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scripts. They have three sub-groups, namely Sial, Wajan and Sanjri. They have different clan-like groups and marriage within such a group is allowed. *Dudh bachana* or siblings are avoided while selecting spouses.

Adult marriage is in practice and is normally arranged through negotiation. Monogamy is the general rule. Glass bangles, nose-pin and toe-rings are the symbols of marriage for women. They follow male equigeniture as the rule of inheritance and the eldest son succeeds his father's authority.

Birth pollution is reportedly observed for forty days, followed by the *chhathi* ritual. A boy is usually circumcised (*khatna*) within twelve years of age. Their marriage rituals include engagement (*sagai*), *telbatna*, *menhdi* and *nikah* where a *qazi* reads verses from *the Qur'an* and administers an oath to the groom and the bride after taking the consent of the bride.

The Machhi subsist on fishing in the river Yamuna. Some of them take tanks and ponds on contract lease for fishing. They are also self-employed or work as unskilled labourers. They have their own *biradari panchayat* at the local and regional levels to settle intra-community disputes and other matters.

They are Muslims belonging to the Sunni sect and have affiliations to *pirs* and shrines. Their sacred specialists are from other Muslim communities, who are engaged to perform rituals and to impart religious teaching. They traditionally accept from and exchange food with other Muslims but not with the Hindu. They share water sources and burial grounds and participate in traditional festivals and festivities with other Muslim communities. Formal education is partly favoured and they do not encourage family planning.

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F. BAALI

Madari

Community of India

The Madari, a small community of Tamil Nadu, are distributed in Madras, Madurai, Thanjavur, Tiruchirapalli, Salem and Coimbatore. Some of them dwell in the slums, while others lead a semi-nomadic life. They are Sunni Muslims belonging to the Syed group and identify themselves with the Labbai of Tamil Nadu. The Madari who are snake-charmers and jugglers are also generally referred to by others as Pambatti (*pambu* means snake) and Modi Vitthaikarar.

They claim to have migrated from Poona some generations ago and have some relatives living in Bangalore. They speak Urdu among themselves and are conversant with Tamil also. Both Perso-Arabic and Tamil scripts are used by them. It appears from the AIBAS data that the household size of the Madari of Tamil Nadu is four. The proportion of males and females is 46 per cent and 54 per cent, respectively.

It has also been observed that married males (83 per cent) are more than females (71 per cent), out of which 8 per cent are widowers and 14 per cent are widows. Their staple food consists of rice, supplemented with locally available pulses and vegetables. Some men consume alcoholic drinks and smoke bidis.

Marital alliances are generally arranged within the community. Since they deal with snakes, chameleons, mongoose, etc., and because of their poor standard of living and nomadic life, other Muslims rarely maintain marital alliances with them. The symbols of marriage include a black-bead necklace (*karugamani* or *kalipoth*) and toe-rings

are applied to the parties involved and to the legal institutions are enumerated in the chapters on contracts.

Liability and obligation to restore may arise from the non-performance of a contract, if the object has perished, or from *ta'addī* "transgression" i.e. from illicit acts, when the object is lost or damaged by the unlawful act. The obligation to restore depends on the division of things (*māl*), which are divided either into fungibles (*mithlī*) i.e. things that can be measured (*makīl*) or weighed (*mawzūn*) or counted (*ma'dūd*), or secondly, are divided into things (*muḳawwamāt*) with a special value (*ḫīma*) and individuality i.e. they are 'ayn species.

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✕ **MADRAS**, a major port and city on the Coromandel coast of southeastern peninsular India, in lat. 13°4' N. and 80°15' E., formerly a governorship of the presidency of the same name (the latter comprising the eastern coast of India from Cape Comorin to Lake Chilka in present-day Orissa, as well as a large part of the interior of the Deccan, and the northern Malabar coast); since independence the capital of the Indian Union State of Tamil Nadu.

1. Nomenclature. The origin of the name "Madras" has been much debated. Perhaps the two most plausible explanations are offered by *Hobson Jobson* and the *Madras glossary*. The former (532) points out that the "earliest maps" of the region show Madrasapatanam as a Muslim settlement, and "having got so far we need not hesitate to identify it with Madrasa, a college... That there was such a Madrasa in existence is established by the quotation from Hamilton, who was there about the end of the 17th century. Fryer's map (1698, but illustrating 1672-73) represents the governor's house as a building of Mahomedan architecture, with a dome. This may have been the Madrasa itself. Lockyer (1711) also speaks of a college of which the building was very ancient, formerly a hospital, and then used apparently as a residence for young writers". The *Manual of the administration of the Madras Presidency* (ii, 91) dismisses this idea, however ("Madrisa, a Mahomedan school, has been suggested, which considering the date at which the name is first found seems fanciful"), and vol. iii of this work, the *Madras glossary* (144), offers the alternative explanation that "Madras", in Sanskrit *Mandarājāpattana*, is derived from the Telugu *Mandarādzu*, the name of a local ruler.

Until the early 11th/17th century Madras was a small fishing village. It is not mentioned by Ibn Battūta, who landed in Ma'bar [q.v.] at the "large and fine city of Fattan" (thought to have been Kaveripattanam, Gibb, *op. cit.* in *Bibl.*, 263-4) in cā. 739/1338. Marco Polo, however, writes at some

length of the shrine of St. Thomas, built at Malaipūr, "the name of which is still applied to a suburb of Madras about 3½ miles south of Fort St. George" (Yule, *The Book of Ser Marco Polo*, ii, 354-9).

2. History. In March, 1639, Francis Day of the East India Company "obtained a piece of ground five miles long, and one broad" (*Manual of the administration of the Madras Presidency*, ii, 279) at the small village of Madras, on which to build a town and fort. The land thus purchased, formerly a part of the waning Vijayanagar Kingdom, was to become the nucleus of the modern city of Madras.

Called originally by its founders Fort St. George, Madras remained subordinate to the Chief of the Settlement of Bantam in Java until 1653, when it was raised to the rank of an independent presidency. In 1702 Dāwūd Khān, a general in the service of the Mughal Emperor Awrangzib [q.v.], blockaded the settlement for a few weeks, but without success. In 1741 the town was again attacked, this time by the Marāthās [q.v.], once again unsuccessfully. Fort St. George was expanded and strengthened in 1743, but this failed to prevent Labourdonnais from bombarding and capturing it in 1746. The city, by this time the largest in southern India, was restored to the British in 1748 by the treaty of Aix-la-Chapelle, although the Government of the Presidency did not return to Madras until 1752. The French made a second, unsuccessful attempt to take the Madras in 1758; the city was occupied, but the French, under Lally, failed to take Fort St. George. After two months the French were forced to withdraw by the arrival of a British fleet in the Madras roads. From this time the city, although threatened in 1769 and again in 1788 by the approach of Ḥaydar 'Alī [q.v.] of Mysore's cavalry, was to remain in British hands until independence in 1947.

At the time of the 1971 *Census of India*, Madras, the third most important port and fourth largest city of India, had a population of 2,469,449 (*Census of India*, series 19, part X-B); of this number 210,083 (comprising 116,444 males and 93,639 females) were Muslims (*Census of India*, series 19, part II-C-i). The *Census of India* figures are not divided to show sectarian affiliations, but the great majority of Madras Muslims are Tamil-speaking, either Rawther or Labbai [q.v.], Sunnī Muslims of the Ḥanafī *madhhab* who do not claim Arab ancestry and who predominate in the interior of Tamil Nadu; or else Marakayar and Kayalar, Sunnī Muslims of the Shāfi'ī *madhhab* who claim some Arab ancestry and who predominate along the Coromandel coast.

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sovereignty in 1830. In 1948 tension between West Javanese troops of the Siliwangi Division, associated with the Mohammad Hatta government, and local left-wing troops led to clashes culminating in the Madiun Affair, in which local Communist Party (PKI) supporters took over the town and announced the formation of a new national-front government. The revolt was joined by PKI leaders and was accompanied by clashes between *santri* (those who adhere more or less to Islamic principles) and *abangan* (those only nominally affiliated with Islam) in rural areas. It was crushed by government troops by November 1948.

[See also Partai Komunis Indonesia.]

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ROBERT B. CRIBB

MADRAS, India's fourth-largest city, with a population of 3,276,622 in 1981, was the first of the great Indo-British port cities to be founded by the British East India Company. From a modest start in 1639 as a small trading outpost called Fort Saint George, Madras grew in size and importance as British colonial political and economic power extended itself throughout South India during the eighteenth and nineteenth centuries. For over one hundred fifty years, until after India's independence in 1947, Madras functioned as the administrative and commercial capital of the vast Madras Presidency.

Geographically, the choice of Madras for a sea-port defied common sense. Its straight, sandy, surf-beaten beach offered no natural refuge for ships. Not until 1911 was an artificial harbor built that was able to withstand the violent monsoon storms. Other natural deficiencies of the site limited Madras's growth relative to that of Calcutta and Bombay. It was not linked to the interior of the peninsula by land or water routes of any importance. With the exception of textiles, its hinterland produced few surplus agricultural or manufactured goods to augment its trade. Maintaining an adequate fresh water supply has been a recurring problem in the city. The lack of abundant local sources of energy delayed its industrial development. Beginning in the late nineteenth century, however, these geographical shortcomings were partly surmounted by the construction of a southern railroad network with its headquarters in Madras.

Commerce and politics, not geography, have thus been the deciding factors in the history at Madras.

English traders were drawn to the area by the flourishing local textile industry and by political concessions made to the East India Company by local rulers. Overseas trade remained its primary function until the late eighteenth century, when textile production declined in the wake of the devastating Carnatic Wars. The aggressive marketing of British cloth in India further impaired the local textile industry and the prosperity of the port, until a demand for agricultural exports brought renewed activity after 1850.

As British power emerged victorious from the complex political struggles of eighteenth-century South India, politics replaced commerce as the chief activity of Madras. The seat of the colonial government of British South India, Madras's influence radiated throughout the region. Its bureaucracy, courts, colleges, and schools attracted migrants to the city and introduced British cultural and political values into South Indian society.

In the late nineteenth century, Madras became one of the active centers of Indian nationalist sentiment. A parallel movement of Tamil cultural nationalism had its early roots in the city as well, reflecting Madras's role as the capital of the Dravidian-speaking region of India. Now the capital of the state of Tamil Nadu, created from the Tamil-speaking part of the old Madras Presidency, Madras remains the ranking metropolis of southern India. It has the most active port of the region, continues as its financial and commercial hub, supports a growing number of modern industries, and with its vigorous colleges, press, film industry, and institutions for the arts is the cultural center for much of South India today.

[See also Tamil Nadu; East India Company; and Dravidian Movement.]

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SUSAN NEILD BASU

MADRASA, Arabic term denoting an Islamic religious college. Originating in eastern Iran in the tenth century, the *madrassa* began to spread to most parts of the Islamic world in the late eleventh century. Sometimes part of a mosque complex, and often designed as a group of student cells and rec-

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B1241 "Historical Tables Concerning the Presidency of Fort St. George," MJLS (1879), pp. 103-34. Compiled by a member of the Madras Civil Service: a) Acquisitions of Territory by the British in the Presidency of Fort St. George (with year, territory, how acquired, district now representing it, approximate area, and land revenue); b) Governors of Fort St. George (landed in Madras, assumed charge of office, made over charge, embarked for England, remarks).

B1242 KRISHNAYYA, D. N. "Chikaveerarājendra Wadiar, the Last Rājah of Coorg," MS:50 (1959-60), 46-59.

B1243 ———. "The South Kanara Insurrection of 1837," IHRC:33 (1958), 109-11.

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ENCYCLOPAEDIA OF INDIA

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P.N. CHOPRA
PRABHA CHOPRA

Türkiye Diyanet Vakfı İslâm Ansiklopedisi Kütüphanesi	
Kayıt No. :	8542-1
Tasnif No. :	954 CHO.E

1988
AGAM PRAKASHAN
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bloom in bunches from February to April; are also turned into an intoxicating liquor and sugar; said to be good for heart, lung and ear ailments; ripe and unripe fruit is valuable as all parts are used; outer coat is eaten as a vegetable; inner one is dried and ground into a meal; kernels yield, oil (hence name Butter Tree) which is used as for cooking and making marsar, candles and soap; residue makes good manure; milky sap excluded when flowers, stems and branches are cut, is used as a laxative and for treating rheumatism; bark is said to heal injuries, sores and wounds; wood is hard and durable and is made into furniture.

Madhya Bharat Hindi Sahitya Samiti, Indore—Private, registered; propagates Devanagari script, Hindi language and literature; publishes *Veena* (Hindi monthly) and books (69); 11,000 books and periodicals.

Government of India, Department of Education, Education in India 1985, New Delhi, 1985.

Government of India, India—A Reference Annual 1984, New Delhi, 1984.

The Times of India Directory 1985, Bombay, 1985.

Madhya Bharatiya Hindi Sahitya Sabha, Gwalior—Private, registered; organises symposia on prose and poetry; holds discussions, festivals, etc.; honours teachers and men of letters; publications, *Ingit* (magazine), souvenirs, collection of poetry; 10,000 books.

Government of India, Department of Education, Education in India 1985, New Delhi, 1985.

Government of India, India—A Reference Annual 1984, New Delhi, 1984.

The Times of India Directory 1985, Bombay, 1985.

Madhya Pradesh, State of—Area 4,42,841 sq. km. (July 1, 1971); population, 5,21,78,844 (1981 Census); capital, Bhopal; principal language, Hindi; total cultivated area, 213.56 lakh ha. (1975-76); main food crops *jowar*, rice and wheat; commercial crops: oilseeds, cotton, and sugarcane; rich in minerals: dolomite, coal, limestone, iron ore, bauxite, feldspar, diamond, manganese ore, copper phosphorite and asbestos; important industries: heavy electricals, steel, aluminium, straw-board, paper, currency printing, newsprint, cement, textile, textile machinery, vehicle, gun carriage, pottery,

sugar, vegetable oil, drug, biscuit, engineering tool, rayons, industrial gas and artificial silk.

Chopra, P.N., (ed.), *The Gazetteer of India : Country and People*, Vol. I, New Delhi, 1973.

Government of India, India—A Reference Annual 1984, New Delhi, 1984.

Madras (City of)—13°4' N. Lat. and 80°17' E Long.; in 1640 Francis Day, member of East India Company's Council at Masulipatam and chief of EIC's factory, acquired from local Hindu raja a strip of land (about 370 km. south of Masulipatam) with permission to build a fortified factory which he named Fort. St. George; in 1642 it superseded Masulipatam as Chief British settlement and headquarters of EIC on Coromandel Coast; by 1653 had become growing town and independent agency and later capital of Madras Presidency; a municipal administration was set up (1688); a mayor's court for dispensing civil justice (1726); a university (1857); gave India her first (and only) Governor-General (Chakravarti Rajagopalacharia); in 1956 became capital of a State Tamil Nadu; State reduced to less than its former area; headquarters of Theosophical Society (Adyar); centre of Bharata Natyam (classical) dancing; is major port and an import city.

Madras Presidency Tamil Sangh, Thirunelveli—Autonomous, registered; develops Tamil language, safeguards its purity, propagates it, brings out new literature; publishes histories and classics; 5,000 books.

Jesudasan and Jesudasan, H., *A History of Tamil Literature*, Calcutta, 1961.

Pillai, Vaiyapuri, *History of Tamil Language and Literature*, Madras, 1956.

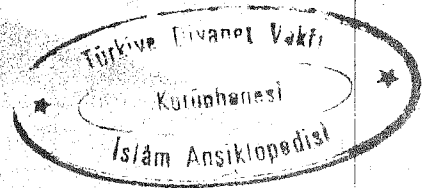
The Times of India Directory 1985, Bombay, 1985.

Madrasatul Waizin, Lucknow—A seminar of higher Shia learning founded on May 19, 1919 by Maharaja Sir Muhammad Ali Muhammad Khan of Mahmudabad; provides selective training to post-graduate or holders of diplomas in higher learning from institutions of Shia religious sciences.

Madurai (Madura)—An ancient, temple city in Tamil Nadu located on the banks of the Vaigai river, once

ANGLO-MUGHAL COMMERCIAL RELATIONS

1583-1717.

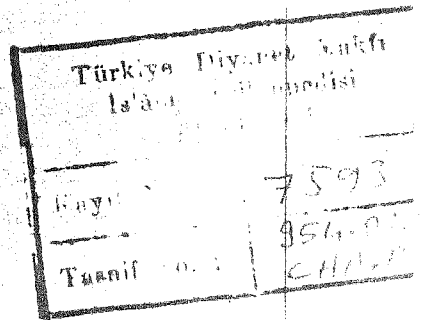


BOMBAY

Madras (44) (2009)

Dr. Phanindranath Chakrabarty

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refused to comply with the demands of the *mutasaddi* to take back the arms. The English factory was strictly blockaded until July 27, 1661, when an agreement was reached between Mustafa Khan and Andrews by the mediation of Indian merchants.⁷¹ Its terms were as follows:

- (i) The English were to accept the reduced rate of customs and the excess money already paid to them was to be given back within four months.
- (ii) The English President at Surat was not to leave the city without the prior permission, of the *mutasaddi*.
- (iii) Two English vessels were to remain at the Mughal port of Surat until the next English ship arrived there.
- (iv) Goods unloaded from the English ships at Swally were to be kept under guard by the Mughal troops to prevent illicit disposal by the English.

The blockade of the factory was withdrawn on July 27, 1661 after the conclusion of the agreement.⁷²

III. Decline of Surat and growth of Bombay:

The settlement with the Mughal authorities at Surat in 1661 enabled the English to carry on their trading operations unhindered and undisturbed for some time. But in 1664, Shivaji's raid on Surat disrupted the commercial activities of the Indians and Europeans alike. Inayat Khan⁷³ then the *mutasaddi* of Surat, failed to resist Shivaji and fled to the Surat castle. Most of the inhabitants also left the town for safety across the river Tapti. But the English and other Europeans did not flee away. On the contrary, Henry, Oxinden, the President of the Company at Surat (1662-1669), 'resolved to fortify' the factory 'to hazard the last life in defence, of their honourable master's estate.'⁷⁴

Shivaji plundered the town⁷⁵ but did not touch the European factories because he had no mind to withstand the resistance of the English and the Dutch. When the Mughal army arrived at Surat a fortnight after the departure of Shivaji, Oxinden was thanked by Mahabat Khan,⁷⁶ the Mughal commander. On hearing the news,⁷⁷

Aurangzeb granted 'all merchants, including the English and the Dutch, a remission of customs duties for one year.'⁷⁸ Bruce remarks that in reward for the brave defence of their factories against Shivaji, Aurangzeb granted them remission.⁷⁹ But this was actually not the case. The remission was not only granted to the English, but also the Indian merchants and other European merchants e.g. the Dutch also obtained the privilege. The Indian merchants got exemption because Aurangzeb might have thought that the Indian merchants of Surat should be compensated as the latter paid Shivaji huge amount of money as ransom. But the English were exempted because they did not flee from Surat.

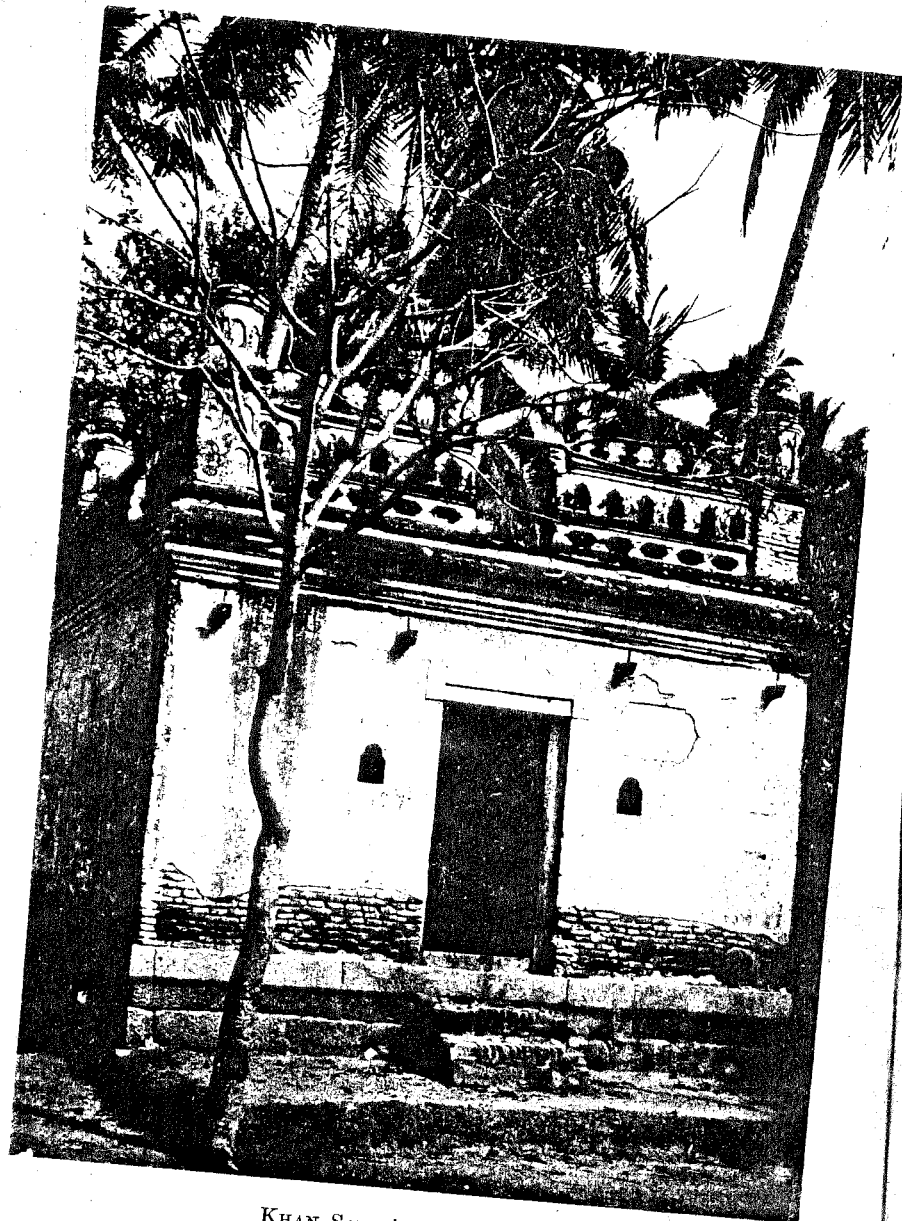
IV. Dwindling Importance of Surat:

Armed with this economic privileges and left unscathed by Shivaji's raid, the English tried to carry on their trade at Surat with renewed vigour. But the constant warfare between Aurangzeb and the Rajputs and the Marathas, continued in the regions from which goods were obtained by the English,⁸⁰ spoiled the possibilities of revival of their trade at Surat. Barred by these difficulties, the possibilities of Surat as an important trading centre was also on the verge of decline.⁸¹ On the other hand, the position of Bombay as a trading centre in the eyes of the English became important, wherefrom they could command the respect of both the Marathas and the Mughals. But the English sought to utilise Bombay not only for the security of their commerce in Mughal India but also for establishing 'English colony' and for which a number of English women were sent out with a view to their marrying the English soldiers of the garrison. Orders were also given the 'free burghers' were to be encouraged to settle there.⁸²

V. Aurangzeb and Bombay:

It is interesting to note that in spite of this incessant struggle with the Marathas, Aurangzeb kept a strict vigilance on the activities of the English in Bombay. In fact, Aurangzeb was alarmed by two things:

NOT a Makala BOMBAY part of India



KHAN SAHIB'S PALLIVASAL.
(Tomb of Yusuf Khan at Sammattipuram.)

YUSUF KHAN

THE REBEL COMMANDANT

"The bravest and ablest of all the native soldiers that ever served the English in India" — Sir John Malcolm

S.C. HILL

WITH PLANS AND ILLUSTRATIONS

Madras.

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CHAPTER VII

THE SIEGE OF MADRAS BY LALLY

THE news of M. de Soupire's arrival at Pondicherry reached Caillaud, *via* Devikottai and Fort St. David, some days before he heard from Madras. Without waiting for orders, he left Yusuf Khan at Madura and started for Trichinopoly, which he reached on the 20th September. In October he sent for Yusuf Khan, but no sooner¹ did the latter join him than he was ordered to return to hold Madura and to try to recover Tinnevely, which, with the exception of Palamcotta, was practically in the hands of Mahfuz Khan and his allies. Barkatullah indeed, after his surrender, had been despatched to see if he could persuade Mahfuz Khan to come to terms, but the latter had been so much encouraged by the news of the arrival of the French that he refused to consider any arrangement which did not provide for his retention of the government.

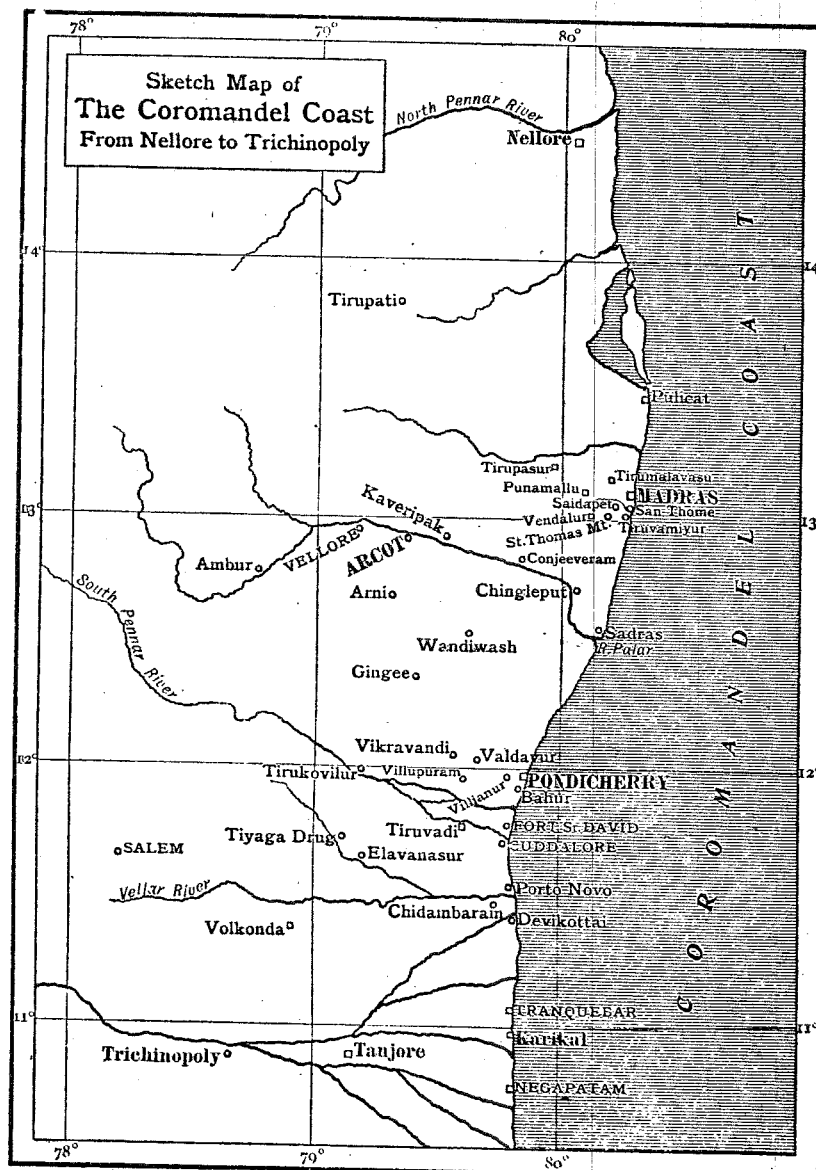
During Yusuf Khan's short absence, Haidar Ali had arrived at Dindigul with a strong force of Mysoreans, and had seized the fort of Solavandan. He did not attempt to attack Madura, but plundered the country round about, and, when he received news of Yusuf Khan's approach, he took post with a part of his army near the southern end of the Nattam pass. Yusuf Khan, making his way through the pass unmolested, attacked him without hesitation, beat him and sent him hurrying back to Dindigul.² He then marched to Tinnevely, and by the end of November he had reduced Mahfuz Khan to the condition of a

¹ Yusuf Khan arrived at Trichinopoly on the 8th October, and left for Madura on the 12th. See Caillaud's letters to Council of the 9th and 20th Oct., 1767. *Orme MSS.*, XIII. pp. 3439 and 3442.

² Major Stewart (*Memoirs of Hyder Aly Khan*, pp. 10-13) says Haidar's incursion took place in October, and that Yusuf Khan defeated him in November.

THE SIEGE OF MADRAS BY LALLY

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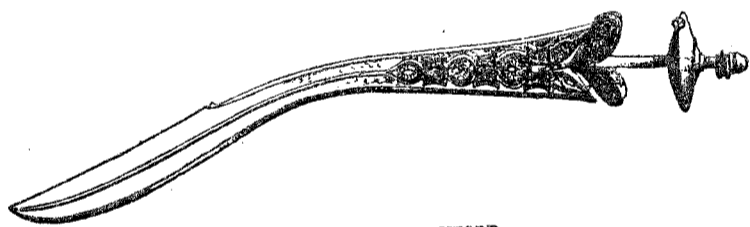
FROM THE FIRST EUROPEAN SETTLEMENTS TO THE FOUNDING OF THE ENGLISH EAST INDIA COMPANY

William Wilson Hunter

Turkey ...



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A SOUTHERN INDIAN SWORD.

CHAPTER VII

FIRST ENGLISH SETTLEMENTS ON THE MADRAS COAST

1611 - 1658

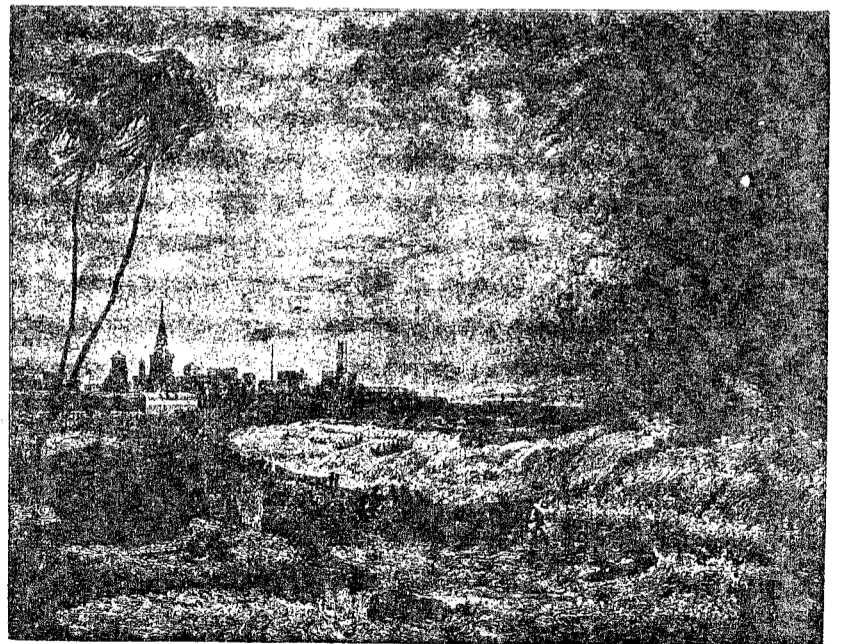
THE problem which lay before the English on the east coast of India was a more complex one. The Moghul Empire had not yet reached those distant shores. Instead of the firm order which it imposed on its provinces, the conflict of dynasties and races still raged. The inland Moslem kings of Golkonda advanced their boundaries to the Madras coast after the destruction of the Hindu suzerainty of Vijayanagar at the battle of Talikot in 1565. But the remnants of that ancient Hindu dynasty had sought refuge, and again gathered strength, in its eastern maritime provinces. There, backed by the shore rajas, its feudatories in more prosperous times, the descendants of the Hindu overlords still disputed with the Golkonda Moslems the hill tracts, the river deltas, and tidal lagoons.

The Madras coast looked out toward the Eastern Archipelago as the Bombay coast looked out toward Africa and the Cape. The Portuguese, advancing eastwards from their African base, formed their first and

A DUTCH SETTLEMENT AT PULICAT

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most lasting settlements on the Bombay side; the Dutch, reverting westwards from their Spice Island dominions, established themselves chiefly on the Bay of Bengal. In 1609 they obtained a settlement at Pulicat, a long, low isle with the surf breaking on its outer



MADRAS.

shores, and a sheltered lagoon stretching inwards to the mainland, about twenty-three miles north of Madras city. Its great backwater, or "Pulicat Lake," formed by the sea bursting through the sand-dunes of the coast in some ancient cyclonic storm, afforded a haven for the shipping of those days.

In 1611 Captain Hippon and Peter Floris in *The Globe* of our seventh Separate Voyage essayed a land-

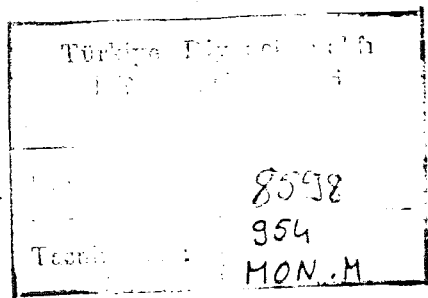
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table-land caused by the circumstance that the high ranges of hills on the western coast slope down gradually, but with numerous irregular depressions and isolated elevations, towards the eastern coast, where the plateau breaks up into lower ranges, leaving much level land between the heights and the sea. The two eastern and western coast ranges, which come to a point near Cape Comorin, are called Ghāts because they recede like steps (Sanskrit *Ghatta*) from the sea-shore; and the triangle of table-land formed by their junction with the two extremities of the Vindhya range which traverses the centre of India, is called the Deccan, from Prakrit *Dakkin*, for Sanskrit *Dakshin*, 'the south country.' The great Indian Peninsula Railway from Bombay to Jabalpure and Raichor conducts to this plateau by a wonderful piece of engineering skill up the Bhoire Ghāt. Poona, the capital of our part of the Deccan, is nearly 2,000 feet above the sea; so is our military station of Secunderabad, close to Hyderabad, the capital of the Nizār's portion of the Deccan; and our station of Bangalor, in the Mysor country, is about 3,500 feet above the sea level. There is an extensive tract of ugly flat country round Madras, along the Coromandel coast and Northern Circars. But there is no lack of grand scenery on the Western Ghāts, especially towards their southern extremity, on the Nūgiri, Animalli, Pulney, and Asambhu hills, some of which rise to an altitude of more than 8,000 feet. The ascent to Ootacamund is quite equal to the finest Swiss pass I ever saw. What it loses by the absence of snow is counterbalanced by the glories of its tropical vegetation. Moreover, all Europe cannot boast such waterfalls as the Gairsappa Falls, on the Malabar coast, and those of the River Kāverī in Mysor. The former even in the dry season present a perpendicular fall of a large mass of water 900 feet high. I have heard this called the third sight of India, the Himālayas coming first, and the Tāj at Agra second.

MADRAS.

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Madras.

As to the chief town of the Madras Presidency, a situation more unsuited to a great capital can hardly be conceived. Madras has no harbour and no navigable river, and the ships anchored in its roads are in constant danger of being driven ashore, as the 'Duke of Sutherland' was the other day. Its drainage—if any is possible where the ground is often below the sea level—is so bad that cholera is never absent. Indeed, so far as my experience goes, Madras is inferior to Bombay and Calcutta, not only in a sanitary point of view, but in nearly every other particular, except perhaps in the one point that more English is spoken by the native servants. Its inhabitants are now making a great effort to improve its trade, and the present Governor, who has a decided penchant for engineering, is developing his taste in the interest of the merchants by promoting the construction of an artificial harbour, the cost of which is to be defrayed out of the revenues of India. Untold sums of money are being thrown into the sea in the shape of huge blocks of concrete, each of them about 12 feet long by 10 feet in breadth and 8 feet in thickness, for the formation of a breakwater, which is to encircle the present pier with two projecting arms. But the difficulty of enclosing a sufficient area of water, and the perpetual drifting of sand along the coast, make the success of the undertaking highly problematical. Under any circumstances, Madras, though large enough to attract a trade of its own, will never overcome its own natural disadvantages of position, so as to compete with either Bombay or Calcutta, the former of which is destined to become the great commercial emporium and capital of all India (if not of all Asia), the wealth and importance of which will be vastly increased so soon as the Baroda Railway is connected with Ajmere, Agra, and the North-West. Calcutta, too, is likely to continue the political capital of India, both from the convenience of its situation on the Ganges, in the midst