind. At daylight, after finishing the remainder of the sheep, and taking a cup of coffee, we pursued our route over a level table-land, about two hundred feet above the level of the sea, and distant from it perhaps one and half or two miles. The country stony and barren, affording no pasturage, except at the foot of the hills.

At 11 o'clock we reached Thagah, a small village near the sea. I went immediately to the house of the principal man, to whom I had a letter from a friend of his in Morebat, and nothing could exceed the kindness of my reception. His own bed was brought to me; and then, saying that I must be fatigued, and required rest, he left me to repose. Upon awaking, I found dinner ready, consisting of boiled mutton with honey and rice, fare to which I did ample justice. As my kind host *Salem bin Ahmed* would receive no recompense, I gave a dollar to his slaves; and at two p. m. accompanied for a short distance by nearly all the towns-

people, we pursued our way to Dyreez, the principal town of Dofar.

Thagah is well watered, and possesses a soil sufficiently rich to produce various kinds of grain and vegetables, as wheat, jewaree, dokhun, dholl, &c. The villages at the foot of the hills appeared fertile, and among the higher regions I was assured that figs and grapes are produced. The Bedouins, however, pluck the fruit whilst green, and are too indolent to take any pains with its cultivation. Indigo is also grown in sufficient quantity for the consumption of the natives, who dye their own cloth. The Subahn tree, or Gum Copal, is, however, the staple commodity, and is sold in Dofar during the rains, at the rate of about fifty pounds for a dollar. The hills from Morebat Peak or Jibal Deean gradually diminish in height; they are thickly wooded to their summits, and some of the trees, particularly the lime and tamarind, attain a large size. The higher parts of the valleys are inhabited by the Gurrah Bedouins, who bear a very bad character amongst the towns people as marauders. They are, generally speaking, a fine looking race of people. Leaving Thagah we traversed a fertile country, intersected by large "Khores" or sheets of water, which, flowing into the sea, were fresh only at their upper or inland extremities. I observed in one place the remains of a wall and tower apparently too strong to be of Arab construction, and I was told that they belonged to the "Kaffers." I was too much pressed for time to go out of my way to examine them, as I was anxious to reach Dyreez before sunset. At 4 p. m. we left the path and descended to the beach, along which we travelled till 8 p. m. when we reached Dyreez, much fatigued with our day's journey.

I had with me a letter of introduction from an inhabitant of Morebat to one of the chief people in Dyreez, to whose house I at once proceeded, and met with as hospitable a reception as at Thagah. The news of the arrival of a "strange man from the sea," quickly spread, and late as it was, the room was soon crowded. Very few of their people had ever seen an Englishman before, and I never saw a better behaved party. On the appearance of dinner they all retired, and I partook of an excellent repast with my host, and the men who had accompanied me from Morebat. After dinner, the room was again filled with visitors, who kept me up talking till midnight. At daylight I was again roused to breakfast on wheaten cakes, boiled milk, paste made of dokhun flour, and honey, after which I had to sit in state the whole day, explaining to my visitors the use of every thing I had among my baggage. In the afternoon the buggalah arrived from Morebat, and on the following evening, after dining with *Abdullah bin Jajfier*, the former Hakim of the town, I took leave of my kind host

Ahmake bin Ahmed il Murdoof, and returned on board much pleased with my excursion and agreeably surprised at the kind treatment I had experienced from people, who bear the worst name on the southern coast of Arabia.

In all our charts Dofar is represented as merely a *town*; this is, however, not the case. Dofar is a *district* extending from Morebat to Ras-el Ahhmahr, or Bunder Resoot, and contains several villages, all of which were formerly under one Sultaun, but since the death of Seid Mahommed bin Agy, each town has become independent; of these Dyreez is the principal. It is governed by a Hakim, and surrounded by well cultivated lands like Thagah; in fact, in this country, the description of one town is that of all. The next in consequence is *Solahlah*, rather more inland than Dyreez, and distant from it three or four miles. Between Solahlah and the sea lies the town of El Hafah, between which and Dyreez, are the remains of an old town called El Bellut. A Khore winds round the back of it, and this place was once the Bunder of Dofar. It has now by all accounts, for I was unable to visit it, seven fathoms water, and it would require but little labour to again connect it with the sea. I saw in the mosque at Dyreez several pillars, which had been brought from El Bellut to that place; they were about seven feet high, and of the annexed shape, formed of stone, and regularly hewn and smoothed.

From the accounts of the natives, El Bellut must at one time have been a town of great importance: it was probably built by one of the Min Goose family, who were the most powerful dynasty of Sultans that ever reigned over Dofar, and who successfully resisted the attempts of the Portuguese to subdue their country. The Khore is described as being bordered by a stone pier, on which platforms for guns are still visible. The Hakim of Dyreez appropriates the duties of anchorage, &c. and a rate of two and half per cent, on all imports and exports. Beyond El Hafah lie the villages of El Robah and Ougkut, and three miles further to the westward the hamlet of Resool, close to a bay of the same name, described as a safe anchorage.

The following are the Khores that are situated between Morebat and Resool in the province of Dofar:

Khores Ririe, Tahgah, Sivie, Shahl, El Bellut, *fresh*.

Khores Gimaff, El Ghuber, Mistahein, Dyreez, Solahlah, Bin Mishtan, *salt*. The upper part of these, are said to be fresh.

Dofar produces vegetables of various kinds—Gussub, Jewari, Dhokhun, Dhall, &c. and is abundantly supplied with water. Cotton is also produced in small quantities. Cattle and sheep are cheap and plentiful; and I do not think that any town on the coast is better adapted than Dyreez for supplying of vessels with

provisions. The people appear well disposed, and boats can at all times be procured as transports through the surf. The danger of travelling in this interesting country appears to be a mere *bugbear*, and I have been frequently assured that I could safely traverse Hadramaut and Doan, accompanied by a couple of the Sheikh of Shahar's people. In fact, a man from Yemen volunteered to take me with him, and to guarantee my safety. The probable expenses of a journey from Shahar to Shibam would be about two hundred and fifty dollars, and most gladly would I volunteer for the trip. The frequent opportunities of travelling with a Kaffla would considerably diminish any danger to be apprehended from marauding tribes, and I look upon the journey more as an excursion of pleasure than as fraught with any extraordinary danger or difficulty.

The Beni Gurrah Bedouins* acknowledge no Sheik, and are described as an indolent race, always more willing to plunder than to work. They number about one thousand five hundred men, and are all armed with a sword and stick (which they carry in the same hand), and some of them have matchlocks.

The only beast of prey in the plain is the hyena, but antelopes are numerous. Wild Cats are found among the hills, and are very destructive to the flocks. The Subahn trees that I saw were exactly like the Bohain of Socotra, with a light colored smooth bark and short crisped leaves. The season for collecting the gum is in the S. W. Monsoon, when it is brought down to Dyreez for sale. The white is considered the best as not being soiled by contact with the ground. During the S. W. Monsoon, rain is abundant; and at this period all the above mentioned Khores communicate with the sea. Throughout Dofar, I was told that rain falls on the average for eighty days in the year.

* The language of the Gurrah Bedouins assimilates very nearly to that spoken on Socotra. It is so harsh and guttural that it is almost painful to watch a man speaking, and I gave up the attempt to imitate them in despair.

VI.—*An account of the tribe of Mhadeo Kolies.* By Captain A Mackintosh, 27th Regt. Madras Native Infantry. Commanding Ahmednuggur Police Corps.

[Presented by Government.]

Preliminary and general observations respecting the different tribes of Kolies, and their location.

Among the various classes of inhabitants within the territory forming the Government of Bombay, the name of few is more familiar to us than that of the tribe of Kolies, more usually written *Cooly* by the English. They are to be found nearly in every part of Guzerat, in several of the districts of which province they constitute a very large proportion of the agricultural population, and in many instances are notorious robbers. They are very numerous in the Attaveesy; and many are settled in the Northern Konkun. In the hilly tract lying between Moosa South West of Poona and the hill-fort of Trimbuk, the source of the Godavery river, the inhabitants are chiefly Kolies, and a few are scattered over the districts of Candeish, Ahmednuggur, Poona and Sholapur, and along the Ballaghaut on the western frontier of the Hyderabad territory.

Although the information we possess of these people must be considered imperfect, I think we may venture to say that in earlier ages they were the only inhabitants of a portion of Guzerat and of the Attaveesy, for a part of the latter tract of country is termed by the natives Kolwun, or country of the Kolies. Hills, forests, and such formidable barriers will tend to divide communities, and local peculiarities will not only induce new and appropriate names, but will also produce some difference in manners and habits. Notwithstanding these people have, in the course of time, separated into different classes or minor tribes, they continue to retain the general appellation of *Koly*, which affords strong evidence of their being branches of the same stock.

The following are the common designations of the different classes or castes of the tribe of Kolies; and they appear to be located nearly as here described.

The Raj-Kolies reside chiefly in the Attaveesy and in the Wunn Dindory and Nasik pergunnahs. A few are settled in the vicinity of Jowair in the Konkun: they are cultivators and labourers. They worship the gods Khundobah, Bhyroo, and Bhowany. They say that they have derived their name from the Koly Rajahs, who in former ages intermarried with their ancestors, and employed them in their service as domestics and sepoy. The Sir

Naik resides at Wagrya in the Nasik district. He holds the village of Vellgaum in free gift, enjoys several perquisites, and settles disputes connected with the infringement of their customs. These Kolies are sometimes called Bhea Kolies, and are said to have originally belonged to the tribe of Mhadeo Kolies, but having committed some irregularities, they abandoned their tribe and associated with Kolies of an inferior description, and at present hold no intercourse with the Mhadeo Kolies.

The Solesy Kolies are settled in the same parts of the country as the Raj Kolies. They are also cultivators and labourers. The Solesy Koly is known by the name of LallLungootywallah Koly and Kashty Koly. They worship Khundobah, &c.

The Tonkry Kolies are inhabitants of the Attaveessy, principally around Peint and Dhurumpoor. Like the other Kolies, some of them are cultivators and others labourers. As the term for a large bamboo is *toukry*, and a number of these Kolies are employed cutting down bamboo, which are afterwards conveyed to the coast and to the Dukhun for sale, it is said they derive their name from this employment. They worship Khundobah, Bhyroo, &c.

The Dhour Kolies are numerous in the Attaveessy, and a few of them are settled in the Wunn Dindory districts. They appear to be the most degraded of all the Koly tribes, and do not hesitate to partake of the flesh of cattle that have died a natural death, and they are at the same time most determined drunkards. When I was employed in the Attaveessy in 1820, these Dhour Kolies were considered no better than the Dheres (Pariahs) of the detachment with me. The Dhour Kolies are farmers and labourers; some of them are employed in cutting down the teakwood within the districts of the Peint and Wassoonda Rajahs, which the timber merchants from the Dukhun purchase from them.

A few enterprising Parsees, who are settled in some of the largest villages on the public roads leading through the Attaveessy, supply the Kolies with abundance of arrack, distilled from the mowah flower. The Koly pays the Parsee in grain for the spirits. In many places the Kolies distil the liquor for their own consumption. These four classes seem to be one and the same people in the Attaveessy; but there appears to be some difference in the manners and habits of those residing in the Wunn Dindory districts. Their Naiks adjust matters connected with the usages of their tribes.

The Doonggury Kolies. A few of these reside in the Attaveessy and in the Wunn Dindory districts. They are farmers and labourers, and some of them are employed as the local police of the district. Kolies that reside near hilly districts are termed occasionally Doonggury Kolies, from Doonggur, a hill.

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The Bheel Kolies are not by any means numerous; we find one or two families settled in a few of the villages along the banks of the Pera and Godavery rivers. They appear to have been runaways who associated with the Bheels, and subsequently intermarried with them.

The Mullar Koly. This Koly seems to be one of the most pure and respectable of all the Koly tribes; they are also known by the name of Panburry Kolles from their employment of supplying villagers and travellers with water. They generally employ buffaloes to carry the pukhall (leather bag) in which the water is contained. The Panburry Koly is a member of the third division of the Bulottah institution, and receives his pay in kind from the villagers for his services. It is his duty to wait on travellers in the employ of Government, and on strangers, to clean out and plaster (with cowdung) the floor of the Dhurumsalla or Chourry (the public resting place) to supply them with water, &c. He also attends at all festivals, marriages, &c. in performance of his duty. This Koly is also termed the Choomly Koly from a twisted piece of cloth which he places on the crown of his head, on which he rests his water pot. The same Koly is frequently called the Koonm Koly, from his associating with the Koonbies or cultivators, for they occasionally partake of food at each other's houses. One or more families of the Mullar Kolies are settled almost in every village in the Dukhun and in Candeish, and along the Ballaghaut in the Hydrabad territory extending eastward to Khandhar, Indore and Boden, between the Godavery river and Hydrabad; they are settled in the Ballaghaut (in a south-east direction), in the vicinity of Nulldroog. In many of the villages around and south of Punderpoor, this Koly holds the situation of the village Esskur or Beadle. We find them occasionally employed as sepoy's and village watchmen. In villages in the southern portion of Candeish and north of the Godavery river, the Turrall (the person who performs the duty the Panburry koly does in other parts of the country) is either of the Dhere or Bheel tribe. A Koly is engaged as his deputy to perform the service, his own low caste not admitting of his doing so. There are a few Mullar Koly Patells of villages in the Candeish and Ahmednuggur districts. The hereditary Kolies (Naiks?) of the hillforts of Poorundur, Singhur, Torna and Rajghur, all south of Poona, are Mullar Kolies; their duties consisted in guarding the approaches leading to the forts, &c.; they held Enam lands, and received regular pay from Government; besides they enjoyed the privilege of cutting grass and firewood, &c. In 1840 A. D. the Singhur Koly Naik resisted the attacks of the army of the Emperor Mahomed Toghluk during several months. A few of these

Kolies are settled at Bombay, and along the sea coast as cultivators. They worship Khundobah, Bhyroo, &c.

The Aheer Koly. The Kolies of this tribe are inhabitants of Candeish, residing chiefly in the villages along the banks of the Girna river, and on the southern bank of the Taptee; one and two, and sometimes five and ten, families are found in those villages. They are very poor, but there are several instances of their holding patellships of villages in the vicinity of Yewull Sakry. It is said they originally came from the south: they are not held in high estimation, for they perform the duties of the village Mhar or Dhere (Pariab), and on this account are entitled to receive the skins of bullocks and buffaloes that die a natural death: they worship the horns of the buffalo which they fix in front of their door. The Aheer Koly is engaged occasionally to perform the duties of the Jaglah or village watchman, and at times one of them is employed as the waterman to supply the inhabitants and travellers with water, &c. In some villages where the members of a family of the Aheer Kolies perform the different duties of the Turrall or village beadle, those of the waterman, as well as those of the Jaglah or watchman, they have been presented by the British Government with from ten to fifteen and twenty to thirty beeghas of land in free gift, according to the size of the village and the responsibility of the duties they had to discharge. The object of this grant was to ensure their becoming more faithful and diligent public servants. They worship all the Hindoo deities, but the goddess Kanby Ranby (a derivative of Bhoany) is an object of great adoration with them. Their marriage ceremony is performed by a Brahmun, and usually in front of the shrine of Kanby Ranby; this does away with the necessity of providing a feast for all the guests, &c. so that the expense incurred is trifling. They have two chief Naiks, who adjust matters connected with the affairs of their caste; one of these resides on the banks of the Taptee, and the other near the Girna.

The Murvy Koly performs duties in every village in the North ern Konkun, similar to those which the Panburry Koly discharges in the Dukhun. He receives the Balottah allowance, and holds a piece of ground rent free worth a few rupees. There are about a hundred families of the Murvy Koly at Bombay; they serve as palankeen bearers, labourers and porters.

The Sone Kolies are settled along the coast from Angriah Colabah to Surat. At Bombay and Colabah (Old Woman's Island) there are about two thousand houses of the Sone Kolies; they are all fishermen, with the exception of a few that enter as sailors on board of ships belonging to native merchants. It is said they have a dislike to going on board vessels owned and commanded by

Europeans, fearing they should lose caste. They state that they came originally from Angriah's Colabah; they follow the profession of arms there, and do duty in the Fort; their chief men are styled Patells. The chief Patell resides at Angriah's Colabah; he possesses all the authority of the Goturany, and settles all the disputes and irregularities connected with the infringement of the usages and rules of their caste. The chief Patell has an agent termed Shisha (disciple) in each village or community of the Scene Kolies, who adjusts all disputes of a trifling nature, but important cases are submitted to the chief Patell at Colabah.

Persons proved guilty of adultery and fornication are repudiated from the caste, and not readmitted, as are offenders who infringe their customs and disregard the authority of the chief Patell. Occasionally a person guilty of vice and immorality, although he may have been perverse, yet, if he subsequently seem very penitent, he is received again by his kinsmen after a large quantity of liquor has been expended, and the greater portion of the assembly have got drunk. In fact, these Kolies seldom or never meet in any number on occasions of congratulation, or of condolence, or for the adjustment of affairs connected with their usages and customs, that they do not drink large quantities of spirits.

Their women, contrary to the usual customs of other Hindoo castes, wear choullies or jackets with long sleeves, and have glass bangles on the left hand only. At the time of their marriage the bangles intended for the right wrist are consecrated, and cast into the sea, on which occasion the spirit of the ocean is invoked in favour of the husband, to preserve her from becoming a widow, while he is traversing the deep in search of a livelihood. As a substitute for the glass bangles thus devoted, three silver ones are worn on the right wrist. Several of these Kolies are said to possess great wealth. There are from five to six hundred families of the Sone Kolies settled at Bassein, some of these serve as palankeen bearers; those at Bombay are all fishermen.

There are a good many of the Aggry Kolies settled at Bombay, Bassein, Thanna and Panwell, also along the coast towards Surat: these people are boatmen, and serve as sailors on board vessels belonging to Natives. Some of them are palankeen bearers, cultivators and labourers; their chief Patells settle matters connected with their caste. They worship the god Khundobah, &c.

The Mettah Kolies appear to be confined entirely to Bombay, where they have between five and six hundred houses. They are occasionally termed Doonggurry Kolies from Doongur a hill, from their residing on the hill or rising ground south of Mazagon, these Kolies having been the first inhabitants, not only of that spot, but of the island of Bombay. In fact, they assert that the

place belonged to them in days of yore. They are all fishermen and seamen; they do not retail their fish themselves, but hand them over to other persons in the bazar. There are persons of considerable wealth among them, who are owners of vessels that trade along the Malabar Coast, navigated by sailors of their own tribe. The head Patells adjust all disputes connected with their caste. Persons proved guilty of adultery and immoral conduct are expelled from the tribe, and are never received back again into the community. These Kolies consume large quantities of liquor at their festivals. The wives of the Mettah Kolies devote the glass bangles of the right hand to the deep, to propitiate the spirit of the ocean for the sake of their husbands, in the same manner the Sone Kolies do, and they replace them with silver ones. They worship Khundobah, Bhyroo and Bhoany.

In Bombay, Thanna, Bhewndy, Kullian, Bassein, Damaun, &c we find a people termed by the inhabitants the Christian or Portuguese Koly. It is said that the ancestors of these Christian Kolies were of the tribe of Sone Kolies, and that they were forcibly converted to christianity some ages ago by the Portuguese. These people are cultivators, extractors of toddy from the palm trees, and others sell fish. They follow the precepts of the Catholic faith, but it appears that some of them have forsaken the true faith and reverted to paganism. This retrogression took place about the years 1820 and 1821. When that terrible scourge the Cholera Morbus was raging in the Konkun and along the coast, many of these poor ignorant creatures, seeing desolation spread in their families by the heavy visitation which afflicted them, thought they would be much more fortunate and happy were they to pay their adorations to Devy, Khundobah and Whittoba, than by continuing to do so to the Almighty; a portion of them having accordingly come to this resolution, at once abandoned the true God, and supplicated these false idols to be merciful and kind to them, and to relieve them from the distress by which they were surrounded. They have discontinued all intercourse with their Christian brethren, and have resumed the custom of wearing the sendhy or tuft of hair on the crown of the head. They employ Brahmuns at their nuptial ceremonies, but the other Hindoo Kolies, considering them a contaminated race, hold no communication with them. A few of them are cultivators and labourers, while others sell fish, which they cut into small bits and expose for sale in their booths or Thanns in the bazar, and are therefore denominated Thankur Kolies; a few families of them are settled at Bassein, Thannah and Bhewndy.

There are between three and four hundred families of the Chanchy tribe of Kolies settled at Bombay. These Kolies bear the

character of being a very peaceable and industrious race. They are chiefly farmers, who cultivate various sorts of roots, fruits and vegetables, which they take to market; others are labourers, and a few of them are employed in the service of native merchants. These Kolies come from Joonagur (Kattywar) in Guzerat. They worship Dakkoorjee (Runchorjee) and Mahaluchmy.

The Kolies in Guzerat appear to be divided into several tribes, the Tullubdah, the Puttunwarria, and the Kakerz, the Dhaundhaur and Babbriah, &c. The Tullubdah are the most numerous; the limits of their country extend from the Baroda district North to Khyralloo and Massawnah on the banks of the river Roopyne, and from Dholka on the borders of Kattywar to Lunawarra. Some of them are found beyond these limits, but that above defined they consider their own country. Tullubdah, in addition to being the most numerous, is considered superior in rank to the other tribes; the Puttunwarria will partake of food prepared by the Tullubdah, but the latter will not touch food cooked by the former. It is a very common practice with them to call each other by the name of the district in which they reside.

The Kolies in the Mhyee Kaunta are termed the Barriah Kolies, also the Mhyee Kaunta Kolies. Those residing in the pergunnah of Dhygown about twenty-five miles north-east of Ahmedabad are known by the name of Kountt Kolies. In the course of time a most numerous and mixed offspring of some degraded Rajpoots have become incorporated with the Kolies; these people always pass under the general denomination of Koly, but retain as their family designation the original name of the tribe of the Rajpoot parent, or that of the town or district in which they resided at the period of their degradation. The Tullubdah Kolies residing around Kurree, &c., are known by the name of the Chowally Koly, the name of the district. The Thakoors * of Lohar and Amlyah in this division are Kolies. The Thakoors of Goorapur, twenty-five miles south-east of Ahmedabad, is a Koly of great influence, also the Koly Thakoors of Ometta on the Mhyee. The Thakoors of Aglore Kuttawun, Bhukkora, Mugoona in the Chowall, are also Kolies. These Kolies form a very large portion of the population of the districts they reside in. It has been estimated that in the Khaira district alone, there are nearly seventy thousand; they are all cultivators and labourers, and often patells of villages, a few being employed as village watchmen, others by

* Rajpoots and Kolies who are the proprietors of several villages, from which they derive a revenue of a few thousand rupees, or who have an income of a similar amount from revenue and other sources, such as geeras or grass, equivalent to black mail, are termed Thakoors.

native bankers, &c. The Koly watchmen is termed Wurtunneah; Fuju, Pugghy * and Rukha. They hold some land rent-free for their services, and receive other dues. Formerly, and still in many places, the Wurtunneah is obliged to be on a good understanding with the Geerossy chiefs in their vicinity. The villagers or the Wurtunneah grant a certain allowance to the Geerossy to refrain from plundering their village.

In almost every second, third or fourth, village there are two or three families known by the name of the Kotewallaha Kolies. They attend on travellers, particularly Government servants, to procure such articles for them as they may require. In all the towns there are a few Kolies termed Selottah; these are employed by native bankers in escorting treasure or other valuables, and they accompany travellers from stage to stage for a fixed allowance. Should the Selottah be at enmity with any of his tribe, he will take a sufficient number of his kinsmen with him to protect his charge. When there is danger, the Selottah boldly steps out to face it, and often has sacrificed his life in defence of his charge. Some years ago the Selottah's services were eagerly sought after, but at present, though still ready for employment, their services are seldom called for. In some parts of the country the Koly and Rajpoot Thakoors employ some of their dependants in discharging the duties of the Selottah in escorting property and travellers through their villages.

In every ten or fifteen villages there is a Koly named the Nathy Patelliah, whose duty it is to adjust any disputes connected with the infringement of their usages. The Nathy Patelliah summons any offender before him, and several Koly Patells and a few elders of the tribe investigate the affair, and fine the delinquent. He is made to furnish an entertainment for a portion of the tribe, and to pay some money according to his means: when he has partaken of food from the same platter with the Nathy Patelliah and some of the others, and has smoked the same hooka with several of the assembly, he is considered as readmitted into his caste.

They worship Mhadeo, Bhoany, Ambyka, Devy, Rotcheria (Mattah) and Runchore (Krishan) and Hunooman. Of all these Botcheria, or Betchurra the goddess who presides over the small-pox, seems to meet with the greatest attention from these people. The most sacred and binding of their oaths is that taken when the hand is placed on this idol; another very binding mode of pledging their faith, is by filling a brass or copper cup

* The Pugghy is well known as the watchman employed by the officers stationed in Guzerat; he takes his name from tracking the footmarks (Pug, a foot). They are very expert in their profession.

with water, and placing their hands on it, and repeating the names of all the gods; this they term Pruvopyah.

When any serious quarrel or feud has been settled between these Kolies, they seal their reconciliation by drinking some koossoonb, which is merely a little opium dissolved in water. They are partial to opium, and very fond of spirituous liquors; they are enterprising, bold, and most desperate thieves and plunderers, yet they seldom commit murder unless they are attacked, or resistance is offered to them.

The Puttunwarria Kolies reside in the district around Puttun, and between the Surrusswutty and Bunnass rivers. I have mentioned before that they do not rank so high as the Tullubdah Kolies; this is on account of their partaking of the flesh of buffaloes. They are dispersed over the southern districts of Guzerat to the vicinity of the Nurbuddah, and in many places they are numerous. They are cultivators and labourers, and occasionally employed as watchmen of villages, &c. They worship the same gods as the Tullubdahs, and differ little from them in respect to character. The Kakrez Kolies inhabit the district of that name to the north-west of the Bunnass river. They are numerous, bold, and enterprising plunderers. The Dhandhar Kolies reside in the district of that name, of which Phalanpoor is the chief town. They are a daring and wild people, The Babbriah Kolies occupy the southern portion of the Peninsula of Kattywar.

Tract occupied by the Mhadao Kolies, and their origin.

In the following pages I purpose giving an account of the tribe of Mhadao Kolies who reside in the vallies on the east side of the Syhadry range of mountains extending from Moosa south west of Poona, northward to Trimbuk the source of the Godavery river, and lying between the $17\frac{1}{2}$ and the 18° degrees of north latitude and $73\frac{1}{2}$ and 74 east longitude.

These small vallies are formed by masses or groups of rugged hills of the less lofty ranges that diverge laterally in an easterly direction from the main chain of mountains. These are known to the inhabitants by the names of Mawills, khorahs, nahirs and Dangs, that is, vallies, glens, straths and wilds. They vary considerably in configuration and extent, and at the distance of ten, fifteen, and twenty miles from the crest of the syhadry range, they gradually expand into the spacious plains of the Dukhun, where the collateral branches and groups of hills within the before defined limits may be said to terminate, with the exception of the low irregular branch that protrudes from the north of Joonere and runs along to the south of the Moola river, but diverges much in its advance to Ahmednuggur, after which it stretches in a south-east direction, and ultimately constitutes the Balaghaut of the

western boundary of the Hyderabad territory. The chief gorges or passes in the principal range leading down from the Dukhun to the Konkun, and the bottom of the different vallies may average from 1800 and 2000 feet above the level of the sea; and the most elevated points in the main range may vary from 4000 feet to 4500 feet. The summit of the Kullsabaie Hill, one of the detached branches, and only a few miles from the forts of Allung and Koorung, rises to the height of 5500 feet; and is considered the highest land in the Dukhun. Many of these lofty isolated and rocky hills were selected by the rulers of the country some centuries ago as fit situations for fortresses; and as the sides of the hills were in general very steep, indeed often quite perpendicular, it was only necessary to erect a gateway and fortify this entrance to render the place almost impregnable.

These numerous hill forts,* with a few exceptions, have been dismantled by the British, as they were considered useless and expensive. The original object of establishing such strongholds might have been twofold. First, as the cost of fortifying such places must have been comparatively very small, hills suitable for the purpose in the vicinity of large open towns or villages were fortified to afford the inhabitants an asylum to retire to, should a formidable body of plunderers threaten to overrun the country. Secondly, the intention of erecting some of the hills of a mountainous tract into fortresses might have been to guard passes leading from one province into another, or to overawe the population; for we know that the inhabitants of the hilly country are a very independent and intractable people.

The inhabitants of many of the villages in these vallies suffer very great inconvenience during the months of April and May from the great scarcity of water, yet the fortified hills were sup-

* As I was employed after the termination of the last Maratha war in dismantling the hill-forts, I can bear testimony to the general salubrity of many of these lofty dwellings, notwithstanding their very bleak and dreary situation, especially during the monsoon, when that terrible scourge the cholera was spreading desolation in the villages in the plains at the bottom of the forts, and more particularly those situated in low and confined situations. In the years 1818 and 1819, I had charge of five hundred sibundies (irregular troops) stationed in hill forts; of this body there were only two men of the garrison of Anky Tanky died of cholera. A party of sibundies stationed at that fort went to a village in the vicinity to procure some supplies, they slept below one night, and in the course of three days afterwards the men alluded to were seized with the disease and expired. I may add that out of two hundred workmen that were employed destroying the fort, about twenty of them slept below in the plain, as their families had joined them, while all the others slept under trees on the hill or in caves: the cholera on one occasion attacked several of those that remained below, and one of them fell a victim to it.

plied abundantly with the finest description of this necessary of life. Tanks or reservoirs were excavated in the rocky summits of the hills where appearances indicated the presence of water: in these excavations it frequently becomes necessary to form portions of the rock into pillars to support the roof of the tank.

It is to be noticed that the acclivity on the western side of the Syhadry range is always abrupt and very steep; here especially, as well as among some of the other groups of hills, there are many grand chasms with rocky walls several hundred feet in depth. In these immense ravines, and on the summits of the hills and Puthars or plateaux, there are numerous plants, shrubs and beautiful trees. In many places in hollows and on the Puthars there are dense and extensive patches of lofty jungle and forest timber, with thickets of impervious brushwood, particularly southwest of Joonere and around Ambygown. A variety of wild animals inhabit these jungles; tigers, cheetahs, hyenas, bears, wild cats, hog, kollussnahs * (wild dogs), jackals, gowahs (bison), samburs, neelgaie,

* The animal termed by us the wild dog is known to the natives by the name of Kollussnah, Kollussrah and Kallussa; it is common in the Kotool district and all along the range of western ghauts. It is about the size of a panther, with very powerful fore quarters, narrow tapering loins, black and pointed muzzle, and small erect ears. The tail is long, and at the extremity there is a bunch of hair, several inches in length. The Kollussnah is of a darkish red colour, possesses great speed, and hunts in packs of five, eight, fifteen, and even to the number of twenty-five, and is extremely active, artful and cunning in mastering his prey. It is during the night time they move about in search of food, but should an animal approach near them an hour or two after sunrise, or a short time before sunset they will attack it. All animals seem instinctively to dread them; during the day time they remain quiet in their hiding places. When the Kollussa discovers an animal worthy of being captured, the circumstance is announced to the members of the pack by a barking or whistling noise; the others are on the alert, advance rapidly and post themselves slyly round the spot; after which they gradually close in on the animal, who upon seeing one or two of the Kollussnahs gets frightened, but much more so when running away at speed he encounters one of his enemies in whichever direction he attempts to escape. The consequence is that he gets so agitated that he stands still for some seconds the Kollussnahs seeing his confusion, run in close to him, pull the animal down, and tear him to pieces.

When few in number they have been known to gratify their hunger before the poor animal fell down or expired; each of them tearing away a mouth full while the animal remained standing. There are very few instances of their ever having attacked the villager's cattle, but they will kill strayed calves if they fall in with them. The Kolies never molest the Kollussnahs; in fact they are glad to see them in their neighbourhood, being aware of the enmity that exists between them and the tiger, for they kill tigers occasionally, and in consequence they are considered by the people as the protectors of their cattle and their fields; for neither Samber, deer, or hog, seem much disposed to approach places much frequented by the Kollussnah; they hunt and kill the sambur, neelgaie, hyena, deer, jackals, hares, hogs, bears, porcupines and quails. They killed a tiger in June last year in the Teloongun jungles.

spotted deer, antelopes, Bhekkurs, monkey; also hares, peafowl and jungle fowls, with many birds small and large of rare and variegated plumage.

Exclusive of the principal passes in the western ghats, there are numerous footpaths leading over the mountains from the Koly habitations above, to the villages below in the Konkun. These paths are very intricate, and it is with much difficulty the people travel along them when loaded with the produce of their fields for the bazars on market days. Where the rock is very precipitous they use a simple bamboo * ladder, which enables them to effect their passage by the most direct routes.

During the southwest monsoon, which in general sets in about the end of May or first fortnight in June, during intervals when the rain ceases pouring down, not only the summit of the mountains, but the vallies are enveloped in general in a very dense fog, consequently there is always a damp and chilling sensation in the atmosphere at this period. While the heat during the months of April and May is often extremely sultry and oppressive below, it is comparatively cool on the tops of the hills. It may be observed that the degree of the atmospherical heat as indicated by our thermometers at times in such situations, is an imperfect measure of sensible heat. The climate is unhealthy after the termination of the monsoon; and the inhabitants suffer much from fever and ague in the months of September, October, and November.

The population of the tract just described consists of Thakoors, † some Hutgur and Telwur Kanarabs, and a few Bunjaries, in addition to the Kolies, ‡ including also some Koonbies, who have intruded themselves within a few ages past.

The following is given as the popular tale of the origin of the Kolies. After the death of one of the rajahs of the race of the sun, named Rajah Venn (an account of whom is given in the Bhagwutt Pooran) a man of a dwarfish size sprung from his left arm. He was called Neeshad (base born), and directed by some saint to take up his residence among mountains and forests: he consequently was the ancestor of all Keerauts § or the barbarous and savage people who inhabit wild places and subsist by the chase. One of the descendants of Neeshad and a female Shoodur

* They place a substantial bamboo divested of its branches, leaving a small stump at each joint or division to be used as a step.

† A short account of these people will be communicated in a separate paper here after.

‡ There are some Mahadeo Kolies settled around Jowair in the Konkun. The Rajah of Jowair is a Koly. There are some of the same tribe in Bombay.

§ Keerauts, Poolinda and Shubbur, are the Sanskrit terms applied to the Bheels and other wild hilly tribes.

were the parents of the Poolkuss; and a male of the Neeshat lineage and a female of the Poolkuss family were the parents of the Koly. He was to subsist by killing whatever animals he encountered in the jungles and forests. It may further be stated that the Kolies say, that they are the descendants of Valmik, the distinguished author of the Ramagun, who, although of Brahmun parentage, and born at Veer Wylla, twenty-four miles south-east of Poona, is said to have led the life of a Koly. The description of Valmik magnifies him into a huge giant, who could walk fifty miles in less than half an hour: he is reputed to have been a most desperate and remorseless robber and murderer, and that he continued so until he encountered the holy Narud, who ultimately succeeded in persuading him to abandon the wicked life he was leading for a better and more virtuous one. The Mandur Soombah Ghaut, ten miles north of Ahmednuggur, and close to that beautiful and romantic spot known to us by the name of the "happy valley," is said to have been one of his favourite haunts.

The Sanskrit word Kywurtuk, meaning a boatman and fisherman, is applied by some of the inhabitants * to the Kolies, but in the

* The Mahomedans, and a great many of the Hindoos, are very apt to apply the term Koly to persons of various low tribes respecting whose origin and habits they may be ignorant. There is a class of people known by the name of Tar-roo, who are boatmen at the ferries of the Godavery, &c. and although they are quite a distinct class and not very numerous, through ignorance some persons call them Kolies. In the country to the north and to the west of Hyderabad, there are several tribes of low caste people who resemble the Kolies in some respects; one of the most numerous of these are the people known by the name of Mootrassy. When they cultivate and work as labourers they are called Mootrassy. Those that superintend water-courses and tanks to see the regulated quantity of water supplied to the people, are termed Neerrorrahs, and those that follow a military life are called Tellgolls, which is the familiar word among them for an armed man. The Tellgolls are much employed as sepoy (hereditary) in the service of the Naiks or Zumeendars in the Hyderabad territory, and they hold a considerable portion of land rent-free, for their service, which is cultivated by some of the family; besides, they receive dues from the inhabitants for performing the police duties of villages, and are employed in collecting the revenue and on "field service," when the Naik is engaged in hostilities, even should it be with the ruling authority of the country, on which occasions the Tellgolls were frequently in the habit of sending their families to the jungles for protection, while they showed the greatest zeal and most devoted attachment in the Naik's cause. Some of these people were formerly employed in the Poona Subsidiary Force as pioneers, lascars and dooly bearers. A few of them are settled at Poona and Seroor as palankeen bearers. The Mootrassy passes under the denomination of Kamatty at Poona and Seroor. The word Kamatty is applied by the inhabitants of the Mharratta country to all descriptions of persons coming from the Ballaghaut and the Hyderabad country, who can speak Telinggy. Koonbies, Mallies and even Mahomedans are classed under the head of Kamatty. The Mahomedans in the country around Communmit, Nulgoonda, Pochumchillo, ap-

Dakhun it is unusual to see the Kolies engaged as boatmen. A very few of them from necessity may in some places follow the profession for a month or for a season, as the Koonbies, Mallies, Bhoobies, Dheres and Mahomedans do. Neither is it common for Kolies in Guzerat to labour as boatmen; the term might be more appositely applied to the Kolies along the sea coast. There are several hundred families of the Dhewur tribe of boatmen settled in the towns and villages on the banks of the Godavery river between Nassik and Gungakhere; they state that their ancestors came from Bundelkund in Hindoostan. They worship the god Ramah, and relate a miraculous story respecting their own origin. They say that they are not Kolies; the terms Dhewur and Kywurtuk are synonymous, and the Poorans state that they are the offsprings of a Pursovah, a goldsmith, and an Eeogvhy or female Patruwut (a hewer of stones), who are to be employed as boatmen at ferries on large rivers. A few of them are employed at Ahmednugger and Poonah as palankeen bearers.

The tribe of Mhadeo Kolies is divided into twenty-four Kools or grand divisions, each of these is again subdivided into branches or classes, amounting in all at present to about two hundred and eighty; each of these classes comprise many families bearing the same surname. The number varies according to circumstances.

The following are the names of the Kools of the Mhadeo tribe of Kolies, with the number of clans or branches that have diverged from each.

The Wanukpall; from this have sprung.....	17	The Polewoss; from this have sprung.....	12
The Kuddum....	16	The Oottarracha....	13
The Puwar.....	13	The Dully.....	14
The Keddar.....	15	The Gouly.....	2
The Boodywunt.....	17	The Agghassy.....	3
The Namdeo.....	15	The Chowan.....	2
The Kheersagur.....	15	The Dojajy.....	12
The Bhaggywunt.....	14	The Sagur.....	12
The Bhonsla.....	16	The Shaikacha Shesha.....	12
The Ingtab.....	13	The Khurad.....	11
The Gykwar.....	12	The Seerkhy.....	2
The Scoryvounssy.....	16	The Sew.....	9

Although it is impossible to ascertain who the original founders ply the term Koly to the Tellgolls. They worship all the Hindoo gods under the Telinggy names of Erranah (Mhadoo), Ellamah (Bhoany), Pochumah (Matta Devy), but their chief object of adoration is Naresingha, the man lion, being the fourth Avatar of Vishnoo.

of each Kool or grand division might have been, we are, however supported by traditionary evidence in stating that persons of rank, or influence in former ages, from necessity, choice, or other cause, joined the Koly community occasionally, and became in such case the founder of a new Kool.

Were we to judge from the similarity which some of the names of the twenty-four Kools bear to the present Koonby surnames, we might feel inclined to conclude that the Kuddum, Gykwar, Puwar, Jugtab, &c., were apostate Koonbies, who had joined the Kolies, but then it is to be recollected that these surnames are common to all the families of the very lowest classes of the community. The Chowan Kool is thought to be of Rajpoot origin, and the Namdeo Kool, it is conjectured, must have been founded by one of the Mharatta Namdeo Simpies, or tailors, as they are the only Kolies who abstain from killing sheep at their weddings, following the example of the Namdeo Simpies in this respect, who do not partake of animal food during the nuptial ceremonies, although they offer propitiatory sacrifices to the gods some days, previously. One of the members of the Memony family of the Kheersugar Kool, who are patells of the village of Kheerysur in Mhurr Khora, some four or five generations back received a Bunjara boy into his family and adopted him as his son, the boy taking the name of Memony; this circumstance has been the cause of much strife among the members of the family, as the descendants of the Bunjara claim the patellship, while the lineal descendants deny their right, and upbraid them with the nature of their origin.

It appears that nineteen of the original names of the persons who were the founders of the different Kools of this tribe have, in the course of time, become extinct; yet the numerous clans who have respectively sprung from each of them, carefully retain and cherish the name of their original founder. The Mhaddeo Kolies are peculiarly tenacious of the Hindoo usages in adhering strictly to established rule in forming their matrimonial connexions, for it is only persons of different Kools that can be united in marriage; those of the same Kool, or original family stock, are prohibited intermarrying. It is a common observation that were persons of the same Kool to marry, that the circumstance would entail much unhappiness and misery on the parties, and that their offspring would never thrive. I know an instance of such an irregular marriage, and it is rumoured that the couple are very unhappy and have no children; the mistake occurred by the parties omitting to institute the necessary enquiries at the proper time.

Estimated number of the tribe, their Patells; revenue system; and the grains cultivated by them.

It is said the Kolies were much more numerous about seventy years ago than they are at present; that many of them were destroyed during the various disturbances that have taken place since, and by the famine that occurred in 1803-4, and latterly by the cholera morbus. To afford a better idea of the amount of the Koly population at present, and to show how they are dispersed over the hilly tract, I will give the estimated number of their houses in each valley and glen.

There is reason to suppose that they were numerous in former times around Poona and in the valleys south of Loghur fort; but in the valley of the Moossa Khora they have only thirty houses, and forty houses in the Puwun Mawill, all of these are Oopry* cultivators and labourers, there being no Koly Thullkuries or Wuttunders so far south at present.

In the Andur Mawill there are sixty Koly houses; they are the Patells of two villages, and share the patellship of two others with the Koonbies.

In the Nana Mawill the Kolies have a hundred houses; they hold a share of the patellship of several villages, and the Heemarah Koly Naik with ten men is employed in the police.

In the Bhaum Nabir the Kolies have forty-five houses, and they hold a share of the patellship of two villages; but the Koonbies who hold the other are in a fair way of gaining the Kolies share by forcing them from their houses. Much intrigue and villany is often exercised among these people on such occasions. The Mettull clan of the Kedar Kool is the most common in this strath.

The Kolies residing in four villages in the Khora Barrah and Arrull Khora have about eighty-five houses; they hold half the share of the patellship of two villages; the Koonbies hold the other. It is said that it is only very lately the Koonbies have unjustly secured the share of the patellship for themselves; the Koonby who now holds the patellship of Kheirpoor is a nephew of the Desmook (head of the district): he only took up his residence in the village a short time ago, for the purpose of grazing his cattle in the adjoining jungles. Although the title and a share of the office of Patell was conferred upon him, no enam land could be granted without the sanction of the Government authorities; however, as the village Chougla had died without any heirs, the Desmook transferred his enam land to the new Koonby Patell. The

* Oopry, a tenant, or one having no property in the soil, whereas Thullkury means one that has a right in the lands he cultivates.

Parday clan of the Gykwar Kool is the most numerous in this glen.

In Bheem Nahir, the Koonbies are the only inhabitants of nine small villages, and in nine other villages they and the Kolies hold each a share of the patellship. The Koonby Patell takes the precedence of the Koly Patell in all village affairs, which is a source of great vexation and complaint to the Kolies, as they declare the Koonbies have unjustly taken possession of these situations. The number of Koly houses here is estimated at two hundred and eighty-eight, and the names of the Langly, Murkhy and Nanggry, families are the most numerous.

In the Ghore Nahir, or valley of the Ghore river, and in the Ambygown quarter, there is a great deal of jungle. The Kolies are more numerous here: in forty villages they have nearly one thousand houses, and hold the entire patellship of thirty-five villages, and share that of five others with the Koonbies.

Three very small villages have been deserted in this quarter within this last six years; in two of these there were only a very few inhabitants, and as they had suffered much from sickness, they quitted the place. The third was deserted owing to a boundary dispute not having been satisfactorily adjusted. In the quarter called Ghora of this valley, there are one hundred Koly houses in six villages, and in one village they continue to retain a share of the patellship. The Lokriah, Assaully and Bendang clans are the most numerous in this valley.

In Meen Nahir there are three hundred and twenty-one Koly houses in seventeen villages. The Kolies hold the entire patellship of eleven of these; the patellship of five others they share with the Koonbies, and that of one is shared with a Mussulman. They are constantly squabbling about precedence. The most common family names in this strath are the Neegly Silkunda, Ballcheem, Borrorry, &c.

In the Kookur Nahir the Kolies are the sole Patells of thirteen villages, and they share that of eight with the Koonbies; the number of their houses amounts to three hundred and sixteen. The Sablah, Naggry, Dewtab, &c. are the most common family names in this strath.

Mhurr Khora. The Kolies are the only inhabitants of five of these villages, of which they are the Patells; in four of the other villages there are a good many Koonbies, but the Kolies are the Patells, with the exception of one, which they share with the Koonbies. In the village of Peeplegown the Koonby Jumdarry is the sole Patell. The family of Bhokkur, notorious among the Kolies, held the patellship of this place, and resided here. It is known

by the name of Peeplegown Bhokkur. It is said that the Bhokkur Naik fled during an insurrection of the Kolies when Nana Phurnavees was minister; and that the ancestors of the present Koonby Patell contrived then to secure the situation for himself. The present Koly Naik continues to claim the patellship. There are one hundred and sixty-four Koly houses in this glen. The Bhokkur Koly Naik of Mhurr Khora, with twenty-five Kolies, has charge of the Police of Meen Nahir, Kookur, Nahir and Mhurr Khora.

In the Ootoor quarter the Kolies are the sole occupiers of ten villages of which they are the Patells, and they share the patellship of twelve others with the Koonbies. In the twenty-two villages there are three hundred and ninety-four Koly houses. Diggy Mally and Gondky are the most common family names.

In the Kotool Dang there are eight hundred and forty Koly houses in thirty-two villages, and they are the Patells of twenty-nine villages. In the Kotool Puthar (plateau) and adjoining villages, there are two hundred Koly houses. In all there are about one hundred and forty houses. Bhauggrah, Mootah and Heelah are the most common family names.

In the Rajoor Dang the Kolies inhabit thirty-six villages, and they hold the patellship of thirty-five of these, and share that of the Kusbah of Rajoor (the market town) with the Bunjarras who are settled there. The Desmook of this district is a Koly (the family intermarry with the Rajahs of Jowair,) the surname Peechur, and the Bhauggrah family of Ekdurrah have been the Naik-warries for ages past. The number of Koly houses is estimated at nine hundred and ninety-two, and the Bhauggrah, Peechur, Kudally &c. are the most common names in the district.

In the twelve villages of Putta (under the forts of Ounda Putta) the number of Koly houses is about one hundred and sixty-three, and they hold the patellship of six villages; the most common family names are the Tullparah, Duglah and Sablah.

In Malldesh the Kolies inhabit three villages of the Tukeed Khora, of which they are the Patells; and they hold half the patellship of two others. They have two hundred and sixty-nine, houses in this glen.

In the Kounnaie Khora the Kolies have two hundred houses; they hold the entire patellship of seven villages, and share that of another with the Thakoors. The surnames Perrykur, Khutelah, Gubbalah are the most common.

In the Dharrun Khora the Kolies are the Patells of five villages, and hold half of that of another, they have two hundred and sixty-two houses.

In the Oondhwole Khora the Koly houses amount to about two

hundred and seventeen. They share the patellship of six villages, with the Koonbies.

To the south of the hillfort of Trimbuk, in fourteen villages the Koly houses amount to two hundred and twenty-eight; they are the sole Patells of eight villages; they share the patellship of two others with the Thakoors, and one with the Telwur Kanaras. Goudky and Wagh are the names of the most numerous clans

In the town of Trimbuk and neighbouring villages there are about two hundred and fifty Koly houses of the Mhadeo tribe; here some families of the Koly tribes from the northward are settled.

In the town of Nassik and its vicinity there are about two hundred houses of the Mhadeo Kolies, and in and around the town of Sinnure about one hundred; and about one hundred more settled in and around the town of Ankollah. In the Konkun, chiefly in the Jowair district, there may be about two thousand five hundred houses, and it is supposed that the Mhadeo Kolies, who are settled in Bombay as labourers, &c. have about one thousand houses there.

From the above we find that there are in the Dukhun
 about houses 6895
 In the Konkun and Bombay 3500

In all about houses 10395

As two and three families reside frequently in the same house if we take the average number at five person for each, it will give us upwards of fifty thousand souls composing this tribe.

The Koly Patell, or the head person of the village community has to perform the same duties in their small villages and hamlets that the same officer has to execute in other parts of the country; they have to lend assistance in collecting the revenue and other dues from the inhabitants of their villages, and to aid the police in their magisterial capacity. For the performance of this duty they are remunerated by a grant of rent-free land, termed Passoury, * which varies in quantity from about one hundred beghas to a half, a third or a quarter of that extent, according to the size of the village and supposed responsibility of the Patell. He also holds a portion of Meerassy land, for which he pays rent.

From the inhabitants he receives the following perquisites or dues; ever 3 householder presents him with one fowl annually, and every farmer gives him one seer of ghee. If the farmer is very poor, the Patell will be satisfied with a half or quarter seer. Each farmer presents the Wannolla (a sort of friendly offering) at the

* Passoury means two pieces of cloth that are stitched together at the sides and then doubled over and stitched all around, and used as a wrapper for presents.

harvest time; this is a little of the produce of his fields, which may be about a paillie or four seers. Should the farmer have a large quantity of rice, Nagly and Khoorachny, the Patell will take about four seers of each, and one or two seers of any other grain he may have grown. In such villages or Kusbahs where fairs or markets are held once or twice a week, the Patell is entitled to a small quantity of the vegetables and fruits brought for sale. If there is a Bunniah (a grocer) in the village, he presents one soopary [betel] nut and a little tobacco daily to the Patell; but he has to send for them. The Patell receives one seer of coarse sugar at the Dussera, Hooly, Dewally, and a few other festivals.

The Patell's rank entitles him to the Maun or precedence at all public ceremonies connected with their customs and habits. If there be a Moochy in the village, he must present the Patell with a pair of shoes annually at the Dussera; on the occasion of a marriage and the naming of a child, the Patell receives a soopary nut. When the sheep at the Dussera is sacrificed, he begins the ceremony. Also in the month of Jesth, when the villagers kill a young buffalo to propitiate Bhoany, the Patell goes through the ceremony of wounding the animal slightly (in any part of the body) with his sword. He is entitled to certain services from the village Mhars.

The Desmook of the district enjoys a few begahs of land rent-free, and receives a Bhent rupee from each village in his district; besides, he manages to get an additional rupee from each as a substitute for a Passoury, which he solicits the people to give him. One seer of ghee and a fowl are also presented to him annually by each village, as well as the wannalla of rice, varying from four to sixteen seers, according to the size of the place. He receives from Government three per cent. on the revenue of each village. The Desmook sends a sepoy to the different villages for these articles, and they are transported to his house by the village Mhars.

The Desmooks originally were the hereditary collectors of the revenue of their respective districts, which they paid into the Government treasuries. Owing, however, to their great dishonesty, and having been guilty of embezzlement and corruption in the performance of their duties, they do not appear to have been employed in the fiscal department for a very great number of years. As they are in general very intelligent persons, and possess much influence in their districts, I suggested to Government, about six years ago, the advantages likely to arise from engaging their services to some extent in aiding the police of their districts, thinking them fit instruments to be employed in assisting the Government agents in maintaining the tranquillity of the parts of the

country in which they resided, to prevent gang robberies. Lately they have been called upon to communicate information respecting the state of cultivation in their districts, and to encourage the extension of it.

The office of Naikwary of Rajoor has been held for many generations by the Bhauggrah Koly family of Ekdurrah. This appointment was instituted for the purpose of watching the agricultural interests of the district. The Naikwary was constantly on the move, visiting every village within his range, seeing that the cultivation was not neglected.

As perquisites the Naikwary received from ninety to twenty-four Seers of grain from each village according to its size, also a seer of ghee, a fowl and one rupee in cash. The Naikwary's services having been dispensed with, the dues of their office are no longer received, but some of them occasionally endeavour to levy a few annas or a rupee from the people.

The inhabitants of this part of the country (Rajoor, Malldesh &c.) assert, that their village lands were never measured, that the size of the patches of arable land was determined merely by estimation, and a certain number of these patches or Thikkas according to their dimensions, were considered to constitute a chour, or measure of one hundred and twenty begabs of land.

The Revenue is therefore adjusted according to the ookty or contract principle, but several modes exist under this head. First "Thikka bundy system" or patches of an estimated size and value; secondly "the outh bundy" or quantity cultivated with a plough either with two four or six bullocks. Thirdly "the Dullie" or plots of ground cleared and prepared by means of the hoe or Koitta.

A few poor Kolies (but much more frequently the Thakoors) cultivate small patches of ground with the hoe or Koitta on the summits or declivities of the hills that are inaccessible to the plough, this the people term Dullie. The ordinary rent levied from a man for the extent of ground he can cultivate with the hoe is one rupee, and from a woman half a rupee, annually. If the man, and woman labour together, and the spot they cultivate is rather open and the soil tolerably good, they will have to pay two, and sometimes three, rupees. In the months of December and January they cut down the trees and bushes in particular spots on the summits and declivities of many of the hills; and when these have partly withered, and the surrounding grass has become quite dry in the hot weather, they set fire to it, and after the first fall of rain, generally in June, when they have had a few fair days, they sow Nagly, Koorachny, Sawa and Wurraie, broad cast. They

endeavour to cover the seed with the ashes and a little earth by scratching and drawing lines in a zigzag manner with the hoe.

The outh bundy system. As the ground has not been measured, the Kolies sometimes pay their rents according to the quality of the soil, and the quantity they can cultivate with a plough with four bullocks: for the best description of soil they will pay twenty-eight rupees annually, for medium soil they will pay from eighteen and twenty-two rupees, and for the third or inferior sort, they will sometimes only pay from eight and ten to twelve rupees. With a plough of four bullocks a man will cultivate from thirty to forty beghas of land. A plough with two bullocks will of course only have to pay half of the above rates, while one with six bullocks will have to pay half as much more as stated above.

In the low grounds and along the banks of rivers or streams there are patches of land composed entirely of black earth, and others of different mixtures which vary much in quality, these are frequently classed under the term Thikka, as well as the Mallzumeen, (that is, the more elevated, less fertile, stony, red soil clear of jungle,) but the most productive and valuable lands are the Thikkas, which have been divided into Bhautt Churries, or rice fields, chiefly formed by artificial means, on the sides of some of the more shelving and gently sloping hills, and in small ravines or gullies.

The finer and better varieties of rice which are so much esteemed and prized by Brahmuns and wealthy Natives, are grown in the greatest perfection in these fields. The owners of these Thikkas that are divided into Bhautt Churries are allowed to cultivate a certain portion of the adjoining Mallzumeen as they pay no rent for the usufruct of it, the cess on the Bhautt Churry originally including such an arrangement. The rent of each Thikka varies from two to ten rupees, all depending on the estimated size, &c. of the different plots.

Should a poor Koly for want of means forego cultivating his Bhautt Churry he will very likely cultivate a portion of the Mallzumeen attached to it, for which he will pay two or three rupees. All the Bhautt Churry Thikkas, as well as those of the Mallzumeen, &c. have names of long standing; the rent of each plot has never been altered within the memory of man.

During the period when that benefactor to his country, and most able and intelligent minister, Nana Phurnavees had the management of affairs in the Maratha Government at Poona, he issued orders to the revenue officers to hold out every inducement to the Kolies, and other inhabitants of the hilly country, to extend their cultivation, and to grow the finer sorts of rice on a more extended scale, as the soil and climate of this tract appeared to bring these

grains to great perfection; and, as the labour and expense of forming new Bhautt Churries, or rice fields, in the most desirable situations would be attended with a considerable outlay of money, advances of cash were made to the people for the purpose of their forming new fields, and repairing the old ones, which were in a very delapidated state at the time, owing to the anarchy and confusion that had extended to this part of the country, when many of the Kolies had neglected their fields, and many families had been destroyed. The money advanced was to be repaid to Government in small instalments.

The Kolies are much in want of such encouragement at present, for some of their fields are neglected and others out of repair. The chief object ought to be to extend the number of their rice fields, which would ensure a more extensive cultivation of this grain. The interest of the Government, as well as that of the people, would be much benefited by such an arrangement.

Notwithstanding there is a much greater fall of rain in this tract than in the open country to the eastward, yet, owing to the rocky nature of the hills and the little depth of soil in the vallies, the supply of water during the dry season is often very inadequate to the wants of the population. I have known several instances of the inhabitants of some villages having to go two and three miles for water in the hot weather, and what they procured was stagnant and filthy.

The following are the various sorts of grain cultivated by the Kolies.

Rice, Bhautt, Tandool. First that known by the name of Amby Modur is a small grain, but a superior description of rice; it is high flavored and pleasant to the taste, consequently much esteemed by Brahmuns and wealthy Natives. The Kolies in general sell it to the Buniahs at the rate of twenty seers (forty Bombay) per rupee. It is retailed in the Poona market from twelve to fifteen seers per rupee, and from eight to ten seers the rupee at Ahmud-nuggur.

2d. Cheemun Sall is a much esteemed rice, being also a small and fine grain, but without flavor: it sells at the same rate as the Amby Mohur.

3d. Jeery Sall is also a fine grained rice, and highly prized by the Brahmuns and other rich Natives: it sells at the same rate as the Amby Mohur.

4th. Krishen Sall, a coarser description and rather dark. It is called the black rice, and sells about twenty-two seers for the rupee.

5th. Kumnode is a large grained rice, it possesses a high flavor, and is much sought after, as it is in general cheap: sells about twenty-four seers for the rupee.

6th. Raie Bhogg is a common rice; grain of a medium size; has little flavor; sells at the price of the Kummode.

7th. Sukwar rice: this grain is of a medium size, has no flavor, but is rich and glutinous, and sells at twenty seers the rupee.

8th. Wurrunggull is a large grain, coarse and tasteless: sells about twenty seers the rupee.

9th. Takkia is a large coarse grain; it is very insipid, and sells from twenty-eight to thirty-two seers the rupee. Some of the poorer Kolies make it into bread.

10th. Dholl Rice resembles the Takkia rice very much in being coarse and tasteless, and sells at the same price.

These three latter sorts Wurrunggull, Takkia, and Dholl, are sown on the Mallzumeen (dry and rising ground), where it can be irrigated by some passing stream, otherwise they must depend on the monsoon rains. These coarse kinds of rice are sown early in June after the first fall of rain, and ripen in September, and consequently called hullwa, meaning early, while the finer kinds take longer time to attain maturity, and are called gurwah or slow. They are also sown in June, pulled up in July or beginning of August: the roots having been well washed, they are transplanted in the Bhautt Churries, and cut down in November.

The operation of transplanting the rice into the new fields is an important, but a tiresome and most fatiguing one. The new fields require to be well soaked with water and the earth softened, so that when the hand is placed on the surface, it produces an undulation like a bog. The men and women employed provide themselves with small stools to sit on this sheet of mud. It frequently rains all day, and they are teased in a distressing manner during the time by mosquitoes and gnats. A few weeks after this, when it becomes necessary to weed the rice, all those engaged in the labour keep a cow-dung bratty (cake) burning near each of them, that the smoke may assist in driving away these tormenting flies. Both men and women use a description of covering made of leaves and split bamboos to fit the body, and termed yearlah, to protect them from the rain; and while weeding, as it requires no small ingenuity to keep the piece of cowdung burning, owing to the rain and wind, they are frequently obliged to keep it inconveniently close to them.

The Kolies dispose of the different kinds of finer rice to the Bunniah or grain merchants, retaining only a very small quantity for their own consumption on occasions of particular festivals.

Nagly (*Cynosurus Corocanus*) is sown broad cast, chiefly on the rough ground (Dully) prepared for it with the hoe, on the tops and declivities of the hills. It ripens in the end of October

and beginning of November. Nagly bread is one of the principal articles of food of the poorer Kolies.

Khoorachny, Verbesina Sativa, is sown on the hills and Mallzumeen in Jesth and Aswin. From this an oil is expressed, which is used for the lamps, and in their food. The Pend or oil-cake is very nourishing, and given to milch cows and hard working bullocks.

Toor, Cytisus Cajan. The Toor (Dhall) grown here is of the same kind as in the Konkun. It is sown in the same fields with Nagly in the Mallzumeen before the first fall of rain in June, and ripens in December and January.

Rahlay, Panicum Italicum. The Kolies sow a little of this small grain for their own consumption.

Bhadully, Paspalum Scrobiculatum. This is sown after the first fall of rain. They eat this prepared as bread, and boiled as rice.

Sawa, Panicum Miliacum. This grain is sown broad cast on spots of ground cleared for the purpose on the tops and sides of some of the hills, also in the Malzumeen. It is sown early in June, and ripens in August.

Rajgeerra, Amaranthus Polygamus. The seed of this plant is sown in June, and it ripens in December. This grain is eaten on fast days, being prepared as flour: it is mixed up with milk on such occasions.

Waal, Dolichos Lablab. The Kolies grow small quantities of this pulse, which they use as split peas.

Wheat, Gowho. The Kolies sow the Kaiiah wheat and Potah wheat in the Bhautt Churries in the end of November and in December, and it ripens in January and February. They keep the wheat for festivals.

Dordlah, Phaseolus Max, prepared and used as Dhall or split peas in soup.

Hurburrah. Known also by the name of Chinnu, Cicer Arietinum. This grain is termed Bengal horse gram in some parts of India. The Kolies sow a small quantity of it in their Bhautt Churries in October and November; it ripens in January and February.

Mussoor, Ervum Lens. A small quantity of this pulse is sown after the termination of the monsoon.

Wattanna, Peas. The Kolies grow a small quantity of peas in the cold season: the pea is very small, and used as Dhall.

Kodroo, Panicum Frumentaceum. This small seed is cultivated on the hills and in the Mallzumeen: it is prepared and eaten after the same fashion as rice.

Mukkah, Zea Maize or Indian Corn. A little of this grain is sown in June, and sometimes in December: it ripens in three months.

Ambarry, Hibiscus Cannabinus, is sown at the beginning of the

monsoon. Some of the poor people eat the seed when mixed with other flour: the leaves are very bitter, but when mixed with red pepper and salt, are eaten with bread. The stalk is soaked in water, and the fibre used as hemp for making ropes, &c.

Tag, *Crotalaria Juncea*. This is sown in the beginning of the rains, and ripens in November and December. The fibre of the stalk is used for making ropes and a coarse material for bags used by the Banjarahs in carrying grain, salt, &c. cattle are fed on the seed.

Sugarcane (Mahratta, Oos). They plant the canes entire and close together in the Bhaut Churries, or rice fields, which have been well manured and prepared for the purpose. This is in the month of October or November. The dew during the cold season keeps the soil moist, and the cane shoots up six or eight inches before the Hooly (at the vernal equinox). The cane is cut down in the following December. Cane grown after this mode is said to produce sugar of a much better description than that which is irrigated.

Jowarry and Bajerees are not cultivated in these hills. The Kolies bordering on the plains alone grow some Bajerees.

They cultivate a few of the vegetables and legumes commonly grown in the open country. Their jungles supply them also with a great variety of vegetables, (about twenty or thirty sorts,) besides fruits, berries, &c. The principal jungle roots are the Anway, Kendur, Choie, Sardull, and Pundah and Turpull. The Anway grows in the hardest red soil among the rocks, and consequently it is a difficult and laborious task to dig it up. In appearance, and, in many respects, in quality, it resembles the yam. The root is found buried one to two feet in the ground; it sends forth a shoot like a creeper, which clings to any bush or tree near it. The substance of this plant is white, and they boil it in milk. Natives of rank prize it much. The plant of which arrowroot is made grows abundantly in the hills, and near some of the villages; the Kolies call it Sillinda, but they do not use it for any purpose.

The Koudur resembles the plantain tree: the root is much eaten by the Thakoors and some Kolies during scarcity. They also eat the root of the Turpull, Pundah and Choie, when grain is dear. The Sardull is a large bulbous root, and is also eaten by the Kolies in times of scarcity: it has an extremely rough and unpleasant taste. They use it also to cure the guinea-worm.

Character and Habits.

From what has been stated, it will be seen that the Mhadeo Kolies must be considered a strictly agricultural people, and in general they appear to be well acquainted with the usual system of

husbandry of the country. Many of them are hard working and diligent in their farming pursuits, and are consequently placed in easy and comfortable circumstances, compared with a large portion of their tribe who live in the greatest distress and poverty. Although the Kolies are quick, and possess a good deal of shrewdness, they are not so steady and intelligent as the Koonby cultivators of the plain, being generally disposed to be more indolent, thoughtless, and improvident. No doubt, local circumstances, the influence of climate, and the nature of an oppressive Government tended much to establish unsettled and predatory habits among them. A few of the most ignorant and destitute frequently quit-
ted their homes, fled to a distant part of the country to evade paying their rents or adjusting their accounts with their creditors, while some of the most dissolute, who professed to lead a life of idleness, enjoying such comforts as a little money only could procure them, were in the habit of stealing to supply their wants, or joining a party of their kinsmen on plundering excursions, most commonly into the Konkun, for they always have been a most determined and desperate set of robbers.* However, within these few years, they have been greatly restrained, indeed, nearly weaned from this wicked propensity of helping themselves to the property of others. Generally speaking, they are not so stout or robust in their persons as the inhabitants of the open country; besides, their clothes are of a coarser description and more scanty, but in other respects they scarcely differ from them in appearance. In former days many of them were men of a bold and high bearing; a spirit of great independence and freedom existed among them, chiefly inspired by their inhabiting a naturally strong and romantic country, where they could roam at pleasure and enjoy the liberty which their wilds conferred on them, seeking refuge in their fastnesses when they deemed it necessary to flee from the strong arm of power.

They may be considered a sober and temperate people, which however, may be owing principally to their poverty. They are excessively fond of tobacco, which they both chew and smoke, and without it they declare they could not exist.

The Kolies accuse each other of being faithless and cunning: they seldom communicate their intentions of a private nature to any friend: they also bear the character of being very revengeful,

* They were in the habit of torturing persons they seized, in order to extort money from them. I recollect seeing the Patell of a village near Trimbuk, in 1819, who was had been cruelly burnt by the members of a gang with the matches of their guns, as he refused giving them three hundred rupees. A man seized by the same gang and treated in a most shamefully cruel manner, died in consequence.

and gladly, but patiently, await an opportunity of secretly indulging their vindictive passions. But one of the most odious features in their character is the envious spirit said to be more or less common to them.

Notwithstanding the Kolies exhibit many vices in their disposition, to which the common ones of falsehood and deceit are to be added, yet, in their intercourse with each other as members of the same village community, they, in general, bear a pretty fair character for honesty and plain dealing, and shew a readiness to aid and accommodate each other on particular occasions.

In their conversation they are very fond of using proverbs and similes. There are only a very few of them indeed, who have received any education, or who can write or read. Some are gifted with retentive memories, and, although so illiterate, they appear to relate traditions connected with their own history with great precision. The animal perceptions of the Koly seem very acute, and their agility and speed are often very remarkable.

With the exception of the cow and the village hog, the Kolies eat of all kinds of animal food: they are very fond of the wild hog, which they occasionally contrive to kill by pursuing and forcing it to leap down a precipice. It is a most exciting spectacle to see the inhabitants of two or three Koly villages bounding with rapidity over the hills after the wild hog, shouting and cheering themselves and their dogs forward in pursuit of the game. The Kolies who are in the pay of Government are armed with matchlocks, guns and swords. They never appear to use the bow and arrow, although the Bheels in their vicinity scarcely use any other arms.

The Koly females are generally slender and well formed, and their features of a pleasing expression. Some of them are very pretty, and when compared to the robust, and often coarse, women of the Koonby cultivators of the plain, a very considerable difference is perceptible. Where so much poverty reigns, we cannot expect the females to be particularly well dressed. The Kolehens in general have a very limited wardrobe, the whole consisting of little more than two or three sarhies, (and these are often much worn;) and about an equal number of cholies; they tuck up the sarhy after the fashion of the women of the Konkun, so that it seldom comes down lower than the knee. They have few ornaments; a small golden nose-ring, and probably a small ring of the same metal in each ear, with two or three silver rings on their fingers. The wives of some Patells and of the Naiks, of course, dress a little better than the other women of the village,

As wives (notwithstanding the Kolies have sometimes more than one) there is every reason to suppose that they are as

faithful and as much attached to their husbands as those of any other tribe. That there are instances of infidelity among them, cannot be denied; and some occasionally do elope. However, in their small villages seldom or never are such instances of highly degrading and immoral conduct to be seen, as are so prevalent in the towns and villages in the Desh or plain. Indeed, the Kolies, both men and women, appear to be shocked at the dissolute manners of the population of the open country. The Koly women have commonly very large families, but many of their children die in their infancy of small-pox, measles, and hooping cough. They are affectionate mothers, and, notwithstanding the very laborious life they lead, seem cheerful and happy. Their time is much occupied with their domestic affairs and out-door work. In fact, their drudgery seems unceasing. At, and often before, dawn, they grind the corn required for the day's consumption, then milk the cows and buffaloes, and assist in driving them out to graze; then sweep the house, and frequently plaster the floor; afterwards bring water home from the river, which is frequently at a very considerable distance. Cooking provisions for the family follows, besides attending to the children, or nursing one of them. However, it is during the rainy season that the heaviest share of labour devolves on the Koly females. When the fresh grass * springs up, the cattle are very much affected by it; so much so that it becomes necessary for the women, sometimes assisted by the men, to clean out their apartments several times during the night; the cattle are driven outside while this operation is performed, and should it happen to have been raining at the time, the atmosphere of the house after their readmission becomes unpleasantly heated from their breath and the steam arising from their bodies. The Koly women have also to perform a most onerous portion of the field labour, as they have to assist their husbands in the harassing task of transplanting the rice into the Bhautt Churries, and, at a subsequent period, weeding the various grains growing in the other fields. They have likewise to contribute their aid at the reaping season.

It is the duty of one of the elder females of the family to look after dairy; as milk does not keep without souring above a few hours in this county, the people for their convenience boil it. The Kolies for this purpose place their fresh milk invariably on a very slow fire, and it is gradually heated for several hours, when it is

* In the months of August and September, the grass on the hills becomes very rank; that known by the name of Ghohona is said to possess a peculiar heating quality, and the milk of cows and buffaloes that graze on it produces a great degree of stupor, and on strangers it acts as a drastic cathartic.

suffered to boil for a few seconds, after which it is poured into flat earthen dishes, and some sour milk, of the preceding day, is added in order to thicken it, and on the following morning it is made into butter. * They only make ghee during the monsoon and two of the cold months. There are Bunnials who travel about the country and buy it up weekly at a very low price.

As one of the days of the week is consecrated to each of the chief Hindu deities by their respective votaries, and kept as a fast by them, the Kolies dedicate one of their buffaloes or cows to their household gods, and all of them who wish to be considered punctual observers of their religious rites, abstain from using the milk of the consecrated cow on these fast days. It is converted into ghee, and burned in the evening in a lamp placed before the family idols. They sometimes burn some of this consecrated ghee near a precipice in the vicinity of water, to propitiate the tutelary spirits of the place, to prevent any accident befalling their cattle, when descending into the bed of a river to quench their thirst.

To ensure the milk being readily converted into good butter, Kolies insert a small piece of the bhoot khet tree into the slit end of the churning staff used in making butter. This is supposed to possess the virtue of counteracting the influence of the evil eye (principally that of the females) and the machinations of the sorceress, and is therefore used for that purpose, when they fancy one of their Cows has been enchanted.

The Kolies are fond of Charms and amulets. Like other inhabitants of this country, they believe that the tail of the chameleon possesses many virtues, especially that of curing intermittent fever of the tertian type. When they wish to procure a chameleon for the sake of its tail, the animal must be caught on a Friday; it is kept all night in a pot with a little grain, and killed on Saturday morning; the tail is then divided into small pieces, and preserved in a copper case.

In common with other classes of Hindus, they are in the habit of drawing omens from the flight or passage of birds and animals. If a crow, a cat, or deer, cross the path of a Koly, in a direction from left to right, just as he is proceeding from his home on some important business, the circumstance is considered unlucky; and he will return in consequence, and delay his departure for a few hours, or probably a day or two. Sometimes, however, it will be considered sufficient merely to turn round on the spot on which he was standing when the occurrence took place, and, changing his shoes from one foot to the other, he may resume the journey. It

* The butter and ghee made from the milk of the cattle that graze on the coarse grass of the hills, is considered of an inferior quality to that produced from the milk of cows in the open country.

is considered equally unfavorable on such occasions if a hare or a snake cross the path in either direction.

The Kolies seem to possess a little knowledge respecting the medicinal properties and uses of the plants, &c. of their jungles. They attribute much of their sickness (fever and ague chiefly) to their partaking largely of melons, gourds, Mukka, and vegetables that they grow during the monsoon.

In fever cases they use the Bhoovie Kholah, which is the name of the root of a creeper known by the term Puttanah. It grows chiefly in well watered and shaded ravines. The root is large, white and bulbous. They cut it into thin slices and steep it all night in water; a little of this water is given to the patient to drink, and his arms and body are gently moistened with the liquid. They say it is only necessary to apply it a few times to cure a person attacked with fever. The leaves of the Puttanah are capital food for horses, rendering them sleek and fat in a very short time. The root of the Kassada plant is also used in fever. It is an annual, and grows near hedges and dunghills, its leaves are small and resemble those of the Tamarind tree; the flower is yellow and the seed is contained in a small pod; there are two kinds of the plant. The root when cleared of its bark is pounded, then mixed in a small quantity of water, and strained; a little of it is given in the morning, at noon, and in the evening to the patient; a profuse perspiration is brought on, which tends much to produce an early cure in very severe fever cases; it is given for several successive days if necessary.

In cases of dysentery and of diarrhœa they administer various remedies. The fresh root of the Bhoovie Sakly is pounded, and the juice expressed and mixed with goat's milk, or with water; this is given for three successive days early in the morning, and on an empty stomach. They also mix a little lime (lemon) juice and sugar-candy, to which they add some poppy seed that has been soaked all night in water; an electuary is made of this, and the patient takes it for three successive mornings. The root of the Yell Toorrah is prepared and administered in the same manner. They take the root of the Ran (jungle) Bhendy (*Hibiscus esculentus*), which is pounded and mixed with dhyne, or thick sour milk.

They cure wounds of all descriptions by filling or placing upon them the pounded bark of the Dhoully Khurmatty tree. They also use the pounded leaves of the Oully tree for the same purpose.

To children they give a small quantity (a pice weight) of the juice of the Oombre tree, which is obtained before sun-rise, by making an incision in the bark of the tree; this is mixed with an equal quantity of the mother's milk, and given for several days.

In cases of marasmus in children, the pod of a creeper called

the Morrar Sengh ground down in milk or water, and the fruit of the Kombullna, a bush about the size of a small lime, are mixed together, and a small quantity given to the young patient for three or four days.

They use various roots as purgatives. For toothache they apply a small pill, the size of a pea, made of the leaves of the Ran (jungle) Moggury; they lay this on the diseased teeth; if it touches the tongue or gums, it raises a blister. They are much annoyed with rheumatic pains in December and January. To cure this, they apply the actual cautery and burning turmeric.

Beggars are seldom seen in the small villages in the hills. It might therefore be supposed that the inhabitants were not often called upon to exercise the duties of charity. However, it is known that there are many indigent, blind and sickly persons who are supported entirely by the bounty of their relatives, who are actuated solely in doing so by the praise-worthy motives of strong natural affection. Very possibly, a spirit of pride might induce a few persons to bestow a little in charity on their poor connections, rather than hear of their subsisting by mendicancy among strangers. To persons passing through their villages they are generally hospitable, and they will permit them to occupy the small temple of the tutelary deity of the place, or some family will grant them leave to sleep in the shed adjoining their dwellings in which their household gods are kept.

The Kolies build their houses by erecting a number of posts and filling up the intermediate spaces with wattle work, plastered over with mud, this being a substitute for a more substantial wall. The roof is thatched with grass. These dwellings in general are roomy and spacious, and commonly divided into several apartments. That in which the family usually assemble is the largest; the grain stores, &c. are kept in another, which sometimes forms one of the sleeping apartments, and where the females retire. Some of the cattle, especially the cows, are frequently kept in the dwelling house. The furniture in a Koly's house consists of two or three coarsely manufactured couches used as beds, a few copper and brass pots used for cooking, and boiling water, some small and large earthen pots for containing water, ghee, oil, spices, and a little grain: they keep their store of grain in large wicker baskets plastered with cow-dung.

The Kolies pay their adorations to all the Hindu gods, but the chief object of their worship is Khundyrow, commonly called Khudobah. This is an avatar of Mhadeo, assumed by him when he destroyed the giant Munny Mull, and one of the most popular of the Dukhun gods. The chief temple dedicated to this deity in this part of the country is at Jejoory. There is another of great

repute at Bheema Shunkur, the source of the Bheema river. As this is in the tract inhabited by the Kolies, numbers of them attend there during the different festivals, especially on the Sheorattri or night dedicated to Sheo, in the month of February. Bhyroo and Bhowany are also much worshipped by the Kolies. These three, and the derivative deity Heerobbah, constitute the Koly's household gods. They present offerings at the tombs of any Mahomedan saints like other superstitions Hindus, and at times they pay divine honors to persons whose existence may have been terminated in a violent manner, particularly if they or their ancestors were accessory to the event, in the hope of propitiating their favor, and that the past may be forgotten.

Their principal holidays are the Hooly, Dussera, &c. The Hooly festival is supposed to be in commemoration of the vernal equinox. The Kolies enjoy themselves greatly during this merry-making time. In many respects it may be compared to the Roman Saturnalia.

The Kolies commonly swear by Mhadao, but the oath which they consider most binding is that taken on the bank of a river or near a well, when one of the party takes up a little water in the palms of his hands and some Bhundar, a few leaves of the Tooly and of the Bell, with which a few grains of Jowary, are mixed. Each of them pours this into the other's hand, at the same time imprecating evil upon themselves, if they act contrary to their declaration.

The Kolies generally celebrate the nuptial ceremonies of their children when they are between the age of six and ten years. The ceremonies attended to by them correspond exactly with those performed by the koonby cultivators, who are Shoodurs. The expense incurred at a marriage by the poorer Kolies varies from fifty and twenty to twenty-five and thirty rupees; those in better circumstances expend from forty to sixty rupees, while a few of the Pattells and Naiks will disburse a hundred rupees and upwards. Many of them too often involve themselves inextricably in debt in getting their children married.

It is a common practice among the Kolies for their widows to enter into the matrimonial state a second time, conforming to the Pot or Mhotar ceremony.

When a woman abandons her husband, and takes refuge with a man of a different caste, the husband performs the Kreea Kurm, or breaks the murkhy (pot), that is, he performs all the funeral rites, as if she had died a natural death, after which he is at liberty to marry again. But if the woman leaves her husband to live with another Koly, the Kreea Kurm is not then performed. A woman eloping with her paramour seldom marries him according

to the Mhotur ceremony, until after her first husband's death. When a Koly dies who has been very much attached to his wife, and if after some time she gets married again, should she or her husband be attacked by severe fever or other sickness, or any unpleasant occurrence befall her husband, a Bhuggut is immediately consulted to ascertain what is best to be done to restore health and peace to the family. The Bhuggut will most probably declare that the woman's first husband has caused the affliction, but that if suitable peace offerings be made by way of atonement, the distress and vexation complained of will be removed. She will consequently entertain some of her friends, and bestow some trifle in charity, besides having a small silver image (of the value of a rupee) made up, which ought to be a likeness of her first husband; this is cased in copper, and it is necessary she should wear it suspended from her neck, or place it with the household gods.

When a man dies who has not been married, which among the Kolies seldom happens, they say an attwor [unmarried] has died; and unless offerings are made to his manes previous to a marriage being celebrated in the family, it is believed some great calamity will befall the bridegroom or bride. For instance, that they will be greatly tormented with sickness, have no offspring, or, in the event of their having children, that they will not be long-lived. Therefore to ensure happiness to the parties, a sheep or fowl is sacrificed as a peace-offering, and a few friends invited to partake of the feast. Should years have elapsed, and the family have removed to a village distant from that where the Attwor was buried, the party will go out into an adjoining field to perform the ceremony before any stone, (a substitute for the grave of the deceased,) upon which some bhundar &c. have been rubbed, and some Jowarry and a Soopary nut have been placed. These articles and a burning lamp are previously put into a flat brass dish, and carried to the spot by a female, over whose head four men hold a stretched sheet for a canopy. A boy holding a naked sword in his hand, and sitting upon a man's shoulders, follows the female, and he is made to shout and scream during the time the procession is moving.

The Kolies bury their dead, and observe the same funeral ceremonies as the members of the Shoodur tribe. The bodies of persons who die of a lingering disease, also those who die suddenly, are burnt, as it is conceived their death has been caused by conjuration and witchcraft. They examine the ashes either the same evening or on the following morning, in expectation of discovering some proof of the cause of the death, for they verily believe that if the deceased had stolen, or unjustly retained, any article of food or wearing apparel, &c. (and the owner of such an article

consequently practised some necromantic pranks in order that the thief might be visited by some affliction) that a small portion of the said article enveloped in a part of the intestines, will remain unconsumed by the fire, and will be seen smoking when the rest of the body has been reduced to dust. If the friends of the deceased were satisfied that it was by the magical powers of the owner of the article, their friend had met his death, they would seize the supposed murderer, and report the particulars of the affair to the Government agents. If the man or woman thus apprehended could bribe the influential persons in the district, the affair might be terminated here; otherwise the magician would be kept in confinement in one of the hill forts for some time.

Many of the Kolies experience a considerable degree of uneasiness and alarm in consequence of their fears, that they may at one time or other incur the displeasure of some of the magicians * or witches in their neighbourhood, especially the Thakoors and their females, who have the credit of being very great adepts in the necromantic art. In such a state of society we need not be surprised at hearing of such things, for history informs us that the Egyptians, Jews, Greeks and Romans, also people of more modern times, believed in the reality of demoniacal possessions. That they supposed spiritual beings did occasionally enter into the sons and daughters of men, and distinguished themselves in that situation by capricious pranks and acts of wanton mischief. In fact, that they afflicted men and cattle with diseases. All nations and tribes immersed in ignorance and superstition have much the same notions on this subject, but the faith of few people is more staunch in the belief of such things than that of the Kolies. † Whatever malady or disease may seize man, woman, or child, or even their cattle, the Kolies imagine it is produced by the agency of some evil spirit or offended deity, and after sometime, having in vain attempted to cure the disease by the application of such remedies as they may be acquainted with, they will consult

* There is a Koly family, consisting at present of several brothers living in a village a couple of koss from Kotool, who are considered great bhootallis or conjurers. They have the credit of having committed the most atrocious acts; any of their neighbours who molest or annoy them, they distress at a most unmerciful rate. They destroy and lay waste the corn, the sugar-cane, and produce of the fields of persons they dislike. Those that have attempted to make a stand against their evil practices have been forced to quit their homes, although they have expended money (in vain) in bribing persons of influence in the hope of overthrowing the bhootallis. It is said that the members of the family for a series of generations have professed this power.

† All the Hindus and Mahomedans appear to dread the influence of incantations, and implicitly believe in the mischievous effects of the evil eye, the existence of ghosts, and the power of witchcraft.

some Deolushy, or exorcist, or caster out of evil spirits, regarding the matter. The chief persons in the family, or any male or female of it, will go to the residence of a Deolushy, * (there is not one in every village,) to beg that he will give his advice and assistance in removing the infliction with which they have been visited. The Deolushy makes minute enquiries, or affects to do so, respecting the nature of the sickness, and, when he has had all the necessary information communicated to him, he will tell the person applying for his aid to go home and to return to him on the following day, that he will in the mean time consult his god, and when he comes back, he will inform him what steps it will be necessary to take to procure the wished for cure. When the person returns in the course of the following day, the Deolushy will tell him that his family have neglected for a length of time paying their adorations to his deity Heerobba, and vows made have never been fulfilled, or probably the Deolushy will remark that Bhoany or Khundoba is offended with the family, and that they must pacify the offended deity by suitable peace offerings. Should the Deolushy inform the person that Heerobba is offended, and that sacrifices and offerings must be made to appease that deity, he will be asked as to the time required to remove the disease. The Deolushy may allow fifteen days, but at the same time he prescribes for the sick person, and recommends him to follow a particular regimen, &c. He then goes to the censer in front of the shrine of his deity, and takes up some of the consecrated frankincense ashes, and gives a portion of it to the man, to be rubbed on the forehead of the invalid, and he blows the rest into the air from between his fingers. Vows are now made that the necessary sacrifices shall be made if the sick person recover within the time mentioned by the Deolushy. In this case it is announced that the ceremony will be performed during a particular month (after the termination of the rains;) otherwise should the Deolushy's prophecy not prove correct, no further notice will probably be taken of it. When the time arrives, three or four sheep are purchased for the occasion, if the family of the invalid can afford to expend so much money; then, on a Monday evening, at sun-set, two or three sheep are sacrificed as a peace offering to the goddess Bhoany (Dewee) and the gods Khundoba and Bhyroo, and the Gondbul ceremony takes place afterwards. A number of the neighbours come to partake of this great and noisy feast; and on Tuesday morning, when the sun has risen, the Deolushy gives the signal for the sheep set aside for the offering

* Various castes follow this profession, goldsmiths, carpenters, smiths, Koles, Thakoors, and even heres; but among all of them, the Thakoors are most noted.

to Heerobba to be sacrificed. A number of the villagers assemble not only to partake of the feast, but to observe the Deolushy performing the ceremonies customary on such occasions. All the women and children are either directed to quit the house during the time, or they are sent to such part of the dwelling as may be to the westward and out of the way, so that their shadow * cannot fall on the place to be occupied by the Deolushy. Near the spot where the household gods are placed a fire is kindled and a pot placed on it, into which oil is poured. When the Deolushy enters the house he sits down near the household gods; some of the family are busy preparing some dainty cakes and choice bits of the mutton, which are deposited on the ground near the fire, while others are cooking the rest of the meat. A band of musicians seat themselves close to the Deolushy, who now commences his operations. He is anxious to exhibit himself as inspired, and to satisfy them that he has succeeded in getting the deity Heerobba to enter into his person. He therefore begins to writhe his body, throwing his arms backwards and forwards, screaming and groaning, and shaking himself violently, in fact it might be supposed he was seized with strong convulsions: his hair is loosened and hanging over his face and shoulders, so that he has the wild and drowsy appearance of a person overcome and exhausted from the effects of some powerful narcotic. The drummers continue making a dinning noise all this time; and as the deity is now considered to have taken complete possession of his body, and the oil is boiling hot also, the audience preserve a dead silence. The master of the house then informs the Deolushy, that the pot is ready, upon which he gets up and calls out to the people to stand clear, as he is anxious that the proceedings should not be interrupted in any manner, more especially polluted by any impure shadow. He then takes a handful of Chundar (consecrated turmeric powder) in his right hand, and in the left he holds a bunch of peacock's feathers, in the end of which the image of Heerobba is inserted; after having once or twice passed round the fire place, he sits down, then runs his hand along the edge of the pot two or three times, after which he raises it a little and gradually lets the Bhundar fall into the oil. He now places the flat of his hand on the boiling oil, and on withdrawing it, jerks the oil off his hand into the fire, by which the flames is greatly increased. A portion of the cakes and meat, which had previously been deposited near the fire place, is now taken up by the Deolushy and cast into the pot, and when he conceives it is sufficient, he looks

* One of the superstitious ideas of the Natives is, that even the shadow of a female unless when a child, or until she has become an elderly woman, pollutes their gods.

he searches about with his hand in the boiling oil till he has found all he put in, after which the remaining cakes and meat are cooked in the same way. The guests then partake of the feast, which is served out after the Deolushy has presented each person with a small quantity of that which he cooked, and which is considered consecrated. When the feast is finished, the master of the house requests the Deolushy to say if every thing has been properly conducted. The Deolushy will answer, that as the sickness has disappeared, and the peace-offering has been suitably tendered and accepted, they ought to show their gratitude to the deity, and be most particular in making him a similar offering every third year.

It is to be remarked, that if the Deolushy finds the oil insufferably hot at the time he puts his hand into the pot, he calls out in a stentorian voice that their proceedings have been polluted, and that they must recommence the operation; he will at the same time show symptoms of disappointment and of great displeasure.

The Deolushies are considered to possess the power of detecting the evil practices of witches and conjurers, but, as they are not all equally talented or equally cunning in their art, their answers are not always received with implicit faith; therefore if the conduct of a person is to be searched into, several Deolushies are questioned on the subject, and if their answers corroborate each other, it is concluded that the conduct of the suspected person is such as to justify them shunning his society. They are also consulted about absent friends and thieves, and the recovery of stolen property. A thief will sometimes throw himself on the mercy of the Deolushy, and offer to bribe him to silence, and to restore the property, for which the owner also tenders a present. When a Koly has lost one of his cows, he sometimes goes to ask a Deolushy where he is to find the animal, which may have been missing for two or three days, and the owner uncertain whether she has been stolen or killed by a tiger, or drowned in a river, or has fallen over a precipice. The Deolushy, after consulting his deity, will tell the owner, that by going in an easterly or westerly, or in some other direction, he will find the animal.

The Mhadeo Kolyes have a tribunal termed Goturany, composed of six persons, the establishment of which seems to be coeval with the original institution of the caste. The functions of the members of the Goturany are serious and important, being to regulate and watch over the moral conduct of all the members of their community, to check the spread of licentiousness, to prevent the infringement of the rules of their caste, &c.

I shall proceed to state the designation of the several persons

composing this court, and the manner in which they conduct their proceedings.

- | | |
|--------------------------------|------------------|
| 1st The Ruggutwan or President | 4th The Dhallia. |
| 2d The Mettull, or Deputy. | 5th The Murkiah. |
| 3d The Sablah or Constable. | 6th The Hurkiah. |

The members of this court, the situation of each being hereditary, acted under the authority of the Chief Koly Naik of the caste, who formerly resided at Joonere. The Ruggutwan resides at Rajapoor, two miles from Joonere; he belongs to the shesha Kool, one of the grand divisions of the tribe, and besides the above situation, held that of Patell of his village. No transgressor of the rules of his caste can be considered absolved from his sins, or readmitted into the tribe until he has partaken of food from the same dish with the Ruggutwan. It was the duty of this functionary to issue instructions for the apprehension and trial of persons accused of transgressing the rules or customs of the caste, but previous to the trial, and before issuing orders for assembling the punchait, it was his duty to communicate to the Chief Naik the particulars of the charge.

The function of the Mettull is to assist the Ruggutwan, and to act for him in his absence, being his Deputy. He is a member of the Keddar division of Kolies.

The Sablah belongs to the Kheersagur division, and may be considered the constable of the Gottrany. It is his duty to travel from place to place, to inquire into the conduct and habits of the people, particularly of such as were suspected of leading licentious lives, to seize accused persons and hand them over to the Ruggutwan. The Sablah, when on a tour of duty, is entitled to receive from the village in which the offender resides a small sum of money and a fowl.

The Dhallia, a member of the Shesha Kool, is so designated from the term signifying a branch, which is thus explained. When measures are taken to excommunicate an offender, who has either refused, in the first instance, to obey the summons of the Ruggutwan, or who, after the decision of the punchait, has remonstrated against, or will not submit to, the sentence of that court, the Dhallia is directed to proceed to the village where the offender resides. On his arrival there, he informs the inhabitants of the intention of the punchait to denounce the accused unless herelent, and, warning them to hold no communication with him, the Dhallia then takes the bough of the Oombre, or Jambool tree, and places the branch over the offender's door.

The Hurkia belongs to the Shesha Kool. His duty is to fasten the bone of a dead cow (Hurky) over the door of the offender's house. This proceeding constitutes the formal act of expulsion

from the caste, and persons who after this dare to hold any intercourse with him, are considered contaminated, and no better than the most infamous and lowest out-caste of the Hindu community. As no more terrible calamity can befall a Hindu than to be thus excommunicated, he will throw himself on the mercy of the punchait, either to avoid the evil or to remove it, if he should be already denounced.

The Murkiab belongs also to the Shesha Kool. His duty is to superintend the ceremony of purification when a man's house has been polluted by any transgressions, on the part of the family, against the rules of the caste. He is entitled to take away the murkies or earthen pots which he finds piled up in one corner, containing each small quantities of fine rice, spices, &c. These he replaces by new murkies, which he purchases with a portion of his share of the fine paid by the offender.

An offender may compromise the matter by payment of a fine, and in case any person is accused on insufficient grounds, and the accuser is unable to substantiate the charge, the latter is fined by the punchait, and obliged to provide an entertainment to the caste. The chief naik, the Ruggutwan, and members of the Goturany, and the Patells who may have attended the punchait, receive each a share of such fines.

Should the fine imposed on an offender amount to a large sum, a portion of this used to be applied to repairing the village temples or choultry, and a few rupees were presented to any Sadhoo, or holy person, residing in the place. Ten or fifteen days were allowed for the payment of a fine, after the date of the punchait pronouncing the sentence.

When a boy or girl, the offspring of an illicit connexion, was to be admitted into the caste, the Goturany and a portion of the inhabitants of the village were provided with a feast, the cost of which averaged from thirty to sixty rupees. The amount expended on such feasts was, however, generally regulated by the means which the father possessed; when these were ample, a large sum would be expended, whereas when the father happened to be in poor circumstances, he would raise the sum required by appealing to the charity of his friends and relations.

It was usual for the Ruggutwan to bestow one of his own children in marriage on the child newly adopted into the caste, and if all his own children were already engaged, he was bound to obtain one among his kinsmen for this purpose. Failing this, he had recourse to the Mettull and the rest of the Goturany, who were bound to provide the young convert with a wife from their own families.

When an adult female was to be admitted into the Koly caste,

a feast on a more extensive scale was provided, to which the inhabitants of the surrounding villages were invited. When the people were assembled, the Ruggutwan usually put to the candidate a few questions respecting her caste and family, and whether she was willing to abandon her own tribe to join them. After the men had finished their repast, a small quantity of the food was left by the Ruggutwan on his dish, three or four of the Patells present adding to the same. The dish was then taken to the new convert, who had to partake of its contents in presence of ten or fifteen Koly women, who were placed near her to witness the fact.

The Ruggutwan used to receive from the villages within the jurisdiction of the Goturany, contributions of grain, cash, ghee and fowls, the amount of which varied according to the size of the place. This he shared with the other members of the court.

The Ruggutwan used to attend the Jutra, or fair, at Bheema Sunkra, every third year, on which occasions he had to shave his hair and mustachoes preparatory to giving an entertainment to all the Mhadeo Kolies who attended the Jutra. The feast occupied two or three days, and the expense was defrayed from the allowance received by him from the different villages under his jurisdiction.

It is necessary to state that, within these forty years, the authority and influence of the members of the Goturany have greatly diminished, and comparatively little respect is paid to them at present. Various causes are assigned for this change, but it is chiefly ascribed to the very great indifference with which the ex-Paishwah Bajeerow governed the country, for the Deshmooks, the Brahmans, Koolkurnies and Koly Naiks, were permitted to do as they pleased in the hilly district, provided they bribed the courtiers at Poona. The disputes which arose between Bajeerow and his adopted brother, the late Amrootrow, withdrew for a time the attention of Government from the management of the hilly districts; the Koly Naiks and the Zumeendars consequently began to usurp gradually the duties and emoluments appertaining to the office of the Goturany. These officers now frequently adjust matters connected with the infringement of the rules of their caste, accepting a trifling remuneration for the same, the sum being much smaller than the Goturany would have imposed.

In giving an account of the present state of the Kolies and tribes residing in the hilly country on the eastern side and along the range of mountains termed the Syhadry Ghauts, it is impossible to overlook the distress and misery suffered by almost every family in that part of the country, by the exorbitant rate of interest charged for money, and the unjust and unfeeling proceedings of the Bunniahs, who are the merchants and money lenders in those dis-

tricts. I am disposed to think that this misery was originally produced by the excessive exactions made by the rapacious agents of a despotic Government on the poor Koly farmers, which compelled them to have recourse to the money lenders to satisfy, in the first place, the demands of the State. I am satisfied, however, that I can show that the bitter complaints now made by the Koly against the odious usurious system of the Bunniahs are well grounded. In giving a detail of the transactions which take place between the Bunniahs and Kolies, I shall confine my observations to the Rajoor district, with the inhabitants of which I am better acquainted: the same system, however, prevails along the whole of the hilly country which forms the subject of this paper, as well as in many other places in the Dukhun.

The Bunniahs settled in Rajoor are from Goozerat: there are four distinct families, who keep up a constant communication with their relatives and friends in their native country; and when they have realized a competency they return home. The four Rajoor shopkeepers, by means of agents, have each established their shops in various places, to supply the forty villages of this Dang, * and to purchase up from the cultivators whatever grain they may have for sale. It is well known that some of the Zumeendars have shares in one or two of these shops, and the circumstance of any person of rank countenancing, or in any way lending their influence to the Bunniahs, goes far to overawe and silence the poor Kolies, and make them stifle their groans, dreading that they may have cause to repent if they venture to make any complaints against the Bunniahs. Owing to the oppression to which they are subjected, and which they feel severely, the Kolies are naturally eager to engage in any undertaking that affords the prospect of being revenged on their enemies. These Bunniahs exercise their influence to prevent the Kolies selling their grain to any person coming from a distance to collect and purchase it; and if a Koly take his grain to any other district bazar, to sell it there to more advantage, the Bunniah will, in consequence, refuse to comply with any request from such a person for the loan of money. These monopolists have even expressed their displeasure on occasions when some Kolies have accommodated a few of their friends at Rajoor with a small supply of grain, at a price a trifle below the bazar rate.

It is to be collected that the Bunniahs supply the inhabitants with whatever clothes, spices, salt, tobacco, &c. they may require, besides money and seed grain: they often also keep their accounts. This places the people unavoidably at their mercy, for there is no free market or competition by which these articles

* Dang, a quarter or district, but occasionally applied to a wild hilly and jungly tract of country.

would be reduced to their true value; and, from the undue influence possessed by the Bunniahs, they manage to establish a difference between the buying and selling measure—a difference which varies from two to four seers in the value of one rupee's worth of grain.

The Bunniahs charge a premium of ten or fifteen per cent. on every sum advanced by them, and the interest may be paid in Koorachny seed at the rate of one paillee (four seers) of this seed monthly, for each rupee of the debt. The Bunniah likewise so manages that, by advancing the money in Bellapooru rupees, which are from eight to eleven per cent. inferior to the Poona Ankooshy rupee, in which latter currency the receipt is granted, the poor Koly sustains a heavy loss. The money lender always stipulates for the repayment of the loan in a short period, probably four months; and at the expiry of this period, should the price of the grain or other produce in which the debt is to be paid rise in the market, the Koly is sent for to settle his account; otherwise he is not reminded of the debt till the state of the market gives the Bunniah the advantage.

If a man who has got himself entangled in debts which he is unable to liquidate, possesses considerable energy, is spirited, or litigious, he will attend the court when the Bunniah lodges a complaint for the purpose of recovering his money, in hopes of obtaining some redress; but in this he often fails, and his appeal terminates in his being obliged to sell his property to satisfy the rapacious Bunniah. In fact, the Bunniahs, before they resolve to prosecute a man in our courts, adopt every precaution to ensure his being completely ensnared by bonds, receipts, &c. ere they bring a complaint against him, and a victim thus sacrificed and lodged in jail answers the views of the creditor, by making a forcible impression on his other Koly debtors. But many of these men surrender their cattle and property at once to the Bunniah, rather than submit to the vexation, inconvenience, and expense of being dragged from their families and homes to attend the Court at a distance, which may decree their imprisonment: others of the Kolies flee from their homes to escape the tormenting calls of their creditors. Those who abscond not unfrequently change their names, and too often subsist by robbery and theft; several of those who joined the formidable gangs that assembled in the Rajoor hills in 1828-29 and 30 were men who had become desperate from being inextricably plunged in debt. They informed me, after they were captured, that they had joined the gang in the hope of being able to secure some money or ornaments by plunder, to enable them to pay off their debts, and reside in peace in their own village.

I may add that such of the Kolies as were of a turbulent disposition and unsettled habits not unfrequently endeavoured to realise by robbery money sufficient to pay their arrears of revenue and to settle with the Bunniah; at other times they indemnified themselves for the losses sustained in their transactions with the latter, by attacking the house during the night, and destroying his books of accounts and any papers they could lay hands on. They would, if greatly exasperated, take the Bunniah and one or two inmates of the house to a thicket, and, pressing a naked sword to their throats, make a demand of fifty or a hundred rupees, and if any reluctance was shewn they would wound slightly the Bunniah's ear, and thus induce him to make offer of all the ready money in his house.

On such occasions the Kolies cover their faces to prevent detection; but admitting that one of them was recognised, it was seldom that the Bunniah dared to charge him with the assault, but some of the ill paid and corrupt police agents would endeavour to gain the necessary information, and avail themselves of the circumstance to obtain a portion of the plunder. To guard against fire and other contingencies, the Bunniahs now keep several copies of their accounts with the Kolies; one of these is lodged with their partner at Rajoor. The only stone built and tiled house in a Koly village is that belonging to the Bunniahs.

Complicated as is the mode of charging and calculating the rate of interest practised by the Bunniah, the method of keeping the Koly's account is still more intricate, and would require a person of considerable talent and experience as an accountant to comprehend them. The ignorant and unlettered Koly must, therefore, labour under every disadvantage. But, although many of these people are very simple and ignorant, they are not by any means indifferent to the difficulties into which they are likely to be plunged in consequence of their dealings with the Bunniahs; and when anxious to come to some settlement with his creditor he endeavours to procure the assistance of the Patell; or some intelligent friend, to examine his accounts by hearing all the items read over, and the calculations of interest explained. The Bunniahs, however, are always averse to such proposals, and endeavour to avoid the presence of persons more skilled than the poor man when the accounts are examined.

History of the Kolies.

We cannot expect to glean much authentic information of an historical description from an ignorant and unlettered people like the Kolies; the few traditions they possess relative to their first settlement in their present locations and to subsequent events, until

within the last century, appear to be involved in much obscurity and confusion. There is reason to believe, however, that they have occupied their present habitations for many ages; for we find that Ferishtah, the Mahomedan historian of the Dukhun, mentions that Ahmud Nizamshaw, the first king of Ahmudnuggur, employed a body of Kolies in his army, and when Ahmud's grandson, Hoosain Nizamshaw, retreated into the hills near Joonere in 1562, at the period his capital was attacked by the confederated Mahomedans and Hindoos, he was joined there by Sabajee, one of the Koly Naiks.

There is a popular tradition in this part of the country, that the Gursees were the original inhabitants of the Dukhun, and that they were displaced from the hilly tract of the country by the race of Goullies or cowherds. These Goullies, it is said, subsequently rebelled against their lawful prince, who detached an army which continued unceasing in their exertions until they nearly exterminated the race of Goullies; and it is concluded that the very few who escaped the sanguinary measures carried on against them, were adopted ultimately by the Kolies into their tribe, and founded the Kool that bears their name. Be this as it may, there is no family in existence of the original name, but there are two (not very numerous) clans who are the descendants of the Gouilly Kool, namely the Damsahs and Waghmoriahs. The Poriah family of the Kuddum Kool, and the Potkoollah clan of the Aghassy Kool, are considered to be the descendants of the Gursees.

With regard to the overthrow of the Goullies and Gursees, the Koly traditions say that these people having been in open rebellion and plundering the country, an army from the northward advanced through Candeish by the Kassarbary Ghaut to subdue them, but that the rebels having assembled near Kassarbary, they attacked and put to flight the royal army. The king of the country greatly incensed at the discomfiture of his army, held out prospects of high reward to the person who would head an army which would inflict condign punishment upon the rebels. The country being wild and unhealthy, none of the officers in the pay of Government would offer their services for this duty, but a man named Sonejy Gopall, said to have been an inhabitant of the Mahratta territory, volunteered his services. An army was then employed under Sonejy, who appears to have been joined and ably supported by an active and intelligent Koly named Wunkojee Kokata, whose name and exploits are quite familiar to the Kolies of the present day. The Goullies, who had resided in the hilly tract of country, were attacked and completely exterminated; and Sonejy Gopall was rewarded by being appointed Desmook of fourteen hundred villages, and the Koly Kokata was presented with the

Mokassa dues of the same number of villages; but as the country previously occupied by the Goullies along the Ghauts was completely depopulated, for the purpose of restoring it to prosperity, a number of Kolyies from the Ballaghaut and the Mbadeo hills were assembled and taken to the deserted dwellings of the Goullies, and invited to occupy them and cultivate their fields.

It is a common practice with such of the inhabitants of the plains as bury their dead, as well as the hill tribes, to erect Thurgahs (tombs commonly of a single stone) near the graves of their parents. In the vicinity of some of the Koly villages, and near the site of deserted ones, several of these thurgahs are occasionally to be seen, especially near the source of the Bhaum river: the people say they belonged to Gursees and Goullies of former times. The stones, with many figures in relief roughly carved upon them, and one of these holding a drum in his hand and in the act of beating time on it, are considered to have belonged to the Gursees, who are musicians by profession; the other thurgahs with a saloonka (one of the emblems of Mbadeo), and a band of women forming a circle round it, with large pots on their heads, are said to be Gouilly monuments. This might be reckoned partly confirmatory of the tradition.

This account of the Kolyies having come from the Ballaghaut and Mbadeo hills, is certainly quite the reverse of what might have been expected. It was natural to suppose that they had migrated from the northward, as the tract of country occupied by them is bounded both on the western and northern sides by districts in which the Koly population is numerous, and it is quite evident that those Kolyies have advanced from the northward. It is to be remarked, that the Mbadeo Koly holds little or no intercourse with the other tribes in the adjoining districts. They are considered a more pure and respectable class of people. The Koonbies in the Joonere districts drink water from the hands of a Koly, and will also eat food prepared by them. The few Koonbies in the Kotool and Rajoor districts will do the same, but I believe they have some scruples on this score. However, the Koonbies in Maldesh will not partake of water or food from the Mbadeo Kolyies in that part of the country: this is said to be in consequence of the vicinity of the other tribes of impure Kolyies in the Nassik and Wundindory districts, and in the Attaveesy. If a Koonby has been working for a Koly in Maldesh he will receive rice or flour from the Koly, and prepare his own victuals. Tradition says, that Bhoregur, Phoolgown, &c. in the Ghorenahir were the first villages established by the Mbadeo Kolyies, and the inference we are to draw from this is, that they gradually advanced northward, to which is to be added the tradition of their having at-

tacked and exterminated the Sombatta and Gursees inhabitants of Maldesb. Another circumstance that would tend to corroborate the tradition of the Kolies having come from the eastward is, that in former times all ceremonies connected with their marriages and births and funeral obsequies, were conducted by the Rawoull Goossynes of the Linggaïet persuasion. We know that the people of the Ballaghaut are staunch worshippers of the Ling of Mha-deo, and these priests may have accompanied the Kolies in their journey to occupy the vallies of the western Ghauts. When the Peshwa attained supremacy in the Government at Poona, some Brahmuns intruded themselves among the Koly habitations; these have completely usurped the duties and emoluments of the Rawouls for these seventy or eighty years past. The descendants of some of the Rawouls are settled at Chauss and Manchur.

During the wars carried on in the Dukhun while the Bhaumsy dynasty of Kings reigned, also by the Nizam Shawhy kings of Ahmudnuggur, and subsequently by the Emperors of Delhi in re-establishing their authority over the Dukhun, the Kolies being a poor people, and occupying a strong country, very possibly did not suffer so much from an invading force, or from the Governors of provinces, as the inhabitants of the open country.

It is said that, with the view of preserving order among the Koly inhabitants, one of the kings of Bedur established a local police in each of the fifty-two vallies. A Naik and a certain number of Kolies were nominated for this duty, and the Bawun (fifty-two) Choury at Joonere was fixed on as the head quarters of the police establishment; the Naiks were styled Sirdars, and several of them had the title of Munsubdar conferred upon them. A Mahomedan* styled Munsubdar was placed in charge of the Police, as a General Superintendant or Sir Naik (Chief Naik). However, some time after this, the Kolies, from some unknown cause, became very discontented, and they assembled to the number of many thousands for the purpose of demanding redress of their grievances from the King, who was passing in the vicinity of Ekdurrah near the Puttah fort, south and close to the Baleshwur hills. But, as there was no person of acknowledged ability or experience among the Naiks whom they could implicitly intrust and depute to the court as their agent to get their affairs satisfactorily adjusted, all seemed to agree that none of them could fulfil the duty so effectually as a poor Koly labourer surnamed Pauperah, who was in the employ of the Awary Patell of Khirlay, and who was noted for his intelligence and sagacity. He was consequently requested

* There has been no Mahomedan Sir Naik for these 120 years. Mahomud Luttiof was the last.

to act as their chief and representative on the occasion, on which account he was presented with new clothes and such few necessaries as his new situation demanded, and all the Kolies engaged to obey him. The negotiations did not terminate favorably for the Kolies, for the Prince gave orders shortly afterwards to attack them, to convince them of his being dissatisfied with their proceedings. However, Pauperah, by his great activity and vigilance, continued for a series of years to defy the King's troops, and prevented them gaining any advantage over the Kolies, and so completely disgusted the officers of the Royal Army by misleading and counteracting all their attempts and plans to punish the rebels, that the King ordered the troops to be withdrawn from the hilly country.

The Kolies, having for such a length of time been engaged in hostilities in defending themselves from the attacks of the royal army, and finding nothing to occupy their attention at home, after hostilities had ceased, were allured to plunder the people who inhabited the Maldeah, lying between the Rajoor district and Trimbuk. The inhabitants of this tract, Gursees, Sombatties, &c. were attacked and driven away, and the country left desolate. However, it is said that Pauperah subsequently settled for some time at the village of Mookny, near the Tullghaut, where he erected a small mud fort. Having one day proceeded to pay his devotions at the shrine of the deity at Peenry, he met five Koly fukeers; one of these, placing his hand on Pauperah's head, bestowed his blessing on him, and said, "Go down to the Konkun, take possession of Jowair, and seat yourself on the Gaddy* there." The Koly replied, that it could not be his destiny to be ever elevated so high, besides a Warley Rajah occupied Jowair. The saint remarked, that what proceeded from his lips would be realized. Pauperah assembled a body of Kolies and proceeded northward and descended into the Attaveessy; the country around Peint and Dhurumpoor acknowledged him as their master. From this time he was saluted by his followers as Rajah Mooknykur, and the term Mookny has been continued as the surname of the family ever since. It is said that Rajah Mookny paid a visit to Goozerat, and that he prolonged his stay in Kattywar for seven years, at the termination of which period he proceeded to Jowair, and asked the Warley Rajah to give him as much land as the hide of a bullock could embrace. The Warley Rajah, seeing it would be impolitic on his part to offer resistance to a person of such power and influence, gave his consent to the proposal. The hide was cut into very fine shreds or strips, and when all were united and extended along the ground, the Warley Rajah saw his small fort and dwelling embraced within the space fixed upon by Rajah Mookny. The Warley, much disheart-

* A seat of honor, a throne.

ened, remarked, "as you have included my dwelling in the part you mean to occupy, it is incumbent on you to give me some place to reside in." Gumbeergur and the surrounding pergunnah were given to the Warley Rajah, where his descendants continue to reside.

The King of Eedur had been encamped some time at Gungapoor, near Nassik, when fourteen different rajahs repaired to Gungapoor to pay their homage to the Prince. It is related that the Mahomedan Prince ordered a sumptuous entertainment to be prepared for these rajahs, but all of them, with the exception of Rajah Mookny of Jowair, declined sitting down, as they were Hindoos. The Jowair Rajah endeavoured to remonstrate with some of them, remarking that although the King was a Mussulman he was their master. The King was much gratified with the Jowair Rajah's conduct, and ordered the covers to be removed from off the trays. To the great astonishment of all present, the dishes which were composed of various descriptions of meat had been miraculously converted into bunches of beautiful white Jessamine flowers. The Jowair Rajah had the title of Patung Shaw conferred upon him, and he was presented with dresses and seals of office, and sunnuds or commissions were granted to him, by which he was permitted to retain possession of twenty-two forts, and a country yielding nine lacs of rupees of revenue. The Kolies mention that, while Pauperah was in the employ of the Patell of Kirlay, a Naikwary sepoy from Ankollah, who had been to Khirlay on duty, asked the Patell to allow his servant Pauperah to convey some things belonging to him to Ankolla; during the heat of the day both lay down to rest themselves in the shade of a tree; the sepoy fell asleep, and when he awoke, he observed Pauperah was sound asleep, and a very large snake bending over him with his hood expanded; on seeing the sepoy move, the snake went off. When the Patell heard of this circumstance, he altered his conduct to his servant; he treated him much more kindly and they eat their meals together; and when it suited him, he told Pauperah, if he was ever particularly fortunate in this world, and if the umbrella of royalty ever shaded his brow, he hoped he would not forget his old friends. Eventually, Rajah Mookny nominated the Patell Awary to the patellship of the village of Mookny, and constituted him the chief manager of his domestic affairs; and his descendants are still settled at Jowair. Owing to a quarrel that took place between some members of the Rajah's family about the year 1760, which led to a reference being made to the Peshwah at Poona, the Peshwah's Government continued to interfere with the Jowair affairs until about 1766, when the Rajah was deprived of the greater part of his country; at present he has only eighty-three villages, and many of these are very small. His income last year was estimat-

ed at ten thousand rupees; of this sum six thousand were realized by the customs (transit and excise duties) within his domain, and the rest was land revenue. Jowair is under the Collector and Magistrate of the Northern Konkun.

For a period of several generations the eldest of the family of the Kheng clan, a member of the Wanukpall Kool, held the Sir Naikship or chief rank among the Kolies, and was the principal authority under whom the members of the Goturany adjusted their civil and religious affairs. The Kolies speak of a very great innovation having been introduced in the mode of collecting the revenue of the Koly villages, that in some places their fields were minutely measured, and the value of each fixed, and many other matters investigated, all of which led to much oppression among them, and they resolved on resisting the establishment of the new system. There can be little doubt but that this tradition either alludes to the measures of reform that were introduced about two hundred and twenty years ago throughout the kingdom of Ahmudnuggur by that able and celebrated financier Mullik Umer, or to the financial system of the famous Todur Mull, which was established in several parts of the Dukhun by the Emperor Shaw Jehan. The Koly Sir Naik Kheny, and all of his clan, with many other influential Naiks, thought the time favourable to make an effort to throw off the Mahomedan yoke. We know that much dissension reigned among the Mahomedans of the Dukhun at the above period, but the Kolies were dreadfully punished for their temerity. The Mussulmans were highly indignant and enraged at the Kolies conspiring not only to resist and thwart the orders of their rulers, but to endeavour to establish their own independence, or to transfer their allegiance to a person of Hindoo origin. The insurrection took place during the reign of the Emperor Shaw Jehan, and the Kolies may have wished to transfer their allegiance to young Sivajee. An army was marched into the hilly country, and the inhabitants were slaughtered wherever the troops could overtake them; the Sir Naik and his kinsmen of the Kheng clan were annihilated; all the hill forts were thoroughly repaired, and a large body of troops left to garrison each for the purpose of controlling the Kolies more effectually, and with the view of making a more lasting impression on them. All of those that had been apprehended were executed, and their heads heaped together, and a platform built over them at Joonere. The place known by the name of the Kalachubootra is said to be the identical spot. After the recollection of this disturbance had passed away, Zoomajee Bhokkur, the Naik of Peeplegown, Mhur Khora, wished to get the people to elect him their Sir Naik, and he was also desirous to obtain the approval of the G-

vernment authority for his assuming it. To secure the favor of the latter, he reported that the rebels in the fort of Koary had a singularly handsome horse of a noble breed in their possession, which he would try to capture for the emperor, provided he could be furnished with a supply of money from the royal treasury. A large sum was sent to the Koly Naik, Zoomajee Bhokkur, who assembled the Naiks of the fifty Mawils with their retainers, and all of them marched and surrounded the fort. A year and upward having elapsed, and there being no prospect of obtaining possession of the horse, the Kolies were told that they were such a faithless and extravagant set of people that they could not be depended on, and unless they captured the fort in less than one month, a number of the Naiks and followers should be put to death in a very disgraceful manner. This threat frightened the Kolies, numbers of them fled to the jungles during the night, and only the Naiks of twenty-two Mawils and their followers remained with Bhokkur, who gave his people orders to prepare their ladders, determined to try to capture the fort, and die in the attempt, rather than submit to be disgraced. Bhokkur and his confidential friend Bhoirjee Istah, disguising themselves as Dheres (sellers of firewood), ascended the fort, and succeeded in bribing one of the garrison to assist them. At the appointed time this man drew up the ladder and secured it at the top, but when the Kolies reached the place where they were to begin to ascend by the ladder, they discovered it was four or five cubits short. Bhokkur now despaired of succeeding, but Istah cheered him on, and remarked that they both together measured much more in height than the extent of the vacant space; "we shall manage it between us, do you get up on my shoulder, and a third person can reach the ladder from off your back." They soon lengthened it, and seventy or eighty of them ascended to the hill attacked and overpowered the guards, and were moving off with their prize, when an officer, satisfied that to obtain possession of the horse was the cause of the fort being captured, fired and killed the beast on the spot. One of the Mahomedan Princes, being in the vicinity, expressed his great approbation of Bhokkur's daring spirit, and gave orders for his being brought to court, that he might be rewarded for his services. It is said that, owing to an accident that had befallen Bhokkur, which had much disfigured his face, he was most anxious to avoid making his appearance at court, and that he dressed out a friend of his, and despatched him with directions to say that he was Zoomajee Bhokkur. The deception was detected, and Zoomajee was obliged to attend himself. When he was introduced to the Prince, one of the attendants placed a shield filled with as many gold mohurs as he could carry

away with him on the Naik's head. Zoomajee had the title of Munsudbar conferred upon him. Moreover, [it is stated that he built a large house at Joonere, under which he had a subterraneous passage or cellar. The tradition maintains that all the riches that Zoomajee * secured at Koary, and his present of gold mohurs, were lodged in this underground vault, and that it remains there to the present time.

Shortly after the death of Rajah Shahoo, when the Mabratta power was in its plenitude, under the management of the Peshwah Ballajee Bajeerow, the Poona Government was anxious to obtain possession of all the hill forts in the Syhadry range. The Kolies of the Kotool and Rajoor Dangs were urged to capture the fort of Trimbuk. The clans of Kharay and Bhauggrah, took the lead in this expedition, and, by the able assistance of the five brothers of the Puttykur family, who were all distinguished soldiers, noted for their great activity and gallantry, as well as their singular dexterity in climbing up rocky hills that were inaccessible to most men, they secured the friendship of the hereditary Kolies, the guardians of the approaches to the Trimbuk hill, and they bribed a servant belonging to the Killadar; then having sacrificed a sheep to secure the favor of the tutelary spirit of the hill, and by means of their rope-ladders, five hundred of them ascended to the top of the rock forming the scarp in the western side, and, without being discovered, they obtained possession of the summit of the fort, upon which they blew their horns for the information of the Mogul garrison; these were completely surprised, a few only attempted resistance, others ran about with grass in their mouths entreating for quarter, while others more frightened tried to lower themselves over the precipices, and such as were not killed were sadly mangled. Previous to approaching the fort, some of the Kolies doubting the possibility of escalading the place, two of the Puttykurs volunteered to prove with what facility it could be done. They started and returned in a few hours with the Killadar's silver hooka, to convince the Kolies of the ease with which it might be seized. The Peshwah sent the Kolies forty thousand rupees to defray their expenses. The eldest of the Puttykurs was presented with a pa-

* It is the general belief that whoever attempted to descend into the cellar was destroyed. Some fifty years ago, Dussajee Bhokkur (who was killed at Hursab) had a son whose name was Zoomajee; after his father's death, and when he was about twelve years of age, it occurred to several of the friends of the family that it must have been intended that this boy Zoomajee should succeed to his ancestor and namesake's treasures, and that if he would exert himself to obtain the property by descending into the cellar he would undoubtedly secure it. The poor boy was persuaded to try his luck by entering the vault, but he never returned to relate what he had encountered; there can be little doubt, but that the mephitic air destroyed him.

lankeen, and Kheroojee Naik was presented with a palankeen, and the village of Barree was conferred on him in enam (free hold) to support his dignity. Kheroojee's descendants continue to hold this village in enam under the British Government. The Peshwah now expressed a wish to obtain possession of the forts of Kullurgur, Ruttungur, Allung and Koorung, that belonged to the Koly Rajah of Jowair. The same Naiks that captured Trimbuk commenced operations against Ruttungur; the Jowair Rajah and his family were at the time on this hill, but the Kolies being acquainted with one of the Mussulman Jemadars of the fort, whose family was residing in one of their villages, they got him to fix the rope * ladders for them on the hill, and two hundred of them ascended to the top, but they had to fight a tough battle with the garrison before the latter surrendered. Including the loss on both sides, there were two hundred men killed and wounded. The Kolies got possession of the other forts also, and the Peshwah sent them thirty thousand rupees to pay their expenses; and Yemajee Naik Bhauggrah of Sakurvary was presented with a palankeen, and the village of Sakurvary conferred in enam on him: his descendants possess it now.

The circumstances of so many of the Koly inhabitants being either employed on the hill forts, or to guard the approaches leading to them, gave the relatives of these people many opportunities of negotiating for the surrender of the forts to an enemy approaching to attack them, for the Kolies acted frequently a very treacherous part on such emergencies. At the time of the struggle between the Mahrattas and the Mahomedans for supremacy in the Dukhun, and especially during the decline of power of the latter, and the factious and unsettled times of Raghoba Dada, it was not unusual to hear of the Kolies tendering possession of a hill fort for a bribe to a different party to that which had advanced them money to capture it, while the place continued in the hands of the Kolies; and, previous to their handing it over to the highest bidder, they would carry off all the grain that might be stored in the granaries.

In the year 1760, upon the occasion of the death of Heerojee Naik Baumlay of Bhoregur, one of the Koly Naiks, who retained the rank of Munsudbar, which had been conferred upon one of his ancestors by the Mahomedan Kings of Beder, Jowjee Naik his son, then doing duty at Joonere, applied to the Soobahdar of the province to get him nominated by the Peshwah to the situation vacant by his father's death, and to allow him to assume charge of the

* The ladders are made of the roots of the creepers *Marr Yellaeh* and *Yeotap yelluh*; these are twisted together, and at every cubit or so, a piece of timber is fastened, to be used as a step.

free-hold lands, and emoluments that he had enjoyed. Jowjee Baumlay in person was a slight figure, and about the middle size, with a fair complexion; he was very active and intelligent, and possessed a bold, restless and enterprising spirit, very ambitious, of irregular habits, and conniving frequently at his friends committing robberies in different parts of the country, while he was employed in the pay of Government, before and after his father's death.

Jowjee Baumlay was not much liked by the people in authority at Joonere, especially by the family of the Sawunts, and these persons pressed the Soobahdar to reject Jowjee's claim, and, as he did not receive any reply to his petition, he felt much mortified, and disgusted with the conduct of the Soobahdar, and consequently quitted the place and retired to Lis village, with the determination of busying himself with agricultural pursuits. But after a lapse of a few years his farming speculations proved unsuccessful, chiefly owing to his improvident habits; he consequently had no wish to discharge his dues to Government. It was very well known that the numerous robberies that were committed in different parts of the country at this period were chiefly perpetrated by Jowjee Naik's partisans; and the Soobahdar, fearing a serious disturbance would take place if Baumlay was allowed to remain in the jungles, deputed three Naiks for the purpose of explaining matters to him, and to prevail on him to return to his duty at Joonere. He was reluctantly persuaded to adopt their advice, and to accompany them. Jowjee was much thwarted in his expectations at Joonere and became greatly discontented. A year had scarcely elapsed from his return, when the Sawunts and Sindhys communicated privately to the Soobahdar their opinion of Baumlay, stating that he was an unsettled, intriguing and dangerous person, and that it was his dependants that committed all the robberies that took place, and the only effectual mode of checking such irregularities would be to destroy the root of the evil, and this could be effected in no other way than by imprisoning Jowjee Baumlay, and making an example of him. If instead of making a severe example of him, they advanced him in the service and invested him with the title of Munsubdar, and conferred lands on him in free-hold gift, that he would be rendered all powerful, and would not rest till he succeeded in destroying all those who discharged their duty with fidelity to Government, and had opposed his advancement. The Soobahdar was much perplexed with regard to the measures to be pursued towards such a very intractable and insubordinate character, when he was waited on by four staunch friends (one of them a Brahmun) of Jowjee's, who had become acquainted with the advice his enemies had been instilling into the Soobahdar's ears.

These men pledged themselves in the most solemn manner as securities for his good behaviour, entreating that his life might not be endangered on account of the false accusations of his enemies.

About this time two of the Soobahdar's officers (Brahmins) were preparing to join the Peshwah's army in the Konkun, when they were waited on by a Brahmin, who had a great antipathy to Jowjee, and had been plotting his destruction; he informed these two men in confidence what his plans were, and requested them to communicate them to the Beeny Walla or Quarter Master General of the Mahratta army, who would finally arrange matters; he further mentioned that he intended to follow in a few days, and that he would contrive to bring Baumlay with him. One day, when one of the Joonere officers was settling with the Beeny Walla (also a Brahmin) how it would be most advisable to dispose of Baumlay, one of Jowjee's emissaries overheard them, and immediately proceeded with all speed to communicate to him his danger, and convinced him that their object was to deceive him, when they pressed him to join the army with his Kolies. They had determined to persuade him and his Kolies that their services would be required in the attack of the Seddie of Jingeera, and under this pretext they were to embark Jowjee and his friends, and when the vessel was out some distance at sea, they proposed to sink her. The instant Jowjee learned the particulars of this plot against his life, he fled again to the jungles (Raanburry), being satisfied that if he continued longer at Joonere he would be assassinated. To protect himself against the attacks of his enemies, and to force the Government to comply with his wishes, he began to assemble his followers for the purpose of levying contributions from the inhabitants, and to plunder travellers. When the Joonere Soobahdar heard that Jowjee had again fled to the jungles, he lost no time in detaching a party of Sibandies to seize his family, which they succeeded in doing, and brought them to Joonere, where they were placed in confinement. The troops in pursuit of Jowjee pressed him closely, and rather than exasperate the Soobahdar too much, and thinking it might be of service to his family to remain quiet for some time, he quitted the district and went to Candeish. After some time had elapsed, he determined to send some of his kinsmen to the Joonere jungles to gain some intelligence of his family. Accordingly seven Kolies set out secretly for their homes to pick up information for their Naik, and learn something regarding their own families. Of this party were two brothers of Jowjee's, Dadajee and Sonajee Baumlay. The seven friends had arrived within a few koss of Joonere, when they unluckily encountered Ramjee Sawunt, who was employed with a detachment to capture Jowjee Baumlay. Sawunt seized the seven Kolies, and sent them prisoners

to Joonere. The people in authority wishing to separate the brothers, Soorajee Baumlay was imprisoned in Hursh, and Dadajee and the other five Kolyes in the fort of Chaound. When Jowjee was informed of his friends having been seized and thrown into prison he immediately advanced to the banks of the Mool river in the Kotool district, where he remained concealed, but exerted his best endeavours to rouse his friends to use their influence to obtain the release of his family and those that had been seized by Sawunt. As Jowjee was persecuted by the Sawunt family, he watched every opportunity of striking a blow at either of the brothers, for he had discovered that the Sawunts were urging the Soobahdar to put his own brothers, who were confined in the hill forts, to death. The Soobahdar, at length, gave his consent to the Koly prisoners being tied up in leather bags and thrown over the most precipitous part of the hill; the order was punctually carried into execution, except in the case of Soorajee Baumlay and his cousin, both of whom solicited with the most earnest importunity that they might not be tied up in leather bags; they asked that swords might be presented to each of them, that after they had employed themselves some time fencing, and become fully excited, they would leap over the precipice of their own accord. The demand could not, they were told, be complied with, as it was uncertain what persons placed in such desperate circumstances would be tempted to do, were they armed with swords. However, they were supplied with two sticks, and the poor fellows amused themselves playing at single stick until they became heated, when one after the other sprung down the tremendous precipice, and both were dashed to pieces at the bottom.

It was some time before Jowjee recovered from the grief and melancholy by which the intelligence overwhelmed him. His great friends Dewjee Bhauggrah and Dharow Sablah consoled him with the hope of their getting his family restored to him. They accordingly went to Joonere, and became securities for Jowjee's family, and had them set at liberty; both of these Koly Naiks engaged to prevail on Jowjee to return to his duty at Joonere, but, owing to the impatience of the authorities there, and Jowjee's being much exasperated, and having no confidence in their faith, there was little prospect of his remaining quiet. It was discovered that Jowjee was in the habit of frequently visiting Dewjee Bhauggrah, and the Joonere people sent a party of horsemen to watch his movements, and, if possible, to capture him; but the horsemen failed in their attempt, seized Bhauggrah and took him a prisoner to Joonere. Jowjee was now on the alert again, and, having assembled some of his followers, moved in the direction of Kullumbale, where he learnt that one of the Sawunts had erected

a small wooden building on the boundary between Pokry and Kallumbaie, and was occupied with a celebrated Goosyne in rendering himself invulnerable by means of the Goosyne's incantations. Jowjee was determined to avail himself of the circumstance, and instantly proceeded to the spot and attacked Sawunt and the Goosyne, and put them both to death. Rajah Sawunt more enraged than ever with Baumlay when he heard of his brother's death, went immediately to Poona, and represented at court the disturbed state of the Joonere district, and declared that there would be no peace while Jowjee Baumlay remained at large. The Poona Government, in consequence, placed five or six hundred men at Rajah Sawunt's disposal, for the purpose of apprehending Baumlay. When Rajah Sawunt reached Joonere and commenced operations against Jowjee, the latter retired to some distance, and then informed his followers that the most prudent plan would be for them to disperse, while Sawunt could employ so many men in pursuit of them. They consequently separated for the time, and Jowjee retained twelve of his most active, tried and confidential, friends with him. With these he secretly resolved on striking a deadly blow at Rajah Sawunt. He got his friends and emissaries to spread such reports though the country as suited his purpose. Rajah Sawunt divided his force into several detachments, and they frequently scoured the jungles, Jowjee's usual haunts. On these occasions, they adopted for some time every customary precaution to prevent surprise at night. Rajah Sawunt was encamped on the Ambygowan Pathar, and, although by all accounts his sentries were very vigilant, Jowjee had the ground reconnoitred, and ascertained the spot Sawunt occupied. At midnight, he advanced to the place where Sawunt was sleeping, and instantly secured him. The troops were panic-struck, and hid themselves among the bushes and in ravines. Rajah Sawunt had no reason to hope for any pity or sympathy from his enemy, yet the spirit of parental love roused him in his distressed situation to beg and implore of him to spare his son's life, as he was a boy only twelve years old. The terrified lad had concealed himself in a bush, but Jowjee vowed vengeance and would spare the life of neither father nor son; both were put to death, with several of Sawunt's men, who came in the dark to his assistance. The first intimation the Sawunt's family had of this adventure was on the following morning, by the arrival of Rajah Sawunt's fine grey mare, which came galloping home covered with blood and without her tail. Baumlay, much delighted with his success, retreated to the fastnesses of the Hurrychunder hill-fort. This exploit raised him much in the estimation of the Kolies.

After Rajah Sawunt was killed, his eldest son urged Govern-

ment to carry on more vigorous measures for the apprehension of Jowjee Baumlay, and suppressing the disturbances among the Kolies. To prove how desirous the court of Poona was to punish the rebels, young Sawunt had the rank of Soobahdar conferred on him, and he was placed in charge of the Joonere district. He proceeded with a reinforcement to take charge of his office, but the accounts of his sudden elevation excited the envy of some of his kinsmen; one of his cousins could not control himself on the occasion, and preferred joining Baumlay to acting a subordinate part under his relative. This man communicated the state of affairs to Jowjee, and mentioned that Sawunt had arrived at Joonere, but as the day was not propitious for him to return to his own house, he was putting up with a friend. Jowjee, always on the alert, repaired in the evening with seven of his men to the vicinity of the house occupied by Sawunt; they saw him looking on at a procession that was passing near him; watching a convenient moment, they rushed upon and killed him.

Some time previous to this, he met a man who was in the confidence of Raghobah Dada; Jowjee persuaded him to represent to Raghobah Dada that he could be of great service to his interests if his Highness would only issue his orders to him.

About this time Nana Phurnavees was very anxious to get Jowjee Baumlay apprehended; he sent for the Mokasadar of Joonere, Dadjy Kokatta, and explained his wishes to him, adding that, as he was one of the pensioners of Government, it was his duty to aid in preserving peace in the country. Dadjy expressed his readiness to afford assistance, but he said that, to enable him to succeed against such an enterprising and influential person as Baumlay, the Government must furnish him with two orders. The first to call on him to exert his influence with his Kely kinsmen to restore order in the country, and authorising him to offer any of the discontented Naiks to get their affairs adjusted by representing their grievances to the court at Poona, which would shew that he had sufficient interest to obtain justice for them, provided their claims would appear satisfactory. The second was to be an order authorising him to destroy Jowjee Baumlay, if he could in any way contrive to entrap him. Kokatta was furnished with the necessary documents to assist him in executing the villainous plot he had in contemplation. A few days afterwards, Kokatta and his three sons accidentally encountered Jowjee Baumlay with a few followers in the jungle of Muddossy, in the Ghorenahir. It occurred to Kokatta to try if he had any chance of gaining Jowjee's confidence, and he accordingly joined him; both himself and his sons talked in a grumbling, disaffected manner to Baumlay's people, and seemed to sympathise with them,

regretting that none of Jowjee's friends had shown more zeal in his behalf in petitioning Government to investigate the subject of his grievances. After they had been sitting some time conversing together, Baumlay proposed to go to the river to bathe. Kokatta took off his clothes, and hung his Jholna (bag used by natives for keeping betel-nut, &c.) on the branch of a tree. One of Baumlay's people near the spot had the curiosity to peep into the Jholna, in which he saw some papers with the impression of the Government seal. He took one of them out, and as Jowjee's man of business, a Mahratta, besides his cousin Black Baumlay, were near, they read the paper, and discovered that it was the order authorising Kokatta to put Baumlay to death. They replaced the paper in the bag, and availed themselves of the first opportunity to communicate to Jowjee the very fortunate discovery they had made. Jowjee, in his usual firm and decided manner, said, "this information confirms me in the suspicion I had of these villains. We shall easily forestall them, by treating them in the manner they intended to treat us." When they were asleep at night, the father and three sons were consequently put to death.

When a few weeks had elapsed, Raghobah Dada sent Jowjee Baumlay some letters desiring him to capture the hill-forts, and prove his zeal and capability of serving the Sirkar. Jowjee had for a long time been ambitious of carrying on operations on an extended scale, but he wanted to be patronised by some person in authority to induce the Kolies to join him. Raghobah Dada's orders were therefore hailed with joy by these people. Twenty one Naiks joined Jowjee with their adherents; they lost no time in descending into the Konkun, and captured the hill-fort of Sidghur. The commandant of the fort had a fine gold bangle, which Jowjee deprived him of, and placed it on his own wrist. The fort of Bhyreghur was attacked and captured in a few days, and the fort of Kotta was also soon mastered by Jowjee; just as Kotta had surrendered, a detachment from Joonere descended the Ghauts to raise the siege. Jowjee, with his usual activity, advanced on this detachment, attacked and put it almost immediately to flight. Jowjee had captured the fort of Gorekha, when he was informed, by one of his staunch friends, of a plan of Dewjee Sawunt's to assassinate him. Sawunt had engaged eight Berrdurs (who greatly resemble the Ramoossies) to put him to death. Jowjee's vigilance, and the zeal and fidelity of his followers prevented the assassins succeeding in their attempt on his life.

Jowjee, having been so very successful below in the Konkun, determined on trying what he could effect above the Ghauts; he surrounded the fort of Ruttunghur, and, having threatened the Havil-

dar Govindrow Khary, he offered him, through a friend, six thousand rupees if he would surrender the place: the garrison got alarmed, and the gates were opened for Jowjee's men. Allung was captured, and Muddungur surrendered. Nana Phurnavees, who was supreme at Poona, vowed vengeance against Baumlay and declared he would have him blown from a gun the instant he was caught. A detachment from Poona arrived to retake the forts, Jowjee was in the Konkun at the time, but ascended the Ghauts, and commenced skirmishing with the Poona detachment which suffered some loss; another detachment advanced from the Konkun, commanded by Ghorebollay, and Jowjee skirmished with it while advancing. As Jowjee was now getting surrounded by the Government troops, he informed Dada Saheb (Raghobah) that he had captured a number of the forts, but, as the Poona Government had sent troops to retake them, he hoped he would receive some orders and assistance from him; all he received were letters from Dada Saheb extolling his services, and exhorting him to continue active and zealous in this cause; he sent a few things to present to those who had been most active, and proved themselves most useful in assisting him; he added that the English had abandoned their original plan, but he did not mind this—he finished by telling Jowjee not to despair. As Jowjee had greatly excited Nana Phurnavee's wrath against him on account of his having tried to favor Raghobha's cause, he was now anxious to secure the friendship of some persons of rank and influence that could protect him from the Minister's vengeance. Jowjee was on this account more desirous of holding the forts until he could obtain safe and secure terms for himself and his followers; he sent two of his friends to Dhondoo Mhadeo, the agent of the Soobahdar of Nassik, to ask him to give him his advice and assistance; and Bhaugrah, the Patell of Mullarpoor, who was a great friend of his own was applied to on this occasion, as Bhaugrah was a horseman in Tookajee Holkur's army, and a favorite of Holkar's. In the mean time, Ghorebollay was exerting himself to seize Baumlay, and capture the forts. On one occasion Jowjee was seen ascending the Ruttunghur fort, and Ghorebollay ordered all his men to advance round the hill to stop all communication with the fort, and to prevent any person escaping: some time after it became dark Jowjee descended the hill by himself, and, notwithstanding every precaution had been taken, he proceeded to join some of his friends on an adjoining hill; and Ghorebollay, to his great astonishment, heard two days afterwards that Jowjee had gone off to the northward, levying contributions, and plundering and burning the villages that refused him supplies. Ghorebollay was in the habit of severely chastising the Kolies for not showing greater zeal and activity in aiding the troops. It ap-

pearing doubtful whether Ghorebolly would succeed in recovering the hill-forts, or in capturing Jowjee Baumlay, Government assented to settling the Kolly disturbance by negotiating with Baumlay for the surrender of the forts. Dhondoo Mhadeo sent a confidential message to Jowjee, recommending him to continue quiet, and, if possible, to join Tookajee Holkur's army, to surrender the forts to him, and that this would enable him to obtain favorable terms hereafter, but that he durst not mention the name of Baumlay to Nana Phurnavees at present, as he seemed fully resolved on punishing all the rebels, but particularly Jowjee Naik. Jowjee made up his mind to follow Dhondoo Mhadeo's advice; he joined Holkur, who readily promised to speak to Nana Phurnavees in his behalf, which he did, and suggested that Jowjee should be directed to assemble a body of Kolies, and join the army before the fort of Loghur. The Kolies joined the army, and Jowjee was called upon to exert himself now in the cause of Government: he had some capital rocket men, and advancing one of these men to a favorable position, he pointed out to him the direction in which he was to fire his rocket. Most fortunately, one of the rockets fell among some powder, near the door of the magazine on the hill, which caused an awful explosion, and obliged the garrison to surrender. Jowjee was so delighted with the man's skill, that he took his golden bangle off his wrist, and placed it on the rocketman's.

Holkur, it is supposed, had been in the habit of secretly providing Baumlay with ammunition and stores, to give him a better opportunity of annoying the Government, to serve his own ends. At the time when Holkur quitted Poona for Hindoostan, Jowjee accompanied him to Chandore, where he remained till Dhondoo Mhadeo had obtained an act of oblivion for him from Nana Phurnavees. It was represented to Government that the best policy would be to conciliate Jowjee and retain him in the interest of Government, by giving him a permanent appointment, as it seemed a most desirable and important measure to preserve order in the hilly country, and as no one seemed better calculated for controlling the Koly Naiks in the Rajoor district than Jowjee Baumlay. It was ultimately determined that a new Soobah should be established at Rajoor, under the designation of the Rajoor Soobah; the forty villages of that district, twenty-two of Malldesh, and in the Konkun sixty villages of the Sakoorly district, twelve of the Bary Ajnoop, and sixteen of the Jurry Seroerssy districts, constituted the new Soobah. The Soobahdar was to collect the revenue, and pay the man employed in the hill-forts, as well as the other Police of the district; the revenue of the Soobah was not always sufficient to cover the expenditure, four or five thousand rupees

were almost annually drawn from the pergunnabs of Sinnur or Sungumnair. The Soobahdar in his magisterial character had only authority to punish Kolies guilty of theft and concerned in gang robberies, but this was equivalent to the power of life and death, for the punishment inflicted was chopping off their feet or hands, and in consequence they frequently bled to death, as their friends were afraid to approach near, until it was too late to afford them necessary assistance.

Jowjee Baumlay was nominated Naik Munsubdar of the Rajoor Soobah, and sixty men placed immediately under him; a portion of these had the rank of Naiks, the rest were sepoy. They did twelve months duty for eleven months' pay; one month's pay was deducted on account of *Durbar khurch* or court expenses; they received one or two rupees on advance of pay every month, and their account was settled every six months, or once a year. Jowjee had the village of Taked in Malkdesb, worth eight hundred and fifty rupees annually conferred on him in Jahageer, and he received additional pay yearly five hundred rupees, in all thirteen hundred and fifty rupees from Government, besides which he was presented with a Bhatt rupee from each village in the Soobah. When he moved about the district on duty, each village was obliged to furnish him and his followers with provisions.

It will suffice here to state that Jowjee was drowned when crossing the Mool river near Kotool. It is said he was not very sober at the time, and it is supposed that Istah, one of the Koly Naiks, led him near a deep part of the river, and then shoved him forward, when Jowjee fell off the rock into the stream; and, as he was struggling in the water, Istah, who had a dislike to him, struck him a blow on the head, which made him sink immediately: this was in July 1789. At the time Jowjee was drowned, he was proceeding to Poona with one of the Raneehs from Jowair, whose cause he had espoused, and he entertained hopes of getting her affairs favorably settled, and forwarding his own views at the same time.

Jowjee Baumlay was an excessive admirer of the fair sex; he had at least a dozen wives. It is doubtful if one of these, of the Seempee caste, be not still alive; another, a rather noted personage of the Telly caste, died only lately in the Konkun. She had the character of being a great sorceress. Jowjee was succeeded by his son Heerajee Naik.

In the year 1776, several of the Sillkunda Kolies of the village of Ootoor had a quarrel with the Patell respecting their right to some ground in the village, and as the Patell and district authorities refused to do them justice, they assembled a large party, and commenced plundering the surrounding villages, and pur-

using other violent measures in the hope of obtaining redress. Troops from Poona were employed in pursuit of them, and by some lucky chance (through the management of the widow Rukmabai of Chass) these surprised the Kolies, and killed and wounded many of them. The Koly leaders were consequently forced to disperse their followers. The Government officers having learnt that Suttoo Silkunda and Kokatta, the two Chiefs of the insurgents, were wandering about the jungles by themselves, they made the villagers of the Ambygown district promise to capture the robbers; the better to ensure this, they obliged them to enter into the Suukly Zamunny, or chain security (one Patell going security for two or three cultivators, another respectable Patell for five or six poorer Patells, and a Desmook for a number of the Patells.) Silkunda and Kokatta hearing of these measures, moved off to another quarter. After the troops retired from the jungles, the Kolies re-commenced their operations. Several seasons were passed in this way. However, when Jowjee Baumlay was settled at Rajoor, he was ordered by Government to prepare to proceed in pursuit of the rebels; these did not wish to come to blows with Baumlay, and it appeared to be a more prudent and politic plan to enter into some terms of accommodation with those in power, and they effected this through the aid of a Brahmin acquaintance. Circumstances compelled these Kolies to remain quiet for upwards of four years, when Suttoo Silkunda repaired again to the jungles, in consequence of the dispute about his hereditary rights not having been * adjusted.

The troops employed against the Silkunda gang this time having pressed them very closely, soon forced them to disperse, and the chiefs were induced to go in the direction of Aurungabad. They had taken an oath that they would cut off the Patell of Ootoor's head, unless Government afforded them redress. Nana

* In adjusting boundary disputes between the Kolies during the Mahomedan supremacy, they were in the habit of making the Kolies swear on the Koran; there are some documents several hundred years old, detailing the adjustment of boundary disputes, by which some idea may be formed of the patellships that have been sold, otherwise transferred or become extinct, &c. No subject of quarrel is more necessary to be attended to by us than the settlement of boundary disputes and hereditary claims to dues, more especially when such occur in a hilly or jungly district. No pains ought to be spared on such occasions to ascertain the original cause of the quarrel, and all the merits of the case. The greater the number of the most respectable Patells and other persons associated in the investigation, the greater is the prospect of the disputant's being satisfied with the decision; and in the event of one of the parties being discontented, there is less chance of his adopting violent measures to gratify his revenge, aware that such a large portion of the most influential members of the community would be opposed to his wild scheme.

Phurnavees was resolved on making a severe example of these Kolies; he declared that he would not pardon them again, as they were such a treacherous race that no faith could be reposed in them. At length, one of their friends consented to betray them; this man detached a few Kolies disguised as Goossynes, who gained information respecting the place of their retreat, and a detachment that marched to apprehend them was so fortunate as to bring them all prisoners to Joonere, where the five Silkundas were executed. Bulwuntrow Beriah, brother-in-law to Nana Phurnavees, was Soobahdar of the district at the time, and it is asserted Beriah became very unhappy after the execution of these men, that either from remorse or some other cause, he had no peace of mind. Therefore, in the hope of re-establishing his tranquillity of mind and happiness, he erected a temple on the banks of the river near Joonere, in which was placed as the object of worship a Punch Ling, five stones representing the five Silkunda Kolies that had been executed under his instructions.

At the above period there was one of the females of the Silkunda family of Ootoor (Taie Silkunda) a clever, bold and intriguing woman, * who had her name enrolled as one of the police sepoyes of Joonere. She never shirked her tour of duty; and when she appeared in public, she always had the bow and arrow in her hand, and a couple of well filled quivers strapped cross-wise on her back.

The circumstance of seeing the son of Jowjee Baumlay settled comfortably at Rajoor, led to some discontent and jealousy among the Koly Naiks of the district. The family of the Bhaugraha Patell

* In 1831, at the time I was engaged superintending the operations carried on for suppressing the insurrection of the Ramoossies in the Poona Collectorate, the civil authority of the district granted passports to various persons that expressed an anxiety to obtain leave to go in pursuit of the notorious Oomiah, in the hope of being able to capture him, and to secure the reward tendered for his apprehension. One of the most noted of these was a widow named Luchmy Ghautghy. She was a tall, stout woman, with coarse features, marked with the small-pox, and of a daring and enterprising spirit. At the above period she left Poona with a detachment of Sibundies, or irregular Sepoys, armed with matchlock guns, and accompanied by a Brahmun accountant, or man of business. Luchmy having discarded her Sarhy, attired herself in a pair of trousers, an Anggrika (a long jacket) and a waistband and turban. Like a native chieftain or soldier, she had a sword stuck in her waistband, and her shield fastened on her back; thus accoutred she led her heroes forth, and lost little or no time in commencing operations, conformably to the good old Mahratta system of accusing, and then extorting fines from suspected persons, and such as were said to favor the Ramoosy insurgents. Those who were thus oppressed by her, fled to me at Sassoor, to entreat for protection. Luchmy, uncertain what these complaints might lead to, repaired with her followers to Sassoor, and by way of excusing herself she said she could not control the persons that had engaged to serve her, and who, it seemed, had unjustly levied some money from the villagers.

of Deogown, near Rajoor, at the above period (the end of the year 1798) consisted of three brothers, Govindjee, Myajee and Walloojee: they were all bold, active and enterprising men, especially Walloojee. They availed themselves of the general feeling to assemble some Kolies, and commenced plundering in the Konkun. At the termination of a few months, Govindjee Naik was seized and confined in the hill-fort of Koorung. Myajee fled to a distance, and shortly afterwards died; and his son Ramjee remained with the uncle Walloojee for the two seasons that he continued his marauding system. Govindjee was executed, and it was hoped this would have sufficiently intimidated Walloojee, and force him to abandon his predatory schemes; but it had an opposite effect. Walloojee became outrageous, and increased his gang to upwards of a thousand men; with these he used to march into the Konkun, drums beating, and flags flying. The inhabitants of the low country were always panic struck when they heard that the Kolies were descending to ravage their homes. Walloojee was in the habit of dividing his gang into three or four parties, and little or no resistance was offered to his men, except in those villages in which troops were stationed. On a named day they would re-assemble at a particular place in the Ghauts, divide the plundered property, and then retire with all rapidity and secrecy to their homes. Walloojee kept a few active and trust-worthy men with himself while he remained in retirement near Inchore, for the Jahageerdar of that place greatly befriended him: however, the Koly Munsubdar, Heerojee Naik, at length succeeded in capturing him, and with some difficulty brought him to Rajoor, where he was blown from a gun.

When Walloojee Naik was executed, his nephew Ramjee Bhauggrah, fled into the Konkun, and took refuge with a maternal uncle, then employed at Kullian; but this man also turned a great robber: he was pursued, seized, and executed, and young Ramjee ascended the Ghauts and joined the Bheel insurgents. He acted a conspicuous part in all their subsequent transactions, and, as he continued a turbulent and very troublesome person long after the Bheel disturbance was suppressed, the Government officers thought it would be good policy to engage him in the interest of the State, as he was Patell of his village, and had become a formidable person among the Kolies. He was placed in charge of the police of a district in the Konkun, under the impression that he could check the inroads of his Koly kinsmen above the Ghauts into the villages of the tract under his charge. Bhauggrah proved himself a very able police officer. Some time after the Konkun was transferred by treaty to the British Government, Bhauggrah waited upon the Collector. This gentleman employed the

Koly as a peon, but subsequently advanced him to the situation of Jumadar of police in one of the pergunnahs near the Ghauts. The Koly Jumadar received a Bhatt rupee and a fowl annually from every village within his range: some of them presented him with a little rice, and he was entitled to a sheep from every flock that passed through his district to the coast. A few years had only elapsed after the cession of the country, when orders were issued prohibiting persons in the service of Government receiving any present or perquisites of office beyond their fixed salary. Unfortunately, in many instances, these orders interfered much in abrogating the long established usages of the country. In fact, the order was a distressing blow to many, for they considered their dignity and consequence, not only seriously diminished by their not being permitted to accept of that mark of respect which their predecessors and ancestors had always received, but their income was most materially affected by the prohibitory mandate. The Jumadar presented several petitions to the constituted authorities, begging that he might be allowed to retain the perquisites, as it had always been the custom of the country for persons employed as he was to receive such dues. He appealed in vain; and being mortified with the treatment he experienced, he asked for his discharge. There appeared to be very great objections to giving him leave to retire from the service, for he possessed great local knowledge, and was a most active and useful police officer. Six months leave of absence was very reluctantly granted to him, and he proceeded to his village. However, he had no intention of returning to his duty, unless his pay was increased, or permission given to him to receive the perquisites that had been withheld. It was soon discovered that Bhauggrah's services could not conveniently be dispensed with; and a peon brought him a letter from the magistrate, calling on him to return to his duty. He proceeded to the Konkun, full of hope thinking his salary would be increased, or that he would be allowed to resume his dues; but, after a lapse of many months, he received no satisfactory answer to his petition. Bhauggrah became now extremely discontented, and ready for any mischief.

To explain subsequent events more clearly, I must refer to the arrangement of affairs in the hilly country in 1818. In March of that year, the Koly Naiks and their followers forming the police of the Rajoor district were taken into the British pay, but the Koly Naik Govindrow Khary, the hereditary Havildar of the hill-fort of Ruttungur, who was a very old man, declined entering into the British service, under the pretext that he was too old. But it is well known that he refused the offer of employment under the impression that the Peshwah's Government

would be soon re-established. The Havildar had twelve of his kinsmen employed as sepoy's under him on the fort, receiving pay from Government, besides various perquisites. The aggregate of their yearly pecuniary allowance was one thousand two hundred and thirty rupees. In this sum was included the revenue of the small village of Bhandurdurra, amounting to two hundred and fifty rupees annually, of which place the Kharies were the hereditary tenants. Most unluckily for these poor people, the Havildar's refusal of service plunged them all into the greatest difficulties, as they no longer received any pay, and the revenue of the village was resumed by the British authorities. The Kharies were sadly mortified, and continued in utter despair. In the course of the following year they became more embarrassed in their pecuniary affairs, as the Rajoor Koolkurties discovered that they (the Kharies) had been plotting, and some of them disposed to join Narayun Row Holkur's gang, who were at the time (October 1819) in the Nassik district. The rapacious and overbearing Koolkurnies extorted the sum of three hundred rupees from the Kharies on this occasion, and it is worthy of notice that the last instalment of the money was not paid until March 1823. In various parts of the country there were many persons suffering much distress and inconvenience from having lost their employment on the hill-forts: however, the large establishment of regular, but more especially of irregular troops, in the pay of Government, overawed the discontented, and kept them in a state of subjection; yet, as the troops decreased in number, the conduct of many of the unemployed and displaced soldiery, and that of the predatory classes, became more daring. For a series of years the persevering exertions, and enterprising spirit of the Poona Ramoossies were closely, and most anxiously watched by all these people; and the efforts of the Ramoossies were ultimately crowned with considerable success, notwithstanding they were guilty of the most atrocious and violent measures during the years 1825, 26 and 27. Their crimes were pardoned, as it appeared that they could not be put down; they were consequently taken into pay, and employed as the local police of the hilly country, and some lands conferred on them. The Koly population unfortunately thought they could not do better than follow the example of Oomiah and his Ramoossies. Many consultations were held by the Koly Naiks on this subject. Jumadar Ramjee Bhauggrah and the Kharies were the chief leaders, but the Koolkurnies of Rajoor were aiding and abetting in the plot; as were the Police Naiks of Rajoor, for their pay and allowances were considerably reduced under our Government, which rendered them extremely discontented. It was finally determined that the Khary family should send in a petition to

Government claiming a restoration to their rights, and of being employed either in the police of the district, or on the hill-fort of Ruttungur. But they were of opinion that their petition would be more readily listened to, were it known that they were in arms, and had taken up their residence in the jungles when it was forwarded. Accordingly Kassybah Khary, the youngest son of the late Havildar of Ruttungur, proceeded to the hills with several of his relatives, and forwarded their petition to Ahmudnuggur. Kassybah Khary was joined in a few days by Jumadar Ramjee Bhaugrah, who deserted from the Konkun with two of the Koly policemen; this was in the latter end of the year 1828. In January 1829, I proceeded to the Western Ghauts, taking with me a small detachment of the police corps, for letters had been received by the magistrate from the Mamlutdar of the Ankolla district, reporting that the inhabitants had become greatly alarmed, as several hundred Kolies had assembled in the hills for the purpose of plundering them.

Although the gang was chiefly composed of the people of the district, there being one, two, or three persons from nearly every village, yet for the first two days after we had entered the hills no satisfactory information could be obtained respecting the insurgents. The Brahmun Koolkurnies of Rajoor, and some of their friends, strongly recommended that the troops might not be employed, and that the leaders of the band should be assured that if they refrained from plundering and remained quiet, Government would make some provision for them. Those Brahmuns further asserted, that if the troops attempted to follow the insurgents they would have no chance of overtaking them, and if the Kolies were once fired on, they would immediately begin to plunder and burn every village they approached; that when the troops would approach them, they would plunge into the ravines covered with jungle, and at the moment they imagined they had succeeded in surrounding the Kolies, the latter would shortly afterwards be seen passing over the summits of some of the highest hills. In fact, they had settled that the sepoys could never penetrate the tangled thickets of brushwood, or pass along the rugged and difficult footpaths * accessible only to themselves.

As troops employed to suppress a disturbance in a hilly and

* They were much astonished the first time they saw a detachment of the police corps cross a range of hills by one of the most difficult tracks, and which was considered by them impassable to sepoys. The men on the above occasion were dressed every one after his own fashion, the only thing they were required to attend to was that they had abundance of ammunition, and to be careful of their muskets. This event tended much to depress the spirit of the Kolies, while the enthusiasm and confidence of the troops were proportionately increased.

jungly country can seldom or never accomplish in a successful manner the duty they may be detached upon without the cordial co-operation of a portion of the inhabitants of the district, several intelligent men of the police corps had been previously instructed to exert their best endeavours to gradually conciliate some of the Kolies, and to obtain from them the information we were so much in want of. These men had been frequently employed on similar duty, and succeeded extremely well in the present instance. By this means information on the following points was communicated; the number of the insurgents, the wish and hope of the inhabitants of the hilly tract that they might succeed in their object, the strong nature of the country, and the very great advantage of acting promptly and with decision, at the same time employing an adequate and overwhelming body of troops. In the mean time little notice was taken of the Bund, (the insurgents,) a detachment having been merely advanced towards them for the purpose of gaining information, but with strict injunctions not to molest the Kolies, and not to attend to any threatening messages sent by them. A proclamation was sent to their leaders requiring them to disperse their followers, and to present a petition to Government respecting any grievances they had to complain of, and intimating that no letters or petitions from them would be attended to while they continued in arms.

The names of nearly all the persons composing the Bund were now ascertained; also those of the relatives and friends of the chiefs, and other Koly Naiks, and of the villages they resided in. The names of such persons, male and female, as were likely to assist them with supplies, and communicate intelligence respecting the movement of the troops, were noted down; also a description of the most noted hiding places, and of the foot paths leading over the different ranges of hills, with an account of the spots where water was procurable in ravines or beds of nullahs, and on the tops of hills. The detachment from Bhowndy was stationed at the bottom of the passes leading into the Konkun, and the other detachments that arrived from Mallygown, Ahmuduuggur, and Poona, were posted in the situations considered most desirable for them to occupy, while lightly equipped parties were selected to be employed in constantly searching the haunts and lurking places of the Kolies.

The insurgents a few days previous to the arrival of the troops had begun to levy contributions from the inhabitants; they also plundered at different times three small villages, but all these irregularities were soon put a stop to, and it became necessary for them to separate into small parties. The few Bheels that had joined them returned to their homes, and many of the Kolies fled

to a distance: therefore, to ensure the capture of the Chiefs, and of those that remained with them, detachments, with a certain number of the inhabitants, were posted near the different tanks and pools of water in the hills. This arrangement greatly perplexed the Kolies; and, as many of the inhabitants espoused our cause very warmly, the two Chiefs, and upwards of eighty of their followers, were captured in about two months, and marched to Ahmudnuggur. The early and successful termination of the service must be chiefly ascribed to the great zeal, and unceasing exertions, of all the officers and men engaged in the service, which was one of a most fatiguing and harassing nature.

One of the most enterprising characters in the Bund, of which I have just given a short account, was a Koly named Ramah Keerva: he was a stout and powerful man, with an extremely fine figure and good features, but of a very unsettled and daring spirit, and noted among the Kolies for excelling them all in agility. Keerva quitted the Bund when they began to be much pressed by the troops, and moved to the southward, accompanied by about twenty-five men. He meditated, on several occasions, attacking some of the detachments when they appeared fatigued after searching the jungles. He had been for some ten or twelve years concerned in many robberies. He persuaded four or five of the Kolies that had quitted the late Bund, to remain with him, rather than return to their homes. They chiefly lived in caves, occasionally moving about the country, and visiting their friends. As he had many acquaintances among the Bheels along the banks of the Pera and Godavery rivers, he sent two of his Koly friends to some of the Naiks, inviting them to join him on a plundering expedition into the Konkun. Early in the month of January 1830, about thirty Bheels joined Keerva, who had assembled an equal number of Kolies who were at the time in the hills, south of Kotool. As the Kolies, &c. around Joonere and in the Ghorenahir quarter had been plundering both above and below the Ghauts, detachments of regular troops were moving about to apprehend them. A few men of one of these detachments (of the 11th Regiment) under a Naik were encountered by Keerva's gang, at the small village of Nandwah in the hills south of Kotool. The party were called upon to ground their arms and surrender. This they refused to do, and were consequently attacked by the Bheels and Kolies. The sepoy occupied a very small temple, and managed to keep their assailants off for several hours, until a detachment in the vicinity came to their relief. Several of the sepoy were killed and wounded. Keerva proceeded with his gang into the Konkun, plundered the village of Kinnoully, and afterwards divided the spoil, amounting to seven thousand five hundred and ninety rupees, when they reached the

Ghauts: the greater portion of it he gave up to the Bheels. The Kolies separated, and the Bheels, returning to their homes, were pursued by a detachment of the 17th Regiment N. I., under that very active and most zealous officer the late Captain Luykin.

I have omitted to mention before, that portion of the hilly tract of country lying south of Hurrichunder forms the western boundary of the Poona district, while that part extending northward from the same hill-fort forms the western boundary of the Ahmuduggur district. Troops were out now in pursuit of the Bheels, Ramoossies and Kolies that had been committing depredations in the latter part of 1829, and beginning of the year 1830. Many of the officers and men employed had been out the previous season, and had consequently become well acquainted with the inhabitants and the localities, and all were actuated by an unusual spirit of enthusiasm, and willingly shared the fatigue and labour of the harassing duty. Although the services and exertions of all were so great, yet it would be very unjust to the memory of the late Lieutenants Lloyd and Forbes, the former of the 11th Regt. and the latter of the 13th Regt. were I not to mention that they greatly contributed to the restoration of tranquillity in the hilly country. A number of prisoners were taken to Poona and Tanna, and Ramah Keerva, with several other notorious leaders, and their followers, were brought to Ahmudnuggur, where Keerva was executed. Some years previously, detachments from the Konkun had endeavoured to capture Keerva, by surrounding him in his house at night, but he invariably contrived to escape. As the Havildar commanding one of these parties was the Koly Patell of a village near Kotool, Keerva set fire to his house, by which he lost property worth several hundred rupees. I have before noticed that this practice of retaliation is common among the Kolies, and I had soon an opportunity of making an effort to check such a system. Two nights after Ramah Keerva was seized, the house of the man that gave the information which led to his apprehension was burnt, with the dwellings of four other persons: two of these were extremely poor, and one of them a widow. I therefore had the loss of each person ascertained, and valued as nearly as possible, and allotted to the two poorer persons three times the value of the house and grain that were destroyed; and to the other three I gave double the amount of the property consumed by the fire. I instantly circulated a proclamation offering a reward of five hundred rupees for the apprehension of the incendiary, and announced to the people, at the same time, the determination of the authorities to afford protection to persons who suffered injury in their person or property for having rendered useful service to the State.

I shall close this memoir by mentioning, that the inhabitants of

the Kotool and Rajoor districts showed a very great desire to aid the troops in the service on which they were employed, and that while acting independently, and without any of our troops being near them, they seized a number of the Bund, and brought them prisoners to camp.

A P P E N D I X .

A P P E N D I X.

ROYAL GEOGRAPHICAL SOCIETY.

At the General Meeting, May 16, 1836. The following Report from the Council was read :—

The Council again report to the Society the state of its affair.

FINANCES.—The financial aspect of the Society continues satisfactory. The extraordinary expense incurred during the last year consists of 175*l.* towards the expedition behind British Guiana, of which the plan has been before explained, and the operations will be subsequently detailed; and of 74*l.* 8*s.* paid for the purchase of books and maps. One item of extraordinary receipt appears in the balance-sheet annexed, viz.—1000*l.* received from his Majesty's Government to account of the two expeditions behind British Guiana, and in the interior of South Africa, in which the Society takes an interest; but exclusive of this, there is little to invite particular attention in the year's accounts,—excepting only the gratifying fact, that adding the payments now made to preceding ones on account of the two expeditions, the Society has already advanced nearly its whole original subscription to them—500*l.*,—out of its ordinary income, without touching its capital stock invested in the funds: a gratifying proof, the council is willing to think, of its continued prosperity.

PUBLICATION.—The Society's Journal has been again, in 1835 as in former years, published in two parts; and the first part of that for 1836 is now, on the same plan, laid on the table. The demand for it by the public, exclusive of the copies issued gratuitously to members, continues; and the sum of 112*l.* has been received in the present year from the Society's publisher on account of sales made during that to which the present report refers. Credit, will, accordingly, be found taken for this sum in the annexed estimate of the probable receipt and expenditure of the current year.

The Society's other publications, announced in the report of last year, have not yet advanced to maturity. Some unexpected de-

lays, arising from the nature of the work, have occurred in bringing forward Mr. Howse's Grammar of the Cree Language; and the unfortunate death of Mr. Macdougall of Copenhagen, who was drowned at Largs, in Scotland, while on his way to London in October last, has in like manner delayed the appearance of his translation of Captain Graah's Account of recent Danish discoveries on the East Coast of Greenland. Both the MS. and map connected with this publication are, however, now received; and it seems scarcely doubtful that both it and the Cree Grammar will appear within the present year.

HIS MAJESTY'S DONATION.—The Royal Premium for 1835 was awarded by the council to Captain Back, for his recent Arctic discoveries; and was bestowed, as all the previous premiums have been, in money, as received from his Majesty's privy purse. The subject of converting a portion of it, however, into a medal, has been long under the consideration of the council; and after examining a variety of devices for this purpose, two were lately submitted to his Majesty, and his gracious pleasure was taken both as to the question of converting a portion of his annual donation into a medal, and on the choice between the select devices. In consequence, a near prospect appears of concluding this arrangement. His Majesty has been pleased to approve both a medal generally, and of one particular device for it; a drawing of which has accordingly been placed in the hands of Mr. Wyon, who is now engaged in completing it; and the expense of this will be found in the estimate for the current year.

AUXILIARY ASSOCIATIONS.—No further accessions of strength or funds of this kind have been received since the last annual meeting. But the Council cannot omit the present opportunity of acknowledging, with much gratitude, the zeal and exertions of the Bombay branch society in promoting its general objects. Within the last year some extremely valuable communications have been received from it, some of which have been published in last year's Journal, while others appear in the Part now laid on the table. Some other papers also have been received within the last few days.

ORIGINAL EXPEDITIONS.—In these the last year has been unusually abundant; and, as in some of them the Society has been led to take a peculiar interest, the Council feel it a duty to advert to them here somewhat in detail.

The first in interest, and also in date, is Captain Back's, to which, as already noticed, the Council awarded his Majesty's Royal Premium for last year; and the general facts concerning it

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are so well known, that perhaps little need be said here regarding them. It will be seen, however, by a reference to the Part of the Journal now laid on the Society's table, that the discoveries made in the course of this expedition have powerfully revived public curiosity regarding the geography of the Arctic shores of America; and that the Council was induced, consequently, to appoint a Committee to examine various plans submitted for its further investigation. Communications of this kind were accordingly received from the President of the Society Sir John Barrow, from Sir John Franklin, Dr. Richardson, Captain Beaufort, and Sir John Ross; and these were eventually laid before his Majesty's government by a deputation of the Council, composed of the Earl of Ripon, Sir John Franklin, and Captain Back, who were commissioned to express at the same time the earnest desire of the Council and Society to see one or more of the plans explained in them carried into effect. The consequence has been that his Majesty's government has been pleased to attend favourably to these representations. Captain Back has been appointed to the command of his Majesty's ship *Terror*, and to proceed with her to Wager River, on the western shore of Sir Thomas Roe's Welcome. He is there to ascertain the most convenient place for transporting boats and stores across the intervening isthmus; and, having placed his ship in security, he is to proceed, with the resources thus placed at his command, both north and west along the shores of Regent's Inlet, to connect the point whence he will thus start, both with Hecla and Fury Strait and Point Turnagain. The utmost diligence is using to expedite his outfit; and it is hoped that he may be able to proceed in his enterprise by the first week of June.

An extremely interesting voyage was also made last year by Lieutenant Smyth, of the Royal Navy, down a portion of the Huallaga and Ucayali rivers to the Amazons, and down the latter to the sea. Lieutenant Smyth was serving in his Majesty's ship *Samarang*, on the coast of Peru, when the proposal was made to him by the merchants of Lima, to undertake this service; and although, in some degree, he has been unsuccessful in the principal object proposed, viz., an attempt to descend the Pechetea to the Ucayali, and thus determine the quality of the upper navigation of this river, yet, by the observations which he was enabled to make of the general character of the country, and the hearsay information concerning it which he was otherwise enabled to procure, he has left little, or it may be said no doubt of the general fact that from Pozuzu, on the Pachetea, 80 miles from Huanuco, 120 from Cerro di Pasco, and 300 from Lima, an easy navigable passage exists to the Atlantic, were the banks of the rivers cleared of the barbarous tribes which infest some parts of them: a fact

which may prove, at no distant period, of great importance—Upper Peru and Bolivia apparently super-abounding in marketable commodities, and requiring only the habit of trade with Europe to have their resources developed.

The precise accessions to geography made by Lieutenant Smyth consist otherwise in the determination, in many cases astronomically, of a number of points along the rivers above-mentioned; of the rectification, accordingly of their course, as previously laid down; of some detailed statements regarding the Rio Negro, resting on the authority of a Portuguese priest residing at Barra, which are contained in a paper now published, addressed by Mr. Smyth to the Society, and in the views given by him of the state of the native Indians in this direction. For these matters in detail, reference must be made to his published work.

The two expeditions directly patronized by the Society next claim notice. Of these, the one into the interior of South Africa from Delagoa Bay has been entirely suspended by the Caffre war; and a year has thus been lost in its prosecution. This interval, however, it is not to be doubted that Captain Alexander has turned to account by gaining experience in South African manners, and facility in the use of the native tongues; and he is probably at this moment leaving the Cape on his original errand, better prepared than he could have been last year to accomplish the task before him. Mr. Schomburgh, on the other hand, has entered on his field of inquiry; and the Council has already received two detailed reports of his proceedings, which would have been now published, but that they are as yet imperfect from the want of a sketch map. The following abstract, however, will exhibit his general progress.

His instructions were as follows:—

I.—*Regent-street, 19th Nov. 1834.*—“SIR,—I am now authorized and directed by the Council of the Royal Geographical Society to pledge it definitively to co-operate with you in carrying into effect an expedition of discovery into the interior of British Guiana, on the following conditions:—

“1. The expedition is to have two distinct objects, viz.—first, thoroughly to investigate the physical and astronomical geography of the interior of British Guiana: and, secondly, to connect the positions thus ascertained with those of M. Humboldt on the Upper Orinoco. The second of these undertakings is not to be begun till the first is completed; and the two together are to occupy a period of three years from the time of your departure from George Town in the prosecution of your journey.

“2. Towards the expense the Society will contribute 900*l.* viz.—600*l.* the first year, the outfit, estimated at 200*l.*, and all pe-

cunary advances whatsoever, included; and 300*l.* during the two following years, to be advanced in such proportions as may seem mutually most desirable. The Society will also procure you such letters of introduction and recommendation as may seem calculated to promote the objects of the expedition. But it will not be responsible for any debts or expenses which you may incur beyond the sums above specified.

“ 3. In return you are to proceed to Demerara, at your early convenience, and there report your arrival to his Excellency Sir James Carmichael Smyth, Bart., or other, the Governor of that colony for the time being; receiving instructions from him in the name of the Society, and acting at all times on these instructions to the best of your ability.—(For the general nature of these instructions, but subject to modification as may seem afterwards expedient, see my accompanying letter of this date, marked No. II.)

“ 4. All geographical information obtained by you during the above period of three years, whether physical, political, or astronomical, shall be considered the property of the Society, and at its disposal to be published in any manner it may think fit. But collections of natural history shall be your property—with the exception of one set of any collections you may make of dried plants, birds, fishes, or insects, which the Council would be happy to have it in its power to present, in your name, to the British Museum; and one set of any geological specimens procured, which it would, in like manner, desire to present (if possible with accompanying memoirs from you) to the Geological Society of London.

“ I am also authorized by the Council to inclose you a draft for 50*l.* (which I must, at the same time, remind you will be deducted, together with the expense of outfit, from the 600*l.* allowed for the first year) to defray your current expenses to Demerara; and your negotiating this draft will be considered an expression of your acquiescence in the above terms.

“ I have the honour, &c.

(Signed)

“ A. MACNOCHIE.”

II.—*Regent-street, 13th Nov. 1834.*—“ SIR,—Referring to my letter No. I., of this date, I now proceed to sketch out the general views entertained by the Council of what your proceedings should be, on, and subsequent to, your arrival in Demerara. Substantially, too, it is presumed that these will be adhered to; though it does not appear desirable to complete their detail till you shall have seen Sir Carmichael Smyth, and ascertained his opinions on the subject.

“ You will observe that the objects of the expedition are specific, and more limited than were originally contemplated in your sketch. This arises partly from the extreme desire of the Society, in return for the patronage extended to the undertaking by his Majesty’s Government, to do full justice to the physical geography of the colony of British Guiana—partly to the extended, and about to be renewed, labours of the Geographical Society of Paris in French Guiana, which promise to render investigations in that direction unnecessary, the French travellers there having instructions to connect their observations with yours.

“ Accordingly, the Council wishes you to understand most distinctly that, for the first year, or eighteen months, every thing is to be subordinate to the object of thoroughly investigating the physical character and resources of that portion of the central ridge traversing this part of South America, which furnishes tributaries to the Demerara, Essequibo, and other rivers flowing into the Atlantic, within, or immediately contiguous to the British colony of Guiana. The limits of this may be roughly defined to be the meridians of 55° and 62° west longitude from Greenwich; and the general character of its mineral composition, with detailed accounts of its plants, animals, and inhabitants, and the astronomical determination of a reasonable number of its principal points, will be required of you before you proceed further. Particulars regarding its soil and climate, the origin and course of its rivers, the degree in which they may be severally navigable, or capable of being made so, &c. will also occupy your attention; and generally, whatever may tend to give an exact idea both of the actual state and future capabilities of this tract of country.

“ When your researches here shall be completed, then, but not till then, it is contemplated that you may pass the mountains, and extend your views to the further interior. The great object in this, as already intimated, will be to connect your positions with those of M. Humboldt on the Upper Orinoco; for as the French travellers will bring down their labours from the eastward, it will only remain for you to proceed westerly. In attempting this, the Council, as at present informed, is against your descending the Rio Branco, as you propose— afterwards to ascend the Rios Negro and Padaviri. Much of this tract is already known; and if there be any jealousy whatever on the part of the Indians against the Spanish colonists, it will be more difficult for you to ascend the Orinoco from Esmeralda than to descend it by keeping the height of land throughout. But regarding this, it will probably be in your power to make important communications while yet employed within the colony, so that it is unnecessary at present to enlarge on it.

“ Your proposed expedition up the Cuyuny to explore the Sierra Imataca would be interesting, if practicable with a due attention to the other objects of the expedition. But as this district is not within British Guiana, and a minute knowledge of it would not further your ulterior views—besides which, it is easily accessible at any time, and its investigation now would cause an expense which might be inconvenient—it must not be made a first object. With regard to it you should be guided entirely by the opinions and advice which you may receive, particularly from Sir Carmichael Smyth, at Demerara.

“ The expedition into the interior cannot be begun till August; consequently, in so far as regards it, your arrival at Demerara before June is of little importance. But if you attach extreme value to Imataca yourself, and think that you can accomplish a journey to it between the time of your earliest possible arrival at Demerara and the month of August, then you are at liberty to proceed thither earlier—always remembering, however, both that the expense of such a journey, even if sanctioned by Sir Carmichael Smyth, must be deducted from the entire funds provided,—and also, that if deemed imprudent, or otherwise inexpedient, by him, it will not be allowed at all.

“ Other circumstances connected with the present state of the colony of Demerara seem to offer additional reasons against your precipitating your measures. But having thus fully explained the views of the Society on the subject, something must necessarily be left, in conclusion, to your own judgment and discretion.

“ I have the honour, &c.

(Signed) “ A. MACONOCHE.”

In pursuance of these instructions, then, Mr. Schomburgh left George Town, Demerara, on the 21st of September last, and remained some days at the post at the confluence of the Cuyuny with the Essequibo, engaging Indian rowers and other attendants to accompany him. He availed himself of this interval to ascend the Cuyuny some little distance, and to gain a cursory knowledge of its upper navigation. This, he was told, continues uninterrupted almost to its source, where, being separated by only a short portage from the Carony, the Indians are in the habit of crossing to that river; and by descending it and ascending the Orinoco, maintaining an inland communication even with Angostura. Quitting the Cuyuny, Mr. Schomburgh next ascended the Essequibo; and in his reports gives a lively picture of the richness and exuberance of the vegetation on its banks. He and his party suffered much fatigue and some sickness at this time, but, overcoming all difficulties, they entered the Ripanuny on the 23rd October. Ascending this, they then entered the Creek of Anna-y, which

falls into it on its right bank, about twenty miles above its confluence with the Essequibo; and here, at what is usually considered the S. W. extremity of the British colony, they formed a temporary habitation, or head-quarters, whence they proposed to diverge in all directions, as occasion might serve, in the prosecution of their purpose, thoroughly to ascertain the mineral and vegetable character of the neighbourhood. From this point, therefore, Mr. Schomburgh's first report was dated—the period the 29th October; his second brings the account of his proceedings down to the 15th January, 1836. The interval had been passed in ascending the Ripanuny as far as it had been found possible to push the lightest canoe, which was to lat. $2^{\circ} 36' N.$, whence it appears that the sources of this river are further south than have been imagined: and Mr. Schomburgh thinks that they are at least in 1° or $1^{\circ} 30' N.$, but they were not actually reached by him. His descriptions of the country thus penetrated by him are interesting, from the high character of fertility which he attributes to it; but until his map shall arrive little can be made of his topography. He diverged at intervals from the course of the river, and visited Lake Amucu, stood on the highest ridge of the Parima mountains, examined their structure and vegetation, in particular brought away specimens of the plant from which the famous Wourali poison is extracted, and examined carefully the indications of mineral wealth which the rocks contain. The Council hopes shortly to be able to communicate the whole results in a more satisfactory manner to the Society, when the remaining materials for doing so shall have arrived.

The expedition to the Euphrates under Colonel Chesney went out so well provided with scientific instruments and observers, that there can be no doubt that many interesting details regarding the geography of that river and its neighbourhood will eventually be obtained through its means; but as yet no communications of this sort have been received from it.

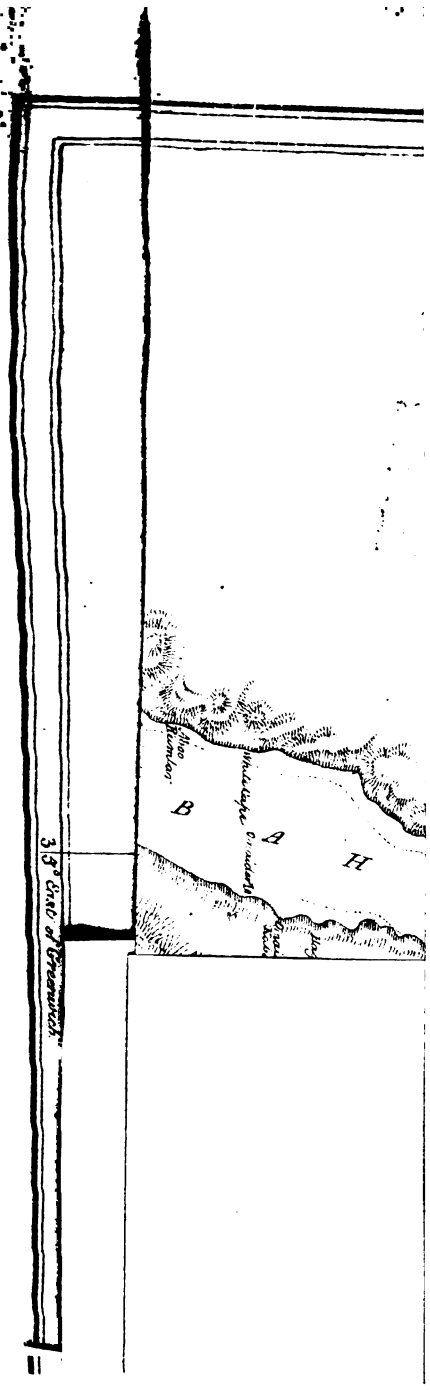
An interesting and important expedition went from the Cape of Good Hope last year, to endeavour to penetrate beyond the utmost extent yet gained to the N. E. by the missionaries and traders; and a gentleman, Dr. Smith, was placed at its head, who, by his general knowledge of natural history, seemed well calculated to make the most of the opportunity which would be thus afforded of determining the physical, as well as astronomical geography of the interior in this direction. Accordingly, after an absence, in all, of nearly nine months, he has recently returned to the Cape with a large collection of observations and specimens, it is said, of great interest. The particulars are not yet precisely ascertained; but it would appear that the expedition had penetrat-

ed beyond the parallel of Delagoa Bay, though without reaching the Great Lake said to exist north of Kurrichane. The inhabitants had been everywhere found friendly, without any apparent existence among them of a slave trade, or much intercourse of any kind with the coast; and occupied, as the other natives of this portion of the African interior, with agriculture and pasture. A severe drought, which visited them this last year, and also much inconvenienced Dr. Smith and his party, had generally reduced them to severe distress.

Another expedition, but on a smaller scale, also left England in October last for the interior of Africa; but it has not, as yet, made much progress. It was headed by a gentleman of the name of Davidson, who defrayed the whole expense himself, and proposed, if possible, to proceed by way of Fez to Tafilet, and thence, after examining the southern slope of Mount Atlas, to Nigritia across the Sahara. The first part of this project has been already foiled, the Emperor of Marocco not having allowed Mr. Davidson to proceed by way of Tafilet, but required him to follow the route by Mogadore and Wady-Noon. In the remainder he expects great assistance from the attendance of a native of Timbuctoo, a very remarkable man, of whom, and of the information furnished by him, a detailed account will be found in the new Part of the Journal. Both travellers, when last heard of, were in good health at Mogadore.

FOREIGN AND COLONIAL CORRESPONDENCE.—The vacancy in the list of foreign honorary members, which existed last year, has been filled up since by the election of Admiral de Hamelin, *Chef du Dépôt de la Marine Royale de France*. Several additional corresponding members have been also elected within the year; and the Council has great pleasure in witnessing the gradual and steady increase of the foreign and colonial correspondence of the Society.

LIBRARY.—A list of the accessions made to the library within the year is laid on the table with this Report, and will be printed with it. The progress made towards obtaining a suitable collection of books and maps is still far from satisfactory.



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