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and a desire of flattering the princes of the *Jain* sect, who were the most powerful in these latter days, probably occasioned the legend, in the book of the *Sannyási*, to trace up their origin to the *Belalla* family.

Hirigutty, which has no market (*Bazar*), stands on a fine plain, about two miles from the river; and at some distance, toward the east and north, has rugged barren hills.

Feb. 26.
Appearance
of the coun-
try.

26th February.—I went three cosses to *Gaukarna*. There was a thick fog, which prevented me from seeing the country; but near the road it was a plain, consisting mostly of rice fields; many of which, by the breaking down of the bank, had been inundated with salt-water. At the western extremity of this plain is a ridge of low barren hills, which bend round to the sea, and separate the plain on the banks of the river from that on which *Gaukarna* stands, about a coss north from the mouth of the river. The plain of *Gaukarna* is well cultivated, and consists of rice fields intermixed with coco-nut gardens.

Gaukarna.

Gaukarna, or the cow's horn, is a place of great note among the *Bráhmans*, owing to a celebrated image of *Siva* called *Mahaboléswara*. The image is said to have been brought from the mountain *Coila* by *Ravana*, king of *Lanca*. He wished to carry it to his capital; but having put it down here, the idol became fixed in the place, where it stands to this day. The building, by which the idol is at present covered, is very mean. *Gaukarna* is a scattered place, buried among coco-nut palms; but enjoys some commerce, and contains 500 houses, of which *Bráhmans* occupy one half.

Account of
Haiga by the
Bráhmans of
Gaukarna.

I assembled the most distinguished of these *Bráhmans*, who informed me, that the book produced yesterday by the *Shanaboga* of *Darésuara* is not considered by them as of good authority. That every *Shanaboga* has a *Bahudunda*, containing the papers and deeds belonging to his office, and which are generally preceded by such an account of past times, as the first person of the family who enjoyed the office could obtain. These *Bahudundas* the *Vaidika*

Bráhmans hold in great contempt; but, as the office of *Shanabaga* has in numerous instances continued for many generations in the same family, I am inclined to think that from this source much historical information might be procured. The *Bráhmans* here are all *Smartal*, of true *Panch Dracada* extraction, and despise the *Haiga Bráhmans*, as being greatly their inferiors. When I interrogated them concerning the history of the country, they said that it was contained in a book in their possession, called *Seinghadri Utracunda*, or the second volume of *Seinghadri*, a work composed by God in the form of *Vyása*, who wrote the eighteen *Puranas*. They suppose, that this was done long before the creation of this part of the world, and therefore look upon all the historical part as entirely prophetic. I found that none of them had ever been at pains to read the book, and they therefore spoke of its contents merely from report, or tradition. They say that it brings the history of *Kerala*, *Tulava*, *Haiva* (the *Sanskrit* name for *Haiga*), and *Kankana*, no lower down than the time of *Myuru Verma's* grandson. It is written in the character of *Tulava*, which is the same with that of *Malayála*, and in the *Sanskrit* language. It contains no dates, and seems to be, as usual, an idle rhapsody, in which are foretold the great deeds of five princes of one family, who were to be great favourers of a certain sect of *Bráhmans*. These five princes are *Trenetra Cadumba*, *Hemanga*, *Myuru Verma*, *Locadita*, and *Chanda-Sayana*; which last the *Haiga Bráhmans* suppose to have been a *Whalliaru*. The dominion of these princes extended all over the country created by *Parasu Ráma*, from Cape *Comorin* to *Surat*. In all this country, at the accession of *Myuru Verma*, there was no true *Bráhman*; but for each division of it that prince brought a colony from *Ahichaytra*. The *Namburis* formed one of these colonies, all of which have in some measure lost cast, or at least have been degraded, by a disobedience of the orders of *Sankara Acharya*. At that time, the *Rájá* of *Ahichaytra* was a *Jain*; but he favoured the *Bráhmans* who followed *Vyása*, his wife's mother having been

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very intimate with one of these persons, and having educated her daughter in a due regard for the sect. Shortly before that time, this sect had risen into considerable reputation in *Andray*, by the efforts of *Buta Acharya*, and was afterwards spread throughout the peninsula by the teaching of the three great doctors *Sankara*, *Rama Anuja*, and *Madua*. These *Smartal Bráhmans* possessed a grant of lands engraved on a plate of copper. It is dated *Servajittu* of *Sal*. 1450, in the 20th of *Maga*, and in the reign of *Krishna Ráya*, which agrees with the chronology of *Ramuppa*. Having been informed that there were here many inscriptions on stone, I went out in search of them.

The large tank is a very fine work, and the only structure in the place that is worth notice. Near this, in the yard of a small religious building called *Kamésvara Matam*, I found the most ancient inscription. The stone on which this is cut is at the top adorned with emblems, which indicate that its erectors have been worshippers of *Siva*. Much of it is buried under ground; only thirteen lines are at all legible, and parts of these are decayed. First come the titles of the sovereign *Cadumba Chicraverti*. These are quite different from those assumed by the kings of *Vijaya-nagara*, which are known by almost every *Bráhman*, and facilitate greatly the reading of all the inscriptions that were made during their government. The titles given to *Cadumba Chicraverti* seem to be little understood. After the titles, and a defacement of half a line, mention is made of two sons, learned and heroic men, and *Rájás* by the favour of *Rajaya* (the goddess of the earth). Then follow some unintelligible words. Then the date of the *Kali-yugam* 120, being *Vikrama*, 15th *Maga*, there being then an eclipse of the moon. These two sons gave *Dharma* (charity), by building *Kamésvara Matam*, on the west side of the temple of *Sankara Narayana*, in the name of *Sri Mahabolésvara*; and for the performance of *Bunancia* (worship and charity) in this *Matam*, they granted certain grounds, then overset, without proprietors, and become *Haraveri* (reverted

Fig. 67.

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Image of Sankara Mangana at Guskara.

PLATE XXIV



Alaca

to the state) with the water-courses, house-steads, gardens, *Betta*-fields, *Chitta*-fields high and low, and the rank formerly thereunto appertaining. Here the writing is totally defaced. It probably contained the extent, name, and boundaries of the lands. From their disposing of lands belonging to the government, it is probable that the two sons, mentioned in the inscription, were sons of the king. The first cypher of the date is defaced; but from some fragments of it the *Bráhmans* think that it must be either a 1 or a 3; and from their traditions they are inclined to think that it is the former. *Cadumba Chicraverti* is the ancestor of *Myuru Verma*. This date would make him to have reigned 534 years earlier than the time assigned for the commencement of his reign by *Ramappa*; which, I have already said, is probably much more early than the reality. The 3120, supposing that to be the true reading, would make *Cadumba Chicraverti* to have been governing 149 years before the time in which (from an inscription that I afterwards procured) I found that his descendant *Trenetra Cadumba* actually reigned. I am persuaded, therefore, that this is the proper era of *Myuru Verma*, and the introduction of the *Bráhmans* from *Ahichaytra*; and that the *Banchica*, *Abhira*, and *Monayer* families of *Ramappa*, are either names altogether fabricated, in order to increase the antiquity of *Myuru Verma*; or that, more probably, the order in the succession of the dynasties has been altered. This inscription, copied in imitation of the old character, has been delivered to the Bengal government. The image of *Sankara Narayana*, mentioned in this inscription, still remains in a small temple, on the east side of the *Matam*; and is a strong proof of the early prevalence of the doctrine which the *Smartas* now teach, namely, that *Siva* and *Vishnu* are different names for the same god, according to his different attributes, as destroyer and preserver of the world. A likeness of it is given in Plate XXIV.; from which it will appear, that, in order to show their identity, the same image has the emblems of both

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gods. The names do the same; for *Sankara* is one of the titles of *Siva*, and *Narayana* one of the names of *Vishnu*.

The next most ancient inscription that I found here was, like the others, in a private house, and exceedingly neglected. It is dated *Ananda* 1297, Friday 1st *Paiguna*, in the reign of *Sri Vira Buca Ráya*, by the favour of the feet of *Virupacsha Decaru* (the *Siva* at *Flumpay* opposite to *Vijaya-nagara*) king of the east, west, and south seas. This must be *Buca Ráya* the First, who would therefore appear to have reigned at least two years later than the time assigned for him by *Ramappa*.

Another is dated in *Sal*. 1308, and contains a grant of revenue for supporting an inn, by the son of *Hari-hara Ráya*; but his name is effaced. A copy of this has been delivered to the Bengal government.

The last that I visited is dated *Suabau Sal*. 1472, on the 23d of *Sravana*. In this, *Solva Krishna Devarazu Wodearu*, son of *Sesáiva Ráya*, and king of *Nagara (Vijaya-nagara)*, *Haiva*, *Tulava*, *Kankana*, &c. grants lands situated in the *Ashtá-grám* of *Saskisty* district (*Desa*), in *Govay Ráyada* (principality of *Gos*). Hence it will be evident, that, while this powerful *Hindu* prince lived, the *Adil Shah Sultans* of *Vijaya-pura* were very much confined in their territories toward the south-west.

Feb. 27.
Account of a
Bahudanda,
or register,
kept by the
hereditary
accountant.

27th February.—It having been mentioned to me, that the books of the hereditary *Shanaboga* here contained much curious information, I determined to stay a day, and examine them. I found that he had a *Bahudanda* of two volumes. The first commenced with some verses on medicine. Then followed some rules for the performance of the ceremonies of religion. Then came an old list of the names of all the principal traders in *Mirzoa*. They were 54 in number; but the ants had eaten up the date. This was followed by an old enumeration of the inhabitants of *Mirzoa* district (*Taluc*), then divided into three divisions (*Maganas*) *Gankarna*, *Nagara*,

and *Seiganahully*. Then came an account, without date, of a contribution which a vagrant *Bráhmán* had raised for the repairs of a temple. Then came the copy of a grant, originally engraven on stone, dated in 1442, the year of *Sal* 1441 having past. By this, *Kutappa Wodearu*, and his son *Vijayappa Wodearu*, having been appointed *Rájás* of *Barvuru* by *Sri Vira Krishna Rája* on the throne of *Vijaya-nagara*, they granted to a certain *Bráhmán* the *Sístu*, or land-tax, arising from certain grounds, and amounting to the annual value of 25 *Pagodás*. This year, according to *Ramappa*, was the first of the reign of *Krishna*. Next follows a paper respecting the relief granted to a village by a Mussalman governor, under the *Sultan* of *Vijaya-pura*. Then comes a memorandum, which states that *Mahabóléswara*, the great *Pagoda* here, possessed lands to the value of 12000 *Pagodás* a year (4835 *L*, 7 *s*, 2½ *d*.), from the time of *Madau Rája* (probably the great doctor of the *Bráhmánical* laws) in the year of *Sal* 1384, until the time of *Byra Devi*. The memorandum then details all the lands, and appropriates the manner in which the revenue is to be expended. No date accompanies this memorandum; but it is looked upon by the *Bráhmáns* as affording the temple a sufficient right to the specified lands, and as a clear proof that the rules for expenditure were prescribed by *Madau Rája*. Next follows a grant of lands to the ancestors of the *Shanabogu*, from *Mahamudéswara Krishna Devaruru Wodearu*, king of *Nagara, Hava, Tulava, Kanhana*, &c. in the year of *Sal* 1452, which also is agreeable to *Ramappa's* chronology. Then comes a copy of a *Síst*, or valuation, usually called that of *Krishna Rájaru*; but there is nothing in the writing that shows when or by whom it was framed. It extends to the three divisions (*Maganas*) of *Mirsa* already mentioned, and includes a fourth named *Hirivizy*. From this it would appear, that those people who cultivated *Coari* land paid 24 *Panas* a head. At present they pay 2½ *Panas*. Gardens then were also taxed, and the government took one half of their supposed produce. Thus 1000 coco-nuts paid 3 *Pagodás*. It would

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Valuation
supposed to
have been
made by
*Krishna
Rája*.

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appear, that since that time the price of this article has not increased, 6 *Pagodas* being the present value of 1000 coco-nuts. This seems to me a clear proof of the flourishing state of the country when the valuation was formed; as there can be no doubt, that the value of gold has in general decreased greatly since the time of *Krishna*, owing to the great quantities procured from America. The difference, therefore, must be made up by the more flourishing state of the country, which introduced wealth, and enhanced the price of every thing valuable: the present decayed state of the country, notwithstanding the low value of money, keeps down the price. By this valuation the pulse sown as a second crop was taxed. It had been a custom for every proprietor of a garden, at a certain festival, to wait on the officers of government, and present them with $1\frac{1}{2}$ *Pagoda*. The valuation directs, that they should be exempted from this trouble, and that the money should be paid at the same time with their land-tax. The rice land paid 3 *Pagodas* for every *Cumbum* of produce. The *Cumbum* is two-thirds of a *Corge*, and at present is worth on an average about 12 *Pagodas*. Since that time an additional tax of $3\frac{1}{2}$ *Fanams* has been laid on each *Cumbum*. In this manner each estate having been valued, the land-tax was fixed on it *in cumulo*; and the same continues still to be taken, with the addition above mentioned on the rice-lands; but a great deduction is made on account of lands not occupied. When the valuation was formed, there was no tax on houses, but shops paid a duty to the *Suncha*, or custom-house.

Chronicle.

The second volume of the *Shanaboga's* register commences with a kind of chronicle. *Külläi Vencatuppa Náyaka* having destroyed *Byra Devi*, information of the event was sent to *Ibrahim Adil Shah Padishah*, by *Sherif ün Mulk*, the *Vasir* residing at *Penday*, a place near *Goa*. This officer seems to have commanded in *Kankana*, after the Mussulmans had seized on it, during the decline of the *Hindus* of *Vijaya-nagara*. The *Padishah* then ordered all the *Havildars* (military officers) commanding in *Kankana*, to join *Sherif ün Mulk*,

and to fight with *Vencatappa Náyaka*. On the 5th of *Margasirsha* *Sal.* 1529, being the year *Parabava*, they advanced as far as *Chindawera*, where they were entirely defeated. They retreated beyond the *Mirzee* river, and, having there built a strong fort, the river continued to be the boundary between the *Sivabhactars* and Mussulmans. Next year *Sherif 'in Mulk* returned to *Ponday*, leaving an officer (*Havildar*) in command at *Mirzee* to collect the revenues, and remit them to *Ponday*. In the course of thirty-five years, there were twelve governors (*Havildars*). These were succeeded by officers called *Bahal Mocasi*, of whom there were ten at *Mirzee* in the course of thirty years. A *Tansukar* then governed it for eighteen months. After which *Mansud Khan* held the government for a year and a quarter. *Abdul Hussain Havildar* then governed twenty-one months, another *Havildar* nine months, and *Murtiza Khan* a similar length of time. He was displaced by two Mussulmans, who rose up, and put him in confinement. These possessed the country for eighteen months. After this *Mirzee* became subject to the *Sivabhactars*, and continued to be governed by *Karnataka Parputtis* till the year *Durautti*, fourteen years after *Hyder* had reduced *Bidderrur*, now called *Negara*.

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Next follows a valuation (*Shistu*) which was made by the officers of *Adil Shah*, in the *Fasty* year, or year of the *Hejira* 1044, and includes the five districts, or *Mahals*, that were subject to *Vijaya-pura*, and were named *Mirzee*, *Ancota*, *Ponday*, *Cadawada* (*Carwar*), and *Sivchara*; and which were probably the part of the dominions of *Byra Devi*, that fell to the share of the Mussulmans. This is the valuation now in use. *Hyder* imposed no new taxes, but resumed one half of the charity lands (*Enams*); *Tippoo* seized upon the remainder.

Valuation by
Adil Shah.

I have detailed the contents of these volumes, that a judgment may be formed, of what may be usually expected in such registers, which are very numerous throughout the Peninsula.

In my evening walk I examined an inscription on stone. It is *Inscription*.

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dated *Sal*. 1311, 1st *Phálguna*, and in the reign of *Buca Ráya Tri-lochia*, &c. son of *Hari-kara Ráya*, king of *Haiva*, *Tulava*, *Kankana*, &c. This must be *Buca Ráya* the First, and his reign must have continued much longer than is mentioned in the *Ráya Paditti*. He must also be the same prince mentioned in the inscription, page 170 (of this Volume), which shows that *Hari-kara* was not succeeded by his former companion *Buca*, but that he named his son and heir after that friend.

On my return, I met with an itinerant image of *Hanumanta*. He was in a palanquin, attended by a *Pújári*, and many *Vairagis*, and had tents, flags, *Thiket-tails*, and all other insignia of honour. He was on an expedition to collect the money that individuals in distress had vowed to his master *Vencata Ramanya*, the idol at *Tripáthi*; and from his style of travelling seemed to have been successful. Many such collectors are constantly travelling about the Peninsula. Out of the contributions the *Pújári* (priest) defrays all the expenses of the party, and pays the balance into the treasury at *Tripáthi*, which is one of the richest that the *Hindus* now possess.

Dancing women.

At the temples here dancing girls are kept, which is not done any where on the coast toward the south; for in *Tulava* and *Malayala* many of the finest women are at all times devoted to the service of the *Bráhmans*.

Feb. 28.
Gangawati river.

28th February.—I went three cosses to *Ancola*. Midway is the *Gangawati*, an inlet of salt water that separates *Haiga*, or *Haiva*, from *Kankana*. Its mouth toward the sea is narrow; but inwards it forms a lake, which is from one mile to half that extent in width, except at the ferry, where it contracts to four or five hundred yards. Boats of a considerable size (*Patemars*) can come over the bar, and ascend the river for three cosses. Canoes can go three cosses farther, to the foot of the *Ghats*. The boats of *Haiga* are the rudest of any that I have ever seen, and no where worse than on this river, which possesses no trade; and the country on its banks, although very beautiful, seems rather barren.