MALDIVE ODD HISTORY

THE MALDIVE ARCHIPELAGO AND ITS PEOPLE

VOLUME EIGHT

LARS VILGON

STOCKHOLM 1998

No. 19.

THIS VOLUME OF THE "MALDIVE ODD HISTORY" No 8, I HAVE, IN DIFFERENCE TO THE PREVIOUS VOLUMES, MADE MY WORK RATHER SIMPLE, BY TAKING MOST OF ITS CONTENTS DIRECT FROM MANUSCRIPTS AND BOOKS OF GREAT INTEREST FOR FURTHER RESEARCH OF THE MALDIVES, WHO HAS READ IBRAHIM DIDIS TRANSLATION 1925 OF "THE MALDIVE TARIKH" AND "LOAMAAFAANU", OR WILLIS' "THE BOTANY OF THE MALDIVE ISLANDS" 1901, OR ROSSET'S ARTICLES FROM 1886 and 1887,? THE SAME GOES FOR ZEDLER'S "LEXICON" 1733, OR DIDERO'S "ENCYCLOPéDIE" 1778,? THE ILLUSTRATIONS ARE ALL THE EXISTING WOODCUTS KNOWN BY ME.

FOR THE TIME BEING I BELIEVE THAT THIS IS THE LAST VOLUME OF MY "MALDIVE ODD HISTORY", IT HAS BEEN TEN YEARS FILLED WITH JOY AND EXCITEMENTS.

FINALLY I WANT TO EXPRESS MY HAPPINESS FOR ALL THE APPRECIATION I HAVE BEEN AWARDED BY THE PRESIDENT M.A. GAYOOM, HIS MINISTERS, THE SCOLLARS AND AUTHORITIES, AS WELL AS THE WONDERFUL PEOPLE OF THE MALDIVE ISLANDS.

AS ALWAYS MY WIFE, CONNIE FROM VILGON, HAS BEEN MY GREAT SUPPORTER AND HELP. CONNIE, YOU HAVE CORRECTED MY MISTAKES, AND FROM MY HEART I THANK YOU FOR ALL YOUR CONTRIBUTIONS.

STOCKHOLM 31 May 1998.



LARS VILGON

Much could have been better,
Little could have been worse,
Nothing is Nothing,
Honi soit qui mal y pense,

MALDIVE ODD HISTORY.

Contents of Volume Eight.

A Collection of 20 Entries from 8 Languages translated or transliterated into English. 258 pages. 128 with text and 126 with figures.

YEAR CONCERNED	AUTHOR or ITEM	LANGUAGE ORIGINAL	ENGLISH TRANSLITERATION	WRITTEN PUBLISHED	YEAR	PAGE TEXT	
1141-1690.	MALDIVE TARIKH	Arabic	Didi,Ibrah/Bell	Colombo	1925	73	1
400 BC	MALDIVIAN FOLKLORE	Dhivehi	Folklore.	Male	1980	1	75
300 BC	DIPAVAMSA	Pali	Vilgon, Lars	Stockholm	1998	1	77
200 BC	MAHAVAMSA	Pali	Vilgon, Lars.	Stockholm	1998	1	79
100 BC	HIPPALOS. PLINIUS.	Greec	Vilgon, Lars.	Stochkolm	1998	1	81
1194	LOAMAAFAANU.ISDHOO.	Dhivehi	Didi, Ibrahim.	Galle	1920	14	83
1196	LOAMAAFAANU.DHABIDHOO.	Dhivehi	Wijayawardhane.	Male	1982	6	111
1196/7	LOAMAAFAANU.PALACE.	Dhivehi	Bell, H. C. P.	Colombo	1930	1	123
1356	LOAMAAFAANU.BODUGALU.	Dhivehi	Bell, H. C. P.	Colombo	1940	3	125
1559	AL MALABARI.	Arabic	Zain al Din.	Lisboa	1898	2	131
1632	BELLIAGO / RESENDE	Portug.	Vilgon, Lars.	Stockholm	1998	1	135
1739	ZEDLER,JOHAN HEINRICH.	German	Vilgon, Lars.	Stockholm	1988	4	137
1778	DIDEROT, DENIS.	French	Vilgon, Lars	Stockholm	1988	2	145
1885	ROSSET, CARL WILHELM.	English	Rosset, C. W.	London	1887	11	149
1885/6	ROSSET, CARL WILHELM.	English	Rosset, C. W.	London	1886	1	171
1885/7	ROSSET, CARL WILHELM.	English	Rosset, C. W.	London	1886	5	172
1901	WILLIS,J. GARDINER,J.	English	Willis/Gardiner	Colombo	1901	63	177
1946	CENSUS. 1946.	English	Census	Colombo	1946	1	241
1949	VIJAYA-TUNGA,JINADASA.	English	Vijaya-Tunga,J.	Madras	1949	8	242
1949	DIDI, MUHAMMAD AMIN.	English	Didi, Muhammad.	Colombo.	1949	5	249
	REGISTER 1991-1998 MALDIVE ODD HISTORY Vol.1.2.3.4.5.6.7.8.					4	254
	SEARCHING INFORMATION: BENNET.; BAKSI-LAHIRI.; HERFT.; AN OFFICER.					1	258

Lars Vilgon, Stockholm 31 May 1998.

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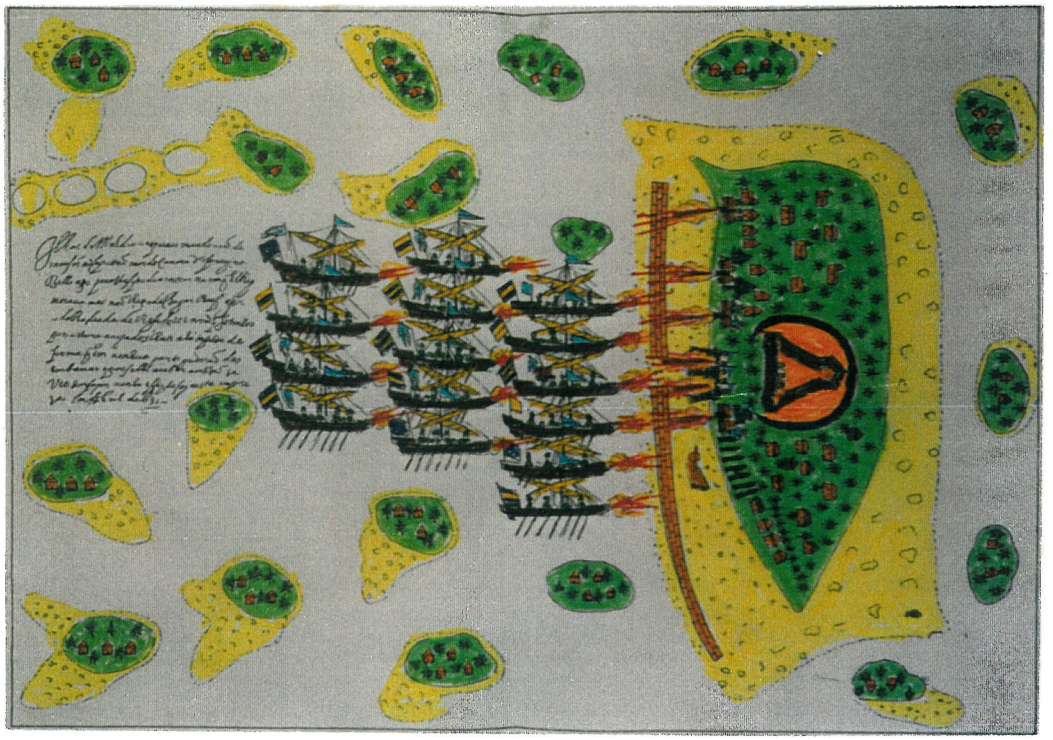
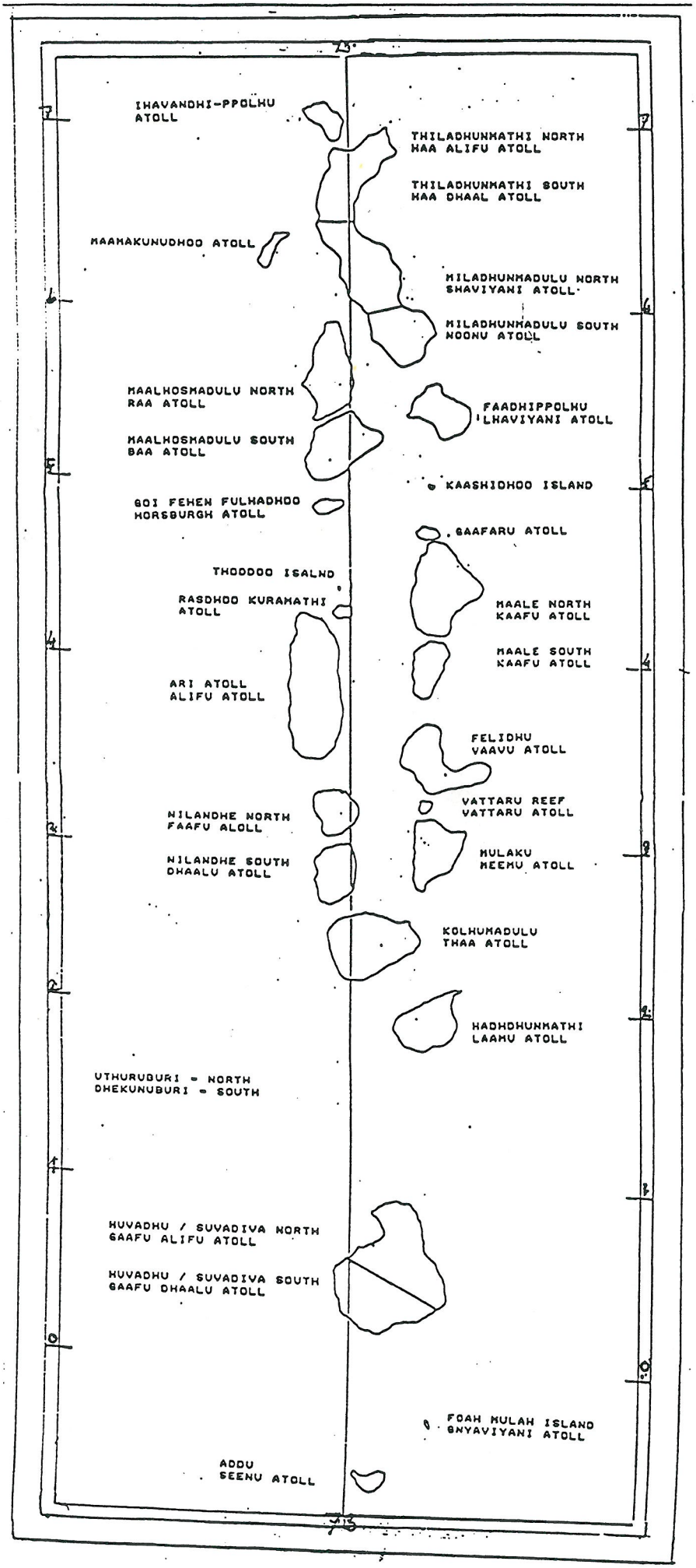


THE ATTACK 1632 ON MALE BY THE PORTUGUESE ADMIRAL BELLIAGO.

Livro Estado da India Oriental
Pedro Baretto de Resende
Brit. Museum Sloan MSS 197

[Read about the Attack on Page 135.]


IHAVANDHI-PPOLHU ATOLL
THILADHUNMATHI NORTH HAA ALIFU ATOLL
THILADHUNMATHI SOUTH HAA DHAAL ATOLL
MAAHAKUNUDHOO ATOLL
MILADHUNMADULU NORTH SHAVIYANI ATOLL
MILADHUNMADULU SOUTH NOONU ATOLL
MAALHOSMADULU NORTH RAA ATOLL
FAADHIPPOLHU ILHAVIYANI ATOLL
MAALHOSMADULU SOUTH BAA ATOLL
KAASHIDHOO ISLAND
GOI FEHEN FULHADHOO HORSBURGH ATOLL
GAAFARU ATOLL
THODDOO ISALND
RASDHOO KURAMATHI ATOLL
MAALE NORTH KAAFU ATOLL
MAALE SOUTH KAAFU ATOLL
ARI ATOLL ALIFU ATOLL
FELIDHU VAAVU ATOLL
VATTARU REEF VATTARU ATOLL
NILANDHE NORTH FAAFU ALOLL
MULAKU MEEMU ATOLL
NILANDHE SOUTH DHAALU ATOLL
KOLHUMADULU THAA ATOLL
HADHDHUNMATHI LAAMU ATOLL
UTHURUBURI - NORTH
DHEKUNUBURI - SOUTH
HUVADHU / SUVADIVA NORTH GAAFU ALIFU ATOLL
HUVADHU / SUVADIVA SOUTH GAAFU DHAALU ATOLL
FOAH MULAH ISLAND GNYAVIYANI ATOLL
ADDU SEENU ATOLL

1 Pages 1-17 finally revised

THE TARIKH OR HISTORY OF THE MALDIVE ISLANDS.

H.C. Bell

This is a small book written to give advice to Rulers (Sovereigns). The book is named "Al-rutbatul Fakhirat Fi Sultanatid-dunya Wal-Akhirat". Oh exalted Ruler! mark what is narrated here. God will be gracious unto you and direct you and assist you to rule according to His wishes (as to ruling). God has set the affairs (of the World) in such a way that Rulers and Ministers cannot manage them without both having the assistance of others; for without such help this great world cannot be governed properly. If all people (should) forward worldly affairs and devote their attention to the everlasting world, worldly matters through neglect will go into decay. Therefore they ought to find out a way to govern the world as well as to preserve religion, because while leading a religious life they should not be cut off from worldly affairs; and while living a worldly life they should not be neglectful of their religious life. Excepting a few, no one has been successful in attending to both worldly and religious affairs. Had any one been successful in both these respects Umar the second Kalifa would have been successful.

1153-1690. MALDIVE TARIKH.
Observe the comments about this document on page 73.

Because of that Ali had said that if any one had acquired the benefit of both, he himself would have got them.

Know this:- People are divided into four groups.

The first group comprises of the Everlasting World but who are beggars in this world: they are those Muslims who refrained from doing what is prohibited by their religion and are content with their lot.

The second group comprises those who are Rulers of this world and will be beggars in the next: they are those Rulers who do not govern with justice and generosity but ruled unjustly and cruelly.

The Third group comprises those persons who have not been rulers in this world and will not be rulers in the Everlasting World: that is, those beggars who shun God's injunctions and do not accept the worlds difficulties and miseries.

The fourth group comprises those who were the rulers of this world and in the next: these are the first four Khalifas, and those Rulers who have strictly followed in the footsteps of those Khalifas

Beggars in this translation is a term used in a spiritual sense. It means those who do not by religious observances provide for their spiritual wants.

and governed the world with justice.

3

Know this:- there are four precepts appertaining to Rulers.

The first

First of these is to have a well filled treasury; second, a fighting army; third, to ensure harmony in the army; and fourth, putting aside harshness and injustice to rule justly and generously.

stated above

Nevertheless, the ~~above-mentioned~~ four precepts differ in degree in relation to each other. That is, an army is of greater importance than treasure, to have a contented army is more useful than a force very strong in numbers but discontented; ~~for~~ a treasure contented small force can defeat a discontented large force. For instance, if an Amir has a well contented army one thousand strong, it would be in the position of a thousand Amirs. If it was discontented, it would be like a thousand enemies unto but if the ruler governs considerately and not unjustly, it is better than even a united army. Hence a smaller force if contented even if ~~they be~~ made up infidels, would triumph over a greater force which accepts the rule of injustice. The Prophet had said:- "If a (Ruler) treats his "subjects unjustly, his kingdom will be taken by "his enemies". If exacting interest becomes general

seizing (or appropriating) wives and daughters will increase." This is a saying of the Prophet.

Know, then, how to attain the aforementioned four injunctions. The way to obtain treasure is to safeguard the people from mal-administration, to give relief in regard to taxes and levies unjustly imposed; that is, if the people become rich and their means of living easier, it is allowable for the Government to obtain loans from them. At certain times they even may come to the help of Government voluntarily. To forego even a quarter of a rupee to alleviate their suffering is far better than to exact twenty five Rupees in order to accumulate treasure unjustly. It is more becoming for Rulers to increase what is given to the people and to make soldiers of them. For instance, if a ruler has under him ten thousand islands (or villages) it would not be difficult to produce from each a horseman, in which case the total amounts to ten thousand horsemen.

Now give need to the following:-

The object of treasure is to ensure peace among the subjects and to make them affluent. To preserve that treasure it is necessary to maintain

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an army. But an army ~~is like~~ resembles flies that swarm around a parcel of sugar. As had been said, treasure to the army is like sugar to flies.

"There are two things which keep the Government and the Army in friendship. One of these is the graciousness of God. It is said in the Quran, "Even if you expended all that is in the world, there would be no unity amongst them; but it is God who preserves unity amongst them."

The second is that it is incumbent on the people to obey their Rulers, and to understand that it is a great sin to disobey the orders of their kings, unless such orders are contrary to religion. As had been said, the people's living in peace depends on two qualities of the Rulers. That is, the Rulers should have the ability to inspire fear amongst their subjects and to instil in them confidence that justice and fair play will be done. It is unthinkable that the people will be contented unless the Rulers, as has been said before, possesses these two qualities. If a person wishes to become a just Ruler, he should consult learned men and live according to religious laws and free himself from doing what is contrary thereto. It

will

strengthen his will to act thus if he ~~will~~ reads

6 the history of pious ~~xxxxxx~~ rulers and listen to

the narration of such history by persons with whom

he associates.

Know this:-the reason for calling rulers ~~them~~ Consider

unjust is because they ~~think~~ that the property and

treasure of the public are their own ~~property, that~~

is not so; because (R) rulers are appointed to take

care of the people and not to spend ~~anything~~ more (expend)

than is absolutely necessary for their maintenance

~~in the matter of~~ for clothes, food and medicine; beyond

~~xxx~~ this, nothing belongs to them (Rulers) and the

~~balance~~ surplus is meant for the protection of the country,

for opening schools, for giving alms to the poor, for (establishing)

assisting learned men and for maintaining the Army.

Rulers should not be unjust, and accumulate treasure

unreasonably.

From what has been said, it ~~can be xx~~ is apparent seen that ~~xxxx~~

increase of treasure, victory over the enemy, and

abundance of food are not due to having a large army. (the existence of)

What is more. The above mentioned prosperity can be

attained only by ruling fairly and by refraining

from injustice. Any Amir, who wishes to ascertain the

way of ruling with justice, should follow what has

been enjoined by certain of the Khalifas, viz. that

7 (A) a servant of the Amir was to place before him a shroud, when he appears before the Durbar every day, and to say:-"Oh, Amir of believers, death is a certainty." This he was ordered to say by the Amir. In like manner a shroud was to be hung at the entrance of his house, when he returns from the Durbar. If anyone thus thinks of death, assuredly he will not go astray, or disobey the command of God, so that injustice cannot be perpetrated. If the advice given above is followed, he (the Amir) will not have any difficulties in this world.

Certain conditions appertaining to Rulers.

The first condition is that a Ruler should be strong, physically and mentally, so that any person would be afraid to oppose him. To attain this strength there are several ways: first, to rise early in the morning and take exercise, which will give vigour to the body. For an Amir to do this is a greater deed than the offering of night prayers by an ordinary person. If it is a place where fighting occurs such exercise is still more necessary. The Prophet has said:-"One hour's active exertion by a just ruler, is more efficacious than sixty years of good actions

by a person, who prays at night and fasts during the day."

8

The second way of attaining strength is horse riding, arrow throwing, and hunting.

The third way to gain strength is to avoid excessive frequent sexual intercourse. It is good for every man to restrain this desire.

The second condition is to be brave. To show bravery is to ask when enemies are approaching, in which direction they are coming, but not to ask the number of enemies. There are four appropiate verses composed in Persian suitable for inspiring, to give courage, the meaning of which is:- "Two days will come to a man; one is the day appointed for his death; that day, even if he flees to the bottom of the earth, death will certainly overtake him. The other day is that upon which he is not destined to die: on that day even should he fall from the stars to the earth, he will not die. When people asked Ali whether they should not protect him, he replied:- "My protector is death. I mean that before death approaches me, any wishes, he can do me the greatest harm, but oh foolish man, who will face death but myself and what can you do to him. In this wise death will be constantly crying for victims.

9

The third qualification is to be generous; that is not to play the spendthrift in matters prohibited by religion and in pleasures. To be generous, he the fab should not close the Treasury to the army, when necessity arised, but should expend for it; and should not appropriate funds from the Public Treasury for himself beyond what is essential for his needs. Bravery and generosity go together. Thus it is said "If a person desires to die, he should not be fitly avaricious ~~for money~~".

The fourth qualification is to be a savant. For this object, it ~~is~~ not absolutely ~~necessary~~ necessary to increase the number of learned scholars: the way to attain learning is to appoint four erudite men to discourse, until one fourth of the night passes, of learned and pious Rulers and to relate the history of such kings. Such admonitions is necessary even for the learned Rulers in order to give them instruction how to rule justly.

If this be so, how good it should be for an ignorant Ruler. During the day also he ought to associate with learned men, to acquire the necessary knowledge of this world and of the next. This is the way to acquire ~~the~~ knowledge.

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The fifth qualification is to put on common dress and walk about at night, enquiring from persons their opinion, regarding the conduct of the Ruler's responsible officials, as well as their opinion of himself. If the Ruler is not an able king he should employ pious men to keep him informed regarding such matters. Is this the correct word? Such to really "pious" men such

The sixth qualification is to sleep in a place from which the Ruler can hear, if an aggrieved person come, secret action would be detail even at night, to complain of injustice received.

One of the Kalifa's ways was to fix one end of a chain in his bed room and let the other end reach the ground. Then when an aggrieved person came and pulled the chain from below, the Kalifa arose, enquired into his grievance and sent him away after satisfying his wants.

The seventh condition is to examine, every three days all prisoners, and to release those who in the Ruler's opinion would lead proper lives. To imprison for any trivial offence is needless.

Some laudable practices of Rulers.

It is becoming for Rulers to spend the day for the benefit of his subjects, and to devote the night to

11 his own affairs; to pray to God, and humbly ask his forgiveness if he had done any wrong to his subjects. Strength is like unto a sword; to ponder over matters is as a strong hand holding a sword; a strong arm without a sword can satisfy only partially, but a sword without a hand is useless. One must have both for practical use. To extinguish the fire of enmity is to act after careful consideration. The most becoming dress for a Ruler is armour, and for the head a metal helmet; the best place to stay in is the battle field; the best shelter is afforded by the Army's flags and lances. The best sport is to perform various drills. The choicest of syrups is the blood of enemies. The best sound to hear is the roar of guns, the beating of drums and the neighing of horses. The best form of hunting is to be kind to his (the Ruler's) subjects, and hunt their minds; not the hunting of deer and hare. Iron shackles cannot be fastened except on hands and legs, for these after a time will get rusty and break away, but shackles of kindness can be put on the whole body. Once these shackles are successfully fastened, they will never be broken.

There are several causes which produce decay

in Government. First, for a Ruler to be ignorant of how

12 his Government is being carried on; by giving posts to

unworthy men and raising them to higher positions; second,

third, from injustice being done by the holders of

different posts.

It is unbecoming for a Ruler to

associate with these seven classes of men; firstly,

backbiters; second, mean persons; third, loafers and

common people; fourthly, evil speakers; fifthly, liars;

sixthly, those who do not value kindness shown to them;

ungrateful people; seventhly, unprofitable talkers. It

is unwise to give two posts to one man. What is more,

it is necessary to make special rules to adopt in

order not to allow them to live a life of idleness, and

to increase the number of their servants and therefore

it is inadvisable to give one post to two persons;

Because the division of work will lead to friction

between the two and consequently the work they were

appointed to perform will suffer.

Those persons, who are sent out by the Ruler to

different parts of his dominion are the representa-

tives of his person and serve as his mouthpiece. In

fact they stand there as the Ruler himself, in which

case the men (his representatives) must be courageous,

persons of respectability, learning and eminence, so as

13 to prove that they are the battern of their

master.

To keep the army quite contented is like sering to the crop of a field. As this needs keeping free from weeds, so too an army must be kept free from the enlistment of cowardly and weak men, in order not to breed cowardice in those who are brave, by allowing such men to join the army. The pay of the army must be kept at a moderate scale: if it be paid extravagant or inadequately sometimes harm may result.

To carry on affairs detailed above is not within the capacity of everyone. The benevolence of five persons to five others cannot be equalled by the benevolence of another set of five individuals to five. First, the benevolence of the Almighty to His servants; second, the benevolence of the Prophet to his followers; third, a ruler's kindness to his subjects; fourthly; parents' love to their children; fifthly, tutor's love to his pupils.

A ruler, who is not careful of his own person, cannot be expected to care for his subjects. He is like a swimmer in the sea, unable to save

himself from drowning; and therefore ~~cannot save~~ unable to others.

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It is proper for a ruler to see that his subjects emulate the ten qualities that are innate in animals. First, to possess the courage of cocks; second, to bestow the same care and kindness upon his subjects that chickens receive from their mother; third, to have the heart of a lion; ~~[illegible]~~; ~~sixth~~, fourth, to display the anger of a tiger; fifth, to charge his enemies like a lion springing on his prey; sixth, to have the patience of a dog when difficulties arise; seventh, to have the hunger of a kalik; ~~eighth~~ eighth, to have the wiliness of a fox; ninth, to be watchful as a crow; tenth, to have the symmetry of a giraffe.

A ruler ought to take timely measures to prevent the spread of discontent among his subjects; and likewise to have a force, other than soldiers for the protection of his dominions, which will not have to serve in war, and which should be paid more highly than the soldiers. When a war breaks out, it is necessary to have some means of distinguishing his soldiers from the opposing party, enemy who may desert and mix with his own army.

Hereby hangs a tale. When a certain ruler ~~desiring to go~~

15 desiring to go on a pilgrimage, consulted his ministers they replied that it was not possible, because he was not fit to go alone; and to take the army with him was also not ~~xxxxxxxxx~~ advisable. Then the ruler said:- " My desire to go has taken such firm hold of my mind, that some means or other must be found." They replied: " There is a very pious man in that place who has performed the Hajj sixty times, ~~and~~ we advise Thee ~~you~~ to go to him and induce him to sell ~~your~~ one of his Hajjs." Then the Ruler went to that man, who, when asked for the Hajj's, ~~said~~ replied that he was willing to ~~to part with~~ sell all his Hajjs. The Ruler then asked the price, but the man said that the price would be for every step he took on the pilgrimage, the whole world and its contents. The Ruler then asked how could it be done, as he did not own one tenth part of the world. The pious man ~~said~~ replied, that it was a very easy matter ~~because that~~ for if the merit, he (the Ruler) had received acquired during one hour in which he sat to administer justice to one of his subjects who had been unjustly punished, ~~to~~ be given to him (the ~~pious man~~) he was prepared to sell all the merit he had gained from his sixty pilgrimages.

This story clearly shows ~~that, how great~~

16 how great Rulers could be, were they but just, ~~xxxxx~~ ix ~~xxxx xxx~~, and pious ~~Rulers~~.

When a bad Ruler was once sleeping in a very strongly built palace, an arrow came from an unknown source and pierced his heart. On it was a Persian verse meaning:-, "Even if you could pierce steel by physical strength, the arrows, ~~which are~~ shot by the victims of ~~your~~ unjust rule, ~~although you are~~ in the midst of a great mountain of steel, ~~you will~~ not escape ~~them~~. From this it is plain that an unjust man will not escape even if he hides beneath the seventh earth, ~~the~~ arrows shots from the hearts of unjustly imprisoned persons which will not deviate from ~~flying~~ straight at him.

A Ruler once asked his minister to go to the outskirts of the city and bring to his presence, the ~~most foolish of men~~. Thereupon the Vizier set out in quest ~~of such a fool~~, and after wandering several days, ~~he~~ saw a man sitting on the branch of a tree ~~and~~ cutting it at the thick end, ~~and thought~~ this man should be the biggest ~~of~~ fools on earth. ~~Therefore~~ he the Vizier took him to the presence of his Sovereign, who told the minister that there were still bigger fools

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biggest fools than the man whom he had brought. Where-
upon the Vizier replied:- "Oh, Master, you will then
know a greater fool than this man." Then the King said:-
"Those Rulers who do evil injustice to their subjects
are greater fools than this man; for subjects are like
the trunk of a tree. The man who cuts the trunk of a
tree is a greater fool than the man who was cutting the
thick end of the branch."

Political matters relating to Rulers and their associates.

The person, who becomes chief of a people, should be one who, without fear, will fight with his enemies on the battle field. If he is recognised, the points of lances would be directed against his armour, and if he turns back to escape he will be surrounded by his foes.

Unless a person is brave he will not be glad to take up a responsible post. Rulers think that they have snatched the kingship by force from the people, forgetting the fact that they were placed on the throne by the people themselves.

Strength of Rulers is derived from those around them and not from their own prowess. Profit is derived from administering Government with justice

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justice and kindness to subjects, and not by the king's simply thinking of being the ruler of his people.

The person, who does not send replies to letters addressed to him, is like a man who imprisons those who go to visit him.

He must possess a desire to receive kindness and instil fear in the minds of his subjects. He must likewise be kind and considerate to his subjects. Otherwise he is not fit to be the chief of his people.

If the Ruler cannot understand the tactics of his associates he is an ignorant person. If on the other hand those asscciates are careful and intelligent they can get on very well with their Rulers, like as a hungry man does who snatches away a piece of bread from the mouth of a snake.

A person who solely serves his Ruler is like a self burning fire, that throws its light to a distance.

Visits to Rulers must be arranged to suit the Rulers convenience, and not according to the wishes of the visiter.

Rulers will employ only those who could keep them supplied with information regarding themselves (Rulers). Just as women do who show kindness to those

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who brings news of their husbands.

Rulers ~~would generally~~ (for the great part) expect their subjects to worship them; but those who worship anyone ~~but~~ (other than) God will go astray.

A law abiding citizen should be straight-forward.

~~A person~~ (He) who has a grievance against (one of) ~~an official~~ is not likely to escape punishment; but as the (R) ruler ~~is~~ (has) in the position of (a) judge, and officials are (the) witnesses, no ~~person~~ (one) should be punished unless found guilty (on) ~~by~~ the evidence. I (should)

~~If~~ a Ruler observes what is written in this book, I (desire like he become) ~~wish him to be~~ the foremost ~~ruler~~ (R) in this world and in the next.

May the intercession of our Prophet give us strength to live (in accordance with) ~~according to~~ our religion. By the Grace of God this book, named "Worldly Advice", is finished; for (often) which I praise God and the Prophet.

Finis.

Tarikh of the Maldives.

This ~~is a~~ chapter deals with the history of the conversion to Islam of the people of the Maldives.

Know this:- Sultan Muhammad

When God wished to uplift the people of the Maldives from the pit of ignorance, ~~and~~ to save them from the ways of unbelievers, the wrong path, ~~their~~ idle life, and the worship of idols, and to show them the right path and the light of Islam, the most religious God fearing Chief of Saints of that age, who was acquainted with the hidden secrets of the everlasting world, and whose knowledge was as deep as ~~an~~ the ocean, whom we up to this day acknowledge to be the Maulana Sheikh Yoosuf Shamsuddin-u-Tabrezi, was inspired by God with the desire to visit the Maldives. After this he disappeared from his native town, called Tabrez, (in Persia) and appeared in the Maldives. While the natives were steeped in the ignorant worship of idols, in place of the Almighty God, he (the saint) called upon ~~the people~~ them to become Muslims. Before, however, they ~~were~~ had been shown great miracles, not even one man offered to embrace the Islamic Faith. One of the miracles ~~shown~~ displaced to them was a ~~huge~~ collossal giant, whose head almost touched the sky. Through great fear of him, the king and all the

~~Properly called and~~ known in the Maldives as Tabrezugefanu, by which name he is referred to hereafter.

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inhabitants of Male became Muslims. Thereupon this saint of Tabrez bestowed the name Sultan Muhammed on the King, who had been previously proclaimed "Sri Navanaditta" by the Maldivians by beating of Koli.*

After this the Sultan sent men to all the Islands of the Maldives, who converted all the inhabitants, willy-nilly, to the Muslim faith so that in all the Maldives there were none but Muslims.

The Sultan and his subjects were converted by Tabrezugefanu, on the 12th day of Rabi-ul-Akhir, in the Hijra year 548, in the 17th year of Khalifa Muktafil Amru-llohi's reign at Bagdad and in the 13th year of Sultan Muhammed's reign over the Maldives. He lived 13 years after he became a Muslim. It is related, that on the advice of Tabrezugefanu, rules were made for the administration of the country and religious laws were enforced. Religious knowledge was widely disseminated; signs of idolatry were effaced and large mosques were built in all the Islands for the due observance of Friday and congregational prayers. Not long afterwards, however, while the administration was being carried on smoothly, the highly respected Tabrezugefanu died at Male, and was

* Koli is a brass gong, which is struck when proclaiming any Government measure.

~~and was~~ buried in a tomb, that is now famous and widely Venerated ~~respected~~. May God bestow on him everlasting peace, and may he through his saintliness bring us prosperity. ~~XXXXX~~ ~~XXXXXXXXX~~

After his death, the Sultan lived for a few years. He was the first King of the Maldives to become a Muslim. He was a just and pious Ruler; he ~~king. He~~ observed the religious and secular laws; and was straight forward in all his dealings. Shariat laws were drawn up in proper form ~~order~~. The Sultan is loved his subjects. When meting out justice, no difference was observed between his relatives and others. He was ~~respectful~~ wise, considerant ~~respectful~~, mild tempered, kind and generous in almsgiving. He contributed Zakat, was an observer of fasts and regularly offered ~~said~~ prayers. In short he was a Saint.

It is said that one day he (the Sultan) told the inhabitant ~~people~~ that he was preparing to go on a pilgrimage, and that a ship would arrive on the following Friday, on which he would sail. On that Friday afternoon, a ship ~~did~~ arrived and anchored off Male. After finishing the Juma (Friday) prayers, he (the Sultan) left the mosque and hastened to the sea shore, whence without ~~any of his~~ the attendants and provisions ~~food~~, he ~~went on~~ Embarked ~~board~~ with the vessel's crew; and the vessel passed ~~when the ship disappeared~~ like ~~a~~ flash of lightning or the flight of ~~like a~~ bird. Thus ~~de-~~ sight

Laws laid down in the Quran, relating to spiritual and temporal matters.

The annual contribution of the one fortieth ~~portion~~ of the income actually the persons possession on the da date of payment.

24 After this, Ali Rasgefanu, son of Rekehiria Mavakilege, ascended the throne. His Koli name was Sri Dharma Kataja Maha Radun. He died in Hijra 588, after reigning for nine years. Dumei Kala Minja, son of Vatihiria Mava Kilege, then ascended the throne. His Koli name was Sri Fana Ditta Maha Radun. He died in Hijra 595, after reigning for seven years. Then his younger brother, Dahei Kala Minja, ascended the throne. His Koli name was Sri Dagata Abaruna Maha Radun. After occupying the throne for fifteen years, he died in Hijra 610. Vadi Kala Minja, younger brother of this Sultan, then ascended the throne. His Maldivian name was Sri Dagata Suvara Maha Radun. He died in Hijra 630, after a reign of twenty years. Then, Kala Minja, his younger brother, succeeded to the throne. His Koli name was Sri Rada Suvara Maha Radun. He died in Hijra 655, after ruling for twenty-five years. Eudei Kala Minja, son of Hiria Mava Kilege, then became King. His Koli name was Sri Vira Abaruna Maha Radun. He died in 662 after a reign of seven years. Then came to the throne Aima Kala Minja, son of Hirrata Kabaidi Kilege. His Koli name was Sri Loka Suvara Maha Radun. He died in Hijra 664, after two years' occupation of the throne. Next Kala Minja, son of Vengihili Kalo, ascended the throne. His mother's name was Aidage Mava Kilege. His Koli name was Sri Sinja Abaruna

18.8.25. Page 23 missing. H.C.P. Bell.

Maha Radun.After ruling for one and a half years,he died in 666.Again another Kala Minja,son of Aidage Mava Kilege

25 occupied the throne.His Koli name was Sri Madini Suvara Maha Radun.After reigning for nine months,he died in the year 667.Thereupon Avadi Kala Minja,who was also called Dagata Suvara Maha Radun,ascended the throne.His Koli name was Al-Sultan Mohammed Sri Arida Suvara Maha Radun.After ruling for nine years,he died in Hijra 676.Next Ali Kala Minja,son of the previous Sultan,succeeded to the throne His Koli name Mahe was Sultan Ali Sri Arida Suvara Maha Radun.He died in 680,after reigning for ten years.Then his younger brother,Yusuf Kala Minja,occupied the throne. His Maldivian title was Sultan Yusuf Sri Bavana Aditta Maha Radun.He died in Hijra 693,after ruling for seven years.Then his son succeeded him.His title was Sri Suvara Maha Raduh.After occupying the throne for seven years,he died in Hijra 701.Dawood,son of the previous king,Sultan Yusuf,next ascended the throne.His Koli name was Sri Sundara Bavana Maha Radun.He died in Hijra 706, after reigning for five years.The next sovereign was Umarvira ,who was born of the same mother as the previous Sultan,but father was different and was called Salis Kilege.His Maldivian name was Sri Loka Abarana Maha Radun.This sovereign,after reigning for thirty five years

died in Hijra 741. Next Shihab-ud-din, son of the previous Sultan, Umar Kira, ascended the throne. This Prince was given the title of Sri Loka A Ditta Maha Radun and died in Hijra 748, after reigning for seven years. Then Rehendi Kabadi Kilege, sister of Shihab-ud-din, whose father was also her father, ascended the throne. Her Koli name was Sri Rada Abaranna Maha Rehendi Kabadi Kilege. In the sixteenth year of her reign, her husband, Mohammed-Al-Jamil, forcibly took possession of the throne. He was known as Sultan Mohammed Sri Bavana Suja Maha Radun. When he had reigned for one year, he was murdered and his wife, Rehendi Kabadi Kilege reoccupied the throne for the second time. This event took place in Hijra 765. Then in the tenth year after she resumed possession of the throne, her husband, Abdulla Kilege, took the throne by force. He was named Sultan Abdulla Sri Dammara A Ditta Maha Radun. When he had occupied the throne for three years, he was murdered and, once again and for the third time, his wife, Rehendi Kabadi Kilege, ascended the throne. This event took place in Hijra 778. Abdulla was able to hold the throne only for three years. After the Sultana retook the throne, she too reigned only for three years, when she died. This took place in Hijra 781. The three periods of her rule altogether amounted to 29 years. Then, Radhethi Kabaidi Kilege,

daughter of the Sultan Umar Kira, ascended the throne. She

27 was the sister of the above mentioned queen, born of the

same father and was named by the

Maldivians "Sri Soma Abarana Maha Rehendi. Her husband was

the son of Kai Ulanna Kilege. When she had reigned

for four months, she was forcibly removed from the throne,

which was seized by Ma Karatu Danna Mohammed Takurfanu.

His Koli name was Al-Sultan Mohammed Sri Sundara Abaruna

Maha Radun. He died in Hijra 786, after reigning for four

years. Thereupon his daughter, Dainu Kabadi Kilege, occupied

the throne. She was named Sri Vinna Abaruna Maha Rehendi.

After she had reigned for four years, her husband Abdulla

took possession of the throne. His Koli name was Al-Sultan

Abdulla Sri Soma Abarana Maha Radun. After occupying the

throne for one and a half months, he died in Hijra

790. Thereupon the throne was occupied by Fehendu Usman,

whose Maldivian title was Sri Sundara Aditta Maha Radun.

When he was on the throne for one and a half months,

Hasan, son of Hilali Kalo, forcibly took possession of the

throne. His Maldivian title was Sri Dira Bavana Maha Radun.

He died in Hijra 800, after reigning for ten years. He was

succeeded by his son, Ibrahim, whose Maldivian title was

Sri Damma-Ravira Maha Radun. When he had occupied the

throne for four months, his uncle Hussain seized the

28

throne.His Koli name nane was Al-Sultan Hustein Sri Loka Kira Mahá Radun.He reigned for ten years and died in Hijra 811.Thereupon Gulavihi Nasir-ud-din succeeded him. His Koli name was Sri Kira Abáranna Mahá Radun.After reigning for three years,he died in 814.Next came Sultan Hasan,son of Main Ranna.His Maldivian title was Sri Dammara Bávana Mahá Radun.He reigned for nine months, and died in 814.Next Esa,younger brother of the previous Sultan,Hasan,ascended the throne.His Koli name was Sri Bávana Sundara Mahá Radun.He died in the same year,after being on the throne for three months only.Ibrahim, son of Hilali Sultan Hasan,next came to the throne.He was the Sultan,who was deposed from the throne in Hijra 800.His Maldivian title was the same as that given to him previously.He died in 822,after reigning for eight years and nine months.Then Osman,brother of the previous Sultan and born of the same father as he was,succeeded to the throne.His title was Sri Dammara Loka Mahá Radun.After ruling for three months,he died in 823.Then the learned Mchammed ascended the throne.He was a very religious and learned ruler.His father was Hululu Abbas, a priest,son of Mabadéri Yusuf Madegiri.The learned Sultan was called

* Apparently a mistake for 810.

Sri Rada Bavana Maha Radun.At the end of eleven months of

29 his rule, ~~the son-in-law~~ of Yusuf, son of Hilali Sultan Hasan

seized the throne.His Koli name was Sri Loka Ananda Maha

Radun.After reigning for twenty three years,he died in ~~84~~

845.Then his half brother, ~~Abee Bakr~~, ~~born~~ of the same

father ~~as the previous Sultan~~, succeeded to the throne.His

Koli name was Sri Bavana Sooja Maha Radun.After reigning

for seven months,he died and was succeeded by his son,

Hajji Hasan.His Koli name was Sri Radavira Maha Radun.

After reigning for twenty five years,he went on a pil-

grimage.The throne was them seized by Sultan ~~Said~~

Mohammed,who was on the throne for one year,~~when~~ Sultan

~~Hadi~~ Hasan returned from his pilgrimage and took possess-

ion of the throne.It is said that in his attempts to

recover the throne,he killed several people,among whom

was a Kazi of that time,who was wrapped in cotton wool,

soaked in oil,and set on fire.While he was ~~trying~~ to

~~destroy~~ the Kazi,the now famous,learned and pious ~~Mohamed~~

Maulana Fagih Suleiman of Madina,where he was ~~brad~~ and

~~born~~ bred,remonstrated with the Sultan for committing

this inhuman deed,and ~~begged of~~ him to desist;but his

~~advice~~ was not heeded.Not long afterwards,God sent ~~him~~

His curse,so that his whole body began to be consumed by

~~great heat~~,which could not be ~~cooled~~ even by ~~the~~ frequent

use of water. Every day the heat grew in intensity, until it
30 became unendurable. A tank was dug, and in
the water in the tank he placed his bed, on which he laid
himself. Soon afterwards, he died. That was in the year Hijra
872, after he had reigned for twenty six years. He was
succeeded by his son Mohammed, whose Koli name was Sri
Bavana Abaruna Maha Radun. He reigned for thirteen
years and died in Hijra 885, his son Sultan Hasan succeed-
ing him. His Maldivian title was Sri Rada Loka
Maha Radun. When he had been one month on the throne, Umar, son
of Sultan Yusuf, son of Hilali Sultan Hasan, forcibly took
possession of the throne. His Koli name was Sri Loka Maha
Radun. He died in Hijra 889, after ruling for four years.
Then Hasan, son of Hilali Umar, ascended the throne. His
Maldivian title was Sri Rada Ananda Maha Radun. He died in
Hijra 891, after reigning for two years. Then Hasan, son of
Sultan Mohammed, son of Hilali Sultan Hasan, who had been previously deposed, after he had been
on the throne for one month, ascended the throne. After
reigning for four years, he died in Hijra 895. Sheikh
Hasan, son of Kabadio, daughter of Abdo Bakar, son
of Hilali Sultan Hasan, ascended the throne. His Koli name
was Sri Rada Muratira Maha Radun. He died in Hijra
897, after reigning for one year and nine months. Then

Ibrahim, son of Sultan Hasan, son of Sultan Umar, son of Hilali Sultan Hasan, ascended the throne. His title was Sri
31 Bavana Fura Sudda Maha Radun. He died after reigning for eight months. He was succeeded by Sultan Mohammed, son of Sultan Umar Maha Radun, son of Sultan Yusuf, son of Hilali Sultan Hasan. His Koli name was Sri Bavana Maha Radun. When he was on the throne for nine months, the brother of Sultan Mohammed, Umar, ~~son of Yusuf~~, took the throne by ~~force~~. His Maldivian title was Sri Wira Ananda Maha Radun, but he called himself Sultan Umar. After reigning for two and a half months, he died in Hijra 898. Then Ali, son of Kai Ulanna Kilege, son of Mu Fahai Kilege, son of Sultan Husein, ascended the ~~throne~~. His title was Sri Auwira Maha Radun. When he was on the throne for two years and seven months, Hilali Sultan Mohammed, who had previously ruled for only ~~two~~ nine months, seized the throne in Hijra 900 with the assistance of Ali Rajah of Cannanore. When he had reigned for fifteen years, Sultan Hasan, son of Sultan Yusuf, took possession of the throne. His Koli name was Sri Singa Wira Maha Radun. He died in Hijra 916, after ruling for two years. Then the throne was occupied by ~~Al Sheriff~~ Ahmad of Mecca. His title was Sri ~~Sunda~~ Bavana Maha Radun. He died in 918, after reigning for two years and nine months. Thereupon Ali, son of Hirratu of Hellaidu ascended

the throne.His Maldivian name was Sri Loka Ananda Maha

32 Radun.When he was on the throne for nine months,the twice

deposed Hilali Sultan Mohammed went to Cannanore on the

Malabar Coast,and signed a treaty with Ali Rajah of

Cannanore,in which he agreed to pay him yearly a sub-

stantial sum for his help.He was given a large number of

soldiers,with whom he left for the Maldives.But when they

sailed out of Cannanore Harbour,they were met by several

Portugese vessels,which prevented them from continuing

their journey and kept them prisoners at sea,refusing to

release them until they promised to pay them large sums of

money immediately.As soon as the promise was given,they

were released by the Portugese,who accompanied them.When

both fleets arrived anchored at Male Harbour,and

recovered the throne for this Sultan Mohammed.This battle

was fought in Hijra 919.After he recovered the throne,the

Sultan in terms of the promise given by him,began to pay

annually the amount agreed upon.This payment was contin-

ued by the Sultans,who succeeded him,until the reign of

Sultan Ibrahim Iskander,son of Sultan xxx Mohammed Imad-

ud-din,whose name will appear later on.

This Sultan considered that this payment to two foreign

nations,was made through ignorance and was humiliating

to the Maldivians,he commanded his son and his success-

successors, and, indeed, all ~~the rulers~~ futher of the Maldives not to continue this

33 payment, which was forbidden by their religion and would bring a curse on their country. This Sultan Mohammed was a selfish, heartless and deceitful tyrant, who ~~did not~~ had no love his sujects, ~~for whom he did not even care~~ caring for them not at all, but whom he ruled with an iron will. His Kazi, ~~the Chief Justice~~, was Ismail Famudéri, who at his death was succeeded by his son, Don Kurali Takuru. ~~After~~ This Sultan ~~came to~~ after resuming the ~~[illegible]~~ throne, ~~he thought~~ imagined ther he would have a long and peaceful reign. He ~~never~~ gave no thought ~~that~~ to the future ~~was~~ hidden, nor ~~did he~~ deemed ~~think~~ that when ~~he~~ on his death bed there would be no one to help him. ~~Indeed, it was~~ Yearly not long was it before the Messenger of death appeared before him and summoned him from the pomp and glory of his throne. His useless ? yes emaciated body was removed and ~~buried in~~ consigned to the earth to rot ~~away. People~~ Persons avoided even the mention of his name. ~~It~~ For God it is not difficult ~~for God~~ to do whatever ~~He wishes~~ seemeth good unto Him. The Sultan's reign ~~lasted for~~ Lasted thirty years and nine months ~~during~~ covering the three periods of his occupation of the throne. He died in the Hijra 935, and was succeeded by his son, Hasan. ~~He was~~ the son of a woman, whom his father had brought as a ~~mistress~~ concubine from Shiráz which is in Persia. ~~This was the~~ For this reason ~~why~~ Hasan assumed the title of Al-Sultan Hasan ~~Al-Shirazi~~ Al-Shirazi, his Koli name being Sri Maniran Lóka Máhá Radun. He died in _____

58. S. Hasan Shiraz

Hijra 955, after reigning for 21 years. Then Mohammed, son of the half brother of the ~~previously~~ last mentioned Sultan, ascended the throne. 59. S. Muhammad ~~This father was Umar Mafai Kilege~~, son of Sultan Mohammed, son of Sultan Umar, son of Sultan ~~Xxx~~ Yusuf, son of Hilali Sultan Hasan. His Koli name was Sri Singa Havana Maha Radun. When he ~~was~~ had been on the throne for two years and four months, his brother Hasan ~~seized the~~ throne after murdering his brother Mahammed. He assumed the title of Sultan ~~Xxx~~ Hasan Sri Diri Kusa Loka Maha Radun. After ruling for two years and five months, he ~~thought of~~ determined to changing ~~xxx~~ his religion, and proclaimed his intentions ~~to the~~ publicly. He then ~~went to~~ departed for Cochin, where he embraced the Infidel's faith, and even adopted their mode of dress. After residing there for two years, he went to Goa; where some time afterwards, he married a Christian Lady of good birth, by whom he had several children. It was in the year Hijra 959, that he publicly announced his intention of changing his religion. Some Several years afterwards Aboo Bakar, son of Ibrahim Farana Kilege-fanu ascended the throne. The name of his mother was Samfa ~~Didi~~. His Koli name was Sri Asasa Loka Maha Radun. He reigned for four months, ~~when~~ and he died a martyr's death in the year Hijra 962. He was succeeded by Ali, son of Abdul ~~Rahman~~ Rahman, ~~the Prime Minister~~. His mother's name was Sitti Kabadi Killege of Feridu. His Koli name was Sri Anda Siaka Kattiri Maha Radun. Two months later, he was

34

60. S. Hasan

61. S. Abu Bakr

62. S. Ali

killed in a battle with the Christians.

35 Know the origin of this war.

The Sultan, Hasan, who had become a Christian, ~~sent a~~ vessel ~~belonging to the Portuguese to Malé with the object~~ from Cochin arriving of converting the Ministers and Chiefs of Malé and bringing them to Cochin. On arrival there, the Captain of the vessel informed the Ministers and Chiefs that he had come there to remove them to Cochin at the request of their Sultan. The inhabitants held a meeting at which they decided not to become Christians and not to obey the orders of their infidel Sultan. They then fought the visitors and, after killing all of them, seized their goods.

Those who took part in the ffighting against these invaders were the aforesaid Sultans, Abee Bakar and Ali, with their supporters. All this took place before they came to the throne. Once again the people of Cochin sent a fresh army, who were again defeated and killed by the Maldivians who seized the ship with all her cargo, including arms. For the third time, an army, with plenty of arms and ammunition, was conveyed in a great fleet to Malé under the Captaincy and leadership of Andri Andri. (*) At this time Sultan Ali had been on the throne for two months and fifteen days, when one night the enemy landed on the West

(*) Probably meant for Andrade

~~coast~~ beach of Male with their cannon. Thereupon Sultan Ali accompanied by his soldiers, ~~who were~~ armed with swords, lances, bows and arrows, ~~went out~~ sallied forth to ~~fight~~ oppose the invaders.

36

The Sultan, armed with only a sword and a shield, marched at the head of ~~xx~~ his soldiers. He had gone as far as Eid Mosque(*), when, on turning round ~~towards~~ his soldiers, he found that ~~they~~ had all deserted him with the exception of the Prime Minister and his ~~servant~~ own attendant, ~~who were~~ the only two that remained with him. Then these three warriors fac~~ed~~ing the enemy ~~and~~ charged them as boldly as a lion. The ~~enemy~~ foe, ast~~onished~~unded at the bravery and zeal of those three ~~warriors~~ heroes, halted in their advance ~~against them~~, and becoming terror stricken, began to fire on them from a distance, ~~till~~ until they had killed the three warriors. After that, without much ~~fighting~~ resistance, they seized the throne. The kingdom Some of the ~~people~~ inhabitants, who ~~xxxxxxx~~ saw their Ruler and two others lying dead on the battle field, buried them where they found them, and enclosed the spot with a rubble wall. Some time afterwards, the water of the lagoons surrounded the site. ~~After~~ Since their death, all the Sultans, from that date up ~~xxx~~ to this, have visited their grave, and prayed for their souls. After seizing the throne, Andri Andri declared himself Sultan of the Maldivians. He sent Christians to the different Atolls to act as headmen. Ali Sultan died in 965, at the end of the month Shaaban, ~~when~~ and

Andri Andri

(*) This [illegible] is still in existence. Here prayers are said [illegible] principal festivals [illegible] (1) [illegible] and [illegible] the Ramzan and (2) [illegible]

ascended the throne.God knows better than we do what
men
happened at that time.Thereafter the invaders strengthened
ruled
their position and reigned for several years.They were a cruel,unjust and deceitful people.The sea was red with the blood of Muslims.Property was seized publicly, and the people were harshly treated.Religion was perverted during their rule, and this was what caused the people great sorrow.Pious persons were put to death.Looting and destruction became of common occurences.Then God took compassion on His people and decreed that they should be freed from the yoke of these foreigners.Thereupon one of His servants,named Muhammad Khatib,son of Husein Khatib Takurufanu of Utimu,was inspired by God to fight against them.He was a brave and strong man, and styled Mohammed Bodu Takurufanu,a name now famous.

"Oh God!grant us strength to preserve this shrine;"

"to keep it always moist with scent,and supplied "

"with sweet smelling flowers.We pray God that He "

"will always keep our sword ready for use."

The reason why God inspired him(Mohammed Khatib) to fight with these Infidels was that they might free the Maldives from tyrants and enemies of Islam and destroy them; that they might spread peace amongst the Inhabitants, and extinguish the "fire of injustice", thus destroying the

power of the Infidels.This keen-sighted and wise ruler,

38 Muhammad Takurfanu,firmly resolved to pray unto God to grant him strength and will to accomplish what he had planned.He consulted his brothers,Khatib Ali Takurfanu,and Hasan Khatib Takurfanu,who agreed to join him.They then got together swords,rifles,lances,bows and arrows,and, accompanied by only a few of their friends but trusting in God,they ventured out on this great enterprise.They had also built for this purpose a very fast sailing vessel,* which they loaded with arms,food and clothing,and on which they set sail for Minicoy Island,where they placed their families for safety.

* called "Kalivakkumma"

Minicoy belonged to Ali Raja of Cannanore.When these men landed at Minicoy,they met two wise Maldivians who were brothers named Hadji Ali and Hadji Hasan and had been on a pilgrimage to Mecca and Medina.These two brothers were masters of the art of fencing and throwing the javelin.They had gone on their pilgrimage before the Christians had invaded the Maldives.Muhammed Khatib related to these two brothers the account of the conquest of the Maldives by the Christians,and the cruel treatment to which the Maldivians were subjected.He also told them that they were planning to wage war against the Christians,

whereupon they told him that they were willing to ~~become~~ form ~~party them~~ him. All ~~of them~~ the band agreed that Muhammad Khatib

39 should be their leader, and swore by God that the enemies of Islam and these idolators should be once ~~and~~ for all time exterminated; ~~that~~ and their heads ~~should be~~ severed from their bodies; that they (the conspirators) should not ~~turn back~~ desist till they had achieved their object; and that they should abide by the orders of Muhammad Khatib Takurfanu and never desert him. Then they offered prayers to God, inspired with courage by two verses of the Quran. ~~Then two~~ ~~One of these verses was to the following effect~~: One of these verses was to the following effect:

"How often has a small party vanquished a numerous host by God's permission! God is with the patient."

~~The other verse meant~~; "Then We gave punishment to those who were guilty; and helping the Believers to our incumbent on Us."

Then they started ~~fighting~~ warfare and began to kill the Christians wherever they found them. They (would) ~~landed~~ at an Island at ~~six~~ night, and after killing the Christians, ~~they~~ loaded their vessels with provisions and water, and ~~leaving the place~~ departing early in the morning sailed ~~for the high~~ out to sea. During the day time, they did not ~~show~~ see their vessels ~~to their~~ let enemies. When night ~~came~~ fell, they repeated the previous night's ~~procedure~~ actions. They had carried on in this way for some time, when one night Ali Khatib Takurfanu slept in his wife's house till

See chapter 2, section 33 of the Quran. Verse 249

Chapter 30, section 5, Verse 47

daybreak

~~the dawn~~. The others as usual had departed before ~~the~~ dawn without ~~missing him~~ noticing his absence. Then Ali Khatib and his wife hid

40 ~~themselves~~ in a house in one of the Islands. But the Christians, ~~who~~ had ~~discovered this fact~~ wind of it, ~~went~~ and going to his ~~hiding~~ hiding place, ~~took~~ dragged him away and ~~beheaded~~ decapitated him. They ~~next~~ Thereafter sent his head to Andri Andri, and ~~threw~~ cast his body away ~~on the ground. The body~~ It was buried by some of the Muslims of that Island, ~~while~~ (and for) the head ~~was~~ (it) recovered after much ~~extra~~ entreaty by the Muslims of Malé from Andri Andri inhabitants and buried in an Island ~~near Malé~~ hard by, called Funadu. But ~~though~~ albeit Ali Khatib, ~~as~~ and the death of a martyr, the remaining four ~~without being~~ (banded) — only in no wise disheartened, ~~but~~ with renewed courage, successfully carried on the ~~fight~~ struggle against their enemies, ~~with the~~ under God's constant ~~help~~ ~~of God, till~~ until only a few of their enemies were left alive. When ~~the~~ the Christians found their numbers being reduced, the ~~remaining~~ few, who ~~were left~~ survived, went to Malé where they began to ~~watch~~ keep the movements of ~~these~~ this warriors. ~~These next~~ band, which then approached Malé, round which ~~they~~ it sailed without finding a ~~landing place~~ spot to land, because the Island Malé was so well guarded, sentinels having been ~~stationed all~~ posted round the whole Fort. They ~~then~~ therefore left Malé ~~for~~ for ~~some time~~ a while. The Christians, who were at Malé, thought ~~that~~ that these ~~people~~ men would never return and relaxed their watchfulness. ~~In the meantime~~ Meanwhile these band of Maldivians went to ~~Cannanore~~ Kannannur and obtained from Ali Raja a sufficient ~~number~~ force

(-) Tradition over ~~that it was the~~ Island of Thavandu.

of soldiers, with which they returned to Malé on the very day,

41 on which the Christians had decided to command all the Islanders to become Christians and worship their idols, under penalty of death for refusal. That very night the Islanders held a meeting at which they agreed to die in their own faith. They assembled in the house of the Kazi, at that time Abu Bakar, son of Don Kurali Fadiáru Takurfánu, son of Sharaf-ud-dín Ismail Ramudéri Fadéaru Takurfánu, and at his dwelling decided not to obey command of Andri Andri to embrace his religion, but to fight to death against those sent to summon them. They then collected knives, swords, lances, bows and arrows, and even clubs, and prepared to meet their enemy. Then Muhammad Khatib made a vow that, if they succeeded in retaking Malé from the Christians, he would recite the Maulood to the Prophet every year near the Shrine of Sheikh Yusuf of Tabrezi. That same night, after offering prayers to the omniscient God, when two thirds of the night had passed, Muhammad Khatib Takurfanu anchored off Malé and landed when the Christians were making merry, with song & carousal. He approached the house, which Captain occupied, and found, Andri Andri him seated facing the door, with his attendants standing round were all in

the light thrown by a globular lamp suspended from the

42 roof. Then Mohammed Khatib Takurfanu took careful aim and

fired at Andri Andri, and Wounded him, who, after returning the fire

in the direction from which he was shot, fell to the ground. After

firing at Andri Andri, Mohammed Khatib had taken cover behind

a coconut tree, thus escaping the shot of Andri Andri,

whose supporters then emerged from the house and began to

fire on the Muslims, who returned the fire. The fusilade

of the Christians was wild and ineffective but the Muslims' fire began to take effect. The fighting

continued until God weakened the Christians and they

offered to surrender. Many of them died, and the survivors

were mortally wounded. The calamity, sorrow and anxiety,

which they suffered, were not shared by heaven or earth, we

which did not shed any tears for them. Their rule and

power were as transcient as the sunbeams. Their name was

detested by the people and their power had departed never

to return. They had been masters of the Maldives for seventeen years.

This famous combat was fought and won by Mohammed Khatib

Takurfanu, the Great, in Hijra 981 on the first day of the

month Rabi-ul-Avval.

"I pray God to keep the Maldives free from foreign

"influence, and the Maldivians in the Muslim Faith,"

"until the Judgment Day."

There was rejoicing then in all parts of the Maldives Islands

and by the Grace of God the Sultanate ~~became~~ fall to the possess-

43 ion of Mohammed Khatib Takurfanu, the Great. This was ~~due~~ brought about

~~to God's~~ by the graciousness of God. God gives power to whomsoever He

pleases. He ~~could~~ raises some of His creatures to high

places, and ~~make~~ of others He makes beggars. Heaven and earth are

subject ~~to~~ unto God's rule for God is Almighty. Then the long ~~xxxx~~

suffering Muslims, their faces radiating happiness, ~~came~~ assembled

before the Great Takurfanu, who came ~~out~~ to meet them,

his broad brow radiant with light ~~enough~~ sufficient to fill the four

corners of the world. They kissed his hands and offered

prayers ~~for~~ that his rule ~~to~~ might long continue ~~long~~. He, in turn, offered

prayers for the prosperity and health of his subjects.

They, the Islanders, then took the oath of allegiance to him, the Sultan, and gave him

the title of Sri Kava~~Sekara~~ Sura A Ditta Maha Radu. After he

~~took possession of~~ acquired the throne, he ~~built~~ built a ~~xxxxx~~ palace,

made rules for the Government of the country, and reduced

~~things~~ all in to order. ~~His~~ Upon his younger brother, Vitasan Khatib, was ~~given~~ with very res-

ponsible duties ~~and~~ the title of Ranna Badéri Kilége. The

post of Prime Minister was given to his companion and ~~xxx~~

friend, Hadji Ali, who was ~~given the title of~~ styled Al-Hadj Ali

Doriméná, whilst his younger brother, Hadji Hasan, was made

a Vizier and ~~given the title of~~ styled Shah Bander. This ~~great~~

Mohammed Khatib Takurfanu, the Great, was a patient and wise Ruler,

magnanimous, kind to his subjects and considerate to the poor.

He was the first ruler to create a military force in the Maldives. He was set apart a certain proportion of the revenue, derived from yams and cowries, for the maintenance of an army. He issued rice to the soldiers twice a month, and also three felis to each man once a year. This system is carried on to the present day. Poor people were secured against oppression by others. Justice was meted out to officials and the common people. This Sultan's reign was most successful, and the Maldivians had the most pleasant time they had ever known, the only thing lacking being learned men. That period was like a festival or a wedding day. Thirty years previous to his ascending the throne, and after the burial at Rafannu of Al Fagih Suleiman or Medina, who diffused knowledge in the Maldives, there was not a single learned man. Since the death of those, who acquired knowledge from him, and thereafter of three successive generations of those who had gained knowledge from their learned predecessors, learning died out. That was the period, during which the Christians invaded these Islands, and spread discontent. Then secular knowledge too died out in the Maldives. If the Almighty God wishes to spread discontent among a people or to curse a people, the learned men will first be wiped out.

He has said in the Quran* "Do they not see that we are bringing destruction upon the land by curtailing its sides, and Allah pronounces a doom."

(vide Chapter 13, section 6 verse 41 of the Quran)

Cloths made in the Maldives.

Meaning those well versed in the Arabic language, in religious and secular laws.

The author of Mujahid has said that 'destruction' here means

45 destruction of the earth and its inhabitants. 'Ata and other

learned men have said that the destruction of the earth meant the

destruction of learned men and those versed in religious laws.

Salman, favoured by God, a disciple of the Prophet has said:- "Those

who learn are those who were born before them. So long as those,

who were born before them are living, people would lead a good life. If

people do not acquire knowledge from those who were born

before them before their death, knowledge would be lost and the

people will go astray." Jubair, son of Said, a man of the Shafi'i

sect, was asked by someone one day as to the reason why people

were being destroyed. He replied that the reason was the dearth

of learned men. The Prophet had said: (+)

"There is no greater calamity to his followers than the death

of a learned man".

The death of learned men means the increase of ignorance or, that

religion. When a learned man dies, he takes with him the light of is increased

the earth, like as a lamp is removed from a house that is in when

darkness.

"Oh, people! acquire knowledge and try to rise above ignorance,

and If you succeed you will accompany the Prophets on the Judg-

ment Day!"

(+) This was what was declared in a hadis (+) by Anasu and

a prophet's saying

Ibn Malik, the great prophet has said:-

46 "God raises knowledge from the Earth, not from the minds of learned men, but by the death of those learned men."

When all the learned are wiped out from the Earth, people raise up ignorant men to be their Rulers, who, when questioned on different matters, will give foolish replies. By this means people are led into greater error than before, and they will lead others away from the path of knowledge. This Hadis was announced by 'Abdulla, son of 'Amru bin-al-as

It is incumbent on every person, who comes of age, to know, to learn to purify himself, to say prayers, to fast, to go Haj, to give Zakath, and to know the different rules regarding these matters, to know what is allowed and what is forbidden. It is also incumbent on every person, but in a milder degree and not so strictly compulsory as in the case of the aforesaid commandments to know the rules governing other religious matters. If the people of a country do not know these rules, they will be regarded as sinners. If one person in a country acquires knowledge, should the obligation to learn on the part of others be obviated. It is the duty of every Ruler to spread knowledge in every part of his dominions; and this can be done by helping the learned and their pupils. The reason why knowledge

should be spread; is that every man should know the rules and regulations governing the country. It is those, who have

47 knowledge relating to religion, that can make regulations, which will not deviate from the right. By the observance of religious laws, as well as of secular laws, this world can alone be governed properly; because it is in this world that the harvest is gathered for the next. Unless a world existed, religion cannot be perfected. Government and religion are two children, born of one mother and one father, and the Ruler is like their grandson. If a matter has no solid proper foundation, it will be ruined. Where no watch is kept goods will be stolen. Unless there be a good Ruler, Government cannot be carried on satisfactorily. Those who desire to make peace with enemies, must be imbued with religion and patience. Worldly knowledge is the light of the earth: the light of heaven is spiritual knowledge. All the above disquisition is set down, because the aforesaid Mohammed Takurfanu, the Great, for the purpose of acquiring religious knowledge and of arranging his worldly affairs on an orderly, as well as for administering justice and preaching religion to the people, sought for the services of a learned Kazi.

Then there came to him a most learned man, who had abandoned worldly affairs for the sake of religion and had acquired knowledge at Hadramaut; a man, named Sheikh Mohammed Jamal-Ud-din of the Maldives. He is said to have knowledge during the time of Sultan

Hasan of Shirazi, son of Hilali Sultan Mohammed. He gained his learning from an eminent Saqqid of that place (Hadramaut). This learned man then came to Mohammed Takurfanu, who was greatly pleased to welcome see him and paid him much honour. Carried on the shoulders of the Royal head attendant, heads brought into the presence of the Sultan, who offered him a high chair, and loaded him with compliments and presents. Never before or since, have such honours and gifts been bestowed on any learned Maldivian. Albeit he had high received such honour, he the Sharikh declined in as much a man to remain at Male, because he was. After much entreaty from the Sultan he received permission to depart for Wadu Island in Huwadu Atoll. When he (the Sharkh) reached that Island, the headman, Mohammed Fadittakuru (Fadittu Takurufanu), received him with great ceremony and built a large house for him on a good site, where he provided for kept him. Here he (the Sharkh) imparted knowledge to his own son, Ali Naibu Takurfanu. From different parts of the Maldives, searchers after knowledge came to him, and he taught them all. This Sharkh Jamal-ud-din's greatest pupil was Abu Bakar Fadiaru Takurfanu. Through this Jamal-ud-din, knowledge was spread in every part of the Maldives. He died at Wadu Island and was buried in the presence of the Juma Mosque. His shrine is celebrated for miracles. Up to this day great numbers of Maldivians continue to visit this shrine.

Then, Takurfanu, the Great, adjusted (the Sultan) all the troubles

and injustice, the people had endured in the reigns prior to his. His action was like the constant struggle going on between day and night. He firmly established religious and worldly affairs. While ruling in this fashion, his end - the keen edge of the sword of death drew near. Soldiers with their lances could not prevent this sword from performing its function. That sword severed the thread of life, and his soul was transported to the great eternal undying throne. His body was enveloped in a shroud and placed in a coffin, which was borne on the shoulders of eminent men to the burial place, where it was buried in specially prepared soil. The Earth treats all alike. He died in Hijra 993, on the first day of the month Ramzan, after reigning for twelve years and a few months. On the same day his son, Ibrahim, ascended the throne, his Loli name being Sri Sunda Suvarada Loka Maha Radun. He was given the sovereignty throne at the express wish of his father. Sultan Ibrahim was a wise, just, peace-loving and learned ruler. He was a pupil of Abdo Bakar Wadiaru Takurfanu, who was the chief pupil of Sheikh Mohammed Jamal-ud-din. This Sultan was very desirous of spreading knowledge. He ordered the people to study knowledge, and to learn the tenets of religion laws. For this purpose he expended money. His treatment of men of learning differed from that of others. It was this that caused Al-Fagih Ahmed-ul-Arabi to say in his panegyrical poem of praise of the Sultan :- "Your magestey, greatness is

50

due to ~~your having brought back knowledge~~ learning, which had
learning being resuscitated
languished and ~~disappeared~~ perished. In his reign Aboo Bakar Fadiaru
Takurfanu of Huwadu was the Kazi. After his death the Kaziship
was conferred on Mohammed, son of Hasan Naibu Takurfanu of
Fonadu in Hadumati Atol ~~[illegible]~~ a pupil of Aboo Bakar Fadiaru.
Sultan Ibrahim was constantly in touch with his Kazis and the
learned ~~men~~. He ~~had~~ was endowed with much wisdom and ~~a~~ brave in heart. He loved to
help the poor. He ~~looked after~~ studied the welfare of his subjects, and
strove to ~~give~~ ensure them peace. During his reign the people his subjects were
prosperous and happy. Learned men increased in numbers and ~~spread~~ diffused know-
ledge; ~~they were~~ like the stars that ~~indicated~~ point the right path.
~~His~~ The brightness of his skeem of a reign ~~shone like~~ the golden ~~crest on an edifice~~ penetrated into every
part of the Maldives. It was ~~brightened up like~~ resembling a bride, as
resplendent in her jewels and precious stones. His dominion
extended ~~over all~~ throughout the Maldives, ~~where~~ and all injustice ceased ~~[illegible]~~
~~altogether~~. When his reign had reached its zenith of perfection, and the ~~administration~~ kingdom
was being ~~carried on smoothly~~ ruled with unruffled serenity, the accursed Malabars
~~approached~~ descended upon the ~~[illegible]~~ Maldives in several ships, ~~without~~ unknown
anyone ~~being aware of the fact~~. Then the Sultan summoned his
ministers, soldiers and ~~his Kazi~~ the Kazi held ~~was~~ consulted atern with them. The Kazi ~~[illegible]~~
~~advised~~ counselled flight. The Kazi was Mohammed Fadiaru Takurfanu. ~~Without~~
~~loss of time~~ In continently the Sultan, accompanied by his ministers,
embarked on the ~~Steve ship~~ Royal vessel made and sail~~ed~~ ~~[illegible]~~ South. While
~~he was in the way~~ proceeding, the pirates sighted his ship, and ~~sailed~~ bore down

towards her, they then began to shoot their arrows and hurling upon and their spears into her. Then the Sultan's ministers and soldiers jumped from the vessel into the sea and swam towards an Island that was near by, leaving their Sultan alone to himself on the ship, on which the only person beside the sultan was another one called Jamal Kalo. These two brave men fought till until they fell down dead, slain when the Malabaris boarded the ship, removed from her the treasure, then vessel and stripping of arms and goods, and abandoned her to her fate. other articles She was carried away by the current to an island called Hannamidu, When the islanders discovered the vessel, they boarded her and saw their inhabitants finding its the found Sultan and his servant lying dead on deck, killed by spears. They pierced removed the corpses to the island, where they buried them. This were removed and there Sultan's shrine was built near the Mosque and is well known up to date. He died as a Martyr in Hijra 1017 on wednesday, the this day 28th day of Shavvai. His rule lasted for twenty four years and two months. The Malabaris, after killing the Sultan and plundering his ship, sailed back to Male', where they landed. They stripped Male' of everything, on which they could lay their hands, and, after removing loading the plunder to their own vessels and taking with them the Umar as prisoner, they went to Ali-Rajah of Cannanore, Kannannur, who kept Mohammad as a prisoner captive for a number of years. Several Mohammad's mother was Aminath Mava Kilege, daughter of Mariam Kabadi Kilege, daughter of Ali Khatib Takurganu, brother of the Great

This is a mistake, as it was his son Mohammad Kala Tukkala, and not Umar, that was taken prisoner

Takurfanu. The next Sultan was the Minister Hussein Famuderi
S. Husain Famudera
52 Kilege, son of Oligina Kilege of Madifuri. His Maldivian title
was Sultan Hussein Famuderi Kilege. He was a strong, wise, just
and patient ruler, who was kind to the ~~poor~~ poor. He married the
Aisha
Sultana Ayesha, widow of the Sultan Ibrahim, the martyr, son of
by her
Mohammed Takurfanu, the Great, and had three sons and one
daughter. His Kazi was Mohammed, son of Hasan Naib Takurfanu of
he has been
Midu, of Adu Atoll, since the person who was Kazi during the
departed
reign of the Martyr, the Sultan Ibrahim, went away to the
island Komadu. Sultan Hussein Famuderi Kilege died on Guraidu
Island in Hijra 1029, on the 15th day of Rabi-ul-avval and was
buried near the mosque of that Island. He reigned for eleven years
four months and some days. Then Sultan Mohammed Imad-ud-din, son
of Umar Na Fai Kilege ascended the throne. His mother was Aminat
Mava Kilege, daughter of Marian Kabadi Kilege, daughter of Ali
Khatib Takurfanu, younger brother of the Great Takurfanu. His koli
name was Sri Kula Sundara Kattiri Bavana Maha Radun. He married
and
Ayeshat, widow of Sultan Hussein Famuderi. He had a most perfect
the Prince
son, born of this wife, who was named Sultan Ibrahim. When he
was born the Sultan ~~thought of renovating~~ his palace. He built a
new one, which exists to day. He built a ditch and a wall round
it, with embrasures for cannon. All the palace grounds were
fortified and renovated. In the fifth year of his reign, a
Portugese named Belia came to the Maldives with a

large fleet, ~~filled with many men~~ and ~~plenty of ammunitions~~, to attack fully manned armed richly ~~for fighting against~~ Sultan Mohammed Imád-ud-din. Then the

Sultan summoned his Viziers and soldiers and ~~made~~ them take an oath to fight the Portugese fearlessly, ~~and not turn back but~~ from the enemy. ~~He~~ inspired them with courage. His Kazi, ~~Mohammed~~ Fadiáru Takurfánu, son of ~~Mida~~ Hasan Naib Takurfánu, also ~~gave them courage~~. At that time there were neither walls nor bastions; nor ~~had they~~ many cannon. They had only five, but yet they did not ~~show~~ any signs of cowardice during the fight.

The Portugese began to fire the cannon ~~they had~~ on their vessels, but God protected the inhabitants against ~~their firing~~. The shots of the cannon fired from the forts of Male hit ~~the~~ enemy vessels and the men in them. God filled the hearts of the ~~enemy~~ with fear, so that they fled from Male terror stricken. The people of Male ~~did~~ not cease firing until the enemy ~~had~~ fled.

In the course of their flight, the Portugese burned the Mosque in Viligili, Island. They went back to their country Goa, quite dis-heartened. Mohammed Sultan Imad-ud-dun and his men were victorious against their enemy. Although they had fewer cannon and ~~soldiers~~ than their ~~enemy~~, God gave them the victory. That is not a difficult ~~matter~~ for God, ~~for~~ He has said in the Quran:-

"He helps whom He pleases, and he is the mighty and the

God is great and noble. This battle took place in Hijra 1034.

After this, to supplement the palace fortifications, he built

bastions, provided with loopholes, and called ~~them~~ Bodu Kote.

54 He also built ~~forts~~ bastions in different parts of Male and between every two of these he built walls with several ~~doors~~ entrances, and also embrasures, so as to prevent the foreign enemy from inveading the ~~place~~ Island. Then he built round Male a breakwater, leaving only gaps, to ~~provide for~~ allow of the passage of dhonigs and bodees. This breakwater ~~can~~ is to be seen ~~to~~ at this day. He made Male a very strongly fortified place. Then he equipped a large vessel, and, appointing Ali Malimi ~~as~~ her Captain, sent him to Achin to ~~buy~~ purchase some large cannon. Ali Malimi ~~was~~ is said to have brought from Achin fourteen bronze cannon, which he conveyed to Male. Subsequent to this, by the Grace of God, this Sultan recovered from ships wrecked in different parts of his dominions a large number of cannon. As soon as vessels became wrecked, they were abandoned by those on board, who escaped in small boats to India, to the Malabar coast, carrying with them only money and light ~~goods~~ articles, and leaving behind ~~them~~ their cannon and other goods. It ~~is~~ was in this way that Mohammed Sultan Imad-ud-din acquired a large quantity of cannon and other goods. When his reign had ~~become more~~ extended developed, and while ~~he was leading a~~ the Sultan was in enjoyment of peaceful life, his son's ~~mother's~~ his mother's uncle Samia Farana Kilege ~~thought of~~ contemplated seizing the throne for himself. That Kilege was, the Sultan Mafilafuri. After it was decided to ~~fight~~ oppose him, several vessels were ~~fitted out for fighting purposes~~ equipped and manned and soldiers under a Sirdar were

There attacked

were despatched against that Kilege. ~~After fighting against~~

55 The Kilege, but were unable ~~and as they failed~~ to capture him or his Is and, ~~the~~ and ~~soldiers~~ returned to ~~the~~ Sultan Imad-ud-din Several such expeditions were sent out against this Kilége, but failed ~~to capture him~~. Then the Sultan adopted the following plan. He began to arrest the officials and others, who came from that Kilége to Malé on business, till the latter's Government gradually became weaker and weaker. It was not long before the Pretender abandoned his claims to the throne, and left his Island for Maliku Minicoy, an Island which belonged to Ali Raja. After he had been there for some time, Sultan Mohammed Imád-ud-dín sent a force ~~an army~~ to that Island, who found the Pretender hiding in a mosque and seized him. They placed ~~put~~ silver fetters on his legs and brought him to the Sultan at Malé, who banished him to the Island (Ilna) - omit. Mulaku, where he was well treated, his chains and all other restrictions being ~~having been~~ removed ~~from him. That~~ The Kilége died there: —

"May God grant him peace and pardon for his sins."

At his death, the Sultan rejoiced to see that peace was once more established in his dominions and that all the Islands had come ~~came~~ under his rule This Sultan was a wise and keen sighted Pruler, who knew how to govern his kingdom well. When the Maldives had troublous times, it was he who restored them to peace and prosperity. Injustice and treachery ceased to exist.

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He placed round the necks of the people a chain of peace and goodwil. But he was a quick tempered Ruler and was unable to irritability control himself when angry. Owing to his bad temper, the great Mohammed Fadiaru was deprived of the Kazi ship, and banished with his three children to his own island, Hidu in Addu Atoll. His three children were also very learned men. The reason for their banishment was that the Kazi omitted one of the Sultan's titles, when praising the Sultan in his address to the congregation at the Friday prayers. When the Sultan banished him, he summoned Mohammad Fadiaru Takurfanu to Male and made him Kazi. This Mohammad Fadiaru was the Kazi under Ibrahim, son of the Great Takurfanu. As the Sultan's son grew older, a learned man was appointed to instruct him knowledge of worldly, as well as of religious, matters. In the course of his education, he was taught the use of firearms, swordmanship, and the art of throwing spears and arrows. Mohammed Sultan Imad-ud-din's rule left nothing to be desired and was finaly established. The Sun on reaching his zenith, begins his downward course, and the moon after shining for fourteen nights begins to wane; even so was Sultan Imad-ud-din, for the hand of Death began to stretch out towards him. All the bastions and fortifications could not ward off death. His soldiers and treasure could not prevent the sword of death from reaching him. Death came and deprived him of his

57

throne and cut short his glorious reign. His robes of state were stripped from him. He swathed in a piece of white cloth he was taken to his grave, no one came to alle rescue. He died in the year Hijra 1058 on the fifth day of Shawwal, after reigning for 29 years. Then his son Ibrahim was placed on the throne, when only 18 years old. His name was Sultan Ibrahim Iskander.

This Sultan's (Matdiri) name was Sri Kula Ranmiba Iskander Kattiri Bavana Maha Radun. He was a wise, far seeing, patient, revered, and noble ruler. He was tall, fair and handsome. During his reign he had no equal. But for niggardliness, he was free from blamish. He thoroughly understood the art of government. He was not easily moved to anger; and was patient. When his anger was roused by the misdeeds of others, he did not sit in judgment on them, until his anger had abated. In many cases he pardoned the culprits. He was an exemplary tutor of his own subjects. Many persons learned from him skill in shooting, swordmanship, and in handling lance, bow and arrows. Fear of God led him to order learned men to teach the ignorant. He was a great friend of the learned, but he expended spend money on seekers after knowledge; He showed them great kindness, and encouraged them by advice. He was reluctant to spend money, being

58 ~~was~~ niggardly. During his reign the harbours of Male were safe. Ships from India, Achin, and other parts of the world used to come to ~~these harbours~~ this roadstead with money, and buy goods. They used to trade with the people of the Island, who were well pleased with the profits they made; ~~because~~ for the Sultan ~~never~~ not interfered with the trade ~~of the~~ people's. ~~He did not~~ nor prohibited his ~~people~~ subjects from selling their goods, such as fish, cowries, coir yarn and coconuts, to whomsoever they ~~pleased~~ wished, and at whatsoever prices they chose. He had no collectors to examine the goods of foreigners; nor did he impose duties on imports. During his reign neither the Chief Treasurer (Bodu Bandari) nor the Harbour Master (Shah Bandar) interfered with foreign trade. In this respect these two ministers and other officials behaved alike. In the ~~ninth~~ 2nd year of his reign Don Laviz and Don Malaviz came in ships to attack the Maldives. They were reported to be the two sons of the daughter of Hilali Sultan Hasan, who became an infidel and went to Goa. They were brothers. When information was brought to the Sultan of the approach of these ~~two~~ brothers with several vessels, filled ~~with arms~~, he Sultan ~~Iskander~~ be thought of fighting them, and summoned to the palace his three half brothers, and the ministers. After consulting them, he decided to ~~fight~~ oppose these in~~truders~~ vaders and ~~began to fire~~ commenced on them. When the Muslims began to fire on these

infidels

God granted them the victory over their enemy. Don Malaviz was
59 killed in the attack, Don Luis, his brother was also hit, and several of
those, who accompanied them were killed. The few survivors withdrew
their fleet without accomplishing their object and sailed away. After this episode (animal
been made since the reign of Hilali Sultan Muhammed, grandfather
of the Sultan, who became an Infidel and went to Goa, was
stopped. These people (the Portuguese) had not the courage to come
again to the Maldives. Sultan Iskander having gained the victory, no longer paid the stipulated sums of money
either to the Portugese or Ali-Raja of Cannanore. This Sultan
made the Maldives independent, and became himself a great
Ruler. This great and famous battle was fought in the year Hijra 1059.

When the Sultan Ibrahim Iskander, had ceased to pay Ali
Raja, the latter fitted out a fleet, which he despatched
against the former. When the Sultan heard that it had
reached the Maldives, he got ready his own fleet, equipped
with cannon and small arms, swords and lances, and,
accompanied by his victorious veterans, started to attack the
invaders. He did not give the enemy time to plunder the
unarmed people of the smaller islands, but attacked them at
once. Their Maldivian firing began to take effect, for after losing
heavily the enemy turned and fled to their country. Shortly
afterwards another expedition was despatched by Ali-Raja. When

60 the Sultan heard of this, he sent a force of his ~~xxxx~~ victorious troops against the enemy, who came on ~~reached~~ the ~~xx~~ Malabar~~s~~ Guma, after they had burned the chief Mosque of Kudafuri Island. In this battle too the enemy was routed and fled back to their once more ~~country~~ ownland." ? Tenth is

* "God helps whom He pleases; He is mighty and merciful"

After that the Malabar~~xx~~ pirates began to frequent the outlying Islands and harass the people whom they plundered

~~But the Sultan, after giving much thought to~~ there, ~~[illegible]~~ decided to put an end ~~stop~~ once and for all time to the inroads of these pirates into his realm ~~dominions~~. He sent a party of his soldiers to Devundera, Laccadive Islands, which is part of the dominions of Ali-Raja~~l~~ of Kannannur ~~Cannanore~~. His soldiers, armed ~~equipped~~ with all kinds of weapons ~~arms~~, forced a landing in one of his towns. ? island or ? [illegible] As soon as the Maldivian~~s~~ soldiers landed, the inhabitants and such soldiers of Ali Raja~~l~~ as were there fled. The Maldivian~~s~~/ soldiers, following the example set by ~~of the soldi~~ ~~of~~ Ali-Rajah's soldiers, were wont ~~who used to~~ harass the Maldivians and plunder their goods, burned the town, ? islands ? after ~~plundered all the~~ looting it ~~goods~~, and returned victorious to their Sultan. ~~When~~

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When the victorious army reached Male, they were given a great reception and laden with honours. After that, the Sultan sent troops from the Maldives to Miniccy, who brought away its Chief and several notable residents of the place to Male, where they were kept prisoners. Some time afterwards, the Sultan levied a small tribute on the Islanders, and sent back the prisoners. That tribute consisted of twelve laris, and was imposed only to humiliate Ali-Rajah. Ever since that time, no expedition was sent out by Ali Rajah to the Maldives. He did not again demand any payment from Sultan Ibrahim Iskander, nor did his men plunder any of the Maldive Islands. The action taken by this Sultan put an end to the fighting that had been going on between Ali-Rajah and the Maldives; and thereafter peace was established between the two countries.

Then in the eighth year of his reign the Sultan, who thought the Juma Mosque too small and delapidated, decided to renovate and enlarge it. This Mosque was built by Sultan Mohammed, who was the first Sultan to become a Muslim through the agency of Saint Yusuf Shams-ud-din of Tabrizi. He next demolished the old mosque, removed the old foundations, laid new foundations, and built the mosque very strongly according to the design as it exists to day. He completed the building a little before the tenth year of his rule, that is, in Hijra of our

a small Maldivian coin.

Prophet

62 beloved Muhammed.1067.

His elder half brother,the grand Vizier,Mohammed Dorimenaiki Kilege,died in Hijra,1071 on the 28th.day of Ramzan,and his mother Ayesha Bodu Kabafanu died in Hijra,1076 on the 9th.day of Shauban.After these events,the Sultan went on a pilgrimage to Mecca in Hijra,1078,and returned safely to his kingdom and his subjects.This took place when he was 20 years on the throne.He next built a great gateway before the Juma Mosque,where he ordered that children should be taught the Quran and other religious observances.For this purpose he appointed a teacher,~~whom he~~ paid a salary out of the Government Treasury.Then he built a minaret on the Juma Mosque,Munnaru,and appointed a muezzin to call from that minaret the five appointed prayers.He too was paid a salary by the Government.This minaret was built after the pattern of the minarets at Mecca.He completed the minaret in the 27th. year of his reign,in Hijra.1085.The Kazi,~~who was~~ appointed at the beginning of the Sultan's reign,was the same person,who held that office during the latter part of his father's reign, ~~who was~~ Mohammad Fadiaru Takurfanu,son of Hasan Maibu Takurfanu of Vonadu Island,in Hadumati Atoll.Since his death, his son Ahmed,who knew the Quran by heart,was appointed to ~~it~~

the post

He was a famous Kazi in the Maldives and was called Kuda Fadiaru Takurfanu. He died in Hijra 1070. After that Husein son of Mohammed Fadiaru Takurfanu of Midu Island in Addu Atoll was appointed Kazi. This Kazi died in the year Hijra 1072 on the 14th. day of Shauban. Then Hasan, son of Ibrahim Maibu Takurfanu, son of Mohammed Fadiaru Takurfanu of Midu, became Kazi. He was dismissed a year afterwards, and our great teacher Khatib Mohammed Siraj-ud-din the father was appointed Kazi. His name was Mahamood Fadiaru Takurfanu and he too died in Hijra 1089 on the 15th day of Muharram after holding the post for fifteen years. After this Khatib Mohammed Takurfanu, son of Hadji Ali Fukkala, son of Mohammed Takurfanu of Midu was appointed in Hijra 1089, and in the same year on the 28TH. day of Rajab, Aminath Kabafanu, wife of Sultan Iskander, died. When this queen died, the Sultan Iskander decided not to marry again, and from his concubines he selected eight for his bed. Amongst these was Mariam, daughter of Muallim Hasan, the most beautiful woman of all. She bore him a son, who was called Sultan Mohammed. He was born in 1091 on the 28th. day of Rajab between noon and 3.30, in the 33rd. year of the reign of Sultan Iskander, when he was 63 years old. When his son was a year and a half old, the Sultan decided to make

63

+ This is obviously a mistake, because Sultan Iskander came to the throne when he was only years old. He was therefore now only 52 years old.

pilgrimage to the shrine of Muhammed, ~~and~~ with this ~~object~~ to intent
64 ~~in view~~ he summoned all his ministers, soldiers, the Kazi, the Khatibs, and other prominent persons and made them swear to give the throne to his young son, should he himself be no longer living. He ~~appointed~~ nominated Mohammed Madiaru Takurfanu, son of Hadji Ali Tukkala ~~as~~ guardian to ? protect look after the interests of his son and his son's mother, Mariam Kabafanu. He appointed the Kazi and together with of ~~and~~ other Ministers ~~with~~ equal powers to administer the Government. Then he left the Maldives on his pilgrimage in four large dhonies and three large hodees on the 27th day of Muharram in Hijra 1093, ~~in~~ the 35th. year of his reign. When he reached the harbour of Jeddah, the port of Mecca and Medina, he landed. From ~~that port~~ he ~~went on~~ Medina safely, ~~where~~ There he ~~performed~~ all the necessary rites to the great Muhammed, on whom be Peace. He ~~also~~ visited all the shrines of ~~his~~ disciples and the celebrated saints, and in addition ~~he visited~~ the shrines of Martyrs, ~~who were~~ killed in the battles, Badar and Ohud. After this, accompanied by all his attendants, he ~~went to Mecca~~, where he performed all the ceremonies required of pilgrims, and entered the Kaaba, where he took leave of the place. ~~He then left~~ Mecca for Jeddah, ~~where~~ he embarked for the harbour of Mocha, On the second day of Shauban he left ~~xxxxxx~~ Mocha and reached the Maldives ~~safely, when~~ all the officials and chief headmen of the Islands went out to welcome him and

65 accompany him to Male Harbour, which he reached on the night of the great festival. Thereafter he lived in this world for four years, six months, and fifteen days.

66 During the closing period of his life, the great learned theologian and religious devotee, a descendant of the Great Prophet and ~~a man~~ one who knew the laws of all the law-~~giver~~ givers thoroughly, our trusted Maulana ~~Said~~ Sayad Mohammed Shams-ud-din, ~~arrived at Male~~, whose father was Maulana Ssaid Abdul Rrazag, ~~arrived at Male~~ The ancestry of Ssaid Mohammed ~~was traced~~ went back to Maulanas Hasan and Eussain. He belonged to the Gadre School and was of the Shafi Sect. ~~He was~~ He was in a town called Jamudi. ~~His~~ doctrine was of the Ashari sect. He ~~acquired~~ got his knowledge ~~from~~ learning the well known Sheikh Ahmed-ul-Basiahi, the principal of the celebrated Azhar College at Cairo. He acquired knowledge greater than ~~that acquired by the~~ others ~~from~~ the Sheikh Ahmed; and ~~he~~ followed the path, ~~that was~~ most acceptable to God. After this he and his younger brother, ~~Said~~ Taha, and other pilgrims left ~~that place. The two brothers left~~ Cairo and went to Mecca where they performed Haj. They then went on to Medina, where aftervisiting the shrine of Muhammed they went to Mocha, from which place, accompanied by their slaves and servants they embarked on a ship belonging to a Mangalora merchant, called Saufa Kaka, and reached Mangalore where on landing they were ~~kept~~ received in great state and treated very kindly by this Saufa Kaka. All the leading men among the Malabaris accepted

the doctrine of ~~Said~~ Abdul Kader of Jailanu; and ~~this~~ accounted for ~~their~~ becoming the pupils of ~~Said~~ since Sayyad and Jailani

67

Mohammed Shams-ud-din of Hamavi, as the latter was a descendant of Said Abdul Kader, in addition to his being one of his Kalifas. Then with his Malabar pupils he left Mangalore, and visited the whole of the Malabar coast, ~~shewing~~ setting the people on the right path and ~~putting~~ making an end of to their superstitious observances. His views differed greatly from those ~~of many~~ of the Malabar Alims. (learned men) working in the same manner, he walked the whole coast up to Mohammed Bander, until all the Malabaris were converted to his views. From Mohammed Bander he embarked for the Harbour of Achin. There also the two brothers were well treated and received with great honour, and there too Ssaid Mohammed showed them the right way of ~~living~~, and put an end to superstitious observances. These two brothers used to ~~travel~~ about the streets in palanquins carried by the people. A large green flag was carried before them. In the middle of this flag appeared the name of their grandfather Al-sheikh Muhyiddin Abdul Kader of Jailanu. Ssaid Mohammed Shams-ud-din, as ~~if he~~ were a great sovereign, did not appear in public, except under a large green umbrella. While ~~he was~~ thus engaged, he heard that the people of the Maldives were much worse

than the people of Achin in ~~regard to~~ religious matters.

68 Thereupon at once (Islands
~~As soon as he heard of this~~, he embarked for the Maldives with his servants and many of his pupils. When he arrived at Male, Sultan Iskander sent his Vizier with a guard of of musicians ing
honour and a band to meet him. ~~When he~~ On landed he was received is the year
with great honour by the Sultan. That was in Hijra 1097 on the 14th. day of Rabi-ul-Avval just before sunset. The next proceeded
morning the Sultan went to the outer court and ~~occupied his~~ one of ing
throne. ~~As he~~ desired to welcome Ssaid Mohammed, he sent his Vizier with soldiers and a band to conduct him in state into his presence. When the Vizier informed him of the wishes of the Sultan, as ~~expressed before~~, Ssaid Mohammed presented himself before the Sultan in his palanquin and under his green umbrella. His pupils went before him, chanting the praises of his grandfather and of the Prophet Muhammed. His palanquin was set down near the throne of the Sultan. The Sultan and the Said then stepped out of ~~their~~ throne and palanquin, kissed hands, and embraced each other. While ~~they were~~ embracing each other, their head gear touched and the turban of Sultan Iskander fell to the ground. The Sultan was filled with fear, but treated him (Ssaid Mohammed) and his pupils with great honour, because the Sultan was a great patient ruler. Then the Sultan sent pupils, who sought ~~for~~ knowledge, to Ssaid Mohammed to obtain further knowledge.

69 As on previous occasions, he (the Ssaid Mohammed) prohibited what was contrary to religion, and ~~ordered~~ directed the people ~~to~~ in the observance of religious laws: this he did ~~His plan for giving effect to this was~~ by exhortation and ~~by~~ compulsion force. People were ordered to grow ~~their~~ beards, as only the learned men and a few of their pupils ~~retained their~~ were beards while the others shaved them. Officials, Kazis, and learned men used to wear silver belts, because they were under the impression that silver was permitted to be ~~xxxx~~ worn by males. With the exception of a great teacher and learned Kazi, Mohammed Bin Mahmoud, all the others used silver ornaments. A few years before the arrival of Ssaid Mohammed, Khatib Mohammed had ~~taken off~~ his silver belt, and in private had ordered his pupils and others not to wear them, saying that it was prohibited in their religion. With the exception of those who loved him, and a few other pupils, ~~they did~~ not accept his advice. But when this Ssaid Mohammed, Shams-ud-din ordered ~~them not to wear~~ silver belts, some ~~of the~~ people very willingly gave up their use. Then he ordered his younger brother, Said Taha, and others, who accompanied him, forcibly to remove belts from those ~~who were~~ seen wearing them. They did not differentiate between great and poor people, in the matter of the confiscation of their belts. He ordered women, when appearing in public, to

wear veils and cloths to cover their faces and bodies.The

70 majority of the people began to regard him highly and

accepted his orders willingly. Men and women, great and

low, flocked to him to have their sins pardoned through

him. The bulk of the people accepted the doctrine of the

Gadre School. While things were going on like this, the

aforesaid Ssaid Mohammed Shams-ud-din wrote to the Sultan

Iskander to the following effect:- "The Great Almighty

God created you and made you what you are; and after He

made you King of all the Muslims xxx of the Maldives, you

have not done your duty. You have accumulated treasure

unjustly, without helping your subjects. Bad ministers

were appointed, and as their assistants you have appointed

unscrupulous persons, investing them with powers, which xxx

were used to deal unjustly with your poor people of the

Maldives.You did not listen to the prayers of your subx

-jects.Furthermore,you have prohibited them from bringing

their grievances personally to you. You placed a screen

between yourself and thex needy poor, and also those who

came to you for clothing. Because you misappropriated xx

the properties gifted to Mosques, you have impoverished

them. Your have deprived the heirs of those, who died in

your region, of the use of their property. You have

prohibited freeborn women from marrying and ordered them

to be brought to your presence. Because you have been made King of the Muslims, do you not feel any shame before the Creator of the Universe? You will be questioned on the Day of judgment regarding your conduct. That Day is a Day on which money and children will not be of any help to you. On that day tyrants will not gain anything by prayers for pardon. That too is the Day, when they will be sent to the accursed garden; when too no friends will come to their rescue, or intercede on their behalf. God knows what is hidden in the heart or the treacherous deeds of the flesh."

When Sultan Iskander read this letter carefully and understood its meaning, the pride, which his high position had begotten, asserted itself; and, because of his ignorance, roused his anger against those Maldivians, who were the followers of the Ssaid. They were brought into the Sultan's presence, when he reproached them, until they began to fear. After that he decided to prohibit the Maldivians from visiting the Ssaid, who was at that time lodging in the house of Mohammed, son of Hasan Farana Kilege, half brother of the Sultan. Mohammed was very friendly with Ssaid Mohammed Shams-ud-din. One day, when Mohammed was sitting beside theSsaid, the latter, after reciting the Al-Hamdu, took off his own turban, and placing it on the head of the former, told him that he

+ the first chapter of the Quran

was the Sultan and offered many prayers on his behalf

72 The Ssaid remained in the house of Mohammed until the yearly season time came for ships to depart for India, and he used the interval in urging the inhabitants to obey God and to cease from doing what was unlawful. People respected and loved him when. Until he left the place, Island Male Sultan Iskander was displeased and sorrowful. After x residing at Malé for six months, Ssaid Mohammed Shams-ud-din quitted the Maldives in the year Hijra 1097, towards the closing period of the Ramzan, and went to India, where he settled down comfortably in Figili.* There also he began to preach his doctrines and showed the people what was right and wrong. The fame of this Ssaid attracted Kings, Amirs, with their Ministers and other Officials visited dwelling who came to his house, laden with gifts. The majority of them accepted his Qadre Kadri doctrine and became his pupils. They loved and respected him most highly. Many presents were offered him. This Ssaid remained with them for five years.

After his departure from the Maldives, great peace settled on Sultan Iskander, who regarded his departure as a good omen. But he never thought that

* Perhaps Delhi is meant here

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no person, who has neglected his duty, ever found happiness in this world. He also began to vacillate between what was right and wrong, giving himself up to enjoyment. He also began to abuse those, who adopted the Kadri doctrine, and to show them his displeaure publicly, for such was his hatred of Sayyid Ssaid Mohammed Shams-ud-din, that after his departure he thought of humiliating his followers. But before he gained much fruition from this resolution, old age asserted its power over the Sultan and death deprived him of his glorious throne, and made him drink the less from its goblet. The cry of destruction reached him from the Earth, and, unaccompanied, he went down into the pit of utter darkness, taking nothing with him but good and bad deeds, committed during his life time, equipped, he went to meet his Creator. It is said that his son's mother, Mariam Kabafanu, gave him poison with his food. He was placed in the tomb shrine, which he had prepared before hand in Hijra 1098 on Friday morning, the 15th. day of Rabi-il-Akhir, after reigning for 39 years 6 months and 10 days. In his place, his son Mohammed, who was 6 years and 8 months old, was proclaimed Sultan, in accordance with the

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commands of the Sulatn Iskander before his death to his ministers, soldiers, and the Kazi, Mohammed Fadiáru Takurfánu, son of Hadji Ali Tukkala, son of Midu Mohammed Fakiáru Takurfánu of Addu Atoll, and also to other prominent persons to place his son on the throne at (the Sultán's) death. When they made the son the Sultan, they gave him the title of Sultan Mohammed, his koli name being Srí Maniran Lóka Mahá Radun.

More papers will follow immediately 16.7.25

1153—1690. MALDIVE TARIKH.

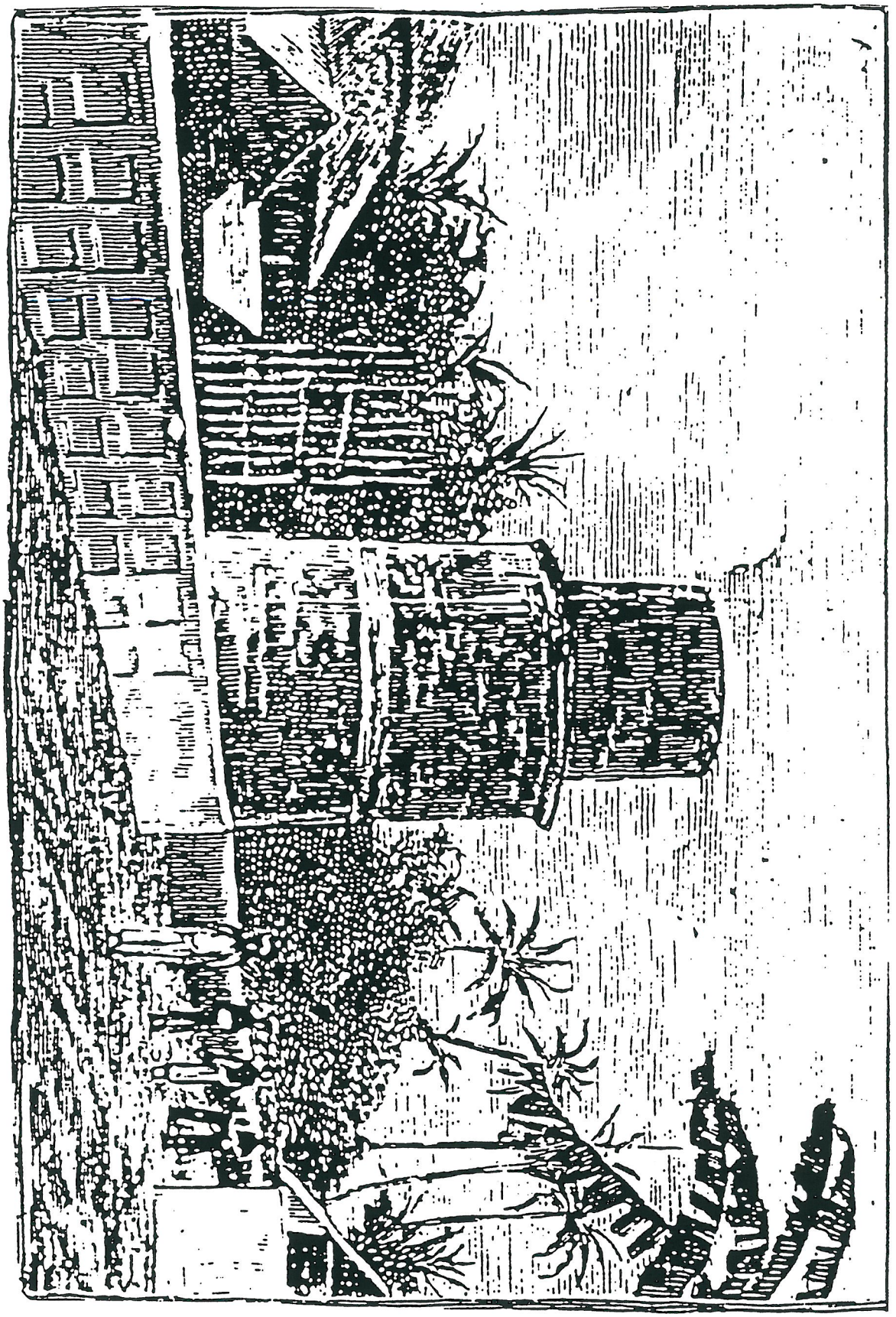
IN: Manuscript by A. IBRAHIM DIDI, to Mr. HARRY C. P. BELL. In all 74 P. but Page 23 is missing. The National Archive, Lot 25/16, Colombo.

The MALDIVE TARIKH was presented by the Maldive Sultan to the Ceylon Government in 1922. Here it is translated "word by word" by Mr. A. Ibrahim Didi in the year 1925, then living in Galle, where he was the Maldive Sultan's representant to the Ceylon Government. Mr. Didi had the book in Galle, and he sent about 15 translated pages at every occasion to Mr. Bell in Colombo. Mr. Didi was old, and died at the end of the year, and that is why the whole Tarikh translation not was completed.

I believe that the valuable book, the "Maldive Tarikh", was left in the hands of Mr. Didi's son in Galle, as Mr. Bell had arranged for him to continue with the translation work. Of this nothing is shown. I also believe that Mr. Bell, who then was 74 years old, never got the book back. Those who now are looking for the original "Maldive Tarikh" shall start with Mr. Didi's son in Galle.

Mr. Didi typed the translations in Galle, mailed them to Mr. Bell in Colombo, who corrected the English language with a red pencil with a broad point. After this he sent the manuscript back to Mr. Didi, who made new notes with an inkpen and returned it to Mr. Bell who now made a second correction, this time with a blue pencil. In Mr. Bells last book "The Maldive Islands" 1940, there has appearently been some further alterations of the language. Here I present Mr. Didi's original typewritten text, and you can read the first "word for word" translation into, English of the "Maldive Tarikh".

I do not want to make any comments on the contents of the text, as I do not consider myself competent to have any accurate knowledge of the very old Maldive cultural history. I accept the written history in the old book, and find it a great pity that the true original Tarikh, written in Dives Akuru or Evela Akuru has been lost sometimes between 1750 and 1850. Can it bee that it was the Tatikh which by accident was burned about 1850 in the Minicoy island.? [ARABIC]



THE MINARET AND THE MALE MOSQUE.
XYLOGRAPHY from PHOTO. BELL 1879.

400 BC. KOIMALI KALO.

IN: The Maldive Islands. Monograph on the History, Archæology, and Epigraphy. By: BELL, H. C. P. P.16. Colombo 1940.

It is more than likely that the Arian settlers on the Maldive Islands, found an aboriginal race on the Group, whether an independent colony or migrants from Ceylon, like the Veddas. This is supported by the existing Maldive traditional legend about the arrival at the Islands of some Sinhalese Royalty from Ceylon. There are a number of similar legends on the different islands in the Maldives. The "Koimalá legend", for what it is worth, is obviously post-dated by many Centuries. [DIVEHI]

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THE "KOIMALA KALO" LEGEND.

Once upon the time, when the Maldives were still sparsely inhabitated, a Prince of Royal birth named Koimalá Kalo, who had married the Ceylon King's daughter, made a voyage with her in two vessels from Serendib [Ceylon] Island. Reaching the Maldives they were becalmed [by no wind], and rested a while at Rasgetímu Island in North Malosmadulu Atol.

The Maldive Islanders learning that the two chief visitors were of Ceylon Royal descent and invited them to remain. The Islanders ultimately proclaimed Kolimalá their King at Rasgetímu, the original "King's Island". [Maldive: Rasge=King, Timu=Island].

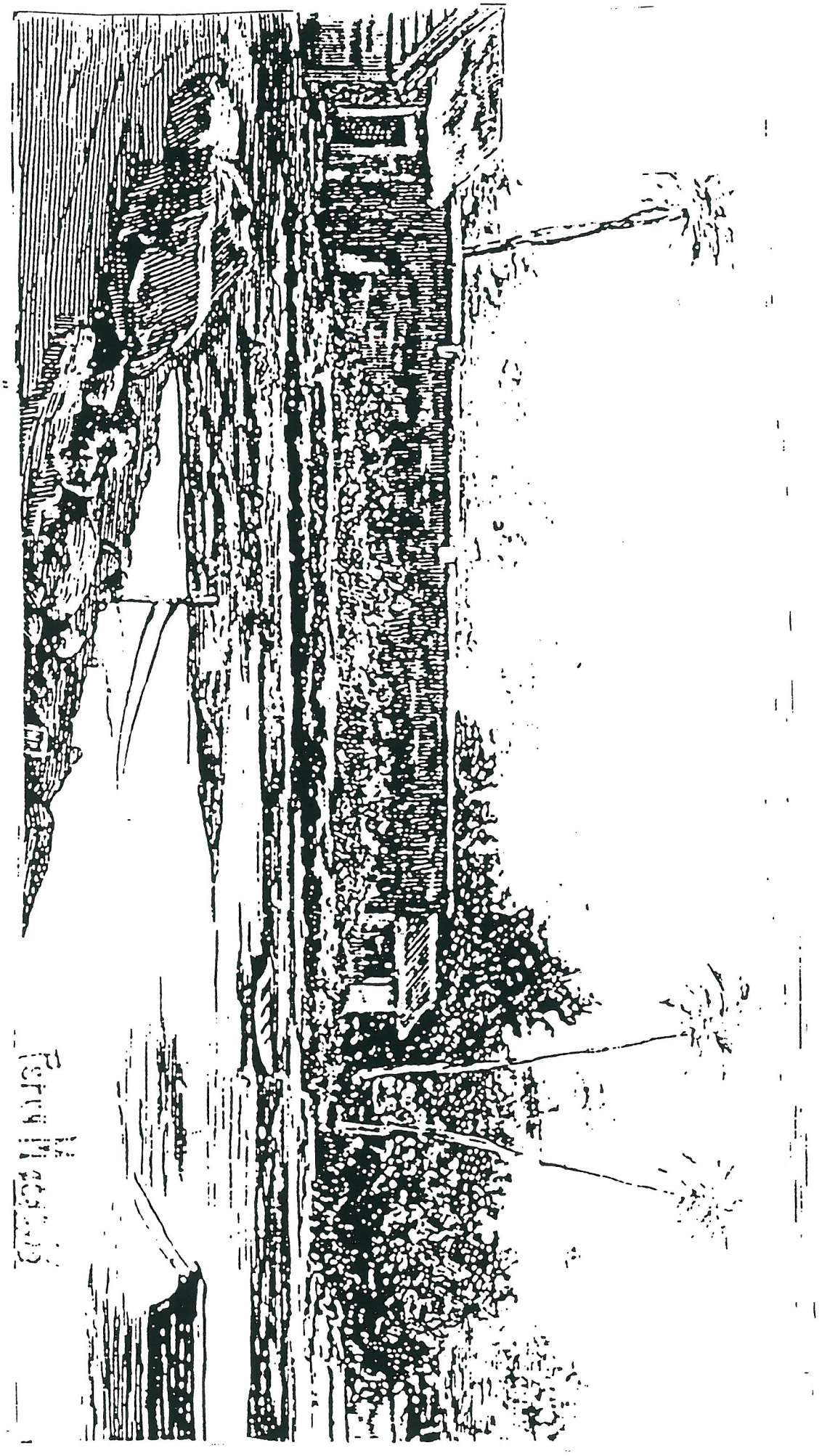
Subsequently Koimalá and his spouse migrated then to Male [The present "Sultan's Island"] about A.H. 500 [Beginning of the Twelfth Century A.D. According to common reports, without facts. Post-dated.], and settled there with the consent of the aborigines of Girávaru Island, then the most important community of Male Atol.

The two ships were despatched to Lanka [Ceylon], and brought over [700] other people of "the Lion Race" [Shinhalese].

To Koimalá and his Queen was born a male child who was called Kalaminjá. He reigned as a Buddhist for 12 years, and was then converted to Islam, ruling for 13 years more before finally departing for Mecca.

This Ruler's daughter married the Chief Minister, and reigned as nominal Sultana. She gave birth to a son also called Kalaminjá, who in turn, married a lady of the country.

From them the subsequent Rulers of the Maldives were descendent. ***



OLD FORT-WALL AT MALE.
XYLOGRAPHY from PHOTO. BELL 1879.

300 BC. DIPAVAMSA.

IN: DIPAVAMSA, An Ancient Buddhist Historical Record, About 300 B.C.
Transl: OLDENBURG, H. Chap.I. Vers.54-81. London / Berlin 1879.
IN: DIPAVAMSA, Buddhist Historical Record. Transl: LAW, B. C.
About 300 B.C. Government Printers. Colombo 1959.
IN: People of the Maldive Islands, By: MALONEY, CLARENCE, P.41-43.
Orient Longman Ltd. New Delhi / Madras 1980.

DIPAVAMSA is the great Pali chronicle of Ceylon about the inhabitants of the Island and the Maldives. It describes the cronology of the conversion to the Buddhist religion in the Third Century B.C. It is written down about 400 A.D.
The word "Giri" in Divehi means a small island or reef, like an under-water mountain. There are numerous islands in the Maldives which are named "Giri" or with the prefix or suffix "giri". [PALI]

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Chapter I. Vers 54-81.

At this time the Lanka [Ceylon] had big forests and great "horrors", Different kinds of [people like] "Yakkhas", "Rakkhasas", and "Pisacas" [lived there]. The Enlightened One [Buddha], who leads to happiness, seeing the "Yakkhas" grieved and frightened .... thought of happiness for non-human [Rakkhass] beings.

Then [Buddha thought of] another similar island .... the island of "GIRI" [The Maldives] with rivers, mountains and lakes, free from stain and like the plain of Lanka.

It was free from fear, guarded in the midst of the sea, full of food and corn, having adequate seasons, green grassy land, the excellent "Giri-dipa", superior to this.

Beautiful, pleasing, green and cool, having lovely and excellent groves and forests here, trees strand bearing fruits and flowers, empty and solitary, there is no master.

In the great and deep ocean, in the midst of the water of the sea, waves always break, surrounded by the inaccessible chain of mountains, it is difficult to go inside against the wish.

Then, "Rakkhasas" and wicked hosts of "Yakkhas", I give this island of Lanka long inhabited and the whole of the ancient island of "Giri". Let all good people live free from suffering .....

Gotama [Buddha] let the "Rakkhasas" .... live in "Giri-dipa" .... not to return again, let the sage release the island, as it was before.

Well satisfied "Yakkhas", [and] well contented "Rakkhasas", having obtained the excellent island as desired, all being greatly delighted, did not fear .... ***



TODU GAME BEFORE THE SULTAN.
XYLOGRAPHY in "GRAPHIC". PHOTO ROSSET 1885. VILGON Coll.

200 BC. MAHAVAMSA.

IN; MAHAVAMSA, The Great Cronicle of Ceylon from 300 B.C. to 300 A.D.
By; GEIGER, WILHELM, Pali Text Society, London 1912 and Colombo 1931
The Maldives mentioned in Cap.VI, Part 45,
IN; MAHAVAMSA, Vol.1, Chapt, 1-38, Trans; TURNOUR,GEORGE, Colombo 1837,
Vol.2, Chapt, 39-100, Trans; WIJESINHA, L. C. Colombo 1889,
IN; People of the Maldive Islands, By; MALONEY, CLARENCE, P.35,45,46,
Orient Longman Ltd, New Delhi / Madras 1980,

MAHAVAMSA is the main chronicle about the people of Ceylon, and tells about the time from 300 B.C. to 400 A.D. This story in Chapter VI., is about how the Maldives were populated around year 300 B.C. [PALI]

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The King of Vanga had a fair daughter who, while travelling with a caravan in Lala in Gujarat [North India], was spied by a lion who loved her, and "she caressed him without fear, stroking his limbs",

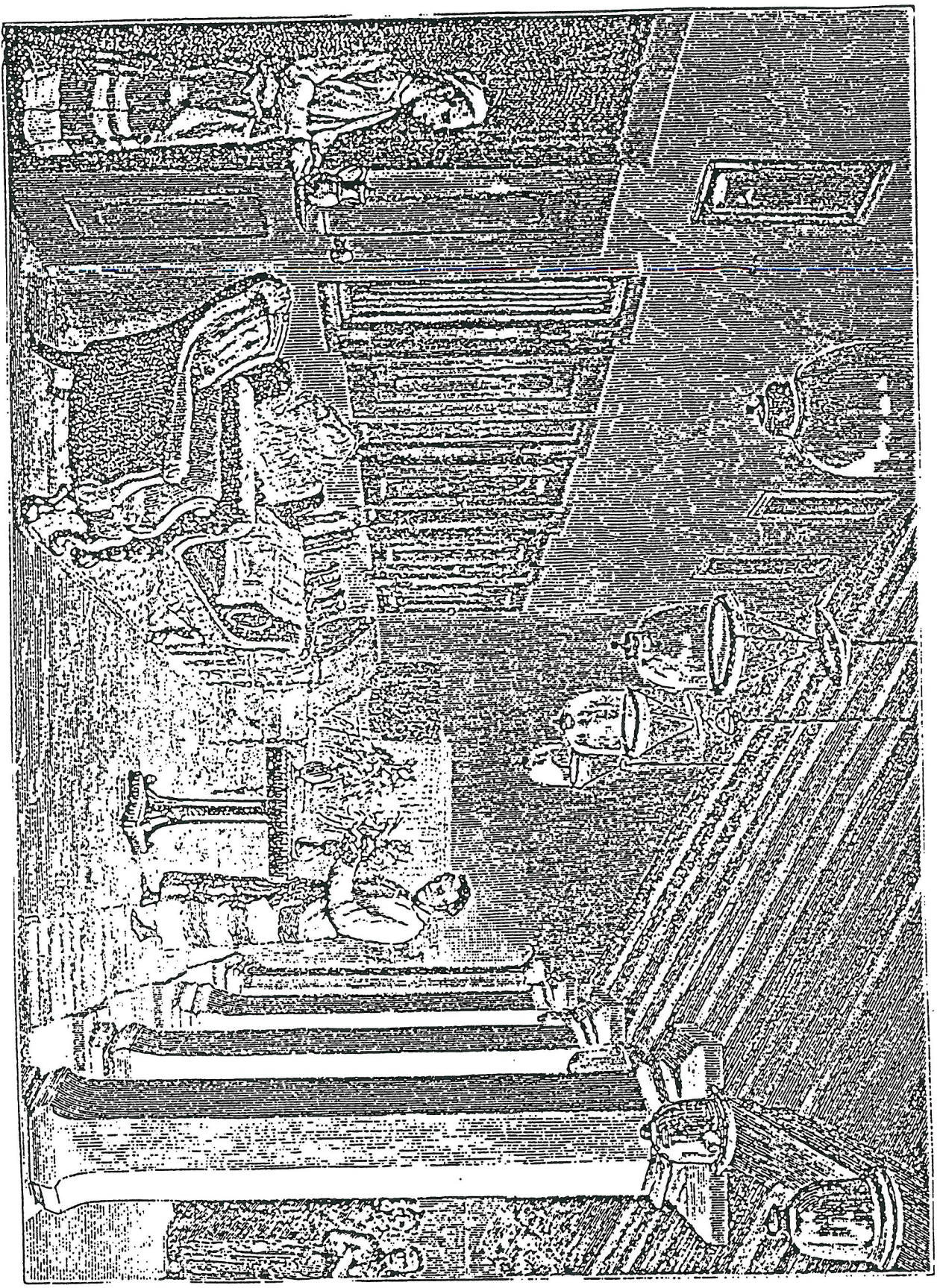
The lion, roused to fiercest passion by her touch, took her upon his back and bore her with all speed to his cave, and there he was united with her, and from this union with him the princess in time bore twin-children, a son and a daughter,

The son's hands and feet were formed like a lion's and therefore she named him Sihabahu, but the daughter she named Sihasivali, When he was sixteen years old the son questioned his mother,.... "Wherefore are you and our father so different, dear mother ?" She told him all .... "Your father has closed the cave up with a rock," Then he took that barrier before the great cave upon his shoulder and went a distance of fifty yojanas going and coming in one day,

The lion, upon returning and finding his family gone, ravaged the countryside, The King offered a bounty to any who would kill him, Sibhabahu slew him, his own father, and collected the money, and for his bravery was made King of Vanga since his mother's father had no sons to take the throne, But Sihabahu, gave that kingdom to a prince whom his mother had married in the meantime, and he married his sister Sihasivali and ruled Sihapura in Lala, They had thirtytwo sons, of whom the eldest was Vijaya who did "many intolerable deeds of violence", till the people told the king to kill his son,

The King caused Vijaya and his followers, seven hundred men, to be "shaven over half the head and put them on a ship and sent them forth upon the sea, and their wives and children also", Then children landed on an island called Nagna-dvipa [The Laccadive Islands] and the women in Mahinda-dvipa [The Maldive Islands], But Vijaya, landing at Supparaka in Gujarat and being chased from there, landed in Lanka at Tambapanni, He married a "yakkhini", queen of the island, and later a Princess of Pandiyan kingdom of southern India, and was progenitor of the Sinhalas,

It is possible that the children in Nagna-dvipa and the women in Mahinda-dvipa came under influence of Arab sailors and developed an individual characteristics as the Maldive nation. ***



RESEPTION VERANDAH IN THE SULTANS PALACE.
XYLOGRAPHY in "GRAPHIC", PHOTO ROSSET 1885. VILGON Coll.

100 BC. HIPPALOS, KYVERNETES

IN: PLINIUS, GAJUS. Naturalis Historiæ. Mayhoff, C. Leipzig 1875.
IN: BUNBURY, E. H. History of Ancient Geography. London 1879.
IN: SCHOFF, WILFRED. The Periplus of the Erytræn Sea. London 1912.

HIPPALOS, KYVERNETES was the first who realized the existence of the Monsoon winds in the West Indian Ocean, and how to use and favour them in sailing the merchant ships. The Roman author GAJUS PLINIUS, year 23-79 A.D, has documented his voyages in his "Naturalis".

[GREEK / LATIN]

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HIPPALOS.
Antique Greek Navigator, who lived around the year 100 B.C.
Famous because of his repeted voyages from EGYPT / YEMEN to INDIA and his meteorological observations about the Indian Ocean. He discovered the Monsoon-winds over the Indian Ocean, which normally is blowing half the year from the South-West to the North-East and and the other half year from the North-East to the South-West.

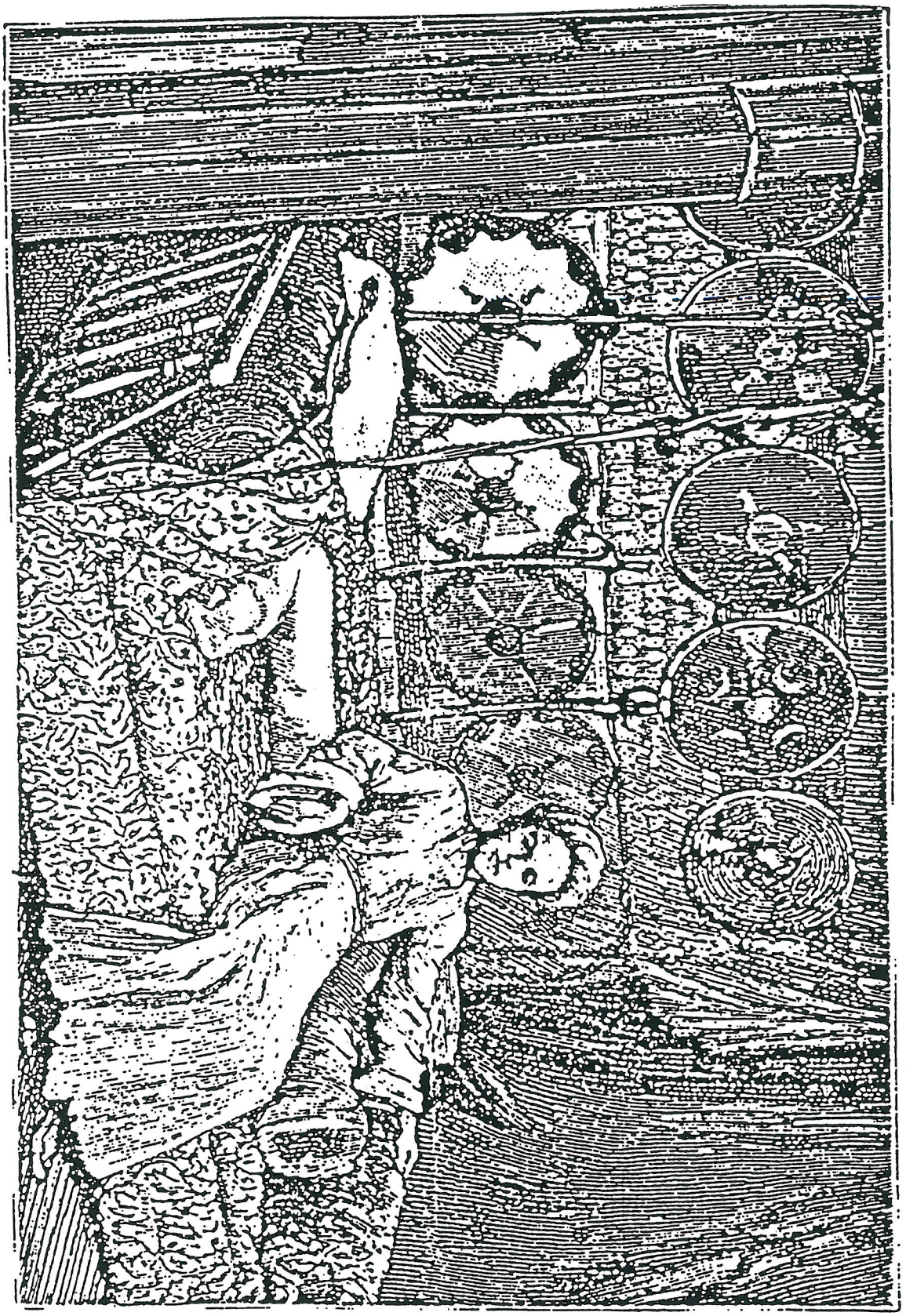
Hippalos was the first person who took advantage of the Monsoon-winds and sailed direct from Arabia to India, straight over the open Indian Ocean, in contrast to the earlier coast-bound route along Persia. In doing this he introduced a new, quicker and safer transport way between Egypt and India, and this was very beneficial for the commercial trade.

He could in ca. 40 days sail direct Yemen-Socotra-Laccadives-Malabar on the latitude parallel of ca. 12° North, with the South-West Monsoon, and return half a year later, in the same time and way, by going back with the North-East Monsoon. In doing so he was able to sail from Egypt to India and back to Egypt in less than one year. Hippalos himself made three voyages using this new route, and thereby proved its efficiency.

By a close examine of documents from the first century before Christ, about the trade between Egypt and India, it is proven that Hippalos made one of his journeys in the year 78 B.C. He had, and still has, a great influence over the trade to and from India using this direct route over the Ocean.

In sailing direct from Socotra to the Malabar-coast, both in the same latitude, Hippalus ships, and all the ships coming after him, must have encountered the Laccadive or Maldive islands and as they were populated in those days, it is very likely that the traders went ashore.

Minicoy Island in the centre and with the broad safe passage on both sides of it, must have been a place for the renewing of fresh-water and provisions. Early historians have descriebed the barthering activities between the Minicoy "longboats" and the passing ocean-ships. Minicoy men, of which 80 % were out at sea when census was taken, has for more than 1,000 years been famous navigators, seamen and ship-builders, and were / are in great demand by the foreigners. ***



PART OF THE RECEPTION-ROOM OF THE HIGH PRIEST, SHOWING THE BED AND SHIELDS USED BY THE FENCERS. THE SHIELDS ARE THE ONLY ALLOWED ON THE ISLANDS, AND ARE ALWAYS KEPT IN THIS APARTMENT. XYLOGRAPHY in "GRAPHIC". PHOTO ROSSET 1885.

1194. LOAMAAFAANU ISDHOO.

IN: Manuscript Ibrahim Didi in "Bell's Collection", No.25/16, National Archive, Colombo.
IN: Isdhoo Loamaafaanu, Translated, Transliterated and Annoted by HASSAN A. MANIKU and G.D. WIJAYAWARDHANA, Total 107 P. 40 Ill. Royal Asiatic Society of Sri Lanka, Spec. Publ. Colombo 1986.

This document from ca.1194 A.D. is of the greatest interest, and I predict that this "Isdhoo Loamaafaanu" together with the "Dhabidhoo Loamaafaanu" will be the source for a number of Doctor's dissertations.
The first lines on Plate 1, and Plate 39 are written in "Devanagari", the Indian alphabet, all the rest is written in Dhivehi "Eveylaa Akuru" letters, Ancient Maldivian. Maybee "Devanagari" was a "finer" script.?

It gives us a better view about how the Maldive people changed their religion from Buddhism to Islam in 1150 to 1200 A.D. It was not the peaceful process from one day to the other, that Ibn Battuta and Pyrard has given us. The reasons for the conversion need more research work.
And it gives us much information about the social situation at the Maldives in the same time. Fore instance:
They had the capital punishment for persons not converting religion.
There was a national taxation for the whole archipaelago.
The different islands in their respective atoll were all known by name.
There were slaves or serfs belonging to the viharas or the mosques.
Some women had up to seven children. Some pepole were extremely poor.
The former taxation for the Buddhist monasteries was transferred to the Sultan in Male.
The nine signatory men are from the the four islands, Kelaa, Kendhoo, Male, and Isdhoo. No one from Minicoy or Addoo atoll.
The Buddhist king before 1141 A.D. was Shri Theemuge Maanaabarana of the "Lunar Dynasty".

I have used Ibrahim Didi's translation ca. 1922 of the copperplates Divehi script and the Tana transcript and I have made a transliteration, freed from many repeated words and sentances. I thank Mr Hassan A. Maniku, for giving me the right to copy the only translation in the Library of Royal Asiatic Society of Sri Lanca. [OLD DHIVEHI]

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(Plate 1.) HAIL. The order of Daarmanaadh-iitta Deva, the Prosperous. [Maybe the Sultan 1165-1185, gave this instructions.]

HAIL. When twenty one years had elapsed since the great king Shri Mahaabarana [Pre-Muslim Maldive King, Ruled before 1141 A.D.] of the noble house of Theemuge, the lord of the prosperous Lunar Dynasty, became king of this entire country and his reign had come to an end.



BAZAAR IN MALE, THE ONLY ONE ON THE GROUP. THE INDIAN MERCHANTS, WHO CARRY ON THE FOREIGN TRADE OF THE MALDIVES, RENT THE SHOPS FROM THE SULTAN. XYLOGRAPHY in "GRAPHIC". PHOTO ROSSET 1885. VILGON Coll. [Bohra with Prominent Noses]

When thirty five years had elapsed since this king's nephew, the great king Swasthi Shri Tribhuvana Aadheethiya became king [Ruled 1141-1166].

When nine years had elapsed since this king's younger brother, the great king Swasthi Shri Buvanaabarana became king [Ruled 1165-1185.]

When nine years had elapsed since this king's nephew, the great king named Swasthi Shri Dharmaanandha became king. [Ruled 1184-1193.]

(Plate 2.) And his reign had come to an end. The king's nephew, the great king Gadanaadeethiya the Prosperous [Ruled 1192-1199], the uplifter of the noble Lunar Dynasty, shimmering as placed on gold, firm as a stable pillar, defender of the entire hundred thousand islands [Laksha-deepa], auspicious, virtuos, of sweet words, who takes delight in knowledge, pleasing in every manner, lord of love, mine of jewels, adorned with the crown set with gems.

In the third year of his regin His Majesty the great king Gadanaadheethiya, having destroyed the monastery erected previously on Isdhoo by the infidel kings, uprooted the image and destroyed it and having brought the ordained priests of the community of monks belonging to this monastery all together to Maale and beheaded them. Whatever benefits were formerly granted to the monastery, he annulled such grants and (diverted them to royal treasury.)

(Plate 3.) diverted them to royal treasury. He proclaimed that "I shall kill the infidels who do not utter the testemony "Saadhath". He refrained from killing those infidels who entered the faith of the noble Prophet Mahammad, got them to utter "Saadhath" and freed them having performed circumcision on them.

When five hundred and eighty two years had elapsed since the noble Prophet Mohammad's ascesion to heaven [1194-95 A.D.], His Majesty the king Shri Gadanaadheethiya, wanted to do an act of faith towards God. On an attractive and firm plot of land, situated in the former monastery land of Shri Isdhoo. After draining the land to exclude water, he had constructed a stone mosque, and had the timber in it painted with different decorations. He marked the direction to face the "Kaaba" in Mecca when praying.

(Plate 4.) Placed the pulpit, covered the mosque with thatch and completed the construction work. He gave it the name Dhumaa [Jum'aa] mosque. On the four boundaries which existed previously on the land where the mosque was constructed, he erected walls on the four faces and established gateways. He also caused the construction of the upward structures in the ceiling, the alms-house and the store room, and spread planks for placing the forehead.

All buildings that formerly belonged to the Buddhist monastery in the garden of the mosque were caused to be transferred as the habitable property of the mosque. He discontinued the succession of ordained monks in the community of Buddhist monks. He placed Isdhoo in the permanent



MALDIVE DANCERS. [MEN IN TARA "DANCE" WITH TAMBOURINES.]
XYLOGRAPHY in "GRAPHIC", PHOTO ROSSET 1885. VILGON Coll.

position of chief village and established continuity of this status.

Gave it the name "The chief village of the eight divisions". He allowed to reside within the families of this village, those who had uttered "Saadhath" and those who had been guided in the right path.

He also prohibited those infidels who did not utter "Saadath" from residing within the families of the village.

These families which in former times occupied the place of eminence in Isdhoo,

(Plate 5.) namely the families of Velaalu, of Fheni, of Vathi, of Pasvatthi and of Punavatthi. The people of these families were proclaimed as belonging to the families of eminence on the island of Isdhoo.

The reserved cultivational ground which is donated to the residents of the village from the gardens solely belonging to the people of all these families are as follows;
For half the village, twelve "thirteen flat baskets" of cowries, a basket full of betel leaves and a basket full of areca nuts, all these were given away.
To the work of the entire village ten "thirteen flat baskets" of cowries, twelve gadhyaana weights of grain, three bags and twenty five naalhis [One naalhi = 1,5 liter] of paddy-rice, a basket ful of areca nut, a basket ful of betel, and all of these goods were given avay.
From this village lying in the group of villages,

(Plate 6.) have given as gift, and the rent / tax that goes to the treasury of kings who enjoy the kingship of the entire islands. It is decreed that the second-level noble officers of the royalty who belong to the two ranks on this lower side of the foremost rank, having entered the atoll should set forth towards Isdhoo from this village, and having caused fivefold ceremonial drums of proclamation to be beaten, should hold sessions, and having sprinkled [perfumed] water, should enter the village and should cause gifts to be granted to these persons from the village.
Henceforth is stated the property that were to be given as the main taxes which was caused to be raised from Isdhoo.

The portions in their entirety which were given to the mosque of these three islands from Isdhoo to Gan and to Dhabidhoo. The one and half share of the hinna tax, state part, portions of the land, formerly enjoyed by the very poor free inhabitants of Isdhoo.
Half share from the village of Isdhoo

(Plate 7.) (Half share from the village of Isdhoo) having exempted all these, the islands of Isdhoo, Dhiyadhoo [Dhabidhoo, Hadh.], Kukulhudhoo [Kukulahaa?, Hadhdhunmatheel, Kalaidhoo [Kalhaidhoo Hadh.] and Kunagaldhoo [Kunahandhoo Hadh.] on Burevi [?] are to be taken as separate from Penmaadheni [?] and assigned to Munyadhoo [?].

MALIKUTARRA SPIEL. [MEN IN TARA "DANCE" WITH TAMBOURINES.]
XYLOGRAPHY in "ILLUSTRIERTE ZEITUNG". PHOTO ROSSET 1885.
VILGON Coll.

The four-faced reef located in Isdhoo, the portions of the shallows of this reef, the cultivated lands, what exists on the land, what grows on the land, all the lands further away. Graadho [Guraidhoo, Kolhumadulu] which lies in the Kelhevandhu-madulu Atoll [Kolhumadulu]. And Kandoru [Kandaru, Kolhuma.], Maalibuti [Maalefushi, Kulhuma.] in the same atoll. Sulhidhalhi [Hulhudheli, Nilandhoo.] which lies in Nelandhu atoll.

The reef on this Sulhidhalhi [Hulhudheli, Nilandhoo] is to be taken as separate from the enclaved sea Kadukotu [?] in Maadhalhi [Maadheli Nilandhoo] and put together with [assigned to] Kelhevelpiti [?]. The portions of the shallows of this reef, and the land further away,

(Plate 8.) Pirinelu [Fieeali, Nilandhoo] which lies in the same atoll, the land further away and the reef of this island, all these islands and reefs having been taken together as one island, were established in continuity as belonging to the maavaruvaa tax [total tax for a whole island] that arises from Isdhoo and were given to the mosque.

The following stated lands, portions and reefs are belongings to the unified cultivable islands called "Govi dhoo" which are established as granted to the mosque. The land on the southern direction in Lhavakadhoo [Lhavadoo] situated on the reef of Graadhoo [Guraidhoo] in the Kelhuvandhoo [Kolhumadulu] atoll, the cultivated small island situated in the lagoon named Vadhuru [Vandhoo or Kandaru] lying in proximity to the same.
The small island in the centre lying in this proximity, the small island at the end lying in proximity to the same Kelhidheveebuti [Kalhudheyfu.] lying in the same reef, ... [Illegible lines] ... ??tirasa in the same reef, the same small island Athuputi [?] lying in the same reef, Nularasaa [?] lying in the same reef, ... [Illegible lines] ...

(Plate 9.) Veliputi [?] at the entrance to the reef located in the southern side of ... [Illegible lines] ... Kale [?]. The small island situated in the northern entrance of this same reef. Bilhala [?] island lying in this same reef. Penmeeri [?] island lying in the same reef. Dhivath [?] island that lies to the south of this same island.

Thalaasoth-puti [Thundudhoshu Finolhu ?] lying in this reef, these reefs were released to all the villagers of Gamudhoo [Gan, Hadhdhunmathee]. The entire island where Dalhi [?] arose, the reefs and the lands further away which were set apart for these entire portions were established as its property and given to the mosque. The land on the northern side of Galdhuvi [?] island was also established as its property and given to the mosque itself.
Kalebithu [Keredhdhoo] was separated from Maabenu [Meehunthibenhuttaa] and was put together with / assigned to the ford Kaduthotu [Kaduhulhudhoo, Huvadhoo] in Geaadhoo [?]. The portions on the shallows of this reef, the lands further away, (were given to the mosque itself.)

(Plate 10.) were given to the mosque itself.



THE SULTAN'S MUSICANS.
XYLOGRAPHY in "GRAPHIC". PHOTO ROSSET 1885. VILGON Coll.

The land on the southern side in Maarandhoo [=] on Thiladhuvmathi which was in former times enjoyed by the people of Isdhoo. The land further away, the portions of the shallows of this reef of this land. The following islands in Milhdhummadulu atoll:

Kaditherakunu [?], Vaothi [Vavathi], Putivelavaru [Fushivelavaru], Lhaamandhoo [Bodulhaimendhoo], Kedhuvivaru [Kedhivaru], Komandu [=], Esalhidhoo [Ekasdhoo], and the lands and reefs further away of all this islands in Miladhummadulu atoll. Esalhidhoo was in former times obtained from Isdhoo. The island and land located in Sulhilhe [Hulhule, Male], the part in Maahhelhi Siraa [Huraa, Male].

(Plate 11.) Located in Kisudhoo [Kihaadhoo, Maalhosmadulu.]. The portion of land located in Maakurathu [=], all portions located in Magiladoo [?], the three portions located in Lannadhoo [=], all in Miladhumadulu.

The two portions located in the residential land in Thotadhoo [Toddu] of Ari-adhu atoll, the portions located inside the farm land in Thotadhoo as well, all the portions from Kramathi [Kuramathi] in Ari-adhu atoll, which in former times were obtained from Isdhoo [=], Suvashandhoo [Huvahandhoo] and Gasethiputi [Gaathufushi] both in Ari-adhu atoll, and the reefs and lands further away in this islands.

The land in Ari-adu atoll belonging to the person named Meemaya and used by the wet-nurse called Kalhu.

(Plate 12.) Four measures of cowries from Meridhuvi-maalhos [Maalhos] in Ari-adhu atoll, all portions from within the village of the same Maalhos which in former times were obtained from Isdhoo.

The garden of Medhyaaid-hina located in Nelendhu [Nilandhoo] in Nelendhu atoll. The garden of the army commander Naisiru located in Peni-maguludhoo [(Foni-) Magoodhoo] on Nelendhu atoll. The land and reefs further away which have as their boundary the marsh named Galuvalhi in Kelithudi which was considered as belonging to Nelendhu in this same Maguludhoo.

All portions in Kelhimadulu [?] which in former times were obtained from Dhabudhoo [Dhabidhoo] and Isdhoo. The land in Kapidhu [Kafidhoo] in Kelhimadulu. [Kolhumadulu].

(Plate 13.) Dhakandhoo [=] located in Maalhosmadulu, and the reefs and lands futher away in this island. All portions located in Thinadhoo [=] in Pelidhu [Felidhoo] atoll, which portions were in former times obtained from Isdhoo.

Dhinyaa-Elhivelhi-puti [?] located in Mulah [Mulaku] atoll, the reefs and the lands further away in this puti [Island]. All land portions in Bolimulak [?] which in former times were obtained from Isdhoo. The point which has as its boundary the garden of tubers in the south-west point of Vandhoo [=], given by the Dhevi-sura family of Sapan in Vandhoo.



MUSIKBANDE DES SULTANS. [THE SULTANS BAND OF MUSIC.]
XYLOGRAPHY in "ILLUSTRIERTE ZEITUNG". PHOTO ROSSET 1885.
VILGON Coll.

The land located in Krondhoo [Kalhaidhoo?] in Sathdhuvumathi [Hadhdhu.], one share of the reefs and the lands further away in this Krondhoo. The cultivated paddy field located in Dhabudhoo [Dhabidhoo] in Sathudhuvumathi [Hahhdhummathi].

(Plate 14.) The cultivable portion of Esusadhe [?] which, too, was located in this Ddabudhoo, the portion located in the southern direction of the house in the small garden (Kudavatha), the portion of Aidhiga in Vinaapulaathelhi located also in this Dhabudhoo.

The portion in the northern direction of the enclosure Baraandi located in Gamdhoo [Gan, Hadhunmathee]. The portion given by the king named Dasaradhun [Buddhist king] located in Saguveli [?]. The garden of Dheniboikabala located in Naadhoo [Baava-nadhoo?]. The cultivable portion of Kadithulaira located in Naadhoo. The portion in the northern direction of Abule located in Naadhoo.

The cultivable portion of the long garden [Dhiguvaththa] in Mathimaradhoo [Gan vilage]. The lime grove located also in Maradhoo [Maarandhoo, Thiladhummathi], from all these portions, the sustenance share also that went to the royal household was donated to the mosque.

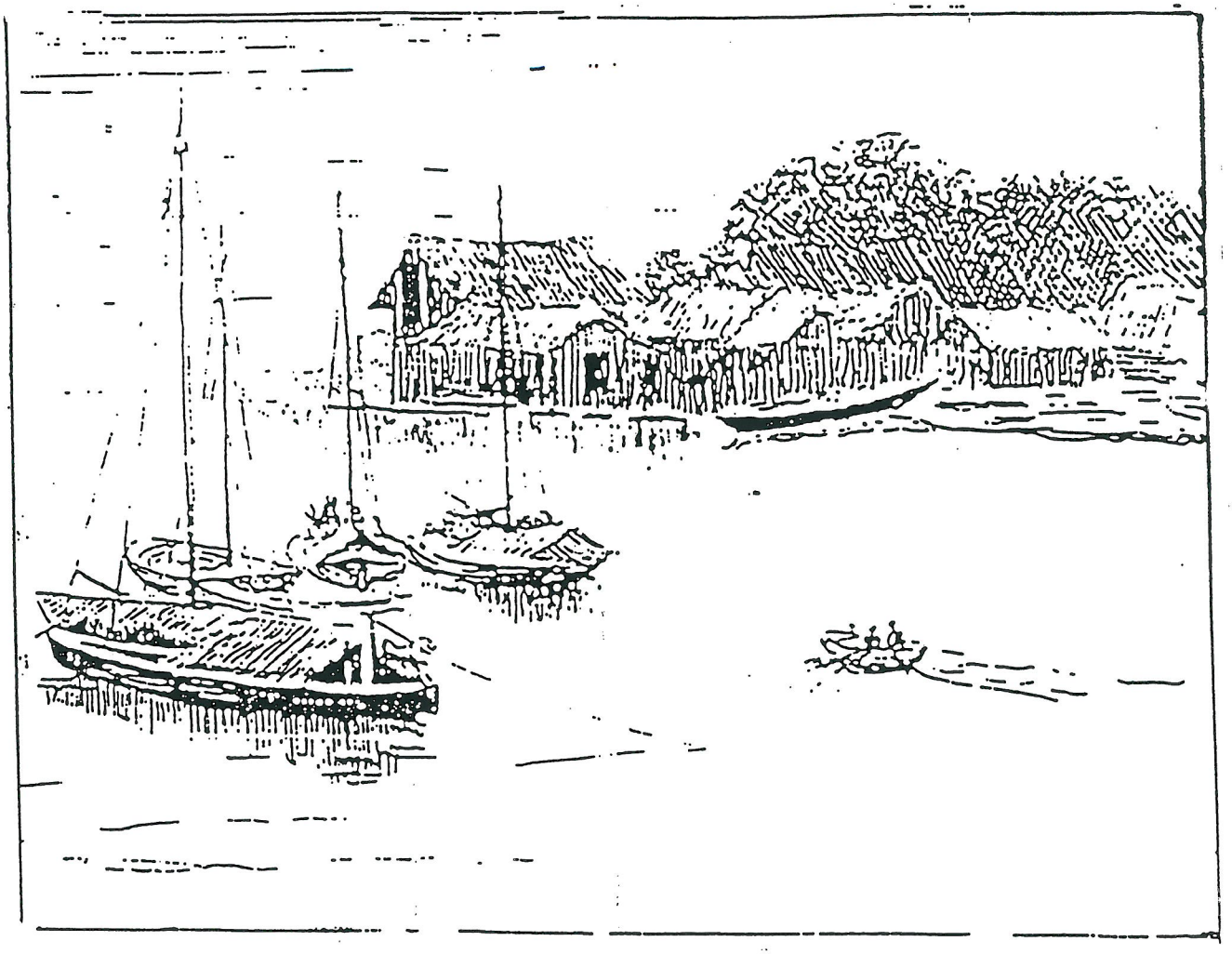
(Plate 15.) The share that is located in Dhuppolhi-penputi [Fenfushi, Kolhumadulu], Kudaresa [Kudherataa, Huvadhoo], Elhimuti [?] and Parasalu-puti [?] located on the side of the reef in the western direction in Sovadhoo [Huvadhoo].

The cultivable portion in the enclosure called Dholhabi in Male. The cultivable portion in the garden of the Chief Schribe [Maapasagi] named Godusiru which too is located in Male. The portion belonging to Kithemikabala also in Male. The portion belonging to, the Kaivilhaka Naaika [Title] named Aikalhu also located in Male. The cultivable portion in the enclosure named Kadhi also in Male. The enclosure named Inna in Male, belonging to the wife Aimi Kabalaa of the royal preceptor [Kings teacher] of Isdhoo.

(Plate 16.) The cultivable islet in Kredhiputi [Kuredhirahai] lying on the southern side of Krendhoo [Kerendoo] in Sathdhuvumathi [Hadhudhummathi], The enclosure on the eastern side in the portion belonging to Kaballemi of Maludhoo, which portion was located in the enclaved land in Sulhile [Hulhule], the portion located in Manadhoo [=] in Miladhummadulu [=] atoll.

The portion located in Kaduludhoo [Kaduhulhudhoo] in Suvadhummathi [Huvadhoo]. The puti belonging to Isdhoo monastery which was given by the Administrator of Justice named Malaaruka, and which was on the side of the eastern or leeward reef on Suvadhoo [Huvadhoo].

The cultivable half portion in Kaveesallu located to the point named Kedi in Miladhummadulu [=] atoll. The cultivable half portion belonging to Buroko also located in the same island [Keveesallu]. The cultivable half portion in Galudhadu located in the same island.



THE NORTH HARBOUR OF MALE ISLAND.
NATIVE FISHING BOATS AT ANCHOR.
XYLOGRAPHY from PHOTO. BELL 1879. GRAPHIC 1881.

(Plate 17,) The two parts from Kunaandhoo [Kunahandhoo, Hadhdhummathi] which in former times were the property of Isdhoo, The portion belonging to Budhalava ... [Illegible lines] ... located in Sithadhoo [Hithadhoo, Hadhdhummathi].

The portion in the garden of Gadurekka [Garden ?] also in this island, The portion in the outside barrier area in the garden of Batasalu in the same island [Hithadhoo, Hadhdhummathi]. The portion in the northern side of ... [Illegible lines] ...

Sathugalu in the same island [Hithadhoo, Hadhdhummathi]. The portion belonging to the person Kalaidhuvu in Paanmathigadu in the same island [Hithadhoo, Hadhdhummathi], the part that was located together with it.

The sustenance share that went to the royal palace treasury from all these portions. The sustenance share that accrues to the royal palace from these three islands starting from the edge of Isdhoo stretching up to the point namedn Nara.

The sustenance share from ... [Illegible lines] ... located in Dhabudhi [=,Hadhdhummathi] and out of the property of Isdhoo.

(Plate 18,) ... [Illegible lines] ... from the village of Isdhoo, from ...[Illegible lines] ... Dhuvugapa [?] abd from the middle of Galudhoo [Gaadhoo, Hadhdhummathi] the sustenance share that accrues to the royal palace from these places.

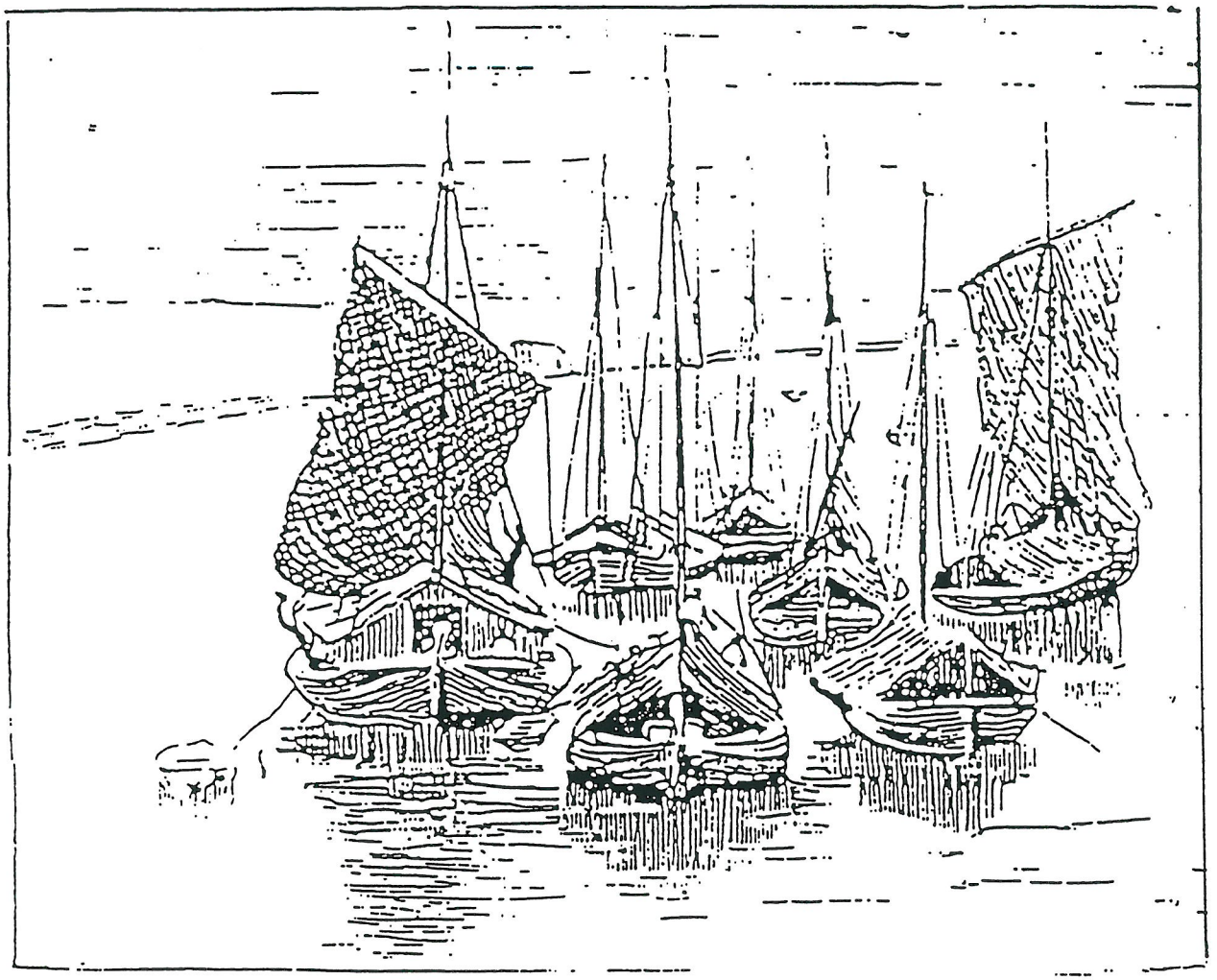
Graadhoo [Guraidhoo] in Kalhevandhu [Kolhumadulu] atoll. In Nelendhu [Nilandhoo] atoll ...[Illegible lines] ... Kilege meedhu [?], Pirinelu [?] in the same atoll, the sustenance share that accrues to the royal palace treasury from all these island. All these were freed from the treasury and were given to the mosque itself.

The garden of Boikaburu located in Shri-lannadho [?] lying in Kelhevandhoo [Kolhumadulu] atoll, the garden of Naimaanu also located in Siri-landhoo.

(Plate 19,) The garden belonging to Satheminu of the family of Dahaannaaika of Kranadhoo and located in Kaduludhoo [Kaduhulhhudhoo ?] in Kelhevandhoo atoll Kelhrvandhoo [Kolhumadulu] atoll.

The part located on the outside barrier land belonging to Verukokkha in the same Kaduludhoo. The garden of Solimalu in Kaduludhoo itself.

The cultivable part in the garden of Naithu also located in Kaduludhoo. The part located in the field in the eastern direction of Kaduludhoo. The cultivable part of Veluvina located in Kakalhos [Kakolhas] in Kelhemadulu [Kolhumadulu]. The part of Dhevinisa Meemaya located in Kakalhos itself. The part of Babulathu in Kakalhos itself in Kelhemadulu.



MALE ISLAND, THE NORTH SIDE HARBOUR,
BREAKWATER BY AN ARTIFICIAL BANK OF CORAL.
XYLOGRAPHY from PHOTO. BELL 1879. GRAPHIC 1881.

(Plate 20,) (The portion of Babulathu in Kakalhos itself in Kelhemadulu)
[Illegible lines] ..... the isles and the garden belonging to the same island, the land and the land further away in this island are to be taken as separate from the ford named Vadinelhu and put together along with those on the opposite side. This reef and the land further away from the villages of the two islands, namely from the village of Isdhoo and from the village of Dhabudhoo [Dhabidhoo], are to be put together and distributed having being divided into three.

The "shaishelu" [double coconut] "kashapathi" [whale-bone] and "goma mashi" [ambergris] which get washed on to the reef obtained from the village of Isdhoo, all these were granted to the mosque itself. Beginning from Narathudi and stretching up to the edge of Isdhoo, all cowries and all sea-shells [of a special kind] which are washed ashore between these land-marks. These benefits, too, were freed and granted to the mosque itself. On a reef in Sakumunnadhoo [?] at the end of the point called Maathudi [?] in Kalaidhoo [=, Hadhdhummathi]

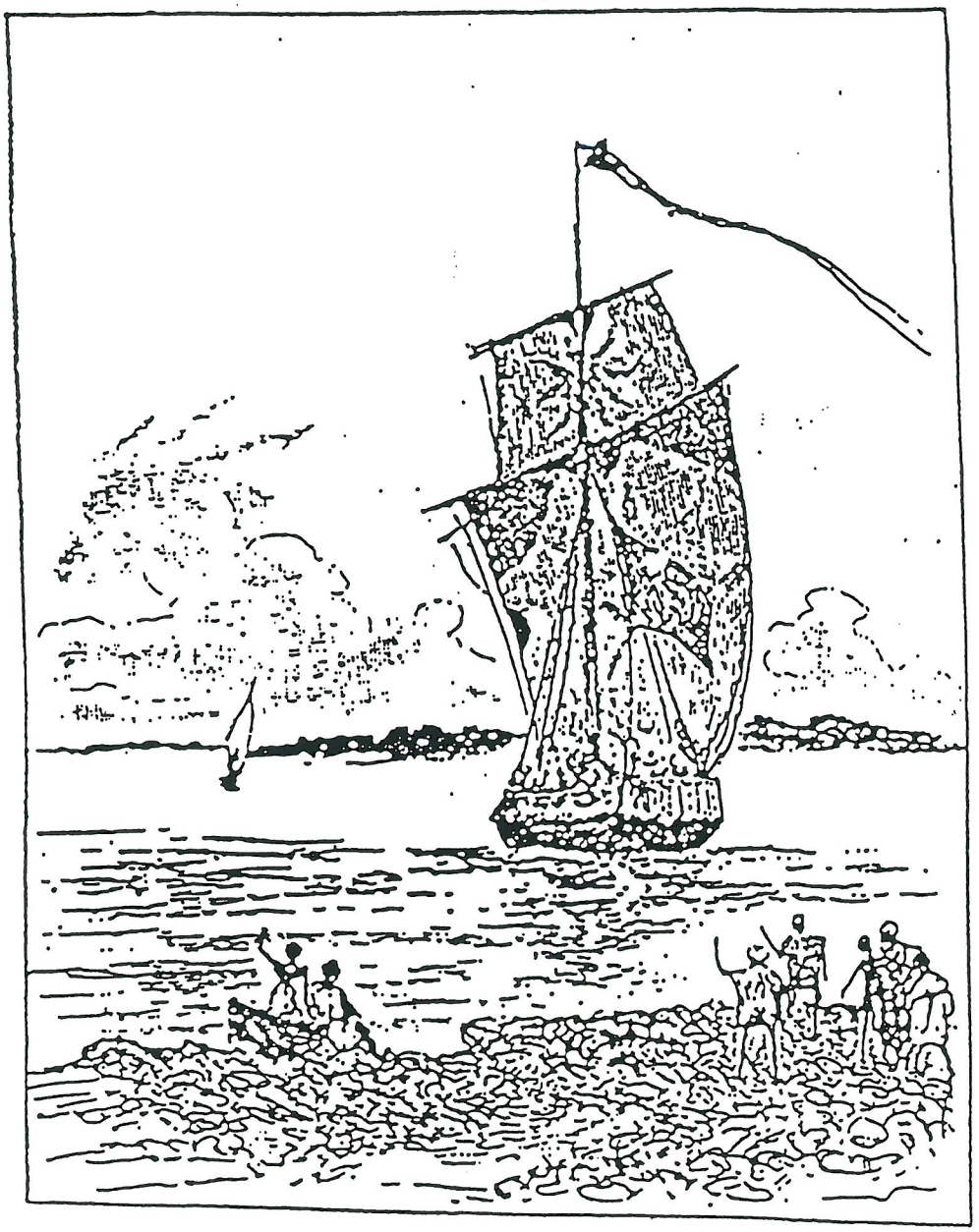
(Plate 21,) the measures of cowries from the two shallows should be presented to the main village according to the old custom. According to the old customs, the coconut trees and the coconut seedlings which were presented to the people formally living on Isdhoo but now are residents on Kalaidhoo [=, Hadhdhummathi] should be presented to the main village. All bunches of coconuts which are brought down from the three portions of land obtained from the village of Dhabudhoo located in Kalaidhoo [=, Hadhdhummathi] are to be divided according to the old practice.

Dried coconuts which are obtained from the following two gardens, the one of Mathibaala village located in Kalaidhoo island and the Siraa [?] named Giniveli [?] are ordered to be granted to the mosque, and should be measured and presented there. Of all that is accrued from the area included within the four boundaries of the property belonging to the people of Dhiadhoo resident in Dhiyadhoo [Part of Isdhoo].

(Plate 22,) The cultivated land belonging to the mosque should in accordance whith the former custom be set apart, and should be presented to the people of the village, on the day of the ascending lunar phase in the latter half of the month.

The officers known as Thulaeru, who measured and counted the taxes, should inform about this, in the presence of His Majesty Shri Gadanaa-dheet-hiya [Sultan Dinei Kala Minja / Sri Fánáá Ditta Máhá Radun. 1192-1199 A.D.], and he should worship at His Majesty's two exalted feet.

The parts of land that were held and enjoyed from ancient times by the serfs of Sithadhoo [Hitadhoo], should be properly written in the main document about the village of Isdhoo.
Of all parts of land belonging to Isdhoo which are located in Maguludhoo [Magoodhoo] in Miladhumma-dulu [=] atoll, one new part should be added.



THE MALDIVE AMBASSADOR SAILING FROM MALE ON HIS ANNUAL VISIT TO CEYLON. XYLOGRAPHY in "GRAPHIC", PHOTO ROSSET 1885. VILGON Coll. [Note the "OCTIPUS" in the top-sail, and the pattern on the flag.]

When this has been accomplished in this manner, His Majesty will be pleased,
The four portions and the three portions which were held and enjoyed as belonging to Isdhoo should be given over to the people of Isdhoo.

(Plate 23,) Having released to the Thulaeru officers, the gardens belonging to Ai, the wife of Lhavaka, which was located in Maguludhoo [Magodhoo], and the entire house and garden located in Sithadhoo [Hitadhoo, Hadhdhummathi] in which the two brothers of the guardians of Kalla lived, and which was purchased by these officers from the guardians of Kalla of Sithdhoo [Hithadhoo, Hadhdhumathi], were granted.

The following families which in the past held the place of eminence in the village of Isdhoo, namely the family of Velaalu and the family of Pasvathi. The houses of these two families should be newly thatched, and have all dirt removed, and should be beautifully decorated by causing grass to be spread on the compound.

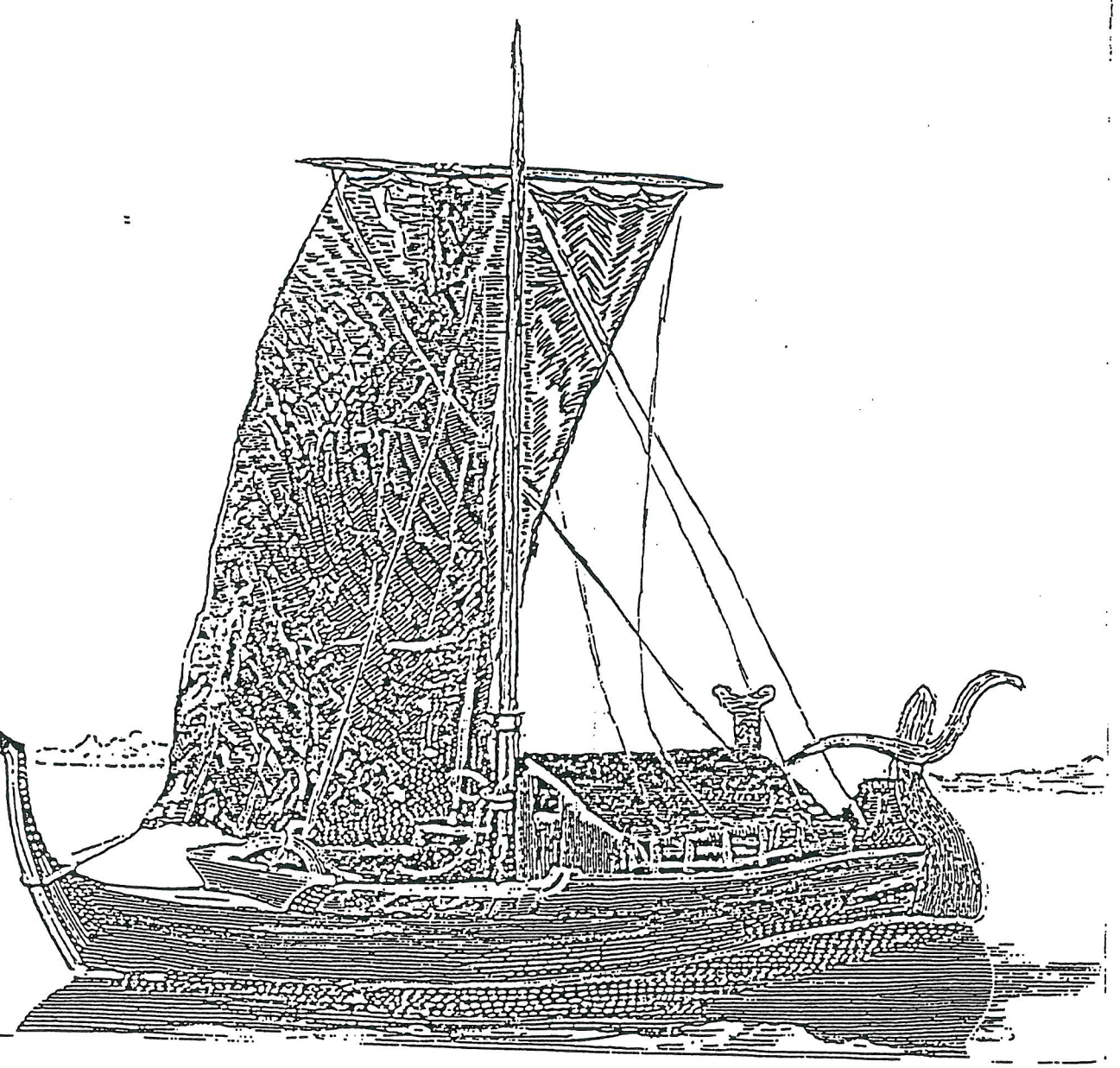
Both the houses of these two families should be decorated with lime, lohus planks [Pisonia morindaefolia] for seating, silk from China, flowers should be tied as decorations, and golden leaves should be hung in the corners. Ceremonial parasols should be set up. The faithful residents of former times should again be ... [Illegible lines] ...

(Plate 24,) ... [Illegible lines] ... be granted.
His Majesty the King Gadanaadheethiya, and all kings who belong to the lineage of this king and had become king, whatever is made for the sake of merit for these heroes in the customary manner, should be bestowed on all residents who reside in Isdhoo. Having made the minds of the extremely poor people happy, all belongings are to be assigned and bestowed as in the past to the property of the houses of these two families.

The point from this village located in Isdhoo, the cultivable portion in Dhevavite also located in Isdhoo, the cultivable portion in Dhigure also located in Isdhoo. In respect of the maavaruvaa [The Island's main] tax accruing from these two families, three mulli measures [1 Mulli = ca.30 litres] of cowries should be presented to the main village mosque in Isdhoo.

(Plate 25,) Of these two families, the collective produce should be ordered to be divided from the main village of the mosque. The bags of cowries and treacle [Part of toddy, payable as tax] which accrue from the islanders who reside in Dhiyadhoo [Island south of Isdhoo], and the jaggery, treacle, rice, betel, and areca nut which in former times were given from the land lots and fields which then were assigned individually to the people, who resided in these three islands, namely, Isdhoo, Dhiyadhoo [Dhadidhoo] and Kalaidhoo [=], for their merits.

These contributions, which were laid down in former times should, on the day of the full phase of the moon in the latter half of the month be



A MALDIVE FISHING BOAT, RETOUCHED SAIL.
BELL CAME TO MALE IN SUCH A BOAT.
XYLOGRAPHY from PHOTO. BELL 1879. GRAPHIC 1881.

presented to the chief village, having set apart the cultible lands contribution to the mosque.

(Plate 26,) All that was assigned and granted to the mosque from the unified cultivable land [govi(ga)dhu] ... [Illegible lines] ... The leaves for thatching of the mosque in Shri Isdhoo, the oil for the lamps, the rice to be given as gifts, the provisions enjoyed by the maalim priest and the mudim caller, all these are transferred for the performance of the respective functions and granted to the mosque.

The one hundred fathom enclosure that was set apart around the site of the house dwelt in by the maalim, and the fifty fathom enclosure around it. The one hundred fathom enclosure set apart to be dwelt in by the mudim. The premises of the monastery was to be divided into three enclosures for these two persons. What was remaining was given over again. For maalim

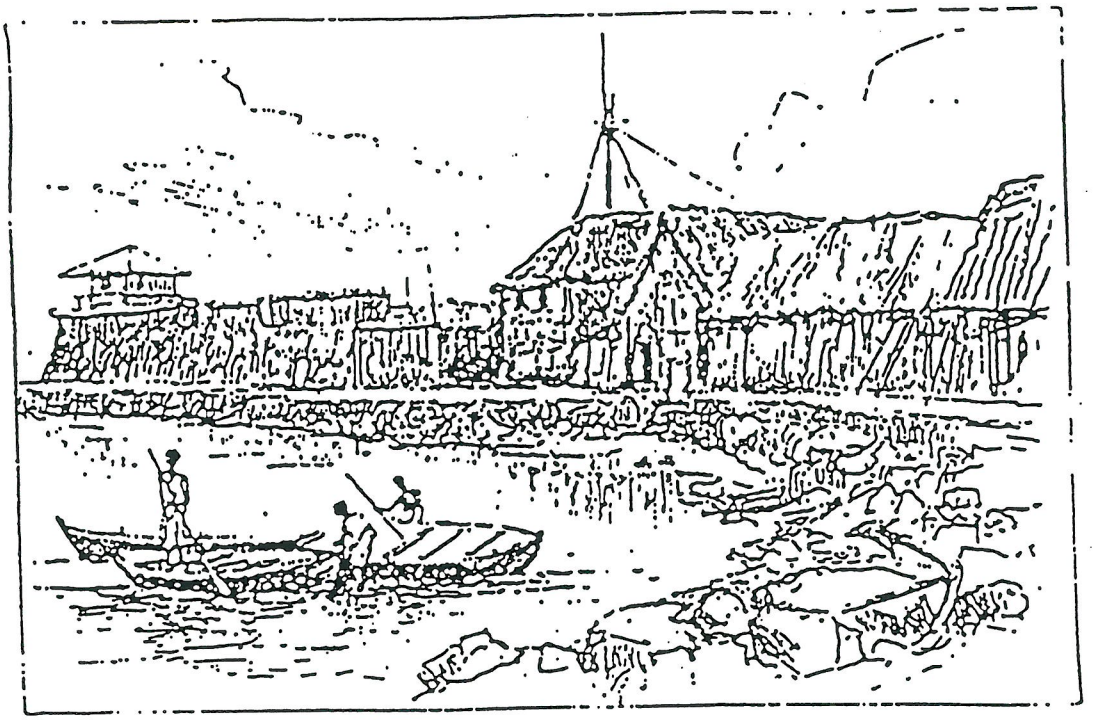
(Plate 27,) (For the maalin) the total produce of one major village was decreed to be given, and for a mudhim the total produce of one half village was decreed to be given. The taxes and other dues that accrue to the royal household from the produce alone which are to be enjoyed by these two persons are to be waived from this village, and this may be enjoyed.
Seven koda liquid measures of oil that are brought regularly from the main village is to be presented to the mudhim as oil for burning glass lamps in the mosque.

The five methi measures [Mulhi ?] of cowries which in former times were taken to the Buddhist monastery at Isdhoo from the extremely poor people living in these four islands; Isdhoo, Dhiyadhoo, Kalaidhoo, and Kukulhudhoo, should not be taken. Whatever

(Plate 28,) (Whatever) hina taxable lands, portions of taxable lands, island lands, parts and the serfs what were bequeathed [owned] in former times by the people of the [Buddhist] monastery of Isdhoo should be allowed to remain in the manner that existed in former times, including any person whosoever out of the extremely poor people

In the following I state that the serfs who were decided [as belonging to the former Buddhist mosque] and given to the mosque.
The two children of the clan of Bathuvreiya of the family of Kasumatheli who were formerly the serfs to the monastery of Isdhoo.
All the children and grand-children of Kibidhuven who were formerly the serfs of the Isdhoo monastery.
The elder maternal aunt and all the children of Sami residing in Kubura paddy field, who were formerly the serfs of Isdhoo monastery.
The children of Uroniya in the same house.
The children of Kuri [the dwarf] Aidiga of the same village.

(Plate 29,) Mother and all the children of Rekka of the house of Galumaadhela.
The children of the two persons Kekurekka and Boilukokka of Isdhoo.



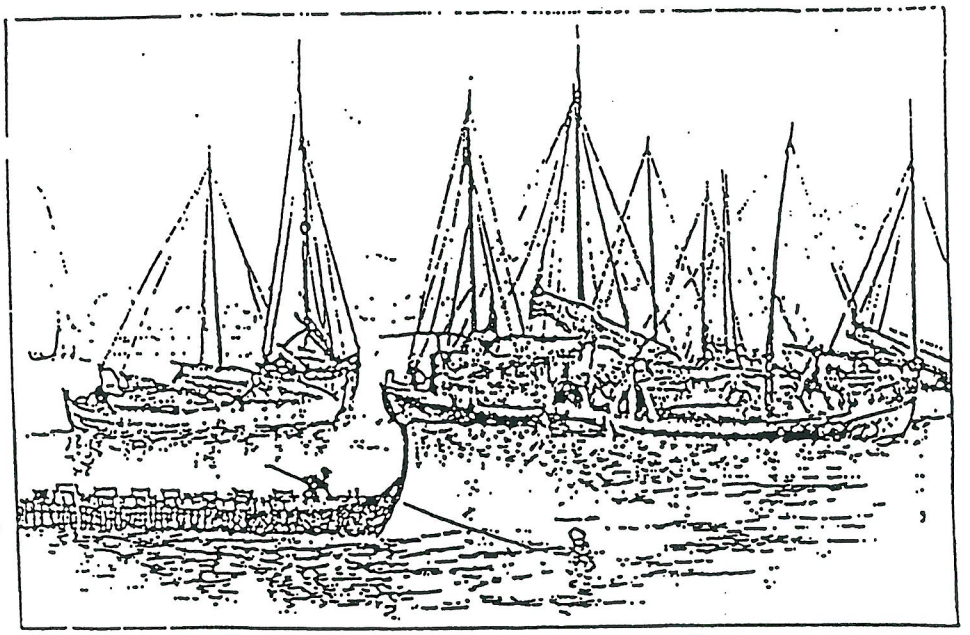
VIEW IN MALE HARBOUR. SHOWING THE MAIN BASTION OF THE FORT CONSTRUCTED BY THE PORTUGUESE IN THE SEVENTEENTH CENYURY. XYLOGRAPHY in "GRAPHIC". PHOTO ROSSET 1885. VILGON Coll. [Constructed 1517-22.]

One half of all the children of Adigu Malla in Buraviputi,
The seven children of the wife of Penpaa in Kalaidhoo,
Dhaiya residing in Vadinalhuputi in Sathdhuvmathi and all the
children born of her womb,
The children of Ai-adhikokka residing in Kalaidhoo,
The children of Siriya of Kudiputi residing in Kukulhudhoo,
The seven children of the daughter of Malisiru residing in Isdhoo,
Baana of house Barushalaa residing in Dhiyadhoo and his five children,

(Plate 30,) Mother and all the children of Thaaradhiya residing in
the paddy field in Isdhoo,
One half of the children of Sadhya of Kodhadu,
One half of all the children with their mother of Uthiri of Isdhoo,
The children and grand-children of Kokmalla residing in Graadhoo
[Guraidhoo] in the Kelhevandhuvi [Kolhumadulu] atoll,
The children of Budhya residing in Ihavakadhoo [Ihavandhoo],
Mother and all children of Kalhi in the same island,
Mother and all the children of Kalhusudhea residing in
Galudhuvuputi, [Gaadhiffushi, Kolhumadulu]
Mother and all the children of Kalhusudhes also of Galudhuvuputi,
Mother and two children of Kethiya of Galudhuvuputi,
All the serfs who in former times were toiling for the monastery sake
of Isdhoo and were residing in Velumandhoo [=, Kolhumadulu],
All the serfs who in former times were toiling for the sake of the mona-
stery of Isdhoo and were residing in Kibidhoo [=, Kolhumadulu],

(Plate 31,) One half of the children with their mother living in the
land enjoyed by Kadi in Kudasuvadhoo [Kudahuvadhoo, Nilandhoo],
The grown up children of Sagesuru Sali residing in
Kunaameedhoo [Meedhoo, Maalkosmadulu]
The personal attendants of Baadha of the house of Kukulhudhuvuen
residing in Sulhudhali [Hulhudheli, Nilandhoo],
All the serfs who in former times were toiling for the sake of the
Isdhoo monastery and were residing in Perudhu-maalhos [Mallhos]
in Ari-adhoo atoll,
Mother and all the children of Abia of Kokkevilhi residing in Thuvaru
[=] in Mulok [Mulaku] atoll,
All the serfs who in former times were received by the Isdhoo
monastery and residing in Boli-muloku [Mulah, Mulaku],
All the serfs who in former times were received by the Isdhoo
monastery and residing in Kedhikelhu [Kedhikulhudhoo]
in Manadhoo [Miladhummadulu] atoll, One half of

(Plate 32,) (One half of) the men of Koshree Dhevalaa [Village]
residing in Isdhoo,
The men of Kibipalusadhya of the house of Berevi and residing
in Kukulhudhoo [Village],
One half of the children of Gonkakutu Abi residing in Graadhoo
[Guraidhoo] in Biyaidhoo [Kolhumadulu] atoll,
Out of the children of Siridhevala of the house of Buravi resident
in Kukulhudhoo [Part of Isdhoo],
Having exempted only the mother of the children of Aiala,



MALDIVE TRADING BOATS LYING IN THE HARBOUR OF MALE.
XYLOGRAPHY in "GRAPHIC". PHOTO ROSSET 1885. VILGON Coll.

the daughter of Siriala, the mother of the children.
One half of all the children together with the mother of Sudhea,
daughter of Siriala.
The men of the family of this house of Burevi in two groups.

All these serfs were decided as belonging to the mosque and were granted to the mosque itself, having observed the manner of granting in accordance with the custom in former times, having freed them from the royal treasury and having (transferred them to perform all the duties that are to be done in respect of the garden of the mosque.)
[Note the new religion, Islam, does not have any monasterys. L.Vilgon.]

(Plate 33.) transferred them to perform all the duties that are to be done in respect of the garden of the mosque.

The cultivable portion in the field of Maaruk [Maarukdhadu] located in Nelhivaram [Nolhivaran] in Thiladhumathi atoll was decided as belonging to the mosque and was granted to the mosque itself.

It was decreed that in the month of Ramudhaanu on the first day of sighting the new moon, the garden of the mosque and its enclosures, the inside and the outside should be decorated after having removed all dirt. Leaves giving out fragrant smoke should be spread, Decorative cloths should be tied across the corners. Inside the mosque, twenty seven glass lamps should be placed.

Ambergris [Sperm-whales' wax], Agar-wood [Fragrant aloe], and Turmeric [?] should be scattered. Fragrant flowers [Jasmine flower] should be spread, and the area on the side of the mosque should be beautifully decorated in this manner. The devotional roadha fast as laid down in the shariaath of Prophet Nabi Mahammadhu (is to be observed.)

(Plate 34.) is to be observed.
All people who have become Muslims should perform daily namaadhu prayers, day and night. When the month of Ramadhaan is over, having given up the fast, two bags of rice should be taken from the main village of Shri Isdhoo, to be placed in the mosque and presented to the maalim priest and the mudim caller. This rice should be considered as the charity given for the sake of merit of all these noble personages.:

His Majesty the Great King Shri Theemuge Maanaabarana, the chief of the noble Lunar Dynasty. [Pre-Islamic Ruler]
[Obviously the founder of the Lunar Dynasty, Ruled before 1141.]
His Majesty the Great King Thribuvana Aadheethiya,
[Sultan Mohammed ul Adhil, Ruled 1141-1166.],
His Majesty the Great King Buvanaabarana,
[Sultan Mute Kalaminja, Ruled 1165-1185.],
His Majesty the Great King Shri Dharmmananda the chief of all islands,
[Sultan Ali Kalaminja, Ruled 1184-1193]
His Majesty the Great King Shri Gadanaadheethya, [The "present" ruling Sultan Dhinei Kalaminjaa Fanaadheethya Maharadhun, Ruled 1192-1199]
And the mothers and fathers of these kings.



A STREET IN MALE WITH FINE WHITE CORAL SAND.
THE HOUSES HAVE A PORTICO AND A WICKET-GATE.
XYLOGRAPHY from PHOTO. BELL 1879. GRAPHIC 1881.

(Plate 35.) Of the rice so presented, the maalim and the mudim having taken one half. It is decreed that the other half should be distributed and given to the innocent young children, the hindranced, the destitute, the blind and the lame.

Beginning from Narathudi [Point ?] upon the edge of Isdhoo, all tanks, water-wells, reservoirs, streams, drinking and bathing wells lying in between these two points should be drained of their water and their mud should be removed. In this manner the main village should be cleaned up.

The residents of the islands toiling in the entire area comprising Isdhoo, Dhiyadhoo, Kalaidhoo, Kukulhudoo and Bureviputi should, according to former custom, in the latter half of the month in the days of the wanning moon, clean the mosque tanks and place decorative grass and flowers. The rest should cause the sounding of five-fold ceremonial drums of proclamation and the official music from the main village.

(Plate 36.) The mosque tanks should be entered into and looked after.

It is decreed that in the three months Aisunu, Ekvan and Maalhi [During the N-E monsoon.?], sweet smelling dry leaves, flowers and grass should be scattered, and the people of the main village should be ordered to partake, by eating their meals seated in the garden of the mosque.

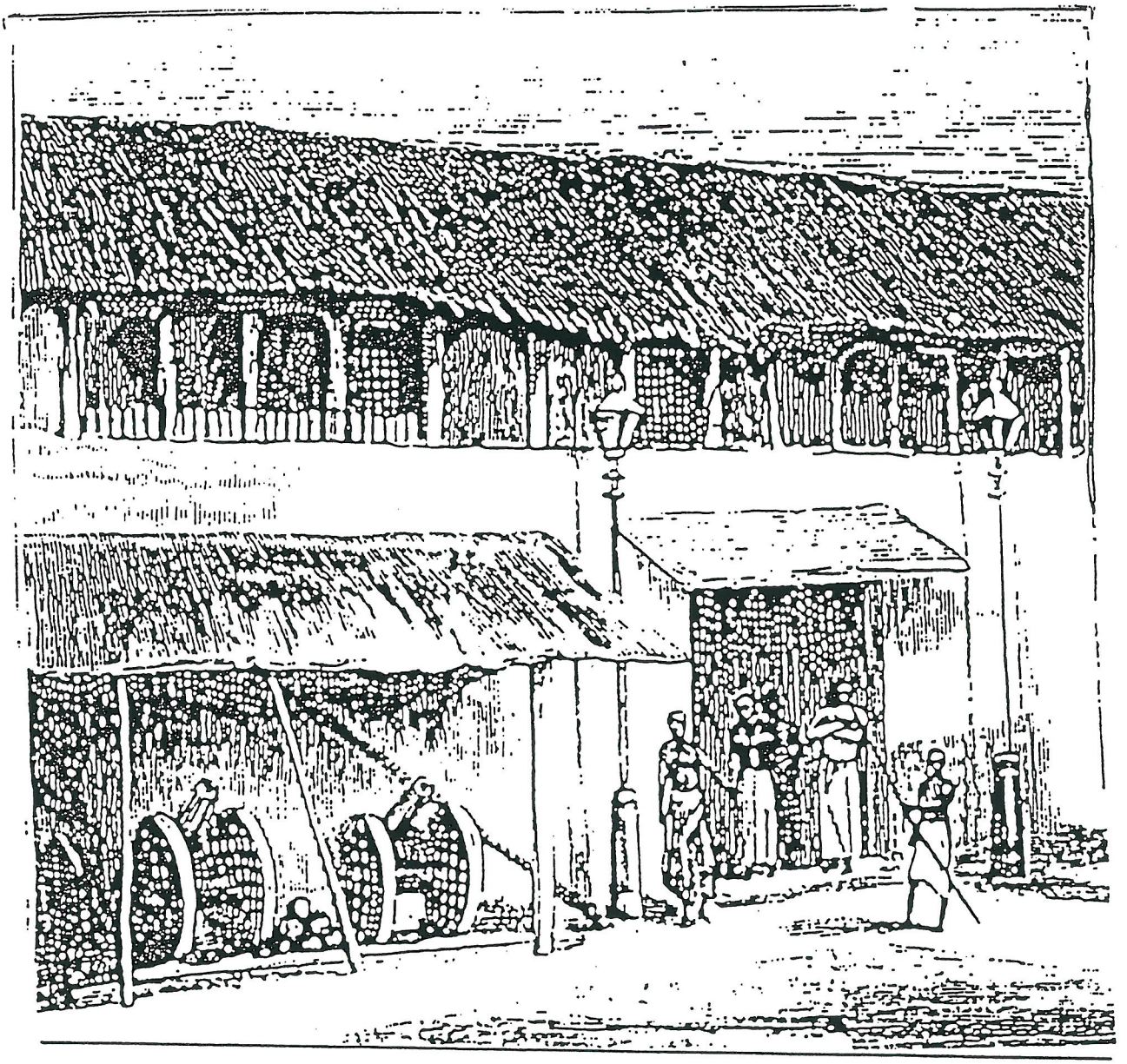
By virtue of the merit acquired by having got this mosque constructed and the infidels converted as Muslims, by the strength of the deep affection that God exercises towards those heroes such as the Prophet Mahammadh (570-632), Abubakaru (573-634), Umaru (586-644), Uthumaanu (?-656), Ali (600-661), Sani Suseinu (627-680) and by the intercession of the Prophet Mahammadh.

May it be that, on the Day of Judgement His Majesty the Great King Shri Gadanaadeethya, his mother and father, all those firm believers who have been converted as Muslims, those men who are their followers and retinue, (reach heaven through the intercession of Prophet Mahammadhu.)

(Plate 37.) reach heaven through the intercession of Prophet Mahammadhu.
The entire family of any person who does any harm to this mosque or to its property is to be considered traitors to God.

All benefices in their entirety given in the former times by the infidel kings to the monastery at Isdhoo and portions which were customarily bestowed by others and the sundry possessions that stand around it, both these categories of possessions were granted to the mosque itself.

Whoever king, queen, anointed queen, royal prince or officer who thinks of causing destruction, by pulling down this mosque or by forcibly taking the islands, lands, portions or serfs who were given over solely for the mosque, it is invoked that they should fall within the depths of hell, the hell into which the following persons also go, namely, the



THE SULTAN'S PALACE, A LARGE UPPER-ROOMED HOUSE WITH SLOPING ROOF, SURROUNDED BY A HIGH-WALLED ENCLOSURE AND SHALLOW MOAT.
XYLOGRAPHY from PHOTO, BELL 1879, GRAPHIC 1881.

infidels who were traitors to the Prophet Naaso [Noha], those who killed the sacred animal, the camel, belonging to the Prophet Saaliisu [Salih of Thamud],

(Plate 38,) king Namarudhu [Nimrod] who vied with the Prophet Ibrahim [Abraham], king Sathudhaathu [Shaddad of Ad in Arabia] who created a heaven having come forward to vie with God Himself, Braunu [Pharaoh Thothmes I,] who haughtily proclaimed himself God having vied with Prophet Moose, and Saamaan, [Haman, Ppharaoh's Mininster],

To any person who honours this mosque it is prayed may there be blessing and honour,

As His Majesty the Great King Shri Gadanaadheethya bequeathed in this manner to the main village and the mosque of Isdhoo and as the king proclamed this great copper sheet grant, the padibathaa [Minor atoll-officer] named Surisiru, who was born of the womb of Sudhisira of the clan of Maanse of Theeperudhoo [Theefaridhoo, Thiladhummathi] and who was begotten by Brokeminaa (who wrote this),

(Plate 39, and Plate 40,) who wrote this,

In Bhadathi raamaha raka, [Provably a way of dating the document,]

[This line is written in the Indian script "Devanaagari",]
[The following ministers bear witness of this document,]

I, Seneviras, minister [Commander in Chief] of the name of Budhisiru of the Pesipuna family of Pesendhuven, [Probably from Male Town]
I, Paamuladhari, minister [Royal Treasurer] of the name Aisiru of the Uthuru family of Kendhoo, [Kendhoo, Maalhosmadulu]
I, Maapasagi, minister [Keeper of Royal Records] of the name Babirusuru of the family of Movanu of Kekai, [Kelaa, Ihavandhippolhu]
I, Valanaaika, minister [Admiral] of the name Sathisuru Paatika of the family of Maage, [Probably from Male Town]
I, Rathunabaderi, minister [Keeper of Jewels] of the name Irunu Kithisuru of the family of Vaothi, [Probably from Male Town]
I, Dhandanaaika, minister [Administrator of Justice] of Velaalu of Isdhoo, [Isdhoo, Hadhdhummathi] (Plate 40,)
I, Pallavainsan, minister [Unknown translation] of the name of Sathisuru of Velaalu of Isdhoo, [Isdhoo, Hadhdhummathi]
I, Uthhpadiaari, minister [Chief Judge] of the family of Saguras, [Probably from Male Town]
I, Padiaari, minister [Judge] of the name Sathi of Kalla, [Kelaa ?, Ihavandhippolhu],

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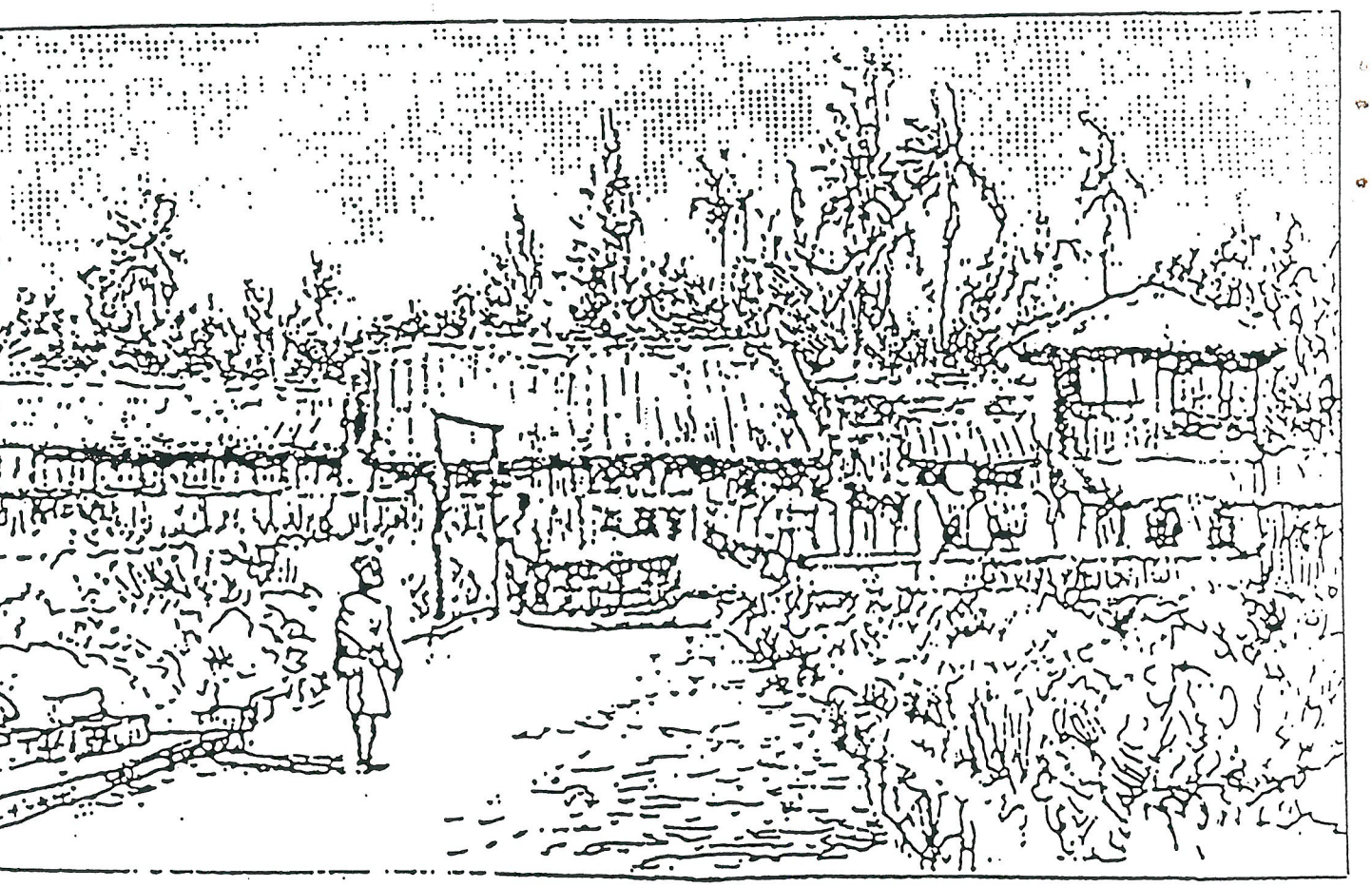

HOUSE AND COMPOUND OF E. A. ABRAHIM DEEDEE, PRIME MINISTER.
XYLOGRAPHY in "GRAPHIC", PHOTO ROSSET 1885. VILGON Coll.
[Note the two Store Building. The only Private in Male.]

1196. LOAMAAFAANU. DHABIDHOO.

IN: LOAMAAFAANU. Transliteration, Translation and Notes on Palæograhhy. 36 P. By: WIJEYWARDANE, C.D. & DISSANAYAKE, J.B. Edit: MANIKU, H.A. National Centre for Linguistic and Historical Research. Male 1982.

Loamaanaanu, copper-plates with inscriptions, from 1196 [1192-99] A.D. This is one of the first Maldivian vritten historic document. This script is termed "Hadhdhummathi Dhabidhoo", and is written in Maldivian "Evéla Akury", but the first line, is in Indian "Devanagari" script.

[OLD DIVEHI]

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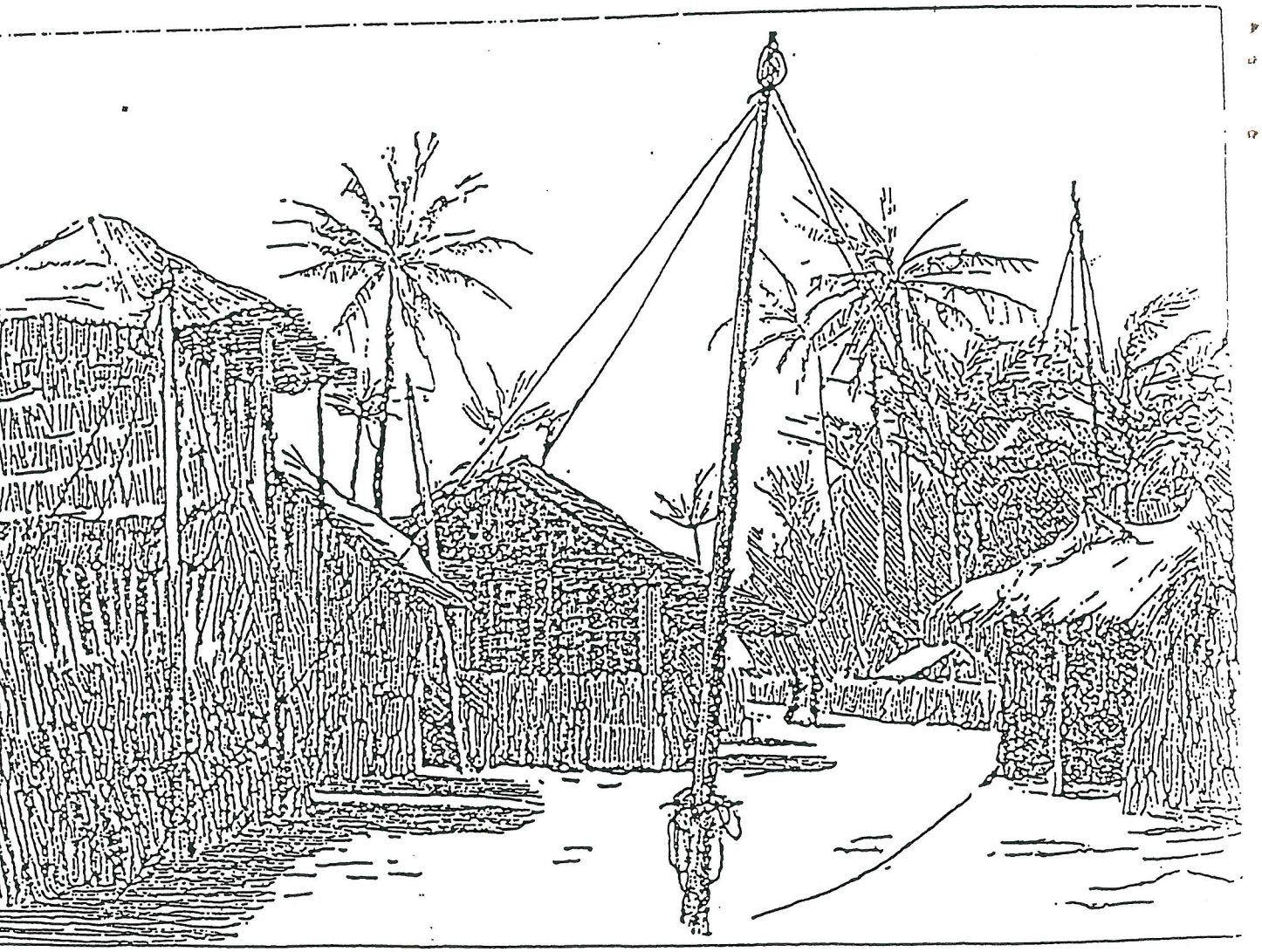
1). (Seal) Hail, "Dharmanditta Deva", the Prosperous. [Devangari]

[Evéla akury] Hail. When twenty one years had elapsed since the great King, "Sri Maanaabarana" of the house of "Thiimige", the Lord of the Lunar Dynasty became the King of this country. When thirty five years had elapsed since this King's nephew, the Great King, "Svasti Sri Tri-Buvana Aditya" became the King. When nine years had elapsed since this King's younger brother, the Great King, "Svasti Sri Buvanabarana" became the King. When nine years had elapsed since this King's nephew, the Great King named "Svasti Sri Darmananda" became the King.

2). This King's younger brother the Great King, "Srimat Gadanaditya", an ornament to the Lunar Dynasty, resplendent as gold, firm as an "Aasla" pillar, defender of the entire hundred thousand of islands, brilliant as the sun, moon and the stars, virtuous in every manner, lord of love, mine of jewels, adorned with a crown set with gems.
On the fourth year of his becoming the sole monarch he, the Great King "Gadanaditya", having destroyed the shrine erected previously by the infidel Kings on "Dabuduvu" [Dhabidhoo Is. Hadhdhunmathi Atoll] uprooted the Buddha images, caused the infidel Kings to read the "Shadhat", performed the "sunnath" rites, established the "Sharia" laws caused them to observe the "rodha" fast, established the "namadu" prayers caused them to worship the God and

3). in the five hundred eighty third year [583+632=1215] of the Great Prophet, Sri Mahammadu's Renuciation of this world and Ascension to Paradise, caused the foundation to be laid in the temple land "veruvathu" of "Sri Dabuduvu", on a suitable spot and erected a Mosque, completed it by covering it with thatch, erected a flag post, built a pulpit, and having named it "Juma" Friday Mosque, built walls on the premises of the Mosque on the four sides along the boundaries which existed earlier, and bestrowed to the Mosque all such things as the alms-hall "dhanashala stupa dhegabu" and the produce to the "vana ara" right of the Mosque. The line of the Buddhist "Sangha" was abolished and the land around this place in "Abu Utthara Maa" in "Dabudhuvu" was caused to be levelled "atvatu kotu" of the eight "geme atumba" was proclaimed the principal one.



ARENA FOR SPORTS IN MALE. F. PYRARD / A. GREY. 1887.
XYLOGRAPHY from PHOTO. BELL 1879. VILGON Coll.
[Note: Four upright poles for the "Sail-roof".
The sports consist of hand-to-hand combats with sword,
shild, lance or quaterstaff. The shed on the right is
set apart for thre Sultan, his body-guard, and the band.
On the left the ladies are accommodated.]

4). The following noble clans of "Dabuduvu" in the past, such as the clan of "Miriabala", the clan of "Mundiven", the clan of "Punadhuven", the clan of "Minikgona", the clan of "Denuge Vati", the gardens of the people of all these lands, the "vati" contribution to those who are included in the "geme" and the entire "geme" is determined as follows: Five "vati" to the work of half the "geme" and ten "vati" to the work of the entire "geme" Having thus specifeed these "vati" to the "geme" group, the "varuvaa" tax that accures to The Royalty and to the Government from the "geme" and the "geme" group of them Chief Island, are given as gifts, the officers of the King, having

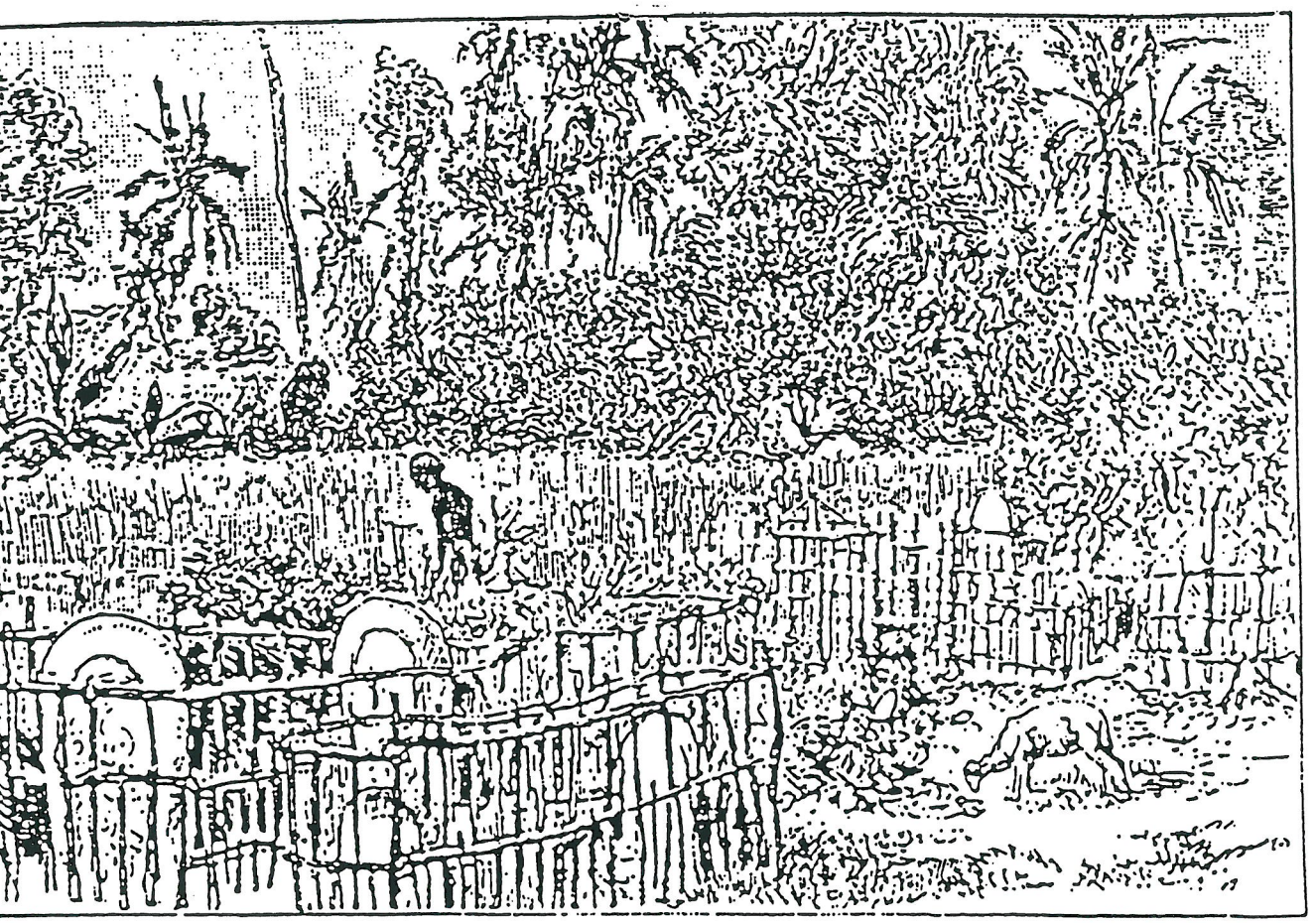
5). entered the Atoll and gone to "Dabuduvu", caused ceremonial drums to be beaten constantly, held sessions, sprinkled water and having entered "Gamu" caused "Shadia" gifts to be given from the village. Set forth below are the things that are considered as "mavaruvaa" tax due from "Dabuduvu" the shares given to the Mosque in all these islands such as "Gamu" [Gamu, Hadhdhunmathi At.], "Isuduvu" [Isdhoo, Hadhdhunmathi At.], "Nelenduvu" [Nilandhoo, Hadhdhunmathi At.] and the "pagu dadu" share of the "hina" land belonging to the very poor people living in "Dabuduvu" [Dhabidhoo, Hadhdhunmathi At.] in the past, to be exempted from this tax. The entire "Dabuduvu"

6). and "Suliabiduvu" [Boduhuraa, Hadhdhunmathi At.] on the same reef and "Thubiri" [Thubiri, Hadhdhunmathi At.] on the same reef, the land "gadu" on the East of "Krondhuvu" [Kunahandhoo, Hadhdhunmathi At.] on this Atoll itself. The boundaries of this "gadu" are: To the South, the village of "Gamdhuvu", to the North, the water's edge, to the West, the water's edge, to the East "Kudadhuvu". "Vadinelhu" located on this Atoll itself. "Thinkolubuti" located on "Kelumadulu". "Vilibuti" located on "Kelumadulu", "Dhiavigili" located on "Kelumadulu", having made all these in "Dhabudhuvu" into one island the eight "Maavaruvaa" tax arising from "Dabudhuvu" to be exempted.

7). Having discontinued the entire dues "mudalu" given by the former infidel Kings to the "vihara" in "Dabudhuvu" the dues were transferred to the Mosque. Set forth below are the protions "pagu" in "Goviduvu". "Kandoru" lying on the same reef as "Dabuduvu". "Gemenelu" lying on the same reef as "Dabuduvu". "Matidu" lying in "Kelevanduvu". "Medubuti" lying on the same reef as this itself. "Ratgalubuti" lying on the same reef as this itself. "Ratalubuti" lying on the same Atoll. "Penbuti" on the same Atoll.

8). "Donunbuti" on the same Atoll. "Kolikrotduvu lying on "Maladuvu Madulu". "Mirishinduvu" lying on "Maalos Madulu". "Kumbuti" on "Tanaduvu" all these island "ratu" reefs. The boundaries of the cultivation, proportion "Vyapagu" of "Palugade" in "Kalaiduvu" are to the East the water's edge, to the South the water's ridge, to the West the village of "Isuduvu", to the North the village of "Isuduvu". The boundaries of the cultivation portion "va pagu" of the "Siria's" garden also located in "Kalaiduvu" are, to the East and South the village of "Isuduvu".

9). To the West "Kaiduvu" to the North "Dabuduvu". The boundaries of the big portion "Maa agu" of "Satalv's" garden also located in "Kalaiduvu" are to the East "Isuduvu". To the South the village of "Gamu". The West the "ageli". To the North the village of "Gamu". The



CEMENTERY IN MALE. [Note the Goat to the Right.]
XYLOGRAPHY in "GRAPHIC". PHOTO ROSSET 1885. VILGON Coll.

"Mapita", portion of the "vihära" in "Kalaiduvu". The cultivation portion "vyanapagu" of "Taludade" in "Kalaiduvu". The portion located in "Mapauge" detage in "Kalaiduvu". The cultivation portion of "Marukdade" located on "Kalaiduvu". The boundaries of this portion are, to the East the village of "Isuduvu", to the South "Kulalaavatu",

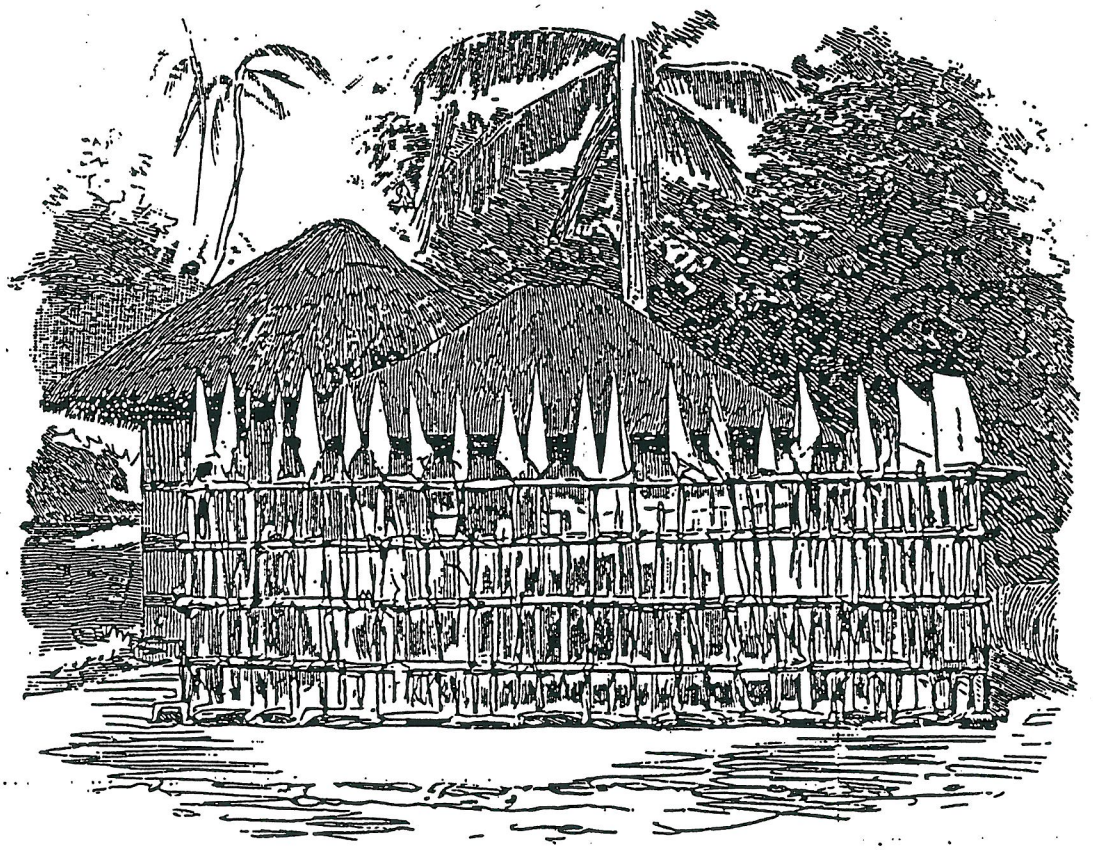
10). to the West the portion of "Nakati Sadu", to the North the village of "Isuduvu". The boundaries of the cultivation portion of "Galuduvu" located at the edge of "Matudi" in "Kalaiduvu" are, to the East the water's edge, to the South the village of "Isuduvu", to the West and North the "Palatu". ..... the portion located at the edge of "Matudi". The village chieftran's portion located also at the edge of "Matudi" the boundaries to the East, South, West and North of this portion is the village of "Isuduvu". The boundaries of the cultivation "pagu" of "Uronisu's" garden located on the land "gadu" of "Matudi" are, to the East

11). the village of "Isuduvu", to the South the portion of "Esuraemi", to the West the portion of "Mapau", to the North the enclosure "Kotu" of "Ratna Baderi". The cultivation portion of "Lamasu patunu" ford located in "Diaduvu". The boundaries of this portion are, to the East the village of "Isuduvu" , to the South the village of "Isuduvu", to the West the "vedi" portion from the village of "Isuduvu", to the North the village of "Isuduvu". "Dalipa's" portion also located in "Diaduvu". The cultivation portion of "Biaduru" also located in "Diaduvu". The boundaries of this portion are;

12). To the East the village of "Isuduvu", to the North-East "Palatu", to the South the village if "Isuduvu", to the West and North the "vedi" portion of the village of "Isuduvu". On the South of "Kronduvu", is the point "tudi" of which the boundaries are: is the North, houses and gardens , to the East, South, and West the water's edge. The cultivation portion of the "digure" in "Velumanduvu". The cultivation portion "Budaladia's" garden, also located in "Velumanduvu". The two portions located in "Maakuduluduvu" in "Kele Madule". The portion located in "Omaduvu" in "Kela Madule",

13). The portion located in "Bulevu pelunuta" in "Gamuduvu". The boundaries of this portion are, to the East the village of "Gamuduvu" to the South the portion of "Mattu", to the West to portion of "Elupalu", to the North the village of "Gamuduvu". The cultivation portion of "Wevidade" located in "Galuduvu". Cultivation portion the rock "akiri" also located on this island. The cultivation portion of "Habisi's" garden also located on this island. The portion located on "Kibidivu" in "Kele Madule". Half portion "paggada" owned by "Vakati Kitalu" in "Diaduvu". The portion located in "Datageli" also on "Diaduvu".

14). The cultivation portion in "Laabaa's" garden located in "Isuduvu". The cultivation portion "Upurako's" garden located in "Isuduvu". The half of cultivation portion of "Damvatu's" garden located in "Isuduvu". The boundaries of this portion are, to the East and the South the portion from the village of "Isuduvu". To the West the portion of "Denigw Vattu", to the North the portion from the village og "Gamu". The pagu land located in "Sirialu's Datukubu" also located in "Isuduvu" the portion located in "Matiduvu" in "Kelemadulu". The portion desolated in the past in "Bolumuloku" to the "vihara" in "Dabuduvu".



GRAB EINERS REICHEN MALDIVIANERS HOHER KASTE. [THE GRAVE FOR A HIGH CAST MAN.] XYLOGRAPHY in "ILLUSTRIERTE ZEITUNG". PHOTO ROSSET 1885. VILGON Coll.

15). To the East the reef of "Munnaputi", to the North the reef of "Maamuli", to the South-West the reef of "Sukulu vadu". The reef in "Kadutotu" ford in "Kronduvu", two portions of the shallows of the reef. The reef in "Kadutotu" ford in "Vadinelu". The reef in "Elumirili" two portions of the shallows of this reef. The "Sangalu" reef at the edge of the reef of "Viliputi" in "Kelemadulu", the reef in "Kadutotu" ford in "Elugiri" two portions of the shallows of this reef. The reef of "Tinkoluputi" in "Krlu Madulu", the reef in "Kadutotu". The reef in "Kadutotum" ford in "Diavigili".

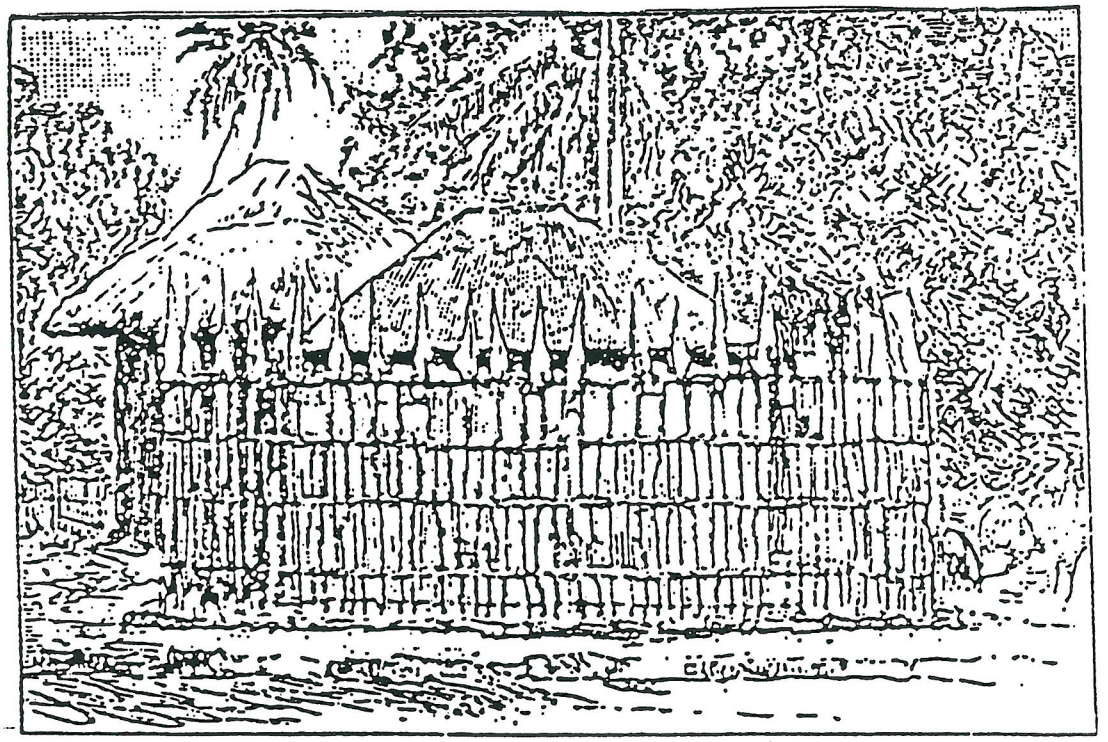
16). The reef in "Diguresau", two portions of the shallows of this reef, the reef in "Penmadenu", the deeps "bisvu" in "Kadutotu" ford in "Vadinelu", the reef between these two. The village of "Isuduvu" and the village of "Dabuduvu", from these two villages two portions of the shallows of this reef made into on "kinikotu". Their boundaries of "Kusubukoti" in "Male Mapannu" are, to the East the edge of "agelu", to the South the "Sonmuli" portion belonging to "Kabalemi", the wife of "Kronpatika Valunaika" of "Nalenduvu". To the West "Maakoti", to the North "agelu".

17). The boundaries of "Natudireki's" portion located in "Mapannu" are; To the East "agelu", to the South the three portions on "Pansholuka" road, to the West "pelu" the "butu" of "Kadaveru", to the North the "butu" of "agelu". The boundaries of the back yard portion of "Nilemin" wife of "Budipaamuladari" in "Male Mapannu", to the North the portion of "Kitemin", in the South the portion of "Timuratna Baderi" to the West, the portion of "Kitakalu" of "Biai duvu", to the North the portion of "Lokamaadeevi".

18). The sustenance share "baimbat" due to the Government from "Diavigili" granted by the King "Manabarana" as a meritorious grant. The sustenance share belonging to the Royalty from "Viliputi". The three cowrie-shares "Vati" set apart for gifts of cowries in "Dabuduvu", "Galuliputi" in "Mulok Atelu". The two cowrie-shares set apart from the "Maavaru" tax from "Dabuduvu" to this "puti". Having examined them Government share of King "Abarana" given to "vihara" at "Dabuduvu".

19). Three cowrie-shares "tin vatubolu" set apart from "Mavaru" tax from "Dabuduvu" on account of "ruvudu" of King "Tribuvana". The sustenance share due to the Government set apart from "Meduputi" in "Kelemadulu" granted by King "Tribuvana". All these former "Rudin" were given to the mosque as a benefice.

20). The two portions located in "Totaduvu" in "Ariadu Atalu" [Thoddoo, Ari Atoll] which in the past have been receiving from "Dabuduvu" [Dhabidhoo, Hadhdhunmathi Atoll] the two portions, located in "Male", which in the past have been receiving from the village of "Dabuduvu". All cowries were given to the Mosque. The cultivation portion of the "Pagire" on the South of "Marukdade", belonging to the "Dabuduvu vihara", located in "Kalaiduvu" [Isdhoo Is., Hadhdhunmathi Atoll] on "Sataduvu". Set forth below are the portions due to the "Vihara" in "Dabuduvu" in former times. Two portions located in "Sitaduvu", the cultivations portion in "Kunak's" Garden located in "Gamu". The cultivation portion in "Mavalu's" garden located in "Kalaiduvu". The cultivation portion of "Punalaadada" located in "Kalaiduvu". The cultivation portion of "Biligaskade" located in "Kalaiduvu". The "kana"



GRAVE OF A HIGH-CASTE IN MALE.,
XYLOGRAPHY in "GRAPHIC", PHOTO ROSSET 1885. VILGON Coll.

portion of "Digalaain Diaduvu". The cultivation portion of "Panigada" in "Dabuduvu". The cultivation portion of oil "Dabala's" garden in "Isuduvu". From all these portions whatever contributions

21). were due to the "vihara" in "Dabuduvu", in former times are to be taken for worship.
The "Suliabiduvu" in "Dabuduvu", the cultivation portion of "Palugade" located in Kalaiduvu", the cultivation portion of "Marukdade" located in "Kalaiduvu", the cultivation portion of "Galadave" located in "Kelenduvu", the cultivation portion of "Laamasupatunu" ford located in "Diaduvu", the cultivation in "Diaduvu", two "Manadu" in "Kedikeli Kuru" in "Miladuvu Madulu", the cultivation portion belonging to "Dabuduvu" in former times located itself. All these islands lands "ratugadu" and shares given to the Government as sustenance share of the King were given over to the Mosque as benefice.

22). The reefs in "Kadatotu" ford "Vadinelu Elumirilisutu" land the "Shaiselu" ambergris, "gomakashapati", belonging to these reefs are bestowed to the Mosque. The "Shaishelu" ambergris belonging to the reef of the "vihara" and the villages "Isuduvu" and "Dabuduvu" to be considered as one, and to be divided equally between them. The sustenance shares of lands "gadu" and portions "pagu" in "Goviduvu" solely, were ordered to be given to the Mosque for all such things as the supply of thatch, oil for lamps, rice for the consumption.

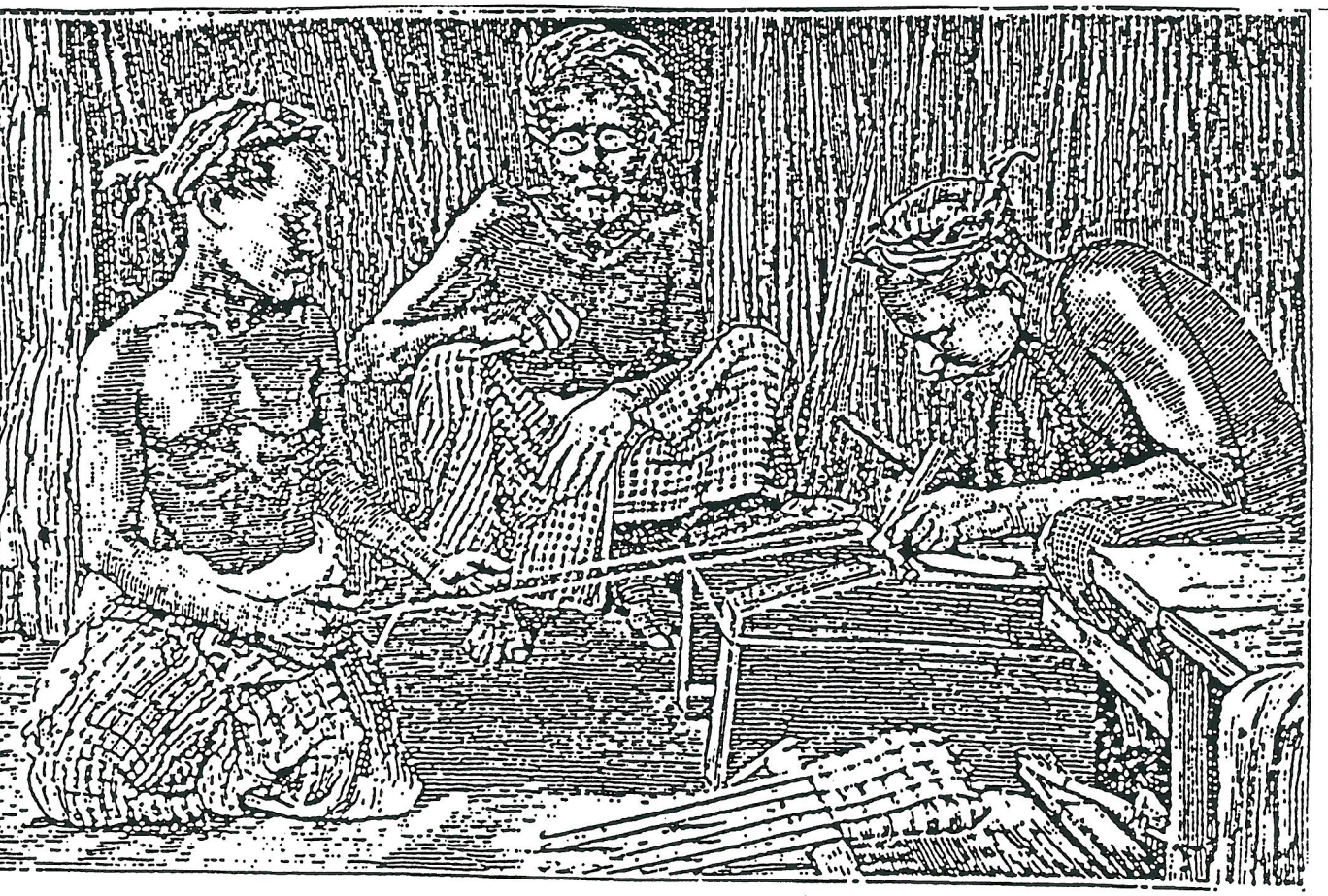
23). ..... by "Malim" and person in charge of the Mosque "mudimu". The "hinna" lands of the impoverished people from the "vihara" in former "Dhabudhivu" should be left to remain as "hinna" and bestowed upon them without hinderance. Set forth below are the "alu" person assigned to this "darma" religion". "Patterisiria's" people living in "Dabuduvu". "Kalunilla's" people also living in this island. "Sanda's" people living in "Suliabiduvu". "Aidiga's" people also living in this island. The mother and three children "tinmai" living in "Vadinelu" [Laamu Atoll].

24). "Airaki" of this village itself. "Paruvesia's" people living in "Ksluduvu". "Potpakumalla's" people living in "Ratpanduvu". "Satya's" people living in "Tinkoluputi". "Devala's" of the same village. "Burokisudea's" people in "Medeputi". "Kudaketta's" people of the same village. "Malla's" people in "Matiduvu". "Kunekimeria's" people of the same island. "Digusika's" people of the same island. "Rakisiridia" and mother and five children "pasmi" of "Viliputi".

25). "Malasika" and their "gusati". "Burulu Mala's" people of the same island. The mother of five children of "Kudakasalu". "Sanda's" two children "dedari" in "Moloku". "Siridiopdia's" people in "Uigalu". "Bandasiru's" mother and four children "saturu mau" of the same island. "Siriadisenna's" mother and five children of the same island "Kitiperu" of this island. "Goi" of this island "Aipin" of "Dabiduvu" itself. Mother and child "dema" of "Podirekka" of this island "Danasiruabut" of "Kalaiduvu". All these "alu" persons are assigned to the Mosque.

[One sheet of the Loamaafaanu is missing here.]

26). ..... former "radun" having caused to be shown to the people of the lands of the Mosque. Having shown to the people in "Dabuauvu" who climbe trees to draw toddy, that the thatching of the Mosque should be attended



TURNER AT THE LATHE. [Note the Spectacles.]
XYLOGRAPHY in "GRAPHIC". PHOTO ROSSET 1885. VILGON Coll.

to by them by supplying cadjans. Having observed the ten-day fast "disaroda" and having observed the "rihadu" rites, and having bestowed upon the mosque the Great King "Sri Gadanaditya" decrees as follows. To the Great King "Sri Gadanaditya" and his lineage and to all those Kings who have converted you to the Muslim religion and thus stabilized this religion to all such devotees, I bestowed this Mosque in order that the merit is transferred to them.

27). Having ordered that the five "medi" of cowries formerly taken from the poor people "dugapatin" living in "Dabuduvu" should not be taken. Having bestowed without hindrance to the Mosque it is decreed that any person who misappropriates anything out of income given to the Mosque or any King who violates this order shall be considered a traitor to the Almighty God.

28). & 29). As Great King "Gadanaditya" spoke thus, "Paditata pandit" named "Dinisurisiri" bearing the title "Sudubiratisen Porokmaana" of the clan of "Tiperuduvumu" wrote this;

[In "DEVANGARI" script, Originaly Sanscrit. "Deva"=God, "Nagara"=Town. Anicient Indian script, A.D. 300-1100, Used in the Malabar India in the 1500. L. Vilgon.]

"Lokaraga mahakaraga saririnnadu lake" to this document;

1. "Senevirat "Minister [Commander in Chief] of the name "Budisiru" of the "Pesipunu" clan of "Pesinduven".
2. "Pamulladadari" Minister [Treasure] of the name "Aisiru" of the "Uturu" clan of "Kenduven".
3. "Mapasagin" Minister of the name "Babiru" of the clan "Kelaimovan".
4. "Ariangai" Minister of the name "Babiri" of the [clan] "Pesinduven"
5. "Danadanaika" Minister of the name "Malusiru" of [the clan] "Isduvelalu".
6. "Valunaika" Minister of the name "Satisi rupatika" of the clan of "Kamadumaa".
7. "Ratnabaderi" Minister of the name "Kitisiru" of the clan "Irnuvaoti".
8. "Menaika" Minister of the name "Shadisiru" of the clan of "Vaturu".
9. "Maaraadain" Minister of the name "Sadisuru" of the clan of "Molok".
10. "Koteribaderi" Minister of the name "Ceisuru" of the clan of "Sagrasu".
11. "Utpediarin" Minister of the name "Rakisiru" of the clan of "Sagrasu".
12. "Pedirarin" Minister of the name "Satisiru" of [the clan of] " Sivadivu Kaly".

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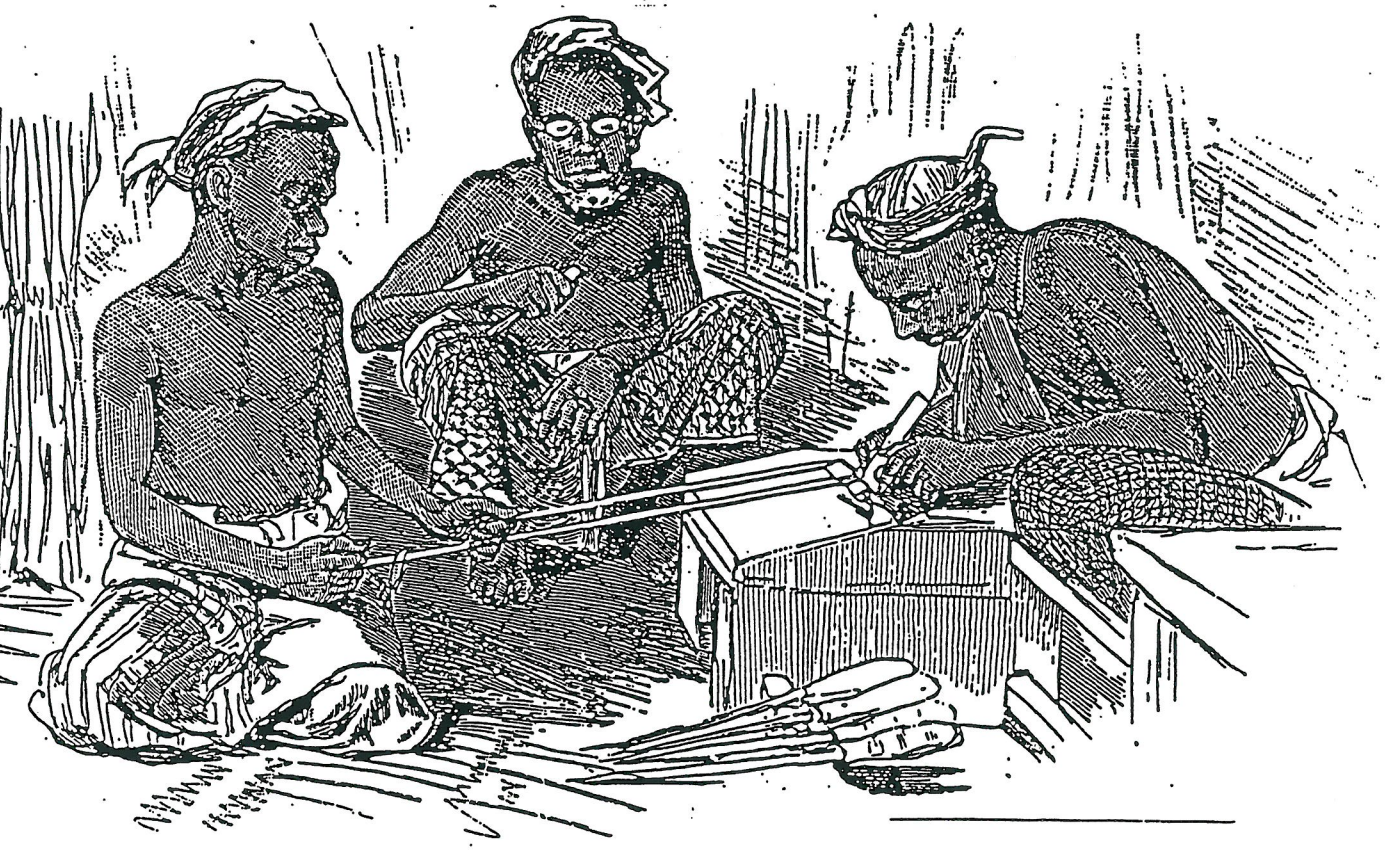

DRECHSLER AN DER DREHBANK. [TURNERS AT THE LATHE.]
XYLOGRAPHY in "ILLUSTRIERTE ZEITUNG". PHOTO ROSSET 1885.
VILGON Coll.

1196/7. LOAMAAFAANU. MALE PALACE.

IN: Journal Ceylon Branch Royal Asiatic Society, Experta Maldiviana No.9. By: Bell, H.C.P. "Lomafanu". Three written copper-plates from the years 1195-1356. Vol.31. No.83. P.530-578. Colombo 1930.

Lómá-fánu = Máló-fánu. Maldivian Copper-Plate Grants. COPPER-LEAF.
Loma Sanskrit.; Lohamaya Phali.; Lómuwá Shinhalese. COPPER.
Pana Sanskrit.; Fánu Phali.; Pan Sinhalese. LEAF.
There are four different "bundels" of Lómá-fánu, in the Maldives.
1) Heddunmati No.1. with 15 plates, 1196-7.
2) Male Palace, with 15 plates, 1195.
3) Haddunmati No.2. with 8 plates, 1238.
4) Male Miskit with 6 plates, 1356. [OLD DIVEHI]

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Male Etere-kolu. Palace. 15 Plates.

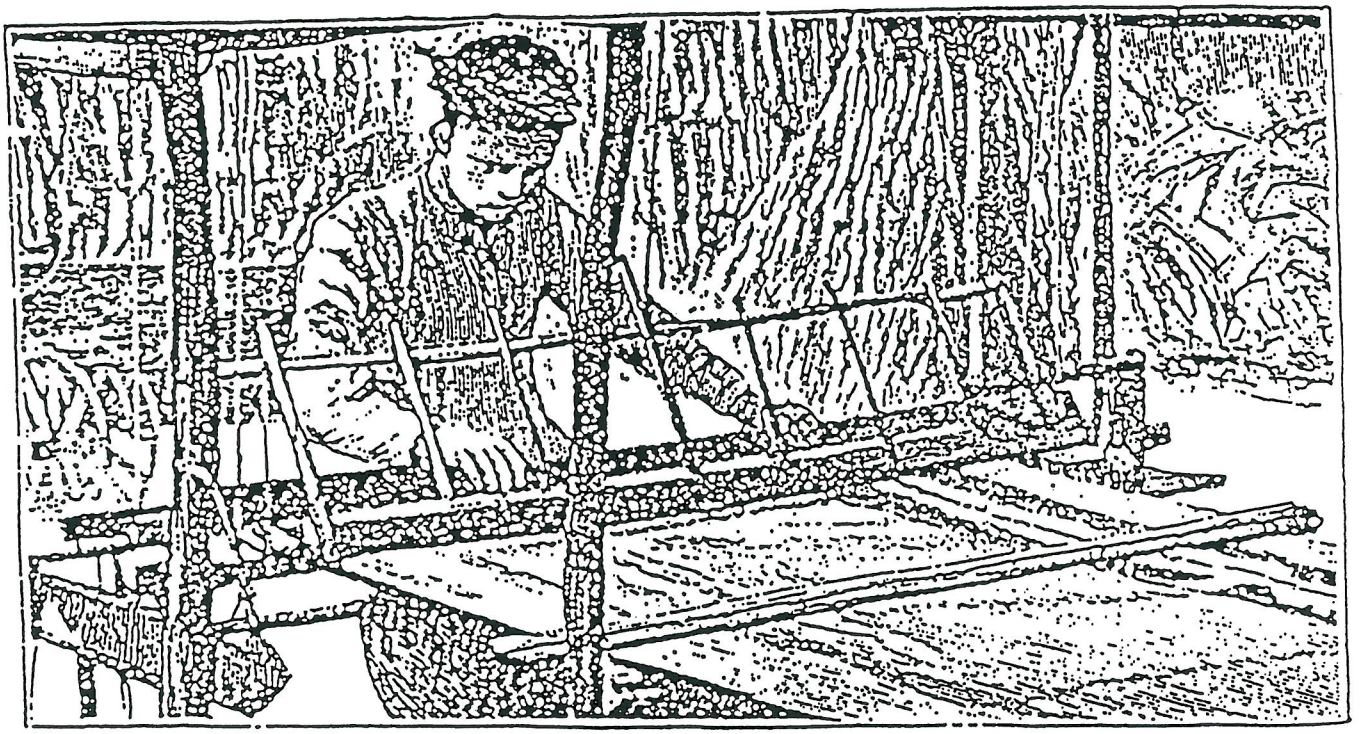
...... should be selected and given.
Upon this statement, as the twelve Islands from the above specified Atolls did not appear to be sufficiently productive in the opinion of all these State Officials, they declared that twelve Islands should be given from the whole Maldive Kingdom (Muli Lakká).

Accordingly the following Islands were selected from Northwards,: 1) Nekurendú (Neykurendhoo, Thiladhunmathi Atoll), 2) Kalaidu (Kalaidhoo South Miladhunmadulu Atoll), 3) Landú (Landhoo, South Miladhunmadulu Atoll), 4) Iguraidú (Iguraidhoo, North Maalhosmadulu Atol), 5) Káridú (Kaashidhoo, North Mále Atol), 6) Hulule (Hulhle, North Mále Atol), 7) Ela (Elaa, Kolhumadulu Atol), 8) Kani Mídu (Kanimeedhoo, Nilandhe Atol), 9) Two portions of Fonadú (Funadhoo, North Mále Atol), 10) Madiri Viligili (Viligili [Mosquito], North Mále Atol), 11) Nelandú (Nilandhoo, North Nilandhe Atol), ... including the Royal portion, and private portion, with what produce exists therein, as well as, in ?12?) Hadhdhunmathi Atol, a reserved portion of Hitadú (Hithadhoo) and Mamendú (Maamendhoo) Islands. Everything in these above twelve Islands / Villages being bestowed in "Waqf" upon the Mosque.

His majesty, having caused these twelve Islands, drawn from the King's own property, to be constituted a "Hinna", proclaimed the fact by this glorious, scholarly "Málófánu" or narrow Plate.

From these twelve Islands the taxes "Ras-boli", "Rahurá", "Goi-mas", "Qalam", "Govi-bai", "Fálabba, were allotted to these persons as custodians for the upkeep of the Mosque.

Further, it is the fact that an eyot "Furi" (Little island) which has dried up from the sea at any one of these Islands / Village, this, too, belongs to the Island. ###



WEAVING A WOMAN'S WAISTCLOTH.
XYLOGRAPHY in "GRAPHIC". PHOTO ROSSET 1885. VILGON Coll.

1356. LOAMAAFAANU. MALE BODUGALU.

IN: The Maldive Islands, Monograph on the History, Archæology and Epigraphy. By: Bell, H.C.P. Copper Plate Grants, P.179-186, Edit: Silva, W.L. de. Colombo 1940.

The Copperplates are Numbered: M=1, F=2, D=3, T=4, L=5, G=6, N=7, S=8, D=9, MO=10, MM=11, MF=12, MD=13, MT=14, ML=15, MG=16, MN=17,
This "Loamaafaanu" was fully translated on Bell's initiative in the 1930th, probably because it is written in a more "modern" and understandeble form of Divehi, more like the old and wellknown Singalese language. [OLD DIVEHI]

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Male, Bodu-Galu Miskit Lomafanu, A.D.1356-1357, P.183-186.

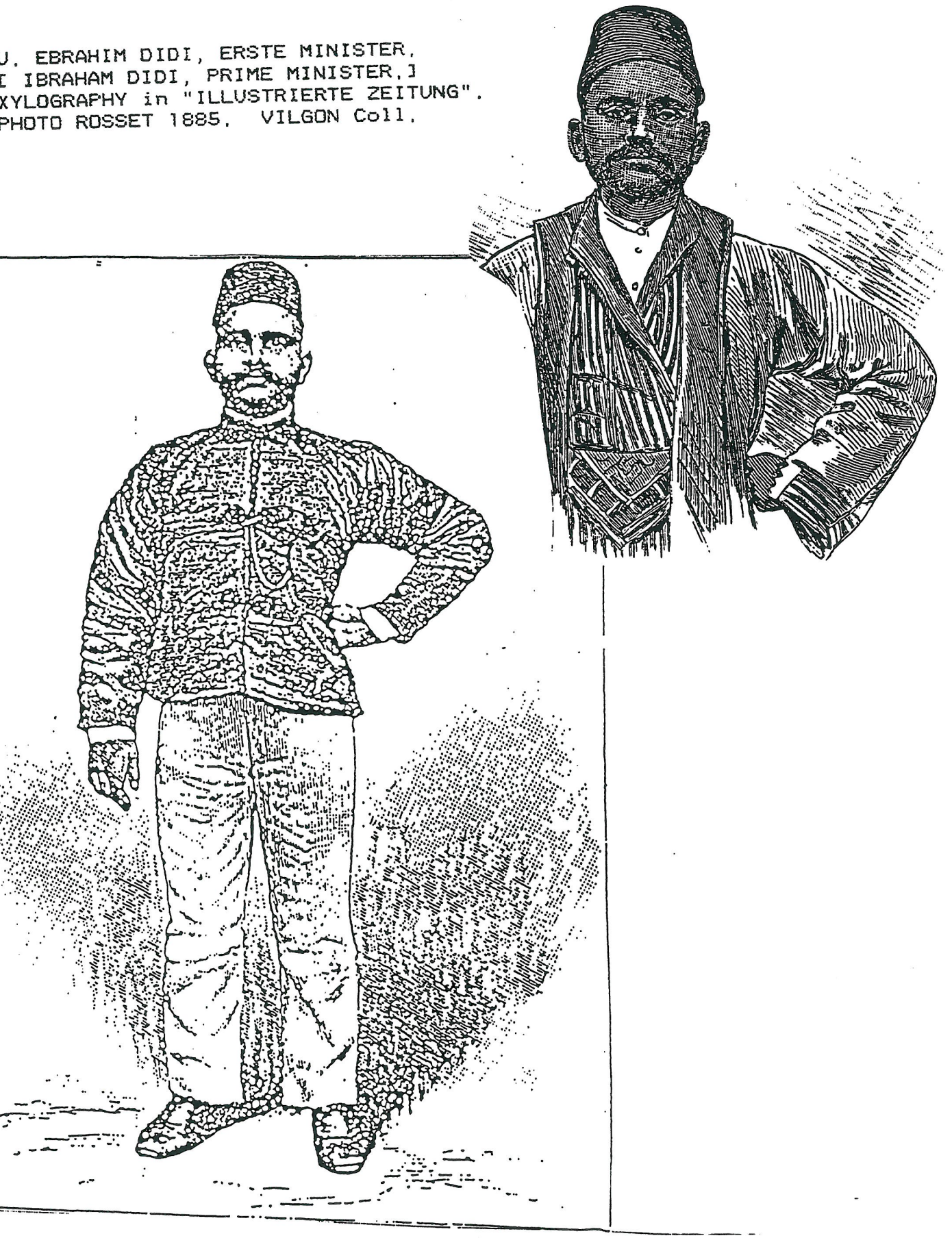
Cover Plate, Obverse,
The Sultan Umar Vira Jalal-ud-Din [1306-41,], son of the Sultan Salah-ud-Din, None shall visit the Temples of God (Mosquees), but he who believeth in God and the Last (Judgment) Day, is constant in prayer, payeth due alms, and feareth God alone, These perchance may become of those who are rightly directed, The erudite Great Vazir (Vaziral-Kabir), the beneficent, the revered, the illustrious, Sharaf-ud Din Mubárak Shanurázá ordered this blessed Mosque to be built, may God perpetuate his honour, in the year 758 after our Prophet's Hijra migration [A.D.1357], The Peace of God be upon that Lord Muhammad,

Cover Plate, Reverse,
There is no God but God, Muhammad is the Prophet of God, No one but the Most Merciful will continue forever,

Plate M, Obverse,
Hail, When 21 years had elapsed since the great king "Srí Mahá Bárnna" of Srí Timu Rasgetímu king of the auspicious Lunar Dynasty became king of the country his reign ended, When 9 years had elapsed since this above Lord's own nephew the great king "Svastí Srí Buvanábarnna" became king of the country his reign ended,

Plate M, Reverse,
When 9 years had elapsed since this above Lord's own younger brother the great king "Svastí Srí Dharmmánájana" became king of the country his reign ended, When 37 years had elapsed since this above Lord's own younger brother the great king "Svasti Srí Gadanáditta" became king of the country his reign ended, When 15 years had elapsed since this above Lord's own younger brother the great king "Svastí Srí Dagatábáranna" became king of the country his reign ended,

U. EBRAHIM DIDI, ERSTE MINISTER.
I IBRAHAM DIDI, PRIME MINISTER.]
XYLOGRAPHY in "ILLUSTRIERTE ZEITUNG".
PHOTO ROSSET 1885. VILGON Coll.



E. A. ABRAHIM DEEDEE, PRIME MINISTER OF THE MALDIVES.
XYLOGRAPHY in "GRAPHIC". PHOTO ROSSET 1885. VILGON Coll.

Plate F, Obverse,
When 25 years had elapsed since this above Lord's own nephew the great "Svastí Srí Ráardesvara" became king of the country his reign ended,
When 7 years had elapsed since this above Lord's own nephew the great king "Svastí Srí Vírábárnna" became king of the country his reign ended,
When 2 years had elapsed since this above Lord's own nephew the great king "Svastí Srí Lokesvara" became king of the country his reigm ended,
When 11 months had elapsed since this above Lord's own nephew the great king "Svastí Srí Sabittábárnna" became king of the country his reign ended,

Plate F, Reverse,
When 8 months had elapsed since this above Lord's own younger brother the great king "Svastí Srí Medínísvara" became king of the country his reign ended, When 10 years had elapsed since this above Lord's own younger brother the great king "Svastí Srí Ráarádesvara" became king of the country his reign ended, When 10 years had elapsed since this above Lord's own uterine brother the great king "Ráarádesvara" became king of the country his reign ended, When ....., this Lord's own nephew "Svasti Srí Buva" .....

Plate D, Missing, Obverse and Reverse,

Plate T, Obverse,
Her illustrious Majesty "Mahá Trí Ráda Abárnna Mahá Rehendí Devashya Sakryavatti Mahá Koiluduvá" [Sultans Rehendi Kabadi Kilege, 1340-48, Mentioned by IBN BATTUTA 1346,] who is endowed with sweet words, who is very beautiful, excellent in form, practising charity with a pure mind, giving donations most liberally, wielding power in the world, terrible in punishing, having abundance of most cruel/injurious bows and arrows,....,who produces/gives prosperity and is clever in the thirty-two sciences, who is in form like Ananga, who is a male lion/great warrior, who rides on excellent elephants, who is a refuge to all the Laccadives and the Maldives, rules the kingdom, according to the ten sublime moral virtues of royal, like alms-giving, etz, having conquered and united the people, of 10,000 universes, freed them from fear of thieves and enemies, which came on them,

Plate T, Reverse,
Her Majesty (this ruler), abolisher of sorcery, chief of the nine gems, in the 16th year of Her reign when seated on the puisant lion-throne at Fura Male the time-honoured, dwelling in happiness, heard the verbal statement made by "Henevi Ras Kilage Kaki Mabárah": "I possess no Deed of Provision granted by royalty for Walu Misket on the land of Hassana Dafiyá, built in order to gain religious merit", 50 kingdoms and 20 kingdoms,

Plate L, Obverse,
When this matter was submitted before the royal feet, Her Majesty graciously listening to the statement accepted it favourably / with pleased contenance,

Plate L, Reverse,
"Ali Hadegiri Kilage", Her Majesty's spouse, the five chiefs / "Furadánas" and the Council, being ordered to inquire into the statement



UIBRAHIM DIDI. PRIME MINISTER. WEALTHY MERCHANT.
HIS AUNT WAS MARRIED TO THE SULTAN.
XYLOGRAPHY from PHOTO. BELL 1879. GRAPHIC 1881.

*
carefully, the grant of an income to the ..... Mosque built by "Kakai Murbárak" was agreed to, for providing the following needs, cadjans and oil for the use of the Mosque, for the feeding of the Malims and Mudins, for the performance of the usual prayers / Namádu and the five calls to prayer / Azán, for spreading mats and sweeping the Mosque. As income for all these services to this Mosque the whole of Návádú [Naavardhoo] island in Tiladunmati Atol is dedicated. No import shall be levied by the tax collectors who visit this Island, and no heads counting / Census has taken place. Government officials shall not appropriate anything belonging to this Island. This Island's "Odifaharu" and "Dóni" .....

Plates G, N, S. Missing. Obverse and Reverse.

Plate D. Obverse.
..... any man who rebels, causes disturbance, and commits murder.
Every muslim whether King, Queen, Royal Prince, and Princess Farramá Devi, Chief Minister, or Council Officials who is minded to allow this religious benefaction to continue undisturbed, will enter Heaven with the Prophet. Every Muslim whether King, Queen, Royal Prince, Princess Fattamá Devi, Chief Minister, or Conuncil Officials who try to harm, or destroy, this religious benefaction without allowing it to stand as hitherto, will become an enemy to God and the Prophet, will commit sin such as setting fire to th Mosque at Mekka and Medina, and will go to Hell with all Infidels.

Plate D. Reverse.
Her Majesty the Great Ruler, "Svastí Srí Trí Ráda Abárnna Mahá Rehendí Mahá Radun" bestowed this benefaction in order that she herself and the Kings and Queens who followed her may obtain merit before God. The deed of the "hinna" thus reserved for the Mosque was given out verbally by the Sultána and was written down by "Muhammad Fámuladerí".

Plate MO. Obverse.
"Fatai Kabalá", daughter of "Midu Fámuladeri" "vima fanfí vani ara firugu" and wife of "Isá Uttama Fadiyáru", states that this Kilage bought from the family and wife of Fadiyáru Diyanigilla [Dhiyanigillaa] Island of Huvadunmati Atol, and made it "hina" as source of income for the Mosque without giving the share belonging to "Alageai". At the time the Kilage, sitting with the Council and five Furadánas who hold office, decided according to the "Shariat" Muslim law that the property shall be divided into 144 shares. "Aminá" born to "Isa Uttama Fadiyáru" by "Fatai Kabalá", and the said "Kabalá", to these two persons, one share, from the mother's side of this "Fadiyáru", is allotted, namely 51 shares from 144 shares deducting two shares "Himiti anavai baar".

[Plate MO. Reverse]
The "Fadiyáru's" son Ali and the "Fadiyáru's" wife "Amina Kabalá" two shares from me ..... This share from the "Fadiyáru's" mother's side with "Aminá's" share, making two shares. These two shares "Vaniba" should be given to the Kilage. "Kilange Fatiráda" examining the document as a "Hinna" to this Mosque. "Medege Muhammad", Government official, "Váringati fonidániái" assigned the coconut trees of Kani Mídu [Kilege-Meedhoo] Island Nilandu Atol. ***



HASSAN DEEDEE.
[HASSAN DIDI. PRIME MINISTER]
XYLOGRAPHY in "GRAPHIC".
PHOTO ROSSET 1885. VILGON Coll.



ASSAN DEEDEE. [HASSAN DIDI. PRIME MINISTER 1898-1900.]
YLOGRAPHY in "GRAPHIC". PHOTO ROSSET 1885. VILGON Coll.

1559. AL MALABARI.

IN: "THOFUT-UL-MUJAHIDEEN" By: ZAIN AL-DIN or AL MALABARI.
A Historical Work in Arabic Language. Trans: ROWLANDSON, J.
Oriental Transl. Fund. No.30. London 1833. P.150-153.

IN: HISTORIA DOS PORTUGUESES NO MALABAR. Por: ZIN-A-DIM.
: Manuscripto Arabe Do Seculo XVI. Trans: LOPES, DAVID.
Sociedade de Geographia. Lisboa 1898. Cap.XI. P.68-72.

Sheikh ZAIN AL-DIN, even called Al MALABARI, has written the book "Thofut-ul-Mujahideen" about the Malabar history from 1498 to 1579. This is one of the very few accounts about the Portuguese assults, murders and plunderings in 1559 or 1560 on the Indian Ocean Islands, written by a Muslim native from the Malabar and in Arabic script. It can be said that this takes place on the Laccadive Islands, but it is the same time, 1558-1573, when the Maldive Islands vere occupied by the Portuguese, and suffered under Captain Adiri Adiri. There is no reason to believe that the conditions were different on the Maldive Islands. In the text the Portuguese people are called "Franks". [ARABIC]

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In consequence of the determined convertion manifested by the Franks (Portuguese), and from the increase of poverty and decay amongst the Mahomedans, the Zamorin (Hindu Sovereing of Calicut, "Sea-king") was induced once more to consent to terms with them. After this his subjects again had to trade under the Portuguese passes, as the commercial communities of other states did. This pacification took place on the first day of the month Mohurrum, in the year 963 A.H. (1555 A.D.).

About two years later, or a little more, a quarrel took place between the Franks and the Mahomedans residing at Cannanore and Durmuftun, and in the districts in the neighbourhood of these places, which continued for nearly two years, hostilities being mutually carried on between them. After this time the matter was settled, by the Mahomedans submitting to the introduction of the commercial passes, established by the Franks, as they had done before.

During this warfare against the infidel Franks, a Mahomedan leader of great status, Alee-Azraja, upon whom God may give his best blessings, greatly distinguished himself. Having exerted himself with a superior



HIGH PRIEST AND HIS SON. [SEEDEE TOOTOO]
XYLOGRAPHY in "GRAPHIC", PHOTO ROSSET 1885. VILGON Coll.

zeal and bravery, and lavished his wealth without sparing in the cause. Although he was not supported in his efforts by the Ray of Koltree, or by the majority of the population of his dominions. Consequently to his defeat, the damned Franks, whom may God abandon to destruction, set sail in a fleet of galliots to attack the islands of Malabar, which belonged to Azraja, and their inhabitants had acknowledged his authority.

Arriving amongst them [In the year 1559 or 1560. L.Vilgon.], they invaded the island of Ameni [Amini], slew a vast number of its population, and made captives of more than four hundred souls, men and women. They plundered also every thing of value that it contained, and burnt the greater part of the mosques and houses that were upon this island. Before their descent upon Ameni they had visited Shatelakum [Kadmat], where they had put to death the chief part of its inhabitants, and taken many prisoners.

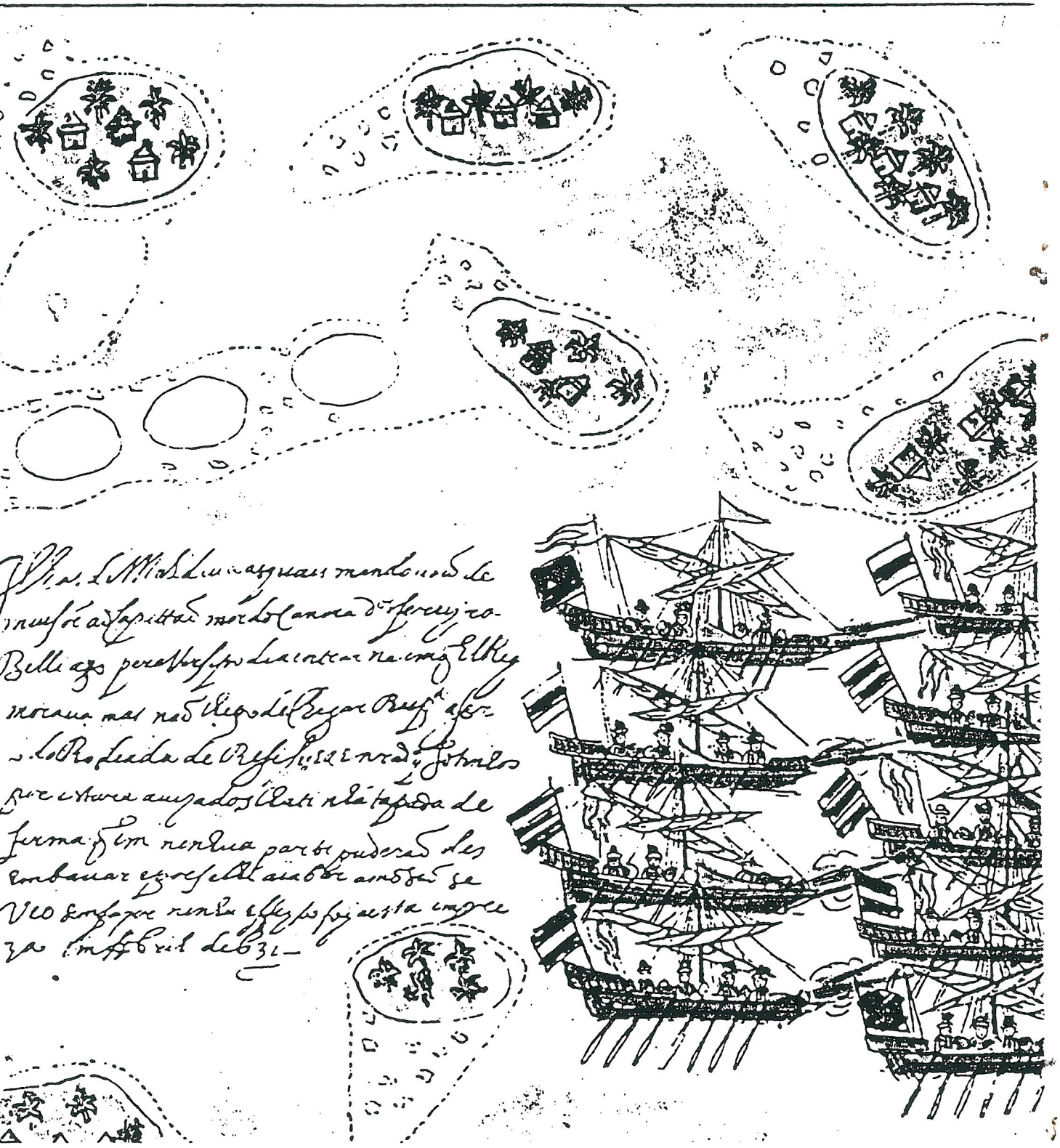
The whole of the natives of these islands are an inoffensive race, being possessed neither of arms, nor of any means for defence whatever. Notwithstanding this, a large portion of them suffered death, being victims to the barbarity of the Franks.

Amongst these was a man of great virtue and piety, who was very old, and also a woman, who was his equal in goodness and piety. These two did not possess any means of self-defence, yet the Franks seized them, and put them to death in the most cruel manner, casting dirt and stones upon them, and beating them with blows that caused ghastly wounds, suffering until death released them from their barbarity. May God, whose mercy is unbounded, have compassion on their souls.

These islands are many, but the principal ones, which contain cities, are only five. These are Ameni [Amini], Kordeeb [Kavaratti], Anderoo [Amndroth], Kaluftee [Kalpeni] and Mulkee [Minikoy], and of the smaller inhabited ones are Accanee [Agatti], Kunjamunjula [Kitlan], and Shatelakum [Kadmat].

But God be praised who is most high, for when He would make trial of His servants, He caused the Franks to prosper, establishing them in the greater part of the sea-ports of this part of the world. For instance, the ports of Malabar, Guzerat, and the Concan.

Other ports which He gave into their possession, permitting the influence of their rules to extend over numerous countries. They have recently built fortresses at Hormoz, Muscat, Diu-Mahal [Male], Shumtura, Millaeed, Moluccas, at Meelapoor, Nagapatam, and other seaports of Solmondul, also in many harbours of Ceylon. ***



1632. BELLIAGO, D. F.

IN: "Livro do Estado da India Oriental" of PEDRO BARRETTO de RESENDE.
British Museum, Sloane MSS, No.179. Attack on Male
by the Portuguese under Dom Ferreira Belliago in 1632.

The Spanish Government ordered the Viceroy in India to send a force to the Maldive Islands. The armad of fifteen ships under the command of Domingos Ferreira Belliago, the chief captain of Canara, was despatched in April 1632, and sailed direct for Male. [PORTUGUES]

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Text from RESENDE MS 377

But the King of the Maldives was advised of the comming of the armada, and when it arrived he was well fortified, and the only entrance to the island was stopped up with ships filled with stones, so that it was impossible for ships to enter by it, and more impossible to enter by any pther way, because the whole island is encircled by rocks and reefs, as may be seen by the plan with the mode of the fortification. The said armada, for some days, fired upon it with cannon, and then seeing it was impossible to force an entrance, and that the time spent was all wasted, returned to Goa.

Text from Draving of Armada outside Male [See This Book Front page.]

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Translation into English.

Grosses vollständiges

UNIVERSAL LEXICON

Aller Wissenschafften und Künste,

Welche bißhero durch menschlichen Verstand und Witz erfunden und verbessert worden.

Darinnen so wohl die Geographisch-Politische

Beschreibung des Erd-Creyses, nach allen Monarchien, Kayserthümern, Königreichen, Fürstenthümern, Republicken, freyen Herrschafften, Ländern, Städten, See-Häfen, Festungen, Schlössern, Flecken, Aemtern, Klöstern, Gebürgen, Pässen, Wäldern, Meeren, Seen, Inseln, Flüssen, und Canälen; Samt der natürlichen Abhandlung von dem Reich der Natur, nach allen himmlischen, lufftigen, feurigen, wässerigen und irrdischen Cörpern, und allen hierinnen befindlichen Gestirnen, Planeten, Thieren, Pflantzen, Metallen, Mineralien, Saltzen und Steinen ꝛc.

Als auch eine ausführliche Historisch-Genealogische Nachricht von den Durchlauchten und berühmtesten Geschlechtern in der Welt:

Den Leben und Thaten der Kayser, Könige, Churfürsten und Fürsten, grosser Helden, Staats-Minister, Kriegs-Obersten zu Wasser und zu Lande, den vornehmsten geist- und weltlichen Ritter-Orden ꝛc.

Ingleichen von allen Staats-Kriegs-Rechts-Policey- und Haußhaltungs-Geschäfften des Adelichen und Bürgerlichen Standes, der Kauffmannschafft, Handthierungen, Künste und Gewerbe, ihren Innungen, Zünfften und Gebräuchen, Schiff-Fahrten, Jagden, Fischereyen, Berg-Wein-Acker-Bau und Viehzucht ꝛc.

Wie nicht weniger die völlige Vorstellung aller in den Kirchen-Geschichten berühmten

Alt-Väter, Propheten, Apostel, Päbste, Cardinäle, Bischöffe, Prälaten und Gottes-Gelehrten, wie auch Concilien, Synoden, Orden, Wallfahrten, Verfolgungen der Kirchen, Märtyrer, Heiligen, Sectirer und Ketzer aller Zeiten und Länder,

Endlich auch ein vollkommener Inbegriff der allergelehrtesten Männer, berühmter Universitäten Academien, Societäten und der von ihnen gemachten Entdeckungen: Ferner der Mythologie, Alterthümer, Müntz-Wissenschafft, Philosophie, Mathematic, Theologie, Jurisprudentz und Medicin, wie auch aller freyen und mechanischen Künste, samt der Erklärung aller darinnen vorkommenden Kunst-Wörter u. s. f. enthalten ist.

Mit Hoher Potentaten allergnädigsten Privilegiis.

Sechster Band, Ci — Cz.

Halle und Leipzig,
Verlegts Johann Heinrich Zedler,
Anno 1733.

1733. ZEDLER, JOHAN H.

GROSSES VOLLSTÄNDIGES UNIVERSAL LEXIKON ALLER WISSENSCHAFTEN UND KÜNSTE.
By: ZEDLER, JOHAN HEINRICH. Encyclopaedia of 68 Band/Vol. in Folio.
Each with 1100-1200 Columns on 550-600 Pages. 34x21 cm. All text.
No Illustrations. Halle und Leipzig 1731 - 1754.
[Maldiviache Inseln. Band 19. Column 716-718. 1739.]
[Maldivische Cocos Nuss. Band 6. Column 554-556. 1733.]

JOHAN HEINRICH ZEDLER's "Universal Lexicon" of 64 Vol. and 4 Supp. Vol. is a totally neglected source of information, which was published 30-50 years before DENIS DIDEROT's world famous "Encyclopédie" of 28+7 Vol. The amount of contemporary knowledge in ZEDLER's "Lexicon" is at least three times more than that of DIDEROT's "Encyclopédie". [OLD GERMAN]

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ZEDLER, J. H. Band 19. Column 716-718.

MALDIVISCHE INSELN, MALDIVES, Lat. MALDIVE INSULE.

The Maldive Islands are some Asiatic Islands out in the Indian Ocean, which are located close to each other, and placed like 13 grape bunches, which are called Atolls. They are separated from each other by narrow water passages. These 13 island-groups are located in a line from North to South in a distance of 350 or 300 Miles. [Ca. 550 km.] They have the folloving names: 1) "Trilladov Matis" (called by the Portuguese "Cabeca de las Ilhas"), 2) "Milladove", 3) "Madope", 4) "Padypola", 5) "Malos-Madon", 6) "Ari-Atollon", 7) "Male-Atollon" (where the capital island Male is situated), 8) "Polifolu", 9) "Moluque", 10) "Nillendour" 11) "Callomadour", 12) "Adoumatir", 13) "Sovadov", 14) "Adon and Pove-Maluque", [? 14 ?] The last two are counted as one, and all Atolls together have one King, who resides in Male.

The air of these Islands is not very hot, even if they are located right under the equator. This is due to the long nights, during which the dewfall is great, and consequently the day-temperature is tolerable. Here are found nice Mollusc-shells, Black Coral, and Ambergris. There are as well turtles, with shells so big that 12 to 16 persons can stand on them, but also smaller with place for only 4 or 6 persons.

The name of the islands is made up by the two words "Male" and "Dive". The first is the name of the capital island of the group, and the second part is the Maldive word for "Island". They were discovered in the year 1507. The waters round the Islands are by the mariners called "The Maldive Sea". Some believe that the number of islands is about 1.000, and some hold them to be more than 12.000. Their correct number is unknown, as some smalle rocks are counted as islands. They are all in a line.

KÖNIG DER MALEDIV INSELN, MALE ATOLL. [THE MALDIVE KING.]
ROSSET FOTO OCTOBER 1885. MUSEUM FÜR VÖLKERKUNDE. BERLIN.





THE SULTAN'S EMBASSADOR, THE SON OF THE FOURTH VIZIER,
VELAN MANIKU MALIGEY HASSAN DIDI MANIKOFANN. RETOUCHED ARM.
XYLOGRAPHY from PHOTO. BELL 1879. GRAPHIC 1881.

The 13 named Atolls are separated from each other by waterways, and the islands are for the strangers very dangerous, as the stinking water in the channels emits horrible gases, which causes contagious fevers. Between these atolls there are also so many crocodiles, that it is always dangerous to go out sailing.

It is generally considered, that the population of these islands are immigrants from Ceylon. They are "oil-brown", and rather short, but well buildt. Most of them go naked without any cover over their shame. No one, but the King and his soldiers, is allowed to have their hair uncut. They are in general rather clever, and are good in the art of healing and astrology.

On the Islands they do not grow Wheat or Corn, but produce much Honey [Cocoa palm Sap], Pomegrante, Lemons, Bitter Orange, and Cocoa Nuts. The trees, which give the Cocoa-nut fruit, are the most important of them all. It gives a sap or juice, which is prepared in many different ways, or collected in the different seasons, and it can give Oil, Wine, Butter, Milk, and Sugar. The fruit is like an Almond, from which they bake bread. The Leafs are used as Writing-papers, and from the tree-trunks their Houses and Ships are built.

In these Islands are produced some special shawls, which are so nice, that they function as money in some places in the main land of India. The Muhamedan faith is the ruling religion among the people. When a person from the Islands has made a voyage to Mecca, he is permitted to show his holiness by cultivating a full beard. All the Islands are heritable, and specially for the men in the Government, but this is with the exclusion of the Women.

The main income for the King are wreckages found on the beaches, which all belongs to him, and also the persons saved from ship-wrechs who he can use as slaves. His title is "Sultan and King of the 13 Provinces and the 2,000 Islands."

In February 1607 the Bengal King invaded the Maldive Islands with 16 Galley ships. The Maldives were not aware or prepared, so they were totally unarmed, and as there was no wind, they could not escape. The Bengal invaders defeated the Maldivians, and when they tried to fight back, they were put on the spears of the Bengals. The reason for this attack was the enormous wealth the Sultan had got from the French ship which had stranded with Mr. Pyrard de Laval. Pyrard was saved by the Bengal ships, and he has written an interesting book about these Islands, which is well worth reading. These Islands are by their remoteness seldom visited by the Eropeans.

Litterature:

1) PYRARD,	*Description Mald.*	*[Pyrard de Laval,*	*Paris 1619,]*
2) LINSCHOTEN,	*Voyages.*	*[Linschoten, Jan H.*	*Amsterdam 1595,]*
3) MAFFEI,	*Hist. Ind.*	*[Maffei, Ioan P.*	*Florence 1588,]*

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MANIFULLOO, FATINA KILAGE FANU, COUSIN TO THE SULTAN, TO WHOM HE IS NEXT IN RANK, XYLOGRAPHY in "GRAPHIC". PHOTO ROSSET 1885. VILGON Coll.





MANIFULLOO, FATER DES SULTANS. [MANIFULLOO, THE FATHER OF THE SULTAN.] XYLOGRAPHY in "ILLUSTRIERTE ZEITUNG". PHOTO ROSSET 1885. VILGON Coll.
[Imposible, The Father of the Sultan Died Jan. 10, 1882.]

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ZEDLER, J. H. Band 3. Column 554-556.

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MALDIVISCH NUSS, MALDIVISCHE COCOS NUSS, INDIANISCHE GIFT NUSS.
Lat. Coccos de Maldiva, Garizia, Nuz Indica ad venena celebrata,
Sive Coccous de Maldiva.

These Cocoa-nuts are in all aspects like the ordinary Cocoa-nut, but they are shaped in a different way. When the usual nut is shaped in a almoust round form, this nuts are formed more like a heart and there name in the Maldives is "Tavarcare" or "Távaakári" [The Hard Shelled Nut]. As the "Senenser" [Old people] worship them like an idol in there houses, and as they are loking for them all over, they are very difficult to get hold of. This is what "RUMPHIUS" writes in his "East Indian Letters" [Send-Schreiben] number 12.

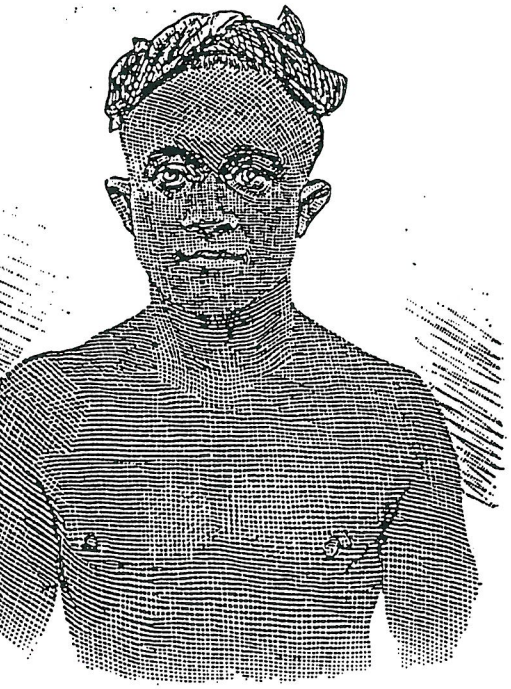
When the husk is removed from the nut, it is like a big pear [?], oval, round and pointed in both ends. It is hard, lustrious black, smooth and polished. It has three raised ribbons.

The dried nut is very solid and white, but somewhat pale, has many cracks, porous and is without any taste. On the beach are these Cocoa-nuts to be found, big and small, here and there all over. It is said, that the Maldive Islands earlier was a part of the main India land, then the sea-level rose and the land was flooded, the remaining islands are what was left to find today. The Cocoa-nut Palm-trees, which were stuck on the seabottom, and the fruits of which now are floating up, are the Maldive Double Cocos-Nuts.

It is dificult to decide from what Palm-tree they are coming, as no one has seen the tree nor the leaves of it. It is not allowed for any private person, to collect and hold these Cocoa-nuts. All what the sea washes up on shore, belongs to the King, and this can be the reason to why they are so uncommon.

This fruit is by the population considered to hold enormous powers as remedy for all kinds of poisons, help against colic, paralysis of joints, and is good against bad "Jinnis" [Spirits] as well as against nervous diseases. It causes the patient to start vomiting after the intake. They also use the Cocoa-nut water, which is found in the Nut, as a drink, with some of the kernel.

MALEDIVIANER, HOHE KASTE.
[MALDIVE BOYS, HIGH CAST.]
XYLOGRAPHY in "ILLUSTRIERTE ZEITUNG"
PHOTO ROSSET 1885. VILGON Coll.





DIVIANER, HOHE KASTE.
ALDIVE BOY, HIGH CAST.]
OGRAPHY in "ILLUSTRIERTE ZEITUNG"
SET PHOTO 1885. VILGON Coll.

Curiously are the so called "Gemma Nucis Maldivensis", which "WORMIUS" has described in his book "Museo" P.203. well known in India, and the kernel is used not only, as a medicine against Poison, Spotted fever, and such sicknesses, but also used as a "Panacée" [Remedy for everything].

In the middle of the Nut-kernel there is a "Bead" by the size of a pigeon-egg, like a round eye, from which the sprout comes out. It is smooth, firm and glossy like a pearl but usually with a yellow colour, and a small part of it is white. In one of the ends is a small point to be found, where it has been joined with the rest of the Nut.

The weight of it is roughly one-and-a-half "Quentgen" [ca. 18 kg.], and in water they sink to the bottom. The Indians do frame the Nuts-Shells with Gold or Silver rings, so that just the skin of their fingers touch them, and consequently consider this ringed Nutt-Shells as a strange amulett against "Jinnis" [Witchery] and all kinds of poisoning. Under these beliefs it is possible to trace many superstitious traditions. The book "Experim. Natural" P.35. by "FRANCESCO REDI" has more information about these.

He informes that when a foreing "Person" who was born in Africa, brought some Curiosities to an Italian court, among which were a Maldive Double Cocoa-Nut. He informed about all its qualities, and he said that the Nut repells all kinds of iron, in opposition to the magnet which attracts iron to itself. The author will not confirm this, and he had experimented with a sword to test its credebility. He could not find any repulsion even though he made all what was supposed to be done for the test. In the said book there is much more to be read.

About more information concerning the Indian-Nature Science [about the Maldive Double Cocos Nut], the authors like "HERNANDEZ", "GARZ ab HARTO", "ACOSTA", "PISO" and others can be referred to. Moreover, from these Cocoa-nut Shells they make Tabac-boxes, Bowls, and manny other like implements. As they are so very uncommon today, it is believed that they are originating from the Islands of the Antilles, and there they were common till recently.

Literature:

RUMPHIUS, GEORG E.	*Ost Indischen Send-Schreiben No.12.*
WORMIUS, OLUF.	*Museo. P.203.*
FRANCESCO REDI.	*Experimenti Natural. P.35.*
HERMANDEZ, WOLFER.	*Rudolph II offers 4000 Florin.*
ACOSTA, WERNER.	*Tractado de los Drogas.*
PICAULT, LAZARED.	*Captain of "ELISABETH" at Praslin. MM.*

***

ENCYCLOPÉDIE,

OU

DICTIONNAIRE RAISONNÉ *DES SCIENCES,* DES ARTS ET DES MÉTIERS,

PAR UNE SOCIÉTÉ DE GENS DE LETTRES.

Mis en ordre et publié par M. *DIDEROT;*

Et quant a la partie Mathématique, par M. *D'ALEMBERT.*

Tantùm series junctura pollet,
Tantùm de medio sumptis accedit honoris! Horat.

TROISIEME ÉDITION.

TOME VINGTIEME.



A GENEVE,
Chez Jean-Léonard Pellet, Imprimeur de la République.
A NEUFCHATEL,
Chez la Société Typographique.
M. DCC. LXXVIII.

1778. DIDERO, DENIS.

IN: ENCYCLOPEDIE ou DICTIONAIRE RAISONNE DES SCIENCES.
By: DIDERO, DENIS and D'ALEMBERT, JEAN LEROND. 28 Vol. and
7 Suppl. Vol. 26x19 cm. 1st Edition. Paris 1751-1777.
The Maldive Islands in Vol.20. P.898-899.

DENIS DIDEROT (1713-1784) with JEAN LEROND D'ALEMBERT are the authors of the worlds moust famous French Encyclopedie in "The Age of Enlightment. [FRENSH]

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MALDIVES.

Islands in the Indian Ocean, on the opposite side of the Ganges River. They stretch from Latitude 8 ° North to Lat. 4 ° South. They cover a distance of 200 leguas [1,111 km. Right is ca. 900 km.], but they have only 30 or 35 leguas widths [ca. 175 km.]. They are all separated from the main land, and located about 50 leguas [275 km.] from Cape Comorin.

The Maldives were discovered in the year 1506 by the Portuguese Laurent d'Almeyda, son to the vice-roy of the Indies. Afterwards it has been known that the Islands are divided into thirteen parts, so called "Atolls". The division is in accordance with the nature. Every Atoll is separated from the others, and it is made up of a great number of small islands.

Ptolomy says that in his time there were 1,378 islands outside the Island of Taprobane [Ceylon]. He is certain that the number of island is great, but that they are diminishing all the time, because of the actions of the currents and the sea-swells. They are all made up of sand, and during the time new islands are formed. The sea is usually calm and has only moderate depths.

On the islands there are many inhabitants, and the islands are filled with big crabs, as well as a bird called "Penguin" i.e. Alce.

Because of the islands' position in the Ocean, their temperature is warm and high and it is the same all day and all night, but during the night



HIGH-CAST BOY. MALE.
XYLOGRAPHY IN "GRAPHIC".
PHOTO ROSSET 1885
VILGON Coll.

*

there is some refreshments found in the sea-wind. During the winter, which lasts about six months, there is much rain which renews the earth. The Honey, the Rice and many species of Tuberculants grows in abundance in the Maldives. The Cocoa Nuts is here more common than anywhere else in the whole world. The Bananas are very delicious.

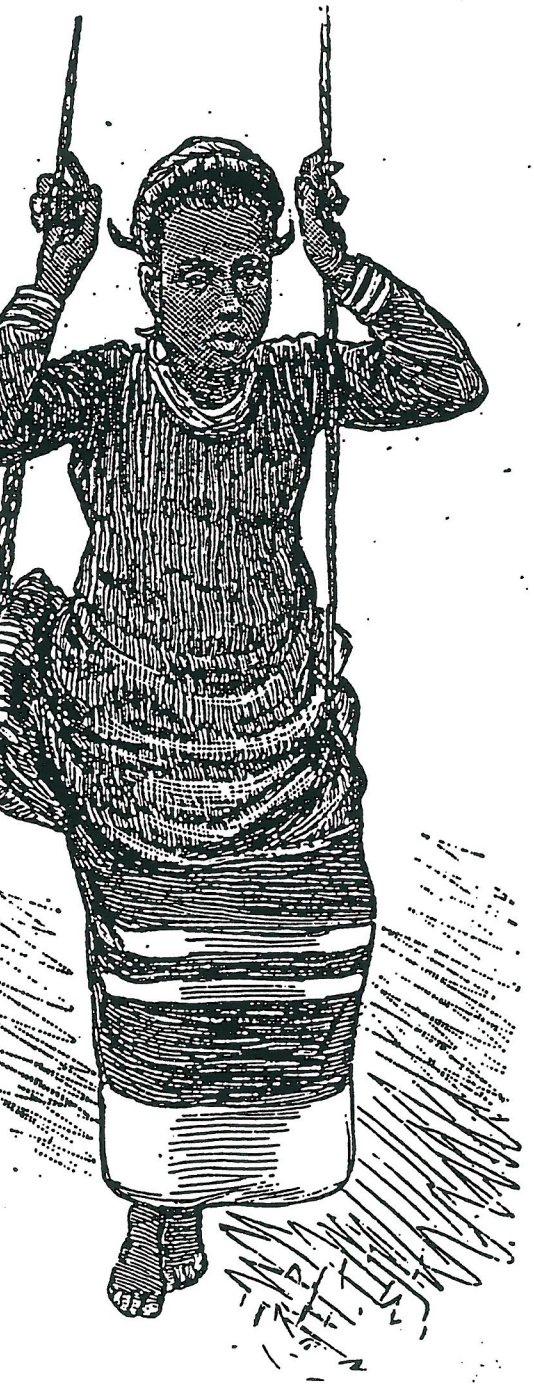
The religion of the Maldive people is that called the Mohamedan faith. The Government is an absolute Monarchie, but they are reigned in a good tradition, in contrast to the rulers of Persia and Japan, and other despotic kingdoms. This is especially observed when some persons are in disgrace. The Maldive King is provoced and alarmed, when he is met by disobediance and opposition.

On the islands we find the strange custom, that a father is permitted to give his daughter away into matrimony at the age of ten years. The laws also permit the husband to take back a wife he has already rejected. Pyrard, in his description, has also spoken about other laws.

It is believed that the Maldive Islands are populated in ancient times by Singhalese people, as they have adopted much of the Ceylonese customs. Nevertheless, there are much resemblance. The Singhalece are more black and more ugly, while the Maldivians are born more light-coloured and have nicer forms and propotions. They do not differ much from the southern Europeans in their olive skin-colour.

They are indeed a people mixed up by many different nations, which have come to the islands on stranded ships. It is a truth that all the women and all the men have black hair, and really just contributes to their beauty, which is one of the pleasures of the country. Their idleness and lustfulness and their vicious dispositions are caused by the climate. The sex habits of the women are very modest and profligate or immoral, and they threat their men with great passion and little selfcontrol.

MALE, a small island in the Indian Ocean, which is the capital and dominant in the Maldive Islands, which has a bad climate for the health and is all covered with ants, which are very disturbing. The King over the Maldives resides in this little Island, and he has his palace here, which Pyrard has given a description of.
Longitud 92° 0' East. Latitude 4° 30' North. ***





MALDIVIANERIN, SCHAUKELND. [MALDIVE GIRL, ON THE SWING.]
XYLOGRAPHY in "ILLUSTRIERTE ZEITUNG", PHOTO ROSSET 1885.
VILGON Coll.

GIRL SWINGING, THE CHIEF AMUSEMENT OF THE MALDIVE WOMEN.
XYLOGRAPHY in "GRAPHIC", PHOTO ROSSET 1885. VILGON Coll.

1885. ROSSET, CARL WILHELM.

IN: THE GRAPHIC, 16 Oct, 1886, "The Maldive Islands", Vol,34, P,413-416,
By: CARL WILHELM ROSSET, 23 Xylographic Ill, London 1886,

A year after his stay in the Maldives, 29 Oct,- 21 Dec, 1885 the German discoverer C, W, Rosset published this very personal article filled with current observations, A much neglected source of information, The wood-cut illustrations are made from his own photos. [ENGLISH]

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The Maldive Islands, Xylographies from original photographs.

The preparations for my visit to these islands were commenced in the spring of 1884, as it had been my intention to proceed thither in October of that year, but a combination of accidents prevented my departure from Colombo at that time, and I had therefore to wait twelve months for another opportunity. This delay was unavoidable, owing to the fact that the high sea which prevails round the islands during the south-west monsoon, i,e, from June to September, makes a landing there a rather dangerous matter, especially if one is cumbered with boxes of instruments and stores, It was necessary for me to arrive there soon after the setting in of the north-east monsoon, about the middle of October, so as to have as long a spell of fine weather as possible,

Seeing that the Maldives where a dependency of the Government of Ceylon before that colony passed into the hands of the English in 1796, it can not but be a matter of some surprise that the information possessed concerning them should be of such a meagre description, The Maldivians have long been known as a peaceful and hospitable race, though shy and suspicious with strangers until they have satisfied themselves of the latter's friendly intentions, they are not too conservative to oppose the adoption of new ideas if these are properly introduced, nor are they deficient in commercial aptitude, One cause of the islands having been so much neglected is undoubtedly to be found in the bad reputation acquired by the climate, and another is probably a certain reluctance on the part of the Ceylon Government to meddle, or appear to meddle, with the affairs of the Maldivians,

I am not by any means the first European who has paid a visit to the Maldives, but I can justly claim to be first who has undertaken a systematic exploration of the group, and who for that purpose has taken up his abode among and associated with the people, By the courtesy of the English Government I had been given a passage in the steamer "CEYLON", the vessel in which Captain Wilding makes his periodical visit to the lighthouses of Minicoy [N, of the Maldives] and the Basses I, [Island S, of Ceylon], It was arranged that, as she was to proceed to Bombay to have some repairs effected, I should be left on the way at Male, and that she should return and fetch me away in two months' time,



LOW-CAST GIRL POUNDING RICE.
XYLOGRAPHY in "GRAPHICV"
PHOTO ROSSET 1885. VILGON Coll.
[Likely the same girl as
the Girl in the Sving.]

At length, on the morning of the 25th October, 1885, the "CEYLON" steamed out of Colombo harbour and shaped her course for Male, the capital of the Maldive group, situated on the island of the same name, at the southern end of North Male Atol, exactly in the centre of the group. We sighted land about 9 A.M., on the morning of the 29th, being then between four and five miles distant, but there were no landmarks to indicate which, of the twelve thousand islands which constitute the Maldive group, was then before us and as we approached we kept a lookout for any craft the crew of which could assist us.

Soon a number of fishing-boats [Wood-cut] could be seen approaching and the engines were stopped to enable us to get a pilot on board, from whom we learned that we had shaped our course correctly, and had arrived directly opposite to the island of Male. The panorama which was now spread out before us was beautiful in the extreme. The low shore, marked by the thin white line of the beach, was covered to the height of about seven feet [2 m.] with a thick growth of jungle, above which waved the graceful heads of thousands of cocoa-nut trees, to which the slight breeze then blowing imparted a scarely perceptible motion.

As I leant over the bulwarks, admiring the scene, I suddenly became aware of a painfully pestilential odour which at once dissipated the romantic thoughts which the beauty of the scene had conjured up. This was the much-dreaded fever-laden breath of the lagoons, the cause of the deadly Maldive fever. This stench is due to a peculiarity in the Atols, or cluster of islands and reefs which constitute the Maldive group. Most Atols are formed of a circle of islands, connected by reefs, which enclose a large tract of water, or lagoon, with depths varying from ten to forty fathoms [19-74 met.] forming good anchoring-places for ships which can enter through passages in the barrier reefs.

Most of the islands are small, varying from a hundred yards to a mile [100-1600 m.] in length and bredth, and are seldom more than six feet [2 m.] above the level of the sea. In many cases the islands form part of a ring of coral rock without any opening, the consequence being that when the sea is calm, the enclosed water becomes rapidly putrid under the action of the sun rays, and emits the pestilential odours to which I have referred.

Indeed, many of the islands are quite uninhabitable, owing to the coral ring having grown to a height sufficient to exclude any but the highest waves. Others, again, are only unhealthy during the season [The north-east monsoom], the outside sea being able to beat over the barrier during the time that the south-west monsoon is blowing, and thus to constantly renew the water within. I discovered afterwards that the lagoons which emitted the odours I had noticed did not affect the town, or island of Male, and that, with a few exceptions, the danger was very much smaller in October and November, than in March and April, that is, just after the north-east monsoon had set in.

When we had arrived within five hundred yards [450 m.] of the shore the Turkish flag, which floted from the flagstaff in the northern corner of the old Portuguese fort [Wood-cut], was lowered in salute, the "CEYLON" returning by dipping her ensign three times. The anchor was dropped



MALDIVE WOMAN.
XYLOGRAPHY from PHOTO. BELL 1879.

shortly afterwards, at about two hundred and fifty yards [225 m.] from the beach, as foreign vessels are not allowed to enter the harbour of Male without first obtained the Sultan's permission.

The sight of the stemer had by this time attracted crowds to the beach, and it seemed as, if the entire population of Male had turned out. About half-an-hour after the anchor had been dropped a large canoe could be seen issuing from the harbour, it was propelled by forty rowers, and was soon alongside. It conveyed the messengers from the Sultan, who were sent to inquire what business had brought us here, and I at once handed them letters of introduction with which I had been furnished in Ceylon before my departure.

At the same time expressing my wish to be conduted as soon as possible to the Prime Minister, E. A. Abrahim Deedee [Cut], to whom I had been specially recommended. One of the messengers, named Ibrahim Deedee [Wood-cut], who, I was glad to discover was able to speak a little English, told me that if I returned with them to the shore my request could be immedialtey compiled with, and I accordingly entered the canoe with him.

The passage through the surf in this boat is at times a matter of danger. They are built of a length quite out of propotion to their breadth, which makes them very unsea-worthy, and to add to the discomforts of the passenger he is obliged to stand up in the stern, as no seats are provided for his accomodation, so that unless he keeps a very sharp look-out he runs considerable risk of being shot overboard when the boat's stern is lifted by a wave, in which case no power on earth sould save him unless he happened to be a very expert swimmer.

The boatmen themselves, being as much at home in the water as on land, are naturally indifferent to the danger. In fact, they are well used to being ducked, as at certain times of the year they are almost certain to be capsized during the passage. However, on this occation the surf was moderate, although sufficiently alarming for a novice, and I was assured that there was not the slightest risk of an upset.

As I stepped ashore the Vizier [Wood-cut] came forward, and taking me by the hand, led me away at once through the principal streets of the town. Close behind us my two Cingalese servants walked, dressed in a gala costume of red satin, [Note; Rosset had two servants, L.Vilgon.] whilst a crowd of inquisitive Maldivians brought up the rear, forming a procession of quite of a large compound surrounded by a high wall, in the center of which stood a small building, which I afterwards discovered to be the "Kacheri", answering to the Town Hall of a European town, which I was invited to enter.

The entrance, destitute of any door, was very low, and it was necessary to stop nearly double in order to penetrate to the interior, which was so dark as to make it impossible to distinguish anything for several minutes after leaving the fierce glare without. A seat was offered me, and accepted, and four individuals, whose dress bespoke them as persons of rank, took their places, two on either hand. Not a word had yet been spoken since I landed, and the silence continued unbroken for several



WOMAN CARRYING WATER. ON HER HEAD A RED AND WHITE HANDKERCHIEF, LOOSE-FITTING LONG ROBE DULL RED AND TRIMMED WITH SILVER LACE. XYLOGRAPHY from PHOTO. BELL 1879. GRAPHIC 1881.

minutes after we were seated. I tried to make out what my companions were like, but the semi-obscurity of the apartment rendered their features very indistinct. So far as I could make out they appeared to have regular features, and that tranquil expression usually found in Orientals. No two of them seemed to be of the same colour, one was quite fair, the second darker, while the third and forth had complexions which approached a mahogany tint.

The silence at length began to get irksome, and I therefore inquired of the messenger whether I should soon be able to speak with the Prime Minister. He replied that his Exellency was then seated on my right. I at once addressed myself to him, and after naming different gentlemen in Ceylon who had sent complimentary messages to him, made my request for an audience of the Sultan, adding a few words touching the object of my visit. He inquired wehether I had any letters for his Majesty the "Sultan and King", to which I replied in the negative.

I had been advised in Ceylon not to take letters for the Sultan, who can neither read nor write, and with whom it is advisable to have as little direct intercourse as possible, he being very averse to Europeans. In requesting the interview with the Sultan, I further asked for permission to make a lengthened stay in the islands, and to be allowed to build houses, collect specimens, and travel from one island to the other through the group. The Minister departed to carry my request to the Sultan, and returned in about half an hour.

He informed me that the Sultan would be unable to reply, to my request for eight or ten days, that he could not give me any answer touching my wish to travel about the group, but that instructions had in meantime been given for houses to be placed at my disposal, and for any provisions I might require to be supplied. This was exactly the answer I had expected, and I was about to express my thanks and withdraw, when Abrahim Deedee informed me that if I desired it I could have the use of a house and compound belonging to him [Wood-cut], which being on the shore of the harbour, would be much more convenient than one in the centre of the town.

I gladly accepted this kind offer, and after thanking him took my leave, as I wanted to return onboard and get my boxes, of which I had forty-five, ashore before night. The natives gave every assistance, and the work was accomplished in good time, and I was able to returne on board before sundown, leaving my <u>two servants</u> to arrange the house which had been set apart for my use.

The next morning I bade "good-bye" to my friends, Captain Wilding and the officers of the "CEYLON", and went ashore in the native boat which had been sent off for me. A stiff breeze had sprung up during the night, and the high sea then running made the passage to the beach very trying, whilst the rain which was pouring down added to the discomfort. So that I was very glad when the beach was at length gained in safety, in time for a last look at the "CEYLON", which was steaming off towards Minicoy.

Male or Sultan's Island, is situated at the south-eastern corner of North Male Atol, and is the seat of of Government of the group. It is a



FRAU UND KIND, NIEDERE KASTE. [COMMON-CAST WOMAN WITH CHILD.] XYLOGRAPHY in "ILLUSTRIERTE ZEITUNG". PHOTO ROSSET 1885. VILGON Coll.

mile in length by three-quarters in breadth [1,600 x 1,200 m.], and like most of the other islands, is in one place more than from six to seven feet [2 m.] above the sea-level. The harbour has been formed from a part of the lagoon enclosed by a barrier reef which nearly surrounds the island, and on which a kind of sea-wall, about four feet high [1,2 m.], has been built with rough blocks of coral. The harbour thus formed affords very efficient protection to the Maldivian trading boats, "Daturu Odi", and fishing boats, "Mas Odi" [Wood-cut], but the entrance is too narrow for vessels of more than two hundred tons to enter.

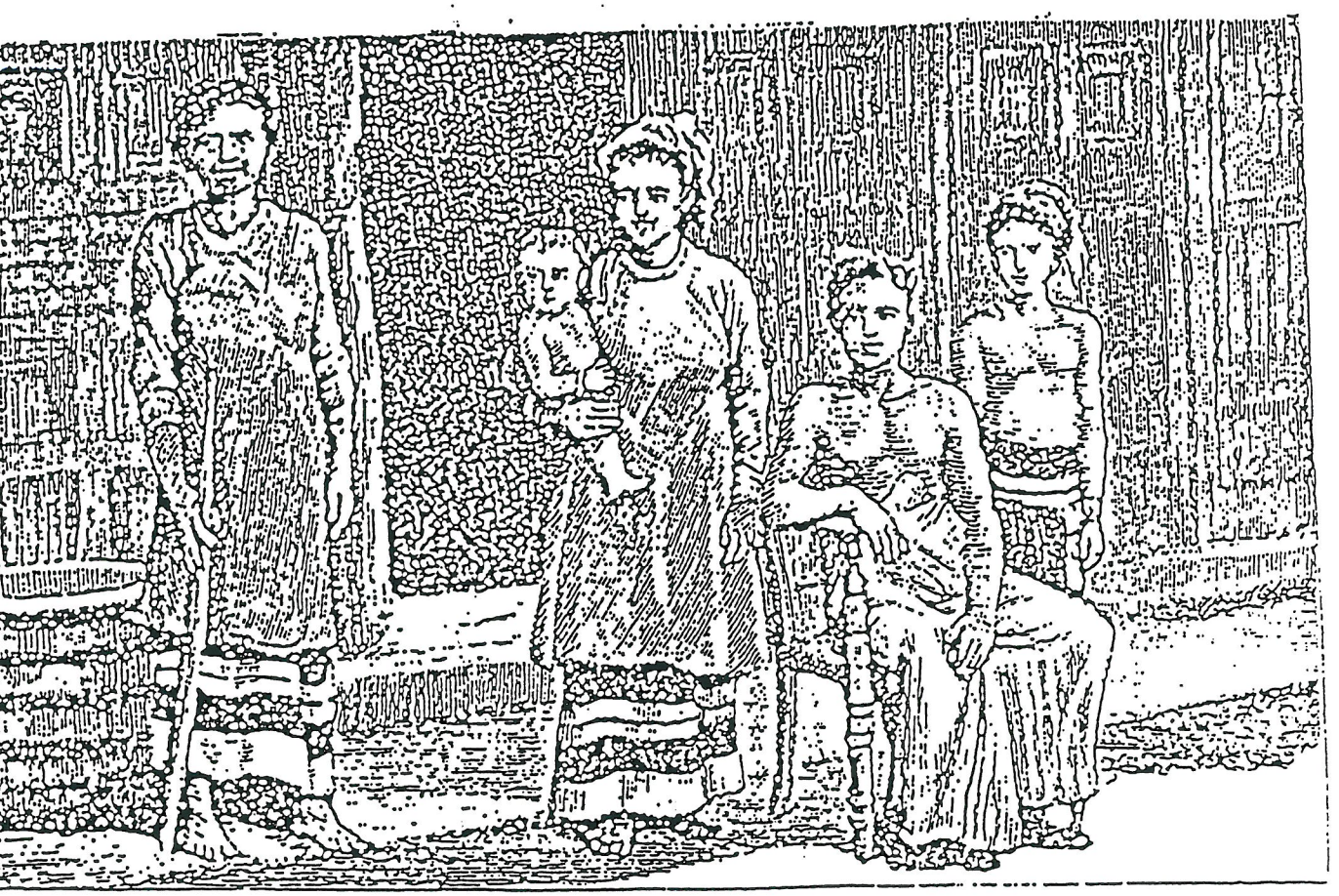
The town of Male struck me as being more regularly laid out and cleaner than is generally the case in Eastern countries. The streets are broad, straight, shaded with trees, and are kept very clean. The houses are mostly built of plated cocoanut leaf thatch. They are usually divided into two apartments, communicating by a doorway closed by a curtain. The front apartment is the general and sleeping room, and is furnished with benches round the wall and a few stools beside the bed, which is always the most conspicious article of furniture in a Maldive house.

This bed is suspended from the roof by chains or rope, the material of which depends upon the cast [!] to which the proprietor belongs. High castes using brass chains, middle casts iron chains, and low castes coir ropes. Legs are also provided in order that the bed may be lowered down in case of illnes, when the swinging motion to which it is liable would be a source of danger or annoyance to the patient. The furniture of the bed is a matter of great importance. High castes use a mattress and pillows of red silk, middle casts are content with cotton stuff, while the low castes sleep on straw.

The mattress or straw is covered with a mat, the pattern and quality of which are regulated by the caste of the owner. The Maldivians display great skill and taste in the manifacture of these mats, which have acquired a reputation for harmonious design and permanency of colour. They are made only in Suvadiva Atol from grass called by the Maldivians "Háu" [Wood-cut]. Only three colours, vis. black, dark yellow and white, which are obtained from plants and are wonderfully lasting. A good idea of the ordenary appearence of a high cast bed can be got from the illustration representing the reception room of a high cast. [Wood-cut]

Although the Maldivians keep their houses scrupulously clean, they are very unhealthy on account of being surrounded by a wall from six to seven feet [2 m.] in height, which impedes the free pasage of fresh air, this being all the more hurtful as the openings which serve the purpose of doors and windows are not very large. The bad effects of this arrangement are apparent in cases of illness, when the patient as often as not dies as much from want of fresh air as any other cause.

The inner compartment of the houses is reserved for the women [Wood-cut], who remain there when not engaged in houshold or other duties, or when male visitors are in the house. They are not, however, secluded with the same strictness as is observed in other Mohammedan countries. On several occasions when I was visiting at some of the lower caste houses the women of the household would join in the conversation, though always remaining invisible in their apartment.



VERANDAH OF MANIFULLOO'S HOUSE, WITH SERVANTS.
XYLOGRAPHY in "GRAPHIC", PHOTO ROSSET 1885. VILGON Coll.

The remains of the fort erected by the Portuguese [Wood-cut] during one of their temporary occupations of the islands, probably in the sixteenth century, [ca.1520] would seem to indicate they looked upon the Maldive Islands as a position of considerable importance. In my view of Male harbour it will be seen that the main bastion is a structure of great strength. The walls of solid masonry are upwards of twenty feet [6 m.] in height and in a good state of preservation, though much over grown with weed grass. Many of the old cannon are lying about within the fort, but are of course quite useless, being rusty, and choked with coral. A mast from a ship wrecked some two hundred years back is raised in a corner of the bastion and serves as a flagstaff. Scattered about the town are upwards of two hundred old cannon, all as unserviceable as those in the fort.

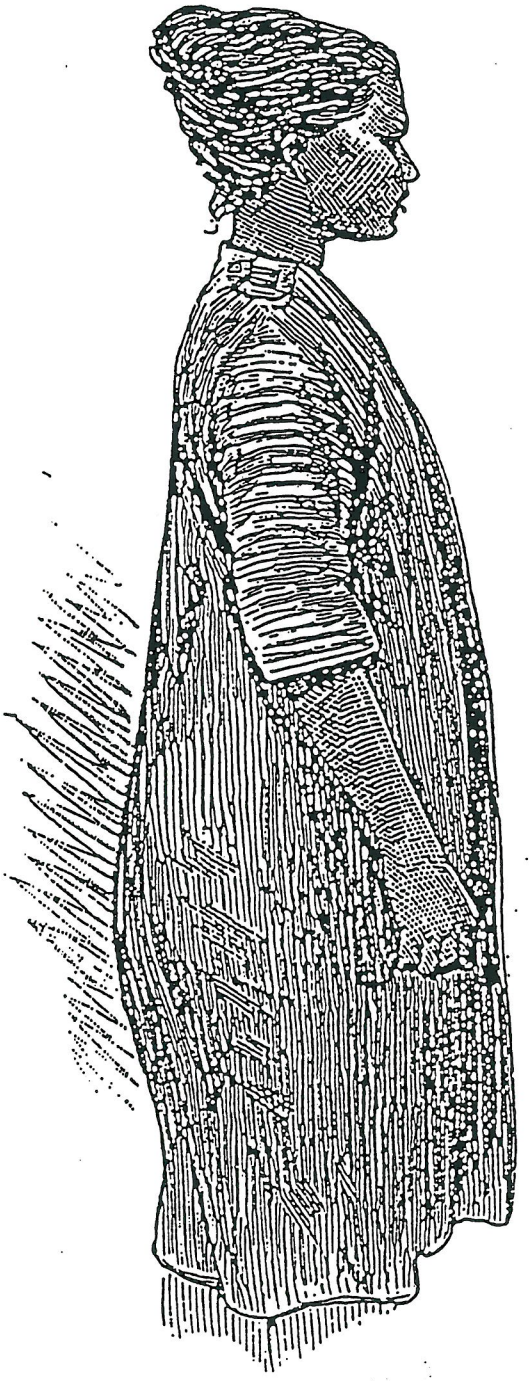
The Sultan's Palace is situated to the north-east [South-east, L.V.] of the main bastion, in the centre of a large walled enclosure. Before the gateway are placed about half-a-dozen old cannon [Cut], the only ones capable of being used, with which salutes are fired on great occasions. The Palace itself is a large building with an upper floor. Visitors are received in the verandah which I was able to photograph. [Wood-cut]

François Pyrard de Laval, a French adventurer who visited these islands during his travels in the East early in the seventeenth century, and was detained here for five years from 1602 to 1607, gives a long and minute account of the Palace, according to which it contained many fine halls tastefully decorated, but during my stay I was unable to penetrate within, and cannot therefore either confirm or amend his description. Within the Palace enclosure are several buildings used as stores, and an arena in which the dances and sports take place, on one side of which is a kind of raised covered platform for the accommodation of the ladies of the Court and some of the higher funcionaries.

There are several mosques in Male [Wood-cut], two of them larger than the others, but they offer no peculiarity either of structure or ornament which would entitle them to special notice.

Male, being the centre of the government and trade of the whole group, is naturally the most thickly populated, and as the Maldivians not only invariably bury people where they die, but are also very careful not to inter two in the same place, some idea can be formed of the number of graves to be seen there. This has been advanced as a reason for the unhealthiness of Male, and I think that the water drawn from the wells must inevitably be contaminated. ###

The Maldivians differ somewhat from the Mohamedan peoples in their manner of burial. The Mourners as a rule follow the corpse in silence, and except involuntarily, do not give audible expression to grief. Six of the near relations of the deceased act as chief mourners, and bear the body wrapped in white linen on a bier of candou-wood, Maldivian "Kadú", to the place of internent, where it is received by the priest, who chant a spot of monotonus dirge during the ceremony. On the way to the burial-place [Wood-cut] two or three of the relatives of the deceased sprinkle the processionists with perfumed water, and aslo distribute rice and cowries to the poor.



MÄDCHEN VON DER INSEL MINIKEY, LAKADIVEN. [GIRL FROM THE MINICOY ISLAND IN THE LACCADIVES.] XYLOGRAPHY in "ILLUSTRIERTE ZEITUNG". PHOTO ROSSET 1885. VILGON Coll.

The grave is generally about four feet deep [Wood-cut], and when the body has been laid in it, with the face turned towards Mohamed's tomb, it is filled up with clean white sand, and perfumed water sprinkled over it. A stone is erected over the grave, varying in shape and size according to the sex and caste of the deceased, and a wooden fence is also generally added to prevent any one from walking over the grave, which is considered a great sacrilege by the Maldivians.

No period of mourning is observed, except that the near relatives come on the three following Fridays to pray at the grave. The priests receive as a fee the cotton cloth in which the body was wrapped, and pieces of money according to the rank and wealth of the deceased. Pyrard says that when a "great lord" dies the priests sing over the grave for one year, in the case of a Sultan dying, the ceremony is continued till the death of his successor.

The ordinary dress of the men is very simple, consisting of drawers, a cloth bound round the loins, after the mode of the Singhalese, and a handkerchief twisted round the head [Wood-cut]. On special days, such as Fridays, when they attend the mosque, the high castes wear a shirt and a jacket, over which is a kind of long dressing-gown, coming down nearly to the feet. The turban is only worn by priests and the Sultan. [Cut]

The women costume is exceedingly becoming [Wood-cut]. Round the waist, and reaching down to the ankles, is worn a cloth, mostly of native manufacture, coarse in texture, of a dark chocolate colour, with a border of parallel black-and-white stripes. Over this they wear a kind of loose shirt, or gown, of silk, with short sleeves, reaching nearly to the knees, which is not made to fit to the neck and shoulders, but is gathered in round them. The opening for the neck and arms are ornamented with embroidery in gold, silver, and silk thread. The hair, which is black, and generaly long and thick, is tied up behind, and a handkerchief of the same colour as the shirt is bound round it. All ranks wear a similar costume, the distinctions of caste being marked by the difference in the quality of the silk stuff of which the shirt is made, and of the embroidery. [Wood-cut]

The Maldivians are very quite and reserved in their intercourse with foreigners until their confidence has been gained, when they show themselves hospitable to a degree. They have few wants, and as they possess the means of easily satisfying them, are inclined to be indolent. They are sober, honest, cheerful, and they compare favourably with the inhabitants of many other Estern countries. They are very ingenious and expert in their manufactures, and display great aptitude in the imitation of any European articles they come across, such as knife-handles, scales, and other small articles of daily use amongst us.

The Sultan is a young man of some three and twenty years of age, strongly built, and with a well-proportioned figure. His complexion is fair, and his regular features are well set off by a jet black beard, worn short, as it is the custom among Maldivian high castes. He is of a very full habit of body, and the life he leads is such as to preclude any possibility of his life being a long one. His rule is absolute, and although he has Ministers whose advise he seeks on any ocsation of importance seldom if ever profits by their wisdom, and often takes a course directly opposite to their views.



STRICKENDE UND RAUCHENDE MALDIVIANERIN, [KNITTING AND SMOKING GIRLS,] XYLOGRAPHY in "ILLUSTRIERTE ZEITUNG", PHOTO ROSSET 1885. VILGON Coll.
[Two Girls, One Lace-Making, One Smoking a Water-Pipe.]

He is very adverse to any intercourse with foreigners, especially Europeans, whom he either refuses to see at all or keeps waiting, perhaps, for weeks before granting an interview. At the time of my visit this cautiousness had been very much increased by the recent arrival of news from Zanzibar, giving details of the doings of the Germans in that part, and he consequently fancied that my visit had some ulterior political design which he could only frustrate by detaining me in Male until the "CEYLON" arrived to take me away again.

Fortunately for me, his Ministers were not so prejudiced as their master, and gladly gave me all the assistance they dared in face of the restrictions put upon them by the Sultan. It is fortunate for this monarch that he has to deal with the English for the last century, also that his dominions are little out of the direct march of civilization. But the time can not be far off when his only choice will lie between submission to the Europeans or practical effacement.

Although not so strict as formerly, caste distinctions [Note Caste.L.V.] are rigidly adhered to. The Sultan naturally occupies the highest rank, after him come his near relations, who have the sole right of assuming the title of "Mannipul" or "Manifulloo". The next in rank are the descendents of the former Sultans, who have a right to assume the name and rank of "Didi" or "Deedee". When the Sultan appoints a Minister, or wishes to show any particular favour, he bestows a title, which has generally attached to it the ownership of certain islands, which become either the life property of the favoured person, or else are held by him during the Sultan's pleasure. The present Ministers, with their titles and in order of rank, are:

1) Manifulloo, title "Fátina Kilage-fánu" [Wood-cut], Treasurer, he is a near relative of the Sultan, to whom he is next in rank, but he has very little influence over the monarch, hardly more than other high castes.

2) E.A. Abrahim Deedee, title "Dorimaina Kilgé-fanu" [Wood-cut], Prime Minister. Abrahim Deedee is undoubtedly the most enligthened of all the Sultan's subjects. To him is entrusted the management of the trade of the Maldives, which already shows signs of development in spite of the restrictions which the Sultan hampers it. He is a great friend if the English, and spent some years in Ceylon, acting as Turkish Consul in Galle, an office now filled by his son. It is to him that I owe the success of my first visit. I always found him ready to give me every assistance and information in his power.

3) Hassan Deedee, title "Fánu Dairi Kilagé-fánu" [Wood-cut]. Hassan Deedee is a cousin of E.A. Abrahim Deedee, and has the command of the army, his principle duty being to superintend the fencing and dancing games which are held periodically by order of the Sultan. One interesting fact in connection with him is that he is the only Maldivian who is allowed to wear the the old Maldive costume, in which he was dressed when I took his photograph. This costume nearly resembles that worn by the women of the present day.

4) A. Muhamedu Deedee, title "Rana Badâri Kilagé-fánu" [Wood-cut].

Next in rank to the Ministers are the Viziers, or "Mouscouly", who have charge of the divisions, or wards, Maldive "Avari", into which Male is



BOYS SMOKING, SHOWING THE MODE OF CONSTRUCTION OF THE PIPE.
XYLOGRAPHY in "GRAPHIC", PHOTO ROSSET 1885. VILGON Coll.
[Two Girls, One Lace-Making, One Smoking a Water-Pipe.]

divided, and of which there are four. There are other titles bestrowed by the Sultan which are merely social distinctions, and many of which can be obtained by payment of a few rupees.

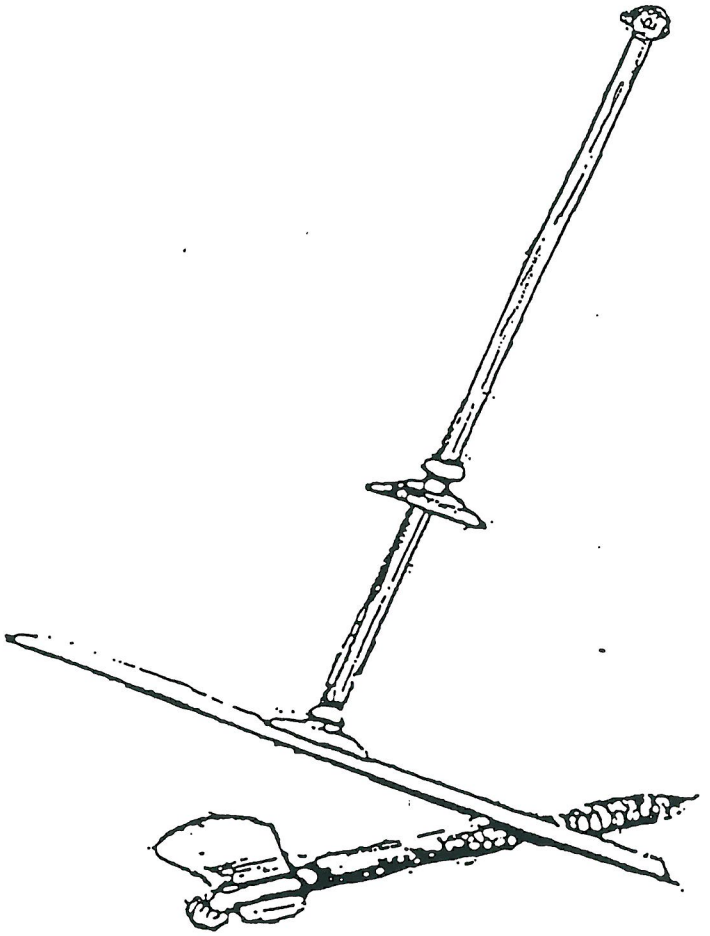
The trade of the Maldives must all pass through Male, and is mostly carried on on the principle of barter. The bazaar in Male [Wood-cut] is the only one which exists in the group, and it is here that all the foreign trade is carried on. The shops are the personal property of the Sultan, who lets them out to a number of Bombay merchants [Bohra, Gujarati muslims], at rents varying from fifteen rupees to fifty rupies per month. These Bombay merchands mostly sell rice and cotton goods to the natives, taking in exchange tortoise-shell, cocoa-nuts, cowries, and dried fish.

A man's caste is dependent on that of his mother, whose station is not affected by marriage. I was not able to find out how many castes are in existence, but believe that the number is about seven or eight. The high castes include the first three, and have the sole right of furnishing the soldiers and dancers of the Sultan. The lowest castes are the toddy-drawers, Maldive "Ra-veri", When two people of different castes meet, the lower caste makes way for the higher caste, in company the lower caste remains standing until invited to be seated by his superior, and waits till the latter has finished his meal before coming to eat.

The Maldivians are Mohammedans, and it is generally supposed that their conversion to the faith of the Prophet took place some seven hundred years back. Although particular in observing the fasts and ceremonies of their religion, they are not so particular as to the manner in which this is done. Their mosques are well built and kept very clean, there are several in Male, but one is mostly used for ordinary festivals and prayer, and is called the "Friday Mosque", Maldive "Hukuru Miskitu".

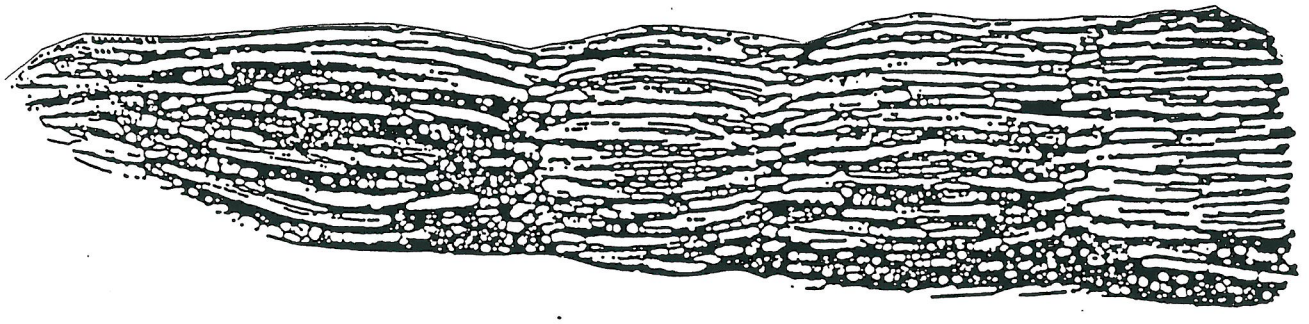
Superstitions exercise a great influence on the daily life of the Maldivians, much more than religion. They are principally afraid of the Devil, who is supposed to exercise great power, and whom they make responsible for all mishaps which befall them. They go out at night very unwillingly, for fear of meeting him. Should illness visit a house, it is supposed that the inmates have offended his Satanic majesty in some way, and prayers are addressed to him, begging him to cease the supposed punishment. In extreme cases these prayers are written on a piece of cotton stuff strechedon a small wooden frame, which is exposed before the house.

The Maldivians do not marry very early. I believe the usual age for men is between eighteen and twenty. Pologamy is allowed, according to the Mohammedan law, the number of wives being limited to four. The ceremony is extremely simple, the man having satisfied the parents of his intended bride of his ability to support her, the pair attend before the magistrate of their island, and signify their mutual wish to be joined in matrimony. The magistrate thereupon declares them to be man and wife, calling upon those assembled to be witnesses. It will readily be understood that a bond so lightly tied can be as easily severed. Should a couple not agree, they attend again before the magistrate, who, after satisfying himself that both parties desire the separation, declares the marriage annulled.





COWRIES



MAT OF COCOA PALM LEAVES ie. CADJAN MAT.
BACULUS JACOB OR "SEXTANT"
AXE AND COWRIES.
XYLOGRAPHY from PHOTO. BELL 1879.

The amusements are very few, indeed the islanders are of too indolent and taciturn a disposition to enter with spirit into any pastime. Fishing is their favourite exercise, and is indulged in to nearly the same degree as are hunting and shooting in England. They are fond of kite-flying, but this pastime is only permitted at certain times of the year. For indoor games they have chess and a species of "fox and gees", played with nine cowrie shells on a board marked out into regular spaces.

On special occasions organised sports are held, which are generally witnessed by the Sultan and his wives. At these sports the young men generallly engage, two at the time, in a kind of fencing exercise with sticks, which is, however, entirely without interest. [Wood-cut] The two principal games or dances are the "Maliku-tara" and the "Todu".

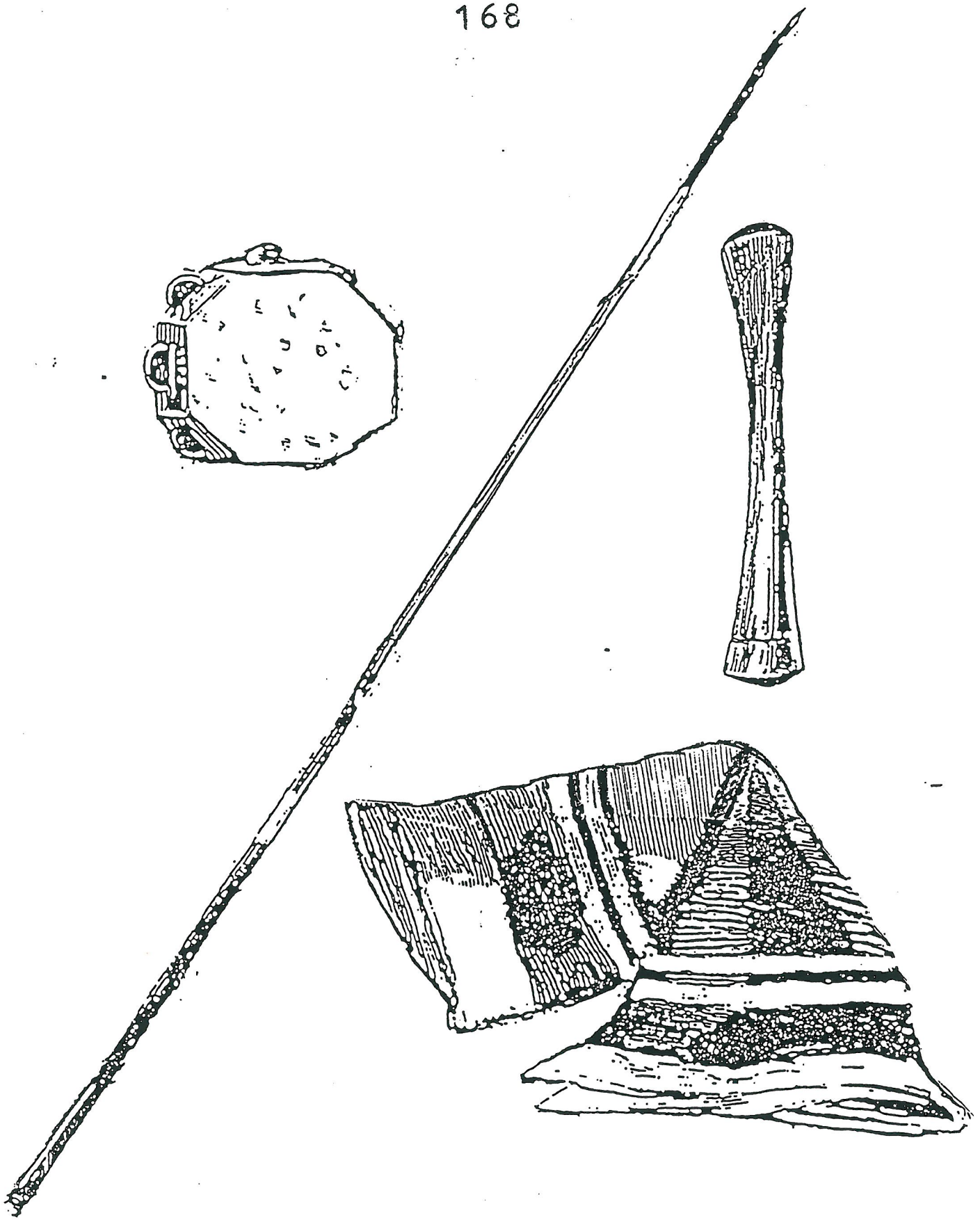
TARA. The first came originally from Minicoy, Maldive "Maliku", hence the name, and is performed by about twenty tom-tom beaters, who go through a series of slow movements, accompanying their gestures by a regular thumping of their instruments. [Wood-cut]

TODU. The second game is of pure Maldive origin, it originated in Ari Atol, and is performed by about six couples of fencers, armed with wands [Magician's rod] some six feet long, to the ends of which are fixed metal boxes filled with cowries, resembling the children's rattles in Europe. Whith these they through a series of movements, timed to the regular beat of tom-toms, and by striking the wands against one another, make a continous rattling noise.

The private band of the Sultan is not without interest. It plays before the Sultan on special occasions, and sometimes in public. [Wood-cut] The instruments date from the time of the Portuguese or Dutch. I heard a performance, but can not say I was able to make much of the music, it reminded me at times of some airs which I have heard in Arabia. The leader had a large open book before him, which I asked to be allowed to see, thinking that it would afford me some information on the subject, but it only contained a few Arabic characters, not bearing in any way upon the subject of music.

The Maldive women are very fond of ornaments, and all wear quantities of rings, brooches, earrings, necklaces, and bangles, which are made either of gold, silver or brass according to the caste of the wearer [Wood-cut]. In former times the jewellers were inhabitants of Nilandu Atol, and travelled from island to island through the group, remaining on each as long as employment offered. They are now, however, permanently established on most of the principal islands. The law regulating what ornaments the women should use were much more strict formerly than now. At present day a women may wear what she can afford to buy, whatever her caste may be. The embroidery work produced by the women is remakable for neat workmanship and tasteful arrangement of the colours used.

As in all Eastern contries, all household duties are left to the women, who also have to prepare and cook their husbands' food [Wood-cut]. They are not allowed to eat with their husbands, but must first wait upon him until his meal is finished, when they retire to their own apartment for their repast. As a rule they are decidedly handsome, and many of them have complexions nearly as the women of Southern Europe.



WOODEN PESTLE FOR THE MORTAR.
TAMBOURIN. QUATERSTAFF. NATIVE CLOTH.
XYLOGRAPHY from PHOTO. BELL 1879.

They are better treated than in other Mohammedan countries, having a great deal of liberty. They never veil their faces, and the only restriction to which they subjected is that they are not allowed out at night, which is not any great hardship for them, as the fear of meating the Devil is already a sufficient inducement for them to remain at home.

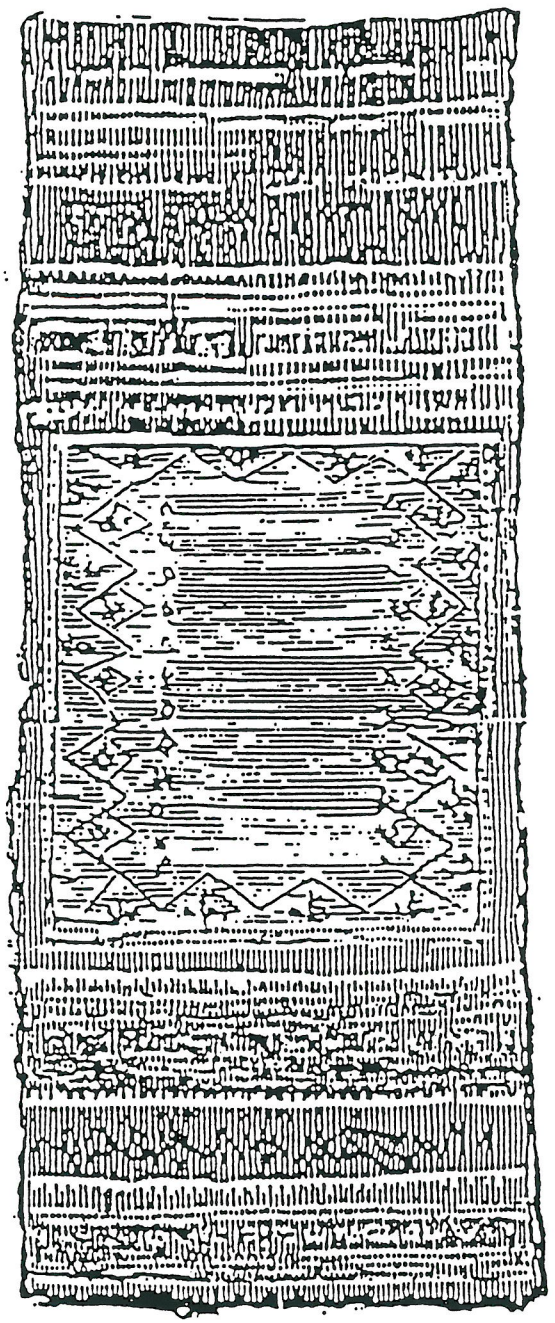
Crime is very rare on the islands, and the punishments inflicted would generally be considered mild in Europe. Death is never inflicted, the severest penalty being banishment to an uninhabited island for a period commensurate with the offence committed. The commonest punishment is castigation, the blows being dealt on the back and thighs with a sheet of- leather inserted into a handle. During my stay a man and women who had killed their new-born child, the commonest crime in the Maldives, were sentenced to castigation and banishment for life.

The woman was first to receive punishment, and I had an opportunity of witnessing the infliction. She was conducted through the principal streets of the town securely bound with strong cords, which were firmly held by two men on either side. Her face was smeared with black and white paint, and a cocoa-nut leaf fixed to her back stood up about six feet above her head. Tom-tom beaters marched some twenty paces [Steps] ahead of the procession, and called upon the people to come out and witness the punishment. At about every two hundred yards a halt was made, and a strongly-built Maldivian administered between thirty and forty blows with the leather instrument described above. This was repeated until the whole town had been traversed.

Next day came the man's turn, and then both were banished to separate islands for the rest of their days. The punishment here described was inflicted with the plain leather, which I should say was not capable of inflicting much pain, but I was informed that when the punishment is intended to be very severe iron-nails are inserted in the leather, which cruelly lacerate the flesh. This must be of very rare occurrence, however.

I was unable to go further than the Island of Male on this visit, as the Sultan, who suspected I had some ulterior political design in visiting his country, refused to allow me to proceed further. [The disturbance between England and Germany in East Africa, the Berlin Conference 1885.] When he ultimately gave his consent it was too late, as the "CEYLON" was then due to take me back to Colombo, [C. W. Rosset left Male for Colombo the 21th of Dec. 1885. L.Vilgon.] and as I had arranged to exhibit my collection at the "Colonial and Indian Exhibition" [1886 in London], further delay was impossible. I intend, however, to revisit the Maldives before the close of the year, to complete the explorations begun in Male. ***

[C. W. Rosset newer returned to the Maldives, but he passed the Minicoy Island two times with a steamer, going to and from Birma. L.Vilgon]



MALDIVE MAT from SUVADIVA ATOL,
XYLOGRAPHY from PHOTO. BELL 1879. GRAPHIC 1881.

1885/6 ROSSET, CARL WILHELM

IN: Proceedings of the Scientific Meetings of the Zoological Society of London. "Mr. Rosset on the Fauna etz. of the Maldives". P.295-296. By: Mr. Carl Wilhelm Rosset. Meeting May 18, 1886. London 1886.

President, in the Chair, Professor W. H. Flower, LL.D., F.R.S.
Mr. C. W. Rosset exhibited and made remarks on a series of photographs taken during a recent visit to the Maldive Islands, and gave the following account of his collections in these islands. [ENGLISH]

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On my return from an 18 months' stay among the Veddas of Ceylon, I undertook a journey to the Maldives, in Oct. [to Dec.] 1885, in the course of which I passed seventyfive days on the Male Atol. The principle object of my journey, was to make a complete Etnographical collection, as also to take a series of photographs of the people, objects and places of interest, and so on, and obtain full particulars about habits and customs, manufactures, trade, &c. I was also able to make a zoological collection.

I was not able to carry out my original plan, as the Sultan absolutely refused to allow me to quite Male Atoll, so that I was unable to visit the southern islands of the group. It will therefore be necessary for me to revisit the islands, when I shall commence at the southernmost Atoll, and hope to gradually work my way north. I hope to leave next Sept. on my second journey.

The Etnographical collection which I was able to bring back is now exhibited in the Ceylon Court of the "Colonial and Indian Exhibition", and this has taken up so much of my time that I have so far been unable to classify and arrange my zoological specimens. A short paper descriptive of my stay on Male Atoll will shortly be read before the "Royal Geographical Society".

The zoology of the Maldives is not of importance so far as animals are concerned. Domestic animals have been imported from India. At the present there are bullocks, cows, sheep, and goats on the islands, the first named, however, are few in number, and all belong to the Sultan, but the last are reared by the Maldivians, and there are about 500 of them on Male Atoll. There are a few cats, and former writers on the Maldives mention the presence of the Mongoose, but I saw none on Male Atoll, and all the natives with whom I came in contact told me they had never seen any. Flying foxes are numerous and very destructive but their ravages are eclipsed by those of the cocoa-nut rats, who destroy thousands of nuts yearly. I found a kind of musk-rat, with black-and-white fur and a pointed tail, in large numbers.

I brought with me a large number of lizards, ground-snakes, beetles, butter-flies, fish, sea-animals, and corals, of which I am only able to show a small number to-night. The fauna of the Maldives, i.e. of the Northern Atolls, is very similar to that of India and Ceylon, I have been given to understand, on the other hand, that on the Southern Atolls it resembles that of Mauritius, the Seychelles, and Madagascar. Birds and butter-flies are only seen at certain seasons. The north-east monsoon brings these from India and Ceylon, which are then to be found on most islands of the Northern Atolls, whilst during the south-west monsoon species from Mauritius &c. are brought to the Southern Atolls.

The Maldive Islands are nearly all of coral-formation. I found several pieces of lava and pumic-stone on the sea-shore, but these evidently came from Java at the time of the great eruption and earthquake there [Krakatau 27 Aug. 1883.], as the natives assured me they had only been seen for the last two or three years. ***

The SECRETARY read the following paper, which was illustrated by a large collection of objects of ethnological interest exhibited by the Author:—

On the MALDIVE ISLANDS, *more especially treating of* MÁLÉ ATOL.

By C. W. ROSSET, Esq.

THE Maldive Islands are situated in the Indian Ocean, and occupy a space of about 470 miles north to south, and 70 miles from east to west, extending between latitude 7° 6′ N., and 0° 42′ S., and between longitude 72° 33′ and 73° 44′ E. The group contains upwards of 12,000 islands, which lie in clusters called Atols, of which there are more than twenty; but the Maldivians divide them for political purposes into thirteen atols. The King's or Sultan's Island is situated in Málé Atol, which is also the nearest to Ceylon, from which it is distant about 400 miles; while the most northerly Atol, Ihavandifolo Atol, is distant about 350 miles from Cape Comorin, the southern-most point of India.

The islands of Málé Atol are of coral growth, though I also found several pieces of lava rock and pumice stone on the shores. From what I was able to gather from the natives, these stones have only been found during the last few years, and it is, therefore, more than probable that they came from Java after the great eruption of Krakatao.

There are no watercourses in Málé; water is obtained from wells, and is mostly brackish and unwholesome. Málé is very unhealthy in the hot season, during the N.E. monsoon, as the sea water in the lagoons becomes rapidly fetid under the action of the powerful sun, and emits a pestilential stench. During the S.W. monsoon, however, the waves break over the coral reefs

surrounding the lagoons, thus renewing the confined water continually.

The first accounts we have of the Maldive Islands appeared about the years 1343-4, in a work by an Arab traveller named Ibn Batúla. In 1602-1607 appeared the description of François Pyrand de Laval, who made a long sojourn in the islands; and later we have the accounts of Captain Moresby and Lieutenants Christopher, Powel and Young, who surveyed the group in 1834-36. In 1883 H. C. P. Bell, Esq., of the Ceylon Civil Service, visited the islands, and embodied the result of his observations in an elaborate and exhaustive treatise, which was printed by the Ceylon Government.

The islands, however, must be still considered practically a *terra incognita* to Europeans, as with the exception of François Pyrand de Laval, no European has, so far, made any prolonged stay there, the climate of which has always been considered as dangerously unhealthy.

For this reason I determined to visit the islands after completing my labours among the Veddas of Ceylon, and become acquainted with the people; not doubting that I should find much that was interesting: the result so far has fully justified my expectations.

My intention at first was to make a complete ethnographical, zoological, and botanical collection, also to obtain photographs of the inhabitants, places, and objects of interest; with a view to publishing a book on the Maldives. I was unable to carry out my plans entirely on this first visit; the Sultan of the Maldives, being suspicious as to the object of my journey, refused to allow me to quit the Málé Atol, in which the King's or Sultan's island lies. He could not understand that a European would pitch his tent among his people for some months for the purpose of collecting arms, earthenware jars, knives, cloths, tools, fish, shells, animals, snakes, birds, butterflies, &c., &c., and imagined this to be simply a blind to cover some political design. His suspicions had most probably been aroused by the recent arrival from Zanzibar of the news of the action of Germany in that region, and he was determined that I should have no opportunity of hoisting a flag or in any other way obtaining a political footing in the islands. However, after seeing me hard at work for seven weeks, he seems to have become convinced of the non-political character of my mission, and I received from him permission to depart from Málé, and visit the other Atols, but it was then too late, as the vessel which was to convey me with my collection back to Ceylon was then due, and as I had promised to exhibit my collection at the Colonial and Indian Exhibition in London, my return to Ceylon could not be delayed.

1885/7 ROSSET, CARL WILHELM 172

IN: The Journal of the Anthropological Institute of Great Britain and Ireland. By: Carl Wilhelm Rosset. "On the Maldive Islands". Vol.XVI, P.164-174, London 1887. [ENGLISH]

The result was that I had to quit the Maldives with my work half finished; but I intend to return there again in the autumn, when I hope to be able to visit the entire group.

My stay in Málé extended over seventy days, during which time I made a collection of ethnological objects, and zoological specimens, and also took upwards of eighty photographs.

As far as industries and manufactures are concerned, there is much room for improvement, though this is far less the fault of the inhabitants than that of the Sultan. This latter is a thorough Mussulman, and will not have anything to do with Europeans. When H. C. P Bell visited the island, the Sultan resolutely refused to receive him, although he came on the part of His Excellency the Governor of Ceylon, and he did not even reply to several letters which Mr. Bell wrote to him; however, he condescended to accept the presents which were brought for him. The trade of the Maldives, such as it is, is capable of being greatly developed, were the Sultan so minded; for instance, by building several hundred more fishing boats, the already important dried fish trade of Málé Atol would properly develop.

The export of tortoiseshell could become much more important than it is at present, while the justly admired Maldive mats would find a large field open in Europe. These three trades alone, if properly developed, would greatly increase the prosperity of the islands, which at present appear to make no progress whatever. The Sultan's income is derived from the levy of a 12 per cent. duty in kind on all imports, which, however, appears to be somewhat irregularly collected, and from which small importations are partly or wholly exempt. The principal revenue derived from this import is paid in rice, cloth, and cowries, and serves mostly to supply the wants of his army. Besides this duty or toll a kind of poll-tax is levied throughout the islands, which is principally paid in cloth, grains and cowries, but I was unable to get any exact particulars on this subject, as the inhabitants of Málé are exempt. Although the Sultan derives a large part of his income from the foreign trade, he is not at all favourably disposed towards it, and possibly he may one day refuse to allow the Indian traders to settle in Málé so as to confine trade to his own subjects. His opposition to foreign trade is all the more hurtful to his subjects, as they are dependent upon India for about half of their food supply. No other part of the group is allowed to traffic with foreigners, all the produce having to be brought to Málé, hence the Sultan is enabled to keep a tight hand on the foreign relations of his dominion. During my stay I was able to get particulars concerning the import and export trade for 1885, and ascertained that the revenue result of the commerce of the last two years,

shows a debit balance of about Rs. 40,000, whilst the financial position of the islands is further complicated by the fact that the expenditure largely exceeds the receipts. The expenditure of the state is almost wholly on account of the Sultan, who, besides supporting the army, feeds and clothes the poor.

They live almost entirely upon fish and rice: as the islands are not capable of producing grain of any kind, the rice has to be imported from India. This trade is mostly in the hands of Bombay native merchants, who bring the rice over in native crafts of from 50 tons (*bodu hodi*) to 200 tons (*bandu hodi*) burden.

As already remarked, the Sultan would be very glad to dispense with the services of these merchants, but this is not so easily done, as the present deficiency in his treasury puts him quite in their hands. These Bombay merchants have shops in the bazaar at Málé, which is the only one existing in the islands, for which they pay the Sultan a rental of from 40 to 60 rupees per month. There are between 40 and 50 shops, and here a retail trade is carried on in piece goods, rice, sugar, coffee and tea, payment being made in Maldivian money and rupees; the latter gradually superseding the former. The general trade is still carried on, on the system of barter, the merchants taking in exchange for their rice cowries, dried fish, cocoanuts, tortoiseshell, coir and grass mats. The inhabitants of the other Atols send their fish, cocoanuts, &c., to Málé, where they are purchased by the Sultan, who gives rice, cloth, &c., in exchange, deducting at the same time the amount due for taxes. The Maldivians will not work so long as they possess any stock which they can exchange for rice; as soon as they can get no more food they set to work, catching fish, gathering cowries, or fishing for turtles. This refers only to the lower castes, who form about 60 per cent. of the population.

With regard to the population of the islands, I was unable to get anything like accurate information, and prefer, therefore, to leave this point untouched, rather than put forward mere guesses. In Málé, however, I was, of course, able to get a pretty correct idea of the figures; there are about 2,800 inhabitants on Málé Atol, with a further number of from 80 to 150 inhabitants from the other Atols who are temporary residents. Besides this there are about 50 to 80 Indian merchants. The population of Málé Atol may, therefore be put down roughly at 3,000 souls of whom at least 2,000 are in the service of the Sultan, attendants, soldiers, store-keepers, overseers, musicians, dancers, fishermen, &c., &c. These people are all supported by the Sultan, who gives them food and money, the former consisting of rice, areca-nuts, and dried fish, the latter being mostly paid in rupees; the salaries ranging from 12 to 20 rupees per month.

The high castes and ministers are recompensed for their services to the Sultan or to the state in land; that is, certain cocoanut islands are assigned to them, of which they receive the tribute or taxes. Most of these islands are given by the Sultan for the term of the recipient's life; and as soon as the holder dies they revert to the Sultan.

The different ranks and offices are divided systematically among the different castes, the distinctions of which are still most rigidly adhered to; though I believe that caste exclusiveness now is not pushed so far as it was a few centuries back. Great deference is paid to high castes by those of inferior station, who receive them standing, and only re-seat themselves when invited or ordered to do so. When meeting in the street the lower caste stands on one side until his superior has passed. The Sultan alone has the right to wear a hat and shoes, and only two besides himself, namely, his cousin and another relative, are allowed to carry umbrellas. These two are also the only ones who are permitted to eat with him. The Sultan's umbrella is white, his cousin's black, and Manifulloo's red. Persons of different rank must always eat separately, the higher caste taking his or her meal before the lower caste. A man and his wife never eat together; the woman must first wait on her husband and when he has finished she eats alone.

Marriages are celebrated with very little noise and ceremony, and are in fact extremely simple.

Both parties have to attend separately before the Katibu (the magistrate or head man appointed by the Sultan in all islands which have forty inhabitants or more) and declare their wish to be married. The man appears in person, the woman is represented by her parents. As soon as the Katibu has satisfied himself by questioning that the parties are agreed, he declares them married, and calls upon all present to bear witness to the contract. The Katibu's fee is 1 bodu lári = 4 kudalári, which is about equal to one penny English. After the marriage, the bride is accompanied to her new home by the spectators, who are entertained with feasting, music, and dancing. The husband receives no dowry with his wife; on the contrary, he is supposed to settle a jointure upon her equal to that settled upon her mother. It is also generally the custom for the sisters of a girl who makes a good match to take any of her superfluous clothes and ornaments and divide them amongst themselves. The high castes have generally three or four wives, four being the number which they may have, but must not exceed; the lower castes are also allowed four wives, but seldom avail themselves of the privilege on account of the expense of supporting them.

Although a man is allowed four wives at one time, it is only

on condition of his being able to support them, and cases have been known where the magistrate has refused to marry men whom they knew, or suspected, not to be in a position to endow and support the wife.

A man is able at any time to divorce one or more of his wives, the process being as simple as the marriage ceremony. A lower caste man has merely to send his wife away, while amongst the higher castes the rule is for both parties to appear before the Katibu and declare their wish to annul the marriage; in this latter case the man must appear in person, but the woman may send two witnesses to speak for her. Intrigues are naturally of every day occurrence under such a régime, but are not looked upon in the same light as in Europe. The divorced wife merely returns to her parents' home, sometimes with, sometimes without, the children, and has no difficulty in finding another husband, if so disposed. Both parties are at liberty to marry again immediately after the divorce. The Maldivians are very fond of change in the matter of wives, and I was told that it often happened that a man would marry and divorce the same woman three or four times in the course of his life. It will be readily understood that the Maldivians are almost strangers to the feeling of jealousy, at least as far as their fellow countrymen are concerned; but with a stranger, especially if a Christian, they are not at all so open. I speak more especially of the King's Island where the women are very chary of holding any intercourse with foreigners, not because they are personally averse to such, but because discovery of any intrigue would lead to their being banished to another (and generally uninhabited) island, which is for them a severer punishment than is death with us. Crime of any kind is extremely rare in the Maldives, so far as I was able to judge. It is possible that this may be especially the case in Málé, as I was told that the laws were not so strict on other islands; but the primitive life led by the Maldivians naturally makes them strangers to many of the temptations which beset more civilised nations.

The Maldivians bury their dead, but the ceremony is different from that observed in other Mahomedan nations.

No one is supposed to weep or wail, but it often happens that the relatives give vent to their grief involuntarily. After being washed, the body is swathed in white cotton, bound at the throat, waist, and knees. The nearest relations bring the corpse to the burying-place, carrying it on a bier made of Candon wood (*M. Kadú*). Earlier accounts of the Maldives mention that much noise is made by the mourners who follow in the procession weeping, wailing, and crying aloud, and further that presents were made to the crowd of spectators by the relations

of the deceased. This may have formerly been the case, or the inhabitants of other Atols may now follow this practice, but I can affirm that I saw nothing of this kind whilst I was in Málé. I questioned the Prime Minister on the subject, but he denied that the practice had ever existed, at any rate in Málé. I found, however, that it is still the custom that a Maldivian chooses his burial place during his lifetime.

The ceremony is extremely simple consisting of the singing of certain dirges and prayers from the Khoran by the priests. The lower castes distribute cowries, the high class rice and dried fish to the poor during the progress of the procession; the latter also making presents of gold, silver, and silk-stuffs to the priests; and one or more of the relatives sprinkle the processionists with perfumed water. When the body has been laid in the grave, this is filled up with fine white sand. Everyone is buried separately and a stone is afterwards erected over the grave, the *size* depending on the caste of the deceased, the shape on the sex. On the three Fridays following the burial the relations and friends of the deceased come to sprinkle white sand and pray over the grave, the priests singing meanwhile. The period of mourning is then over. In no case is a body transported from one Atol to another, a person is buried where he or she dies. This rule holds good even in the case of the Sultan.

Their method of living is opposed to the preservation of health; for instance bathing, smoking, and drinking bad water are excessively indulged in, added to climatic influences. They have no wholesome food, rice and dried fish, with heating condiments, which are sufficient to ruin the digestive organs, being the daily food of the people.

During my different journeys in the countries of the eastern hemisphere, I have had opportunity of studying many of the different types of races which inhabit it. When I first landed on the Sultan's Island where there are about 3,000 people, of which the women form a very large proportion, I was much struck by the resemblance which these latter bear to the Persians, with their light yellow-brown complexion and beautiful large black eyes. I saw some high caste women (which is allowed to very few Europeans) who were fairer than many of the women of southern Italy and Spain, but I should add that this type is rare in the Maldives. The men, especially those of the higher castes, resemble Arabs.

The lower castes are of a more mixed type, and appear to be more nearly allied to Mussulmans than Singhalese; although their language bears more resemblance to that of the latter than Hindustani or Arabic. Only a few high castes speak Arabic

whilst those who are in communication with, and have passed some time in Ceylon are alone able to speak Singhalese.

It is difficult to determine with any precision to which race the Maldivians belong; history merely tells us that the islands were colonised by a people of Aryan race and language, and no old manuscripts are in existence on the islands, which makes it impossible to do more than guess. It is generally believed that the islands were colonised at about the same time as Ceylon.

Formerly there were five different languages and characters used in writing: of these, however, only two are now used, the other three being understood only by the elder people. The five are—Gabuli-tana, divehi, akuru-tana, parha-tana, defo-tana. The first and second of these are the two now used, the gabuli-tana being the official language. The pronunciation is extremely difficult to indicate, as they do not divide their syllables and words in the same way we do ours.

I give a few examples:—

English	*Gabuli-tana*
nation	Mihängesai
vegetables	Kagaginkgassgahugetakdie
fruits	Kahugagannatakdie
grains	Otarukurewietakedie
quadrupeds	Mihungetäraulüsophi
beasts	Waligaulä sophi
reptiles	Faijnätti Candutschahaigindua sophi

I got a vocabulary with about fifteen hundred English words with the Maldivian equivalents written against them; but could not obtain permission to transcribe the characters. I hope to do this on my return. After much patient enquiry, I learned, (more especially from the high priest, Seedee Totoo, who is almost the only man able to give information on such matters), that there is a Dagoba, called Havida, in the jungle on the island of Fua Mulaku, and the ruins of a temple called Ustumba on Hatadú Island, in Addú Atol. I made every effort to get permission to visit these places with the view of photographing them; but the Sultan would not give it, so that I must try and manage it on my next visit. I showed the inhabitants of the above-named islands drawings of Buddhist temples and asked them if they had ever seen anything similar. They at once replied that they had seen such a house, and that similar carvings on stone were to be found on their islands. The high priest also promised to have some Pandanus leaves with old writings in tana, narha-tana, and defo-tana on them brought from those places for me. He told me that there were still some to be found.

The manners and customs of the Maldivians are very similar

I was already well acquainted with the great hospitality of the Mohammedan races, but most especially noticed that of the Maldivians as they are extremely poor. Theft and robbery are far less common than in India or Ceylon. The punishments consist for the most part of blows which are administered on the thighs and back with an instrument made of a thick piece of leather, shaped like the sole of a boot, fitted into a wooden handle. When the punishment is intended to be severe, short nails are fixed into the leather. After being beaten the offender is generally banished to some uninhabited island. Punishment by death is never resorted to, and is, in fact, unknown.

Superstition and religion are what mainly occupy the Maldivian mind. Their conversation is always full of the first, and the second is attended to in a way which I have seldom seen equalled. High castes go three or four times a day to the mosque to pray.

A book could be filled with particulars of demonolatry as believed in by the Maldivians. Every accident, every illness, every misfortune, is ascribed to the devil. No one goes out after dark if he can help it, for fear of meeting the devil in the streets. The priests, of whom the number is but limited, have, of course, very great influence, especially the high priest, who is (next to the Prime Minister) one of the most intelligent of all the natives with whom I came in contact, although he has no faith in anything European. He is the man best able to afford information about native manners and customs, laws, antiquities, &c.; but the Sultan having strictly enjoined him not to afford me that information I was able to learn very little.

I brought back with me a full collection of the articles of ornament and dress worn by the Maldivians, which are fully treated of in my catalogue. Most noticeable is the embroidery work of the women.

High caste women wear red satin dresses, embroidered with gold, silver, and silk which they work themselves; the materials being drawn from India and Ceylon. A fine silk cloth, with gold or silver edging, is also made on some of the southern islands. The women also wear gold, silver, and brass rings, brooches, earrings, necklaces, and bangles, the quality and fineness of which vary according to caste; the laws on this subject, however, are less severe than formerly, when a low caste girl was not permitted to wear ornaments which should be worn by a higher caste; she is now allowed to wear pretty well what she likes.

On great occasions, and when residing abroad, the men wear

a kind of Turkish or Arabian costume. The houses are very unhealthy. They are surrounded by walls of cocoanut leaves, six or seven feet high, so as to prevent anyone from seeing into the compounds; but which also prevents the free passage of air, and is the cause of illnesses lasting so long as they do. Everyone from the highest to the lowest, men as well as women, will squat for the entire day and talk or smoke

Europe. As with all orientals, time is no object with them, and it is quite useless for anyone to be in a hurry.

The Sultan will take from eight to fourteen days to answer a letter or question; to delicately hint that you are pressed for time would simply result in your getting no answer at all.

The Maldivians are skilful handicraftsmen, and reminded me in this respect of the inhabitants of Cashmere. They are very clever in imitating knives, spoons, and other articles of European manufacture. This was a great help for me, as I was able to get accurate models made of some ethnographical articles which I was unable to bring away in their natural size; such as beds, turning-lathes, spinning-wheels, boats, &c.; which, with the aid of photographs of the original, fully answer the purpose. Every Maldivian must learn some craft before he can marry, according to his caste.

The high castes have lances made, with which they fence before the Sultan; they are also allowed to fence with sword and buckler, but only on special occasions, and by command of the Sultan.

They also pass much of their time in carving and colouring wood; middle castes mostly going in for music and tomtom playing. Mat and cloth making is only engaged in by servants and low castes.

The games and dances are very interesting, and I was able to take many photographs of them which will shortly be published in one or two of the illustrated newspapers.

There are two principal dances; one originally from the Laccadives, the other from the Maldives. The first is called Malikutarra, having been introduced from Malikai or Minnicoy. About fifteen or twenty persons beat on tomtoms, making certain regular movements at the same time; whilst three or four others sing a sort of accompaniment. The second or Todu originates from Ari Atol, and is an old Maldivian game. About twenty or thirty tomtom beaters stand round, whilst fifteen to twenty dancers, who carry wands, about six feet long, to the end of which tin boxes filled with cowries are attached, go through all sorts of rapid movements, striking the wands against each other with great dexterity. The Sultan also invited me to a private concert, requesting me at the same time to take a photograph. The entertainment is called Wadehy. The tomtom players sing, accompanying themselves on their instruments. The melody is Arabic, and was probably brought from Arabia; though I do not remember having heard it there.

The Sultan's private band is also interesting, but the instruments were of no value for my collection, as they are old Portuguese or Dutch. I could make nothing of what they played, but would say it was more Arabic than anything else. Not having been able to visit the whole group, I cannot pretend to be able to give a full description of these islands, and must leave the completion until my return from my next visit, which I intend making next autumn.

1901. WILLIS. / GARDINER.

IN: Annals of the Royal Botanical Gardens, Peradeniya, Edit: WILLIS, J.
"The Botany of Maldive Islands." Vol.I. P.45-164. Oct. 19, 1901.
"Note on the Flora of Minicoy." Vol.I. P.39-43. June 16, 1901.
By: WILLIS, JOHN CHRISTOPHER and GARDINER, JOHN STANLEY.
June 1901-Sept 1902, Government Printer, Colombo 1902./London 1902.

These papers are one hundred years old and still they give the best description of the Botany of the Maldive Island. Some have published more recent books, but nothing so extensive as this, neither in the historic analyses nor in the detailed fullness of the various plants. This "Peradeniya Annals" from 1902 are not to be found in an easy way, and that is the reason for me to republish them here. 125 pages filled with information about all the plants found in the Maldives.
On page 51, the authors give information about how the list is made up. The reason for the use of "Brackets", "Small capitals", "Big capitals", as well as the names in "Latin", "English", "Maldive", and "Sinhalese" and some-times in "Tamil", "Persian" and "Hindi" as well.

[ENGLISH]

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The Botany of the Maldive Islands.

BY

J. C. WILLIS

AND

J. STANLEY GARDINER

(*Balfour Student of the University of Cambridge*).

(With Plate II.)

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I.—*INTRODUCTORY.*

OUR knowledge of the Flora of this interesting group of islands has hitherto been extremely limited. Although tributary to Ceylon, the Maldives lie in an unfrequented part of the Indian Ocean, and have but little communication with the outer world. They were visited by Ibn Batuta in 1343–44. Pyrard de Laval spent the years 1602–07 upon the islands, and has left an account of their general features and condition, but his descriptions of the vegetation are confined to the cultivated or useful plants, and are very fragmentary.

[Annals of the Royal Botanic Gardens, Peradeniya, Vol. I., Pt. II., December, 1901.]

Short papers were published in the Trans. Bombay Geog. Soc., 1836–38, first by Capt Moresby, then by Mr. Christopher and Lieut. Young. Bell, in the Ceylon Sessional Papers (XLIII. of 1881, not published till 1883), has compiled an account of the islands, chiefly from the authors already cited and information obtained at Malé, but even at this late period practically nothing was known about the vegetation. In 1888 Capt. Christopher made a small collection of plants on Malé island, and a few more were collected there in 1892 by Haly. These collections were determined and described by Dr. Trimen, whose "Preliminary List of Maldive Plants" in the Journal of Botany, 1896, p. 3, contains all that was up to that time certainly known about the vegetation. All the plants in this list are from Malé, the island on which stands the capital, and to which converges most of the commerce with the outer world. In 1896 a considerable collection of plants (174 numbers) was made in the islands by Ibrahim Didi, late Prime Minister to the Sultan. These he kindly presented to the Peradeniya herbarium through Mr. Bell. The late Dr. Trimen, we believe, made a cursory examination of this collection, but has left no notes nor determinations. Unfortunately no definite localities are given with these specimens; probably all of them are from Malé, or from Funadu, where Ibrahim Didi has a herb garden.* During the north-east monsoon of 1899–1900 one of us (J. S. G.) has made several large collections on different islands of the group, in the course of an expedition undertaken for the study of the formation and fauna of the reefs. Copious notes were at the same time made on the occurrence of the plants, their special habitats, order of appearance, &c.

*I made inquiries about these specimens, and find the above to be substantially accurate. Malé island has no waste land which may be supposed to have retained an indigenous flora. Funadu is within a mile of Malé, and has a very famous herb garden, where Ibrahim Didi has introduced a large number of cultivated plants. Many of the names given with his specimens are undoubtedly inventions. I did not attempt to make a full collection of the introduced plants, but the natural flora is fairly complete.—J. S. G.

It thus became possible at last to construct a fairly complete flora of the islands. Since this expedition the islands have been visited by Mr. J. J. Thorburn in August, 1901. He very kindly collected information about a few of the still doubtful economic plants. Captain Simons of H.M.S. Pomone, who visited Malé at the same time, collected a few new species there. Finally, Mr. F. Lewis of the Forest Department visited Malé in October, 1901, and made a large collection there and on two neighbouring islands, from which five further species, including the Baobab, have been added to the list. It is improbable that a further survey of the islands would add many more species. We are much indebted to the gentlemen mentioned for kindly undertaking these collections.

The preliminary naming of the plants was done by W. de Alwis, Mudaliyar, Draughtsman at Peradeniya, to whom we are much indebted; his very complete knowledge of Ceylon plants enabled him to recognize many species which were represented by the merest fragments. The ultimate determination was made by one of us (J. C. W.), and for naming a few difficult forms not suitably represented in the Peradeniya herbarium we have to thank Dr. D. Prain, Prof. C. Mez, and Mr. C. B. Clarke. The specimens are preserved at Peradeniya, and a few duplicates have been distributed to Kew, Calcutta, &c.

General Description of the Archipelago.

The Maldives or Maldive Islands are a large archipelago of coral islands lying between 7·6° N. and 0·42° S. lat., and between 72·33° and 73·44° E. long. The northernmost atoll is about 300 miles south-west of Cape Comorin in India, and the nearest point to Ceylon is distant about 400 miles. There are a large number of banks, some atolls with more or less perfect encircling reefs, but others made up of a vast number of small ring-shaped reefs (faro), which dot the whole, but may at the circumference tend to form a rim. North of, and separated by a wide stretch of sea from, the

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northernmost bank lies the atoll of Minikoi, which politically belongs to the Laccadives, but geographically to the Maldives. This island was also visited by Mr. Gardiner, and a number of plants collected there prove to be additions to the flora as hitherto known from Dr. Prain's* descriptions.

The atolls, working from north to south, are in order, the following (see map) :—

Ihavandifulu, Tiladumati, Miladumadulu (small collections made on Landu and Mafaro Islands), Makunudu, North Mahlosmadulu (collection from Limbo Kandu and from Fainu and Kenurus, incomplete), Fadiffolu, South Mahlosmadulu (complete collection from Hedufuri Island on the south side, and a few plants from Turadu), Horsburgh or Goifurfehendu (complete collection from Goidu and two other islands), North Malé (complete collections from Malé, if those mentioned above be put together, and complete collection from Hulule by Gardiner), South Malé, Ari, Felidu, North and South Nilandu, Mulaku, Kolumadulu (moderately complete collection from Veimandu, and a plant from Buruni), Haddumati (a few plants from Kadu), then after a wide interval of sea, Suvadivs (many plants from Wiligili), and again after a wide stretch of sea, Addu, the southernmost atoll (a fairly complete collection of the more interesting forms).

We have thus before us the possibility of making what is probably a nearly complete flora of the archipelago, and at the same time of comparing the floras of different parts of the group.

The northern atolls, from Ihavandifulu to Goifurfehendu, are separated from the central by the Kardiva Channel, 35 miles wide, and with very strong currents in the monsoons. The central, from North Malé to Haddumati, form another well-marked group, and in the south we find the two isolated groups, Suvadiva and Addu.

* Botany of the Laccadives, Jour. Bombay Nat. Hist. Soc., VII., VIII. 1892–93.
Willis : Note on the Flora of Minikoi, Ann. Perad. I., 1901, p. 39.

The islands vary in size, from mere tiny banks that barely escape being awash, to such islands as Ghang in Haddumati atoll, which is 5 miles long. It appears that some islands are in process of formation, and are constantly increasing in size, while others are washing away. The islands are rarely more than about 5 feet above high water mark.

Many islands contain fresh water lagoons, and most have fresh water at a little depth, easily obtainable by sinking wells. The surface soil is, as might be expected when we know that all the islands are of purely reef formation, a light sandy loam, but much of the surface is bare coral rock on which a little humus has collected.

The sand where it is most fertile invariably overlies coral rock ; the latter retains the water to some extent and seems richer than the sand in the necessary chemical constituents (or the plant obtains them more easily).

The climate is that of similar regions in other parts of the globe ; equatorial, moist, equable, with a mean temperature probably of about 81° F., a climate in fact like that of the extreme south-west of Ceylon. The rainfall is greater in the southern atolls, probably about 150 inches in Addu, and there is less violent wind and a more equable humidity. The northern are more subject to the regular Indian monsoons, and hurricanes are sometimes experienced.

All islands that have any available ground for vegetable growth are more or less covered with plants, often with a dense jungle of the same general type as the coast jungle of south-west Ceylon. Most of the islands of any size are inhabited and cultivated. The most conspicuous cultivation is that of cocoanuts. The cultivations carried on are mentioned in detail below. The northern and the southern atolls are more fertile than the central, and the eastern than the western islands of all atolls. A few islands produce plants which have not been successfully cultivated in others of the group ; thus Furadu, in the central portion of Ari atoll produces pineapples of very poor quality.

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Possibilities of the Flora.

A considerable interest attaches to the possibilities of the Maldive flora. As has often been pointed out, *e.g.*, by Trimen,* the floras of Ceylon and India contain a small African-Mascarene element, and those of the African Islands a larger Asiatic element. The origin of these is one of the great problems in connection with the flora of these countries. Remembering that the Maldives form a fairly continuous group of islands 400 miles long and lying between India and Ceylon and the African islands mentioned, it is conceivable that they might have formed a half-way station in the great gap. We might further expect to find on them some intermediate forms of life between those found in India and Africa, or a more pronounced African type of flora. It is highly improbable, now that we know the islands to be mere coral islets, that any intermediate forms should occur on them, unless the subsidence theory of coral reefs, enunciated by Darwin, be the true one, and even then we must suppose two difficult circumstances to occur in combination, viz., that the subsidence of the land should have been so slow, that there would always have been fresh land piled up by the waves ready to receive the old flora, and that the intermediate forms mentioned or forms common to both regions should be capable of growing upon the coral reefs. If we suppose such forms to have continued upon the reefs, we must postulate for them an unbroken existence, since the breaking down of the land connection between Ceylon and Madagascar, *i.e.*, probably since early Tertiary or Upper-Cretaceous times at least.†

The flora of the Maldives, however, proves to contain no peculiar forms, and to be chiefly the familiar Indo-Malayan Coast Flora, such as has been described by Schimper. It contains some interesting plants, *e.g.*, Cladium jamaicense, not known in India and Ceylon except in Kashmir, but

* Remarks on the Composition, Geographical Affinities, and Origin of the Ceylon Flora: Journ. R. As. Soc., Ceylon Branch, 1885.

† Blanford: Anniversary Address. Proc. Geol. Soc., London, 1890, p. 68.

which occurs in Mauritius. The questions raised above will be dealt with again below.

II.—THE FLORA OF THE MALDIVES, LACCADIVES, AND CHAGOS.

A list of all recorded plants from the islands follows, arranged in the order followed in Hooker's Flora of British India. For the sake of completeness the plants of the Laccadives and Chagos have also been included. The scientific name is followed by the Maldivian name, taken from notes on the specimens collected by Ibrahim Didi and Mr. Gardiner;* after this is given the Sinhalese (occasionally also Tamil, Persian, or Hindustani) name for comparison, as the two languages are allied. There follows a list of the localities (specimens authenticated by J. C. Willis are marked !), and notes by Mr. Gardiner on their occurrence, distribution, uses, &c. After this is given the general distribution of the species, with special reference to Ceylon, India, Minikoi, and the Laccadives, and also notes on the probable method of its introduction to the islands. Species occurring only in the Laccadives (including Minikoi) or Chagos are placed in brackets. Cultivated species are printed in small capitals. An index of names follows the systematic list, and the general discussion of the facts terminates the paper.

PHANEROGAMS.

DICOTYLEDONS.

ANONACEÆ.

ARTABOTRYS, *Br.*

ODORATISSIMUS, *Br.*; Chunpápool, M.

I. Didi, 63 !

Presumably introduced from India or Ceylon for garden cultivation.

* The names given by me are those in common use in Nolewangfaro in Tiladumati Atoll. The Hulule collection was checked by five men of that island. For many plants the common people have no names, and if too much pressed will invent them. The same name to two or three plants is not uncommon in different parts of the Maldives.—J. S. G.

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ANONA, *L.*

MURICATA, *L.*; Anona (I. D.) or Ata (J. S. G.), M.: the Soursop.

I. Didi, 72! "Cultivated. Fairly common in house compounds throughout the northern atolls; scarce in Suvadiva and Addu; fruit small and poor."—J. S. G. One tree in Minikoi (Prain).

SQUAMOSA, *L.*; Ata, M.; Ata, S.; the Custard Apple.

I. Didi, 88! Malé, Gardiner! Christopher, 1888!

"Recently introduced. Only seen in Malé, and in one island in Addu Atoll, Huludu."—J. S. G.

Menispermaceæ.

Tinospora, *Miers.*

cordifolia, *Miers.*

Malé Atoll, F. Lewis!

Ceylon and S. India.

Papaveraceæ.

Argemone, *Tourn.* ex *L.*

mexicana, *L.*; Zaggumu, M.

I. Didi, 152! Malé, Gardiner! Haly, 1892!

"Malé and Addu in the open spaces by mosques."—J. S. G.

Common in dry places in India and Ceylon. Probably unintentionally introduced as a weed of cultivation.

Cruciferæ.

Brassica, *L.*

juncea, *Hk. f. & Th.*; Revi, M.; Aba, S.; Rai, Hind.; Indian Mustard.

I. Didi, 114!

Cultivated from China to Egypt, and commonly in India and Ceylon.

Perhaps an introduced weed, as, though cultivated in India and Ceylon, it is also a common weed there. "Almost certainly introduced by Ibrahim Didi himself. I did not see it."—J. S. G.

Capparidaceæ.

Cleome, *L.*

viscosa, *L.*; Rábeburi, M.; Wal-aba, S.

I. Didi, 149! Hedufuri, Goifurfehendu Atoll, Gardiner! "Only seen in N. Maldives; very common in Miladumadulu; not seen in Hulule."—J. S. G.

A common weed of cultivation, universal in the tropics, Laccadives, in Ameni, Anderut, Akati, and Kiltan (Prain). Not recorded for Minikoi.

Gynandropsis, *DC.*

pentaphylla, *DC.*

Hedufuri, Goifurfehendu Atoll, Veimandu in Kolumadulu, Gardiner!

A cosmopolitan tropical weed. Not recorded for the Laccadives or Minikoi.

[*Bixaceæ.*

BIXA ORELLANA, *L.*

Annatto is cultivated in Ameni (Laccadives).

Flacourtia Sepiaria, *Roxb.*

Common in Kadamum (Laccadives); in dry jungles, India, Ceylon, Java, &c.]

Polygalaceæ.

Polygala, *L.*

erioptera, *DC.*

Hedufuri, Goifurfehendu Atoll, Gardiner! Fairly common everywhere in the north, but not in Suvadiva or Addu Atolls.—J. S. G.

India, Burmah, Arabia, Africa, a weed, probably unintentionally introduced. Not recorded from Ceylon nor from Minikoi, Laccadives, in Kadamum (Prain).

Portulacaceæ.

Portulaca, *L.*

oleracea, *L.*; Rai-geda, M.; Genda-kola, S.

I. Didi, 133 !

A common weed of cultivation in the tropics, but also littoral and probably bird- or sea-borne. Minikoi, Prain.

quadrifida, *L.*; Makunu-fila, M.; Hin-genda-kola, S.

I. Didi, 129 !

A common weed of cultivation in Asia, Africa, Ceylon, Diego Garcia; not recorded from Minikoi or the Laccadives.

tuberosa (*Roxb.*), *Trim.*, in Fl. Ceylon, I., 90; Riindu-filia, M.; Ura-genda, S.

I. Didi, 89 ! Hedufuri, Hulule 75, Veimandu in Kolumadulu ! In the same positions as Launæa pinnatifida, and very common, but appearing later than the Launæa.

A littoral plant, probably introduced by birds or by the sea. Ceylon, India (S.W. and Sind), Minikoi ? (Prain's description of some of his specimens seems to agree with this); not recorded from the Laccadives.

Guttiferæ.

Calophyllum, *L.*

Inophyllum, *L.*; Funa, M.; Domba, S.; Punnai, T.*

I. Didi, 56 ! Christopher, 1888 ! Kenurus, in N. Mahlosmadulu, a large clump ! Hulule 47, a great clump in the centre of the west coast, Gardiner ! Very common in the S. of the group; the oil (from the seeds) is used in cases of injury to the arms or legs.

A littoral species, introduced in all probability by the sea; coast, Ceylon to Orissa and Bombay, Malay Pen., E. African Is., N. Australia, Polynesia, &c.; Laccadives (Prain), in Ameni, planted, Kalpeni, indigenous, and Akati, planted ? Minikoi.

Malvaceæ.

Sida, *L.*

humilis, *Willd.*; Veyo-diggá, M. (Mabulan in Minikoi, J. S. G.); Bevila, S.

* Called Duburi in Bell's Report, p. 83; this name seems to apply to Ochrosia borbonica, *q.v.*

I. Didi, 155 ! Malé, Christopher, 1888 ! Hedufuri, Addu, Gardiner !

A common field and roadside weed of Tropical Asia, Africa, and America; Minikoi, Prain, Gardiner; Laccadives, in Kadamum and Akati, Prain.

carpinifolia, *L.* (*acuta*, *Burm.*); Mirajjé sai, M.; Gas-bevila, S.

I. Didi, 138 ! Kaddu, in Haddumati Atoll, Gardiner !

A common tropical weed.

[S. diffusa, *H. B.K.*, of the Seychelles, in Diego Garcia.]

Abutilon, *Gaertn.*

indicum, *G. Don*; Má-bulá, M. (Mabulan in Minikoi); Anoda, S.

I. Didi, 153 ! Malé, Christopher, 1888 ! Goifurfehendu Atoll, Hulule 44, Gardiner ! Very common everywhere by villages.

A cosmopolitan weed of cultivation in the tropics; Minikoi, Gardiner, Prain; Laccadives, in Kadamum and Akati, Prain.

[**Urena sinuata**, *L.*; a cosmopolitan tropical weed, in Kalpeni (Laccadives).]

Hibiscus, *L.*

Solandra, *L'Herit.*; Nagu-kandi, Kukulufaifila, M.

I. Didi, 6 ! Hedufuri, Goifurfehendu Atoll, Malé, Hulule 69, Veimandu in Kolumadulu, Gardiner ! Sparingly everywhere in group, especially near mosques; on edges of any partially cleared place in Hulule, well away from sea.

A common weed of roadsides and waste places; India, Burmah, Tropical Africa; common in the dry region of Ceylon; Minikoi, common, Prain; not recorded for the Laccadives or Diego Garcia.

tiliaceus, *L.*; Diga, M.; Beli-patta, S.

I. Didi, 131 ! Malé, Christopher, 1888 ! Hedufuri, Goifurfehendu, Hulule 23, Veimandu in Kolumadulu, Gardiner!

1892

Common throughout the group; the bark used for rope and fishing lines.

A littoral species, probably introduced by the sea; cosmopolitan on tropical coasts; Minikoi, Gardiner, Prain; Laccadives, in Akati, Prain.

Abelmoschus, *L.?*

Gaddu in Suvadiva, Veimandu in Kolumadulu, Gardiner.

Leaves only, but almost certainly this sp. Not cultivated.—J. S. G.

Everywhere cultivated in the tropics.

ROSA-SINENSIS, *L.*; the Shoe-flower.

Rimbadu in S. Nilandu. Here and there near mosques.—J. S. G.

Cultivated all over the tropics. Minikoi, Prain.

Thespesia, *Corr.*

populnea, *Corr.*; Hirundu, M.; Suriya, S.; the Tulip Tree.

Hulule 28, Gardiner! Malé, Trimen. Semi-wild all over the Archipelago, by villages.

A littoral species, common from Africa to Polynesia. Minikoi, Gardiner. Laccadives, in Kiltan, Akati, Kadamum, Prain. Probably sea-borne.

GOSSYPIUM, *L.*

HERBACEUM, *L.*; Indian Cotton; Kafa, M.; Kapu, S.*

I. Didi, 85. Fainu in N. Mahlos, Gardiner!

A native of the Old World, cultivated in India and Ceylon; Laccadives, in Anderut, Minikoi, Prain.

BARBADENSE, *L.*, var. ACUMINATUS; Barbados Cotton; Bodu kafa, M.*

I. Didi, 86! Goifurfehendu Atoll, Malé, Veimandu in Kolumadulu, Gardiner!

* G. herbaceum was formerly cultivated all over the group, but its place was taken by G. barbadense. Now the latter is displaced by imported cotton, though still grown for use in surgery. It is also used in Addu for a coarse kind of loin cloth.—J. S. G.

Sparingly cultivated in the whole group, and near houses.

A native of America, cultivated in India and Ceylon. Cultivated in Minikoi and Anderut, Prain.

Adansonia, *L.*

digitata, *L.*; the Baobab; Foh, M.

On a small island near Malé, F. Lewis. The largest tree 17 ft. 6 in. in girth at the base.

A tropical African species, occurring at Mannar in Ceylon, where it it supposed to have been introduced by the Arabs. If so, probably the same explanation applies to the Maldives.

STERCULIACEÆ.

ABROMA, *Jacq.*

AUGUSTA, *L.*; Garada, M.

I. Didi, 108.

Cultivated in Ceylon gardens. Probably introduced by Ibrahim Didi.

[Heritiera littoralis, *Dryand.*; Etuna, S.

The absence from the recorded flora of the Maldives, Laccadives, and Diego Garcia, of this cosmopolitan littoral plant, is remarkable.]

Tiliaceæ.

Corchorus, *L.*

capsularis, *L.*; Bulúkiya, M.; Jute.

I. Didi, 150!

Cultivated in India; doubtfully native and rare in Ceylon. Almost certainly introduced for cultivation purposes within the last twenty years. "Does not flourish."—J. S. G.

acutangulus, *Lam.*; Nanubeddi, Hiridigga, M. (I. Didi); Kaduru, M. (J. S. G.); Gethawcoley, M., in Minikoi (J. S. G.) [First and last names, *cf.* Index.]

I. Didi, 99, 152! Goifurfehendu Atoll, Hulule 70, 71, Veimandu in Kolumadulu, Gardiner!

A cosmopolitan tropical weed; abundant in Ceylon, Minikoi, Gardiner, Prain; Laccadives, in Kadamum and Akati Prain.

1883

[Triumfetta procumbens, *Forst.*; in Diego Garcia.
Occurs in Seychelles, Polynesia, America.]

Tribulus, *L.*

terrestris, *L.*; Sembu-nerinchi, S.

Malé, Gardiner! Only in Malé.—J. S. G.

A cosmopolitan tropical weed. Abundant in Ceylon and India; not recorded for the Minikoi or the Laccadives.

GERANIACEÆ.

AVERRHOA, *L.*

CARAMBOLA, *L.*; Kamaraga, M.; Kamaranga, S.

I. Didi, 68!

Cultivated for its edible fruit in India, Ceylon, and other tropical countries. Native country unknown.

BILIMBI, *L.*; Bilimagu, M.; Bilin, S.; Blimbing.

I. Didi, 92! Malé, Christopher, 1888!

Cultivated for its fruit, like the last. Native country unknown.

Rutaceæ.

MURRAYA, *Koen.*

KOENIGII, *Spreng.*; Hikundi, M.; Karapincha, S.; the Curry Leaf.

I. Didi, 100! "Generally speaking, unknown in the Maldives."—J. S. G.

Rare in Ceylon, but much cultivated in Ceylon, India, &c., the leaves being used in curries. Cultivated in Minikoi, Prain.

Triphasia, *Lour.*

trifoliata, *DC.*; Kudalimbo, M. (= small lime).

I. Didi, 46! Malé, Christopher, 1888! Hulule 20, Gardiner! Very scarce in the N., and not in the S., of Archipelago; under the shade of large trees in damp places.

Commonly cultivated in the tropics, and probably originally introduced for purposes of cultivation, but now apparently an escape and wild. Minikoi, Prain.

CITRUS, *L.*

MEDICA, *L.*, var. ACIDA, *Brandis*; Lime, Limbo, M.; Limbu, Hind. Generally cultivated.—J. S. G.

Cultivated in the tropics. Ameni, Anderut, Kiltan (Laccadives), Minikoi.

Var. LIMONUM; Lemon; Bodu Limbo, M. (=big lime).

Cultivated in Landu.—J. S. G.

AURANTIUM, *L.*; Orange; Moli, M.

"Cultivated in Fua Muluku, from which the fruit is sometimes brought to Malé."—J. S. G.

Cultivated in warm countries. Anderut (Laccadives).

DECUMANA, *L.*; Niyaduru, M.; Shaddock, Pumelo.

I. Didi, 25! Trimen's list. Malé and Addu, Gardiner.

Cultivated in Trop. Asia, &c. One tree on Minikoi, Prain.

[ÆGLE MARMELOS, *Corr.*; the Baël. Cultivated in Minikoi, Prain.]

Simarubeæ.

Suriana—

maritima, *L.*; Hala veli, Halia veli, M.

I. Didi, 137! Goifurfehendu Atoll, Hulule. At the extreme S.W. corner, a little way back from the beach; sparsely distributed in the group, never in large masses, Gardiner!

A cosmopolitan littoral tropical species; rare in Ceylon, known only from Jaffna and Trincomalee; Minikoi, Prain. Laccadives, in Bitrapar, Bangaro, and Kadamum, Prain. Diego Garcia, Hemsley.

Meliaceæ.

AZADIRACHTA, *A. Juss.*

INDICA, *A. Juss.*; Hiti, M.; Kohomba, S.; the Margosa.

I. Didi, 64! "Not seen."—J. S. G.

Native of India and Ceylon, commonly cultivated for the sake of the medicinal bark and oil (obtained from the seeds).

[Carapa moluccensis, *Lam.*; occurring on shores of Ceylon, Africa, Asia N.; might occur in the Maldives.]

[Celastraceæ. **Pleurostylia Wightii**, *W. & A.*; in Kadamum (Laccadives), Prain.]

Rhamnaceæ.

Zizyphus, *L.*

Jujuba, *Lam.*; Kunnáru, Konara, M.; Maha-debara, S.; Ilantai, T.; Kumára, Persian.

I. Didi, 147! Malé, Christopher, 1888! Goifurfehendu Atoll, Hulule 16, Veimandu in Kolumadulu Atoll, Gardiner!

"Cultivated and common in the whole group, a few trees in every village. The fruit is eaten."—J. S. G.

Native of, and largely cultivated in, India and Ceylon. Probably introduced for cultivation, especially as it is absent from the Laccadives. Minikoi?

sp.?

A fragment from Hulule, collected by F. Lewis, is a second species of Zizyphus.

Colubrina, *Rich.*

asiatica, *Brongn.*; Ra-rohi, M.; Tel-hiriya, S.

I. Didi, 122! Turadu in S. Mahlos, Hulule 27, Gardiner!

Covers nearly the whole of the centre of the eastern side of Hulule, but not on the beach; not common in other islands, except in Limbo Kandu (N. Mahlos).

A littoral species common in S. Africa, the Mascarene Is., S. India, N. Ceylon, Malaya, N. Australia. Not recorded for Minikoi; Laccadives, in Akati and Kiltan, Prain.

Ampelideæ.

Vitis, *L.*

Linnæi, *Wall?*

Malé, Trimen; no specimens in the herbarium at Peradeniya. "Not seen."—J. S. G.

The occurrence of this species must be regarded as doubtful. Perhaps bird introduced. Native of dry regions of Ceylon and S. India.

[V. quadrangularis, *Wall*, in Kalpeni, V. carnosa, *Wall*, in Kiltan (Laccadives), Prain.]

Sapindaceæ.

Cardiospermum, *L.*

Helicacabum, *L.*

Small island off Malé, F. Lewis! Cosmopolitan, tropical. Laccadives, in Ameni and Kalpeni, Prain.

Allophylus, *L.*

Cobbe, *Bl.*; Dom Moussa, M. (Dom Musa in Minikoi); Kobbé, S.

I. Didi, 167! Hedufuri, Goifurfehendu Atoll, Hulule 26 and 40, Veimandu in Kolumadulu Atoll, Gardiner! "In the densest jungle on Hedufuri."—J. S. G. "A big tree by the village on Hulule, introduced by Dom Moussa."—J. S. G. A littoral and inland species, common in India, S.W. Ceylon, Malaya, N. Australia. It may quite possibly be native in the Maldives, perhaps introduced by birds or sea, but was most probably introduced artificially. Minikoi, Prain, Gardiner; probably, as the name there is the same, and quite unlike the Sinhalese or Tamil names, this plant was introduced there from the Maldives. It can hardly be accepted as an undoubted native for either place, especially as it is not found in the Laccadives. The fruit is edible.

Dodonaea, *L.*

viscosa, *L.*; Kudiruvali, M.; Eta-werella, S.; Virali, T.

I. Didi, 139! Goifurfehendu Atoll, Veimandu in Kolumadulu Atoll, Gardiner! Very characteristic of rocky jungly area in most of the Archipelago.

A cosmopolitan tropical shrub, both in dry inland spots and on the coast; probably sea-borne. Minikoi, Gardiner, 35. Not recorded for the Laccadives.

ANACARDIACEÆ.

MANGIFERA, *L.*

INDICA, *L.*; Amba, S.; the Mango.

"No trees; a few young plants in the Malé. The introduction of this tree has been tried many times, but it will not flourish."—J. S. G.

Universally cultivated in the tropics. One tree in Minikoi, Prain ("None now."—J. S. G.).

MORINGEÆ.

MORINGA, *Burm.*

PTERYGOSPERMA, *Gaertn.*; Muranga, M.; Murunga, S.; the Horse Radish Tree.

I. Didi, 4! Hulule, Veimandu in Kolumadulu, Gardiner! Common in all the group near the villages; seeds, &c., used in curries.—J. S. G.

A native of N. India; much cultivated in India and Ceylon. Minikoi, cultivated, Gardiner, 10; Laccadives, cultivated in Ameni and Kiltan, Prain.

Leguminosæ.

Crotalaria, *L.*

retusa, *L.*; Viha-giguni, M.; Kaha-andana-hiriya, S.; Kilukiluppai, T.

I. Didi, 31! Kaddu in Haddumati Atoll, Gardiner!

A native of Tropical Asia and Australia, now a cosmopolitan tropical weed. Laccadives, in Akati, Prain.

[**C. verrucosa**, *L.*; in Ameni and Kadamum (Laccadives), Prain.]

Indigofera, *L.*

tinctoria, *L.*; Vihafilia, M.; Nil-awari, S.; the Indigo plant.

I. Didi, 77! Hedufuri, Goifurfehendu, Veimandu in Kolumadulu, Gardiner; not cultivated! Malé, Trimen.

Universally cultivated in India, and probably originally introduced with a view to cultivation.* Laccadives, in Kadamum and Akati, Prain.

[I. cordifolia, *Heyne*; in Kiltan and Kadamum (Laccadives), Prain.]

Tephrosia, *Pers.*

tenuis, *Wall*; Fesko, M.

I. Didi, 10 (Prain)!

A cultivation weed, native of N.W. India. Laccadives, in Kadamum and Akati, Prain.

purpurea, *Pers.*, var. **pumila**, *Baker.*

Hedufuri, Gardiner! Frequent in paths in low jungle; not in Addu.—J. S. G.

A cosmopolitan tropical weed. Laccadives, in Kadamum and Kiltan, Prain.

[**Sesbania aculeata**, *Pers.*; in Kalpeni (Laccadives), Prain.]

[SESBANIA GRANDIFLORA, *Pers.*; in Kiltan, Kadamum, Akati (Laccadives), and in Minikoi, all cultivated, Prain.]

[ARACHIS HYPOGÆA, *L.*; the Ground Nut; cultivated in Minikoi, Prain.]

Desmodium, *Desv.*

umbellatum, *DC.*

Goifurfehendu Atoll, Gardiner. On rocky land. Very common in the Archipelago.—J. S. G.

Ceylon, Mascarene Is., Burmah, Malaya, Polynesia. Perhaps sea-borne.

gangeticum, *DC.*

Hedufuri, Gardiner (Prain)!

A weed, Tropical Africa and Asia, Ceylon. Possibly sea-borne.

triflorum, *DC.*; Hekoopie, M. (Minikoi); Hin-undupiyali, S.

* Probably so: it was certainly very common in Hedufuri and the other islands in S. Mahlos, where cloth is extensively made, and was probably introduced for its dye (*filia* = cloth or thread, while *feli* is a particular garment)—J. S. G.

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Burumi in Kolumadulu, Gardiner! Never seen elsewhere; grows on the broad mass of roots of the cocoanut tree.

Cosmopolitan tropical littoral and inland weed. Laccadives, in Akati, Kiltan, and Kadamum, Prain. Minikoi, Prain, Gardiner. Perhaps sea-borne.

(MUCUNA CAPITATA, *W. & A.*; in Ameni (Laccadives), Prain.)

Erythrina, *Linn.*

indica, *L.*; Berebedi, M.; Erabadu, S.

I. Didi, 13 (Prain)!

India, Ceylon, Burmah, Malaya, Polynesia. Probably intentionally introduced, but perhaps sea-borne.

Canavalia, *DC.*

ENSIFORMIS, *DC.*, cultivated var.; Talafuri, M. (Minikoi).

Veimandu in Kolumadulu, Gardiner (Prain)! On waste land, not on the beach.

Cultivated and more or less wild in India and Malaya. Minikoi, Gardiner. Not recorded for the Laccadives.

lineata, *DC.* (*obtusifolia*, *DC.*, of *Fl. Br. I.*); Manifa, M.

Hedufuri, Hulule 13, Gardiner (Prain)!

Coasts of Tropical Asia, Minikoi, Prain. Sea-borne.

(**turgida**, *Grah.*; in Minikoi, Prain.)

PHASEOLUS, *L.*

LUNATUS, *L.*; Himeri, M.

I. Didi, 54!

Cultivated all over the tropics. Not recorded for the Laccadives or Minikoi.

(**calcaratus**, *Roxb.*; an escape in Minikoi, Prain.)

Vigna, *Savi.*

lutea, *A. Gray.*

Veimandu, Gardiner (Prain)!

A littoral species, cosmopolitan in the tropics; not in India or Ceylon, Minikoi, Prain.

[CATIANG, *Endl.*; cultivated in Ameni and Kadamum (Laccadives), Prain.]

PACHYRHIZUS, *Rich.*

ANGULATUS, *Rich.*; Viha-toli, M.

I. Didi, 96!

Universally cultivated in the tropics.

CLITORIA, *L.*

TERNATEA, *L.*

Horsburgh Atoll, Gardiner! By mosques in Goidu, and in the south.—J. S. G. Ceylon and the tropics generally, often cultivated. Probably introduced intentionally. Cultivated in Ameni, Laccadives, Prain.

DOLICHOS, *L.*

LABLAB, *L.*; Himerri, M.

Hulule 39, Kaddu in Haddumati, Gardiner (Prain)! Malé, Trimen's list; no specimens. Cultivated all over the tropics. Probably introduced for cultivation. Not recorded for the Laccadives or Minikoi.

Sophora, *L.*

tomentosa, *L.*

Goifurfehendu Atoll, Gardiner! Not seen elsewhere except at Malé.—J. S. G.

Cosmopolitan on tropical coasts; sea-borne. Ceylon, India. Not recorded for the Laccadives or Minikoi.

Cæsalpinia, *L.*

Bonducella, *Fleming*; Karikuburu, M.

Hedufuri, Goifurfehendu, Veimandu in Kolumadulu, Gardiner! Didi, 60! Common on sandy shores behind the Scævola in the whole Archipelago.

Cosmopolitan in the tropics, on the coast and inland. Not recorded for Ceylon or Minikoi. Laccadives, in Bangaro, Kadamum, Akati, Prain.

Bonduc, *Roxb.?*

A fragment found among the former species appears to be this?

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PULCHERRIMA, *Sw.*; Fatangu, M.; Peacock Flower.

I. Didi, 51!

Cultivated for its ornamental flowers in all tropical countries.

POINCIANA, *L.*

REGIA, *Boj.*; Kandi-toli, M.; Flamboyante.

I. Didi, 3, a fragment, appears to be this. "One tree in one of the Sultan's house compounds, and one by a mosque bathing pool near the W. of Malé."—J. S. G.

Cultivated in all tropical countries for ornament.

Cassia, *L.*

occidentalis, *L.*; Kuhada, M. (Minikoi); Penitora, S.

Miladumadulu, Gardiner (Prain)! Malé, Capt. Simons!

A cosmopolitan tropical weed. Minikoi, Gardiner; Laccadives, in Akati, Prain.

Sophera, *L.*; Rana-rua, M.; Ura-tora, S.

Goifurfehendu, Hulule, Malé, Veimandu in Kolumadulu, Gardiner! Malé, Trimen. No specimen in the Peradeniya herbarium. "Grown as an ornamental plant round the mosques, especially in Addu and Suvadiva; in the latter it is reported to be connected with the Shastras."—J. S. G. Cultivated and semi-wild.

A cosmopolitan tropical weed. Not recorded for Minikoi or the Laccadives.

Tora, *L.*

Goifurfehendu, by mosques, Gardiner!

An almost cosmopolitan tropical weed. Laccadives, in Kalpeni, Kadamum. Akati and Kiltan, Prain.

auriculata, *L.*; Ranawia, M.

Malé, Trimen. No specimens.

glauca, *Lam.*, var. **suffruticosa**, *Koenig*; Rana-ura, M.

I. Didi, 105 (Prain)!

A weed; India, Ceylon at Trincomalee? Malaya, Australia, Polynesia.

TAMARINDUS, *L.*

INDICA, *L.*; Helebeli, M.; Siyambala, S.; Puli, T.; the Tamarind.

I. Didi, 44! Horsburgh Atoll, Gardiner! Sparsely near villages everywhere, common in Addu.—J. S. G. Trimen; no specimen.

Cultivated in the eastern tropics. Laccadives, in Akati and Ameni, Prain.

(**Afzelia biguja**, *A. Gray*; in Diego Garcia; found in the Seychelles, Madagascar, Malaya, Polynesia.)

PARKIA, *R. Br.?*

I. Didi, 58, a fragment, with the native name Bés-góbili (*cf.* Acacia), seems to be a Parkia, sp.; planted in all probability as a shade tree, as in Ceylon.

Adenanthera, *Royen.*

pavonina, *L.*

Trimen's list; no specimen seen. Perhaps planted.

[**Entada scandens**, *Benth.*; seeds were found on Hulule beach by Mr. F. Lewis.]

Mimosa, *L.*

pudica, *L.*; Ladu, M.; Nidi-kumba, S.; Lajalu, Hind.

I. Didi, 21! "Only seen near E. end of Malé, where there is a single clump."—J. S. G.

A cosmopolitan weed in the tropics. Not recorded in Minikoi or the Laccadives.

Acacia, *L.*

Farnesiana, *Willd.*; Bés-góbili, M.; the Cassie Flower.

I. Didi, 127! Goifurfehendu, Veimandu in Kolumadulu, Gardiner! Common in the south of the group by mosques and in the jungle, rare in the north.

Cosmopolitan in the tropics, often planted; naturalized in Ceylon. Not recorded for the Laccadives or Minikoi; possibly intentionally introduced in the Maldives, but more probably native sea-introduced.

ROSACEÆ.

Rosa, *L.*

I. Didi, 81, is a species of Rose! Native name, Fini-fenma. In Malé and Miladumadulu by mosques.—J. S. G.

Crassulaceæ.

Bryophyllum, *Salisb.*

calycinum, *Salisb.*; Fatunfaifila (D.); Bodu faru (G.) M.; Akkapana, S.

I. Didi, 14! Malé, Haly, 1892, Gardiner! Hulule, 18, Gardiner! "Not cultivated; along paths near villages where the path passes into jungle. Not on the beach. Very sparsely through the group."—J. S. G.

Cosmopolitan in the tropics. Not in the Laccadives or Minikoi.

Rhizophoraceæ.

Rhizophora, *L.*

mucronata, *Lam.*; Kadol, S.; Mangrove.

Addu Atoll, Wiligili in Suvadiva Atoll, Gardiner! "In the jungle of Maradu I.; here there is no definite swamp, but the whole is very dank. In damp jungle all over the group."—J. S. G.

Sea shores of the eastern tropics. Not recorded for the Laccadives or Minikoi.

Bruguiera, *Lam.*

caryophylloides, *Blume*; Kandu, M.

Goifurfehendu Atoll, Veimandu in Kolumadulu, Gardiner! Large mangrove swamps (in Maldivian, Kandufa = mangrove or mangrove swamp) in Goidu in Goifurfehendu; no Rhizophora seen. Also in Miladumadulu. The young rootlet when still green and hanging from the plant is very generally eaten.

Sea shores, in mangrove swamps, not common, S. India, Ceylon, Malaya. Not recorded for the Laccadives or Minikoi.

Combretaceæ.

Terminalia, *L.*

Catappa, *L.*; Midili (Didi); Medili (in Nudun, G.); Dommadu (in Hulule, G.); Gobu (in Haddumati), M.; Kottamba, S.; the Country Almond.

I. Didi, 22! Malé, Christopher, 1888! Hulule 5, Veimandu in Kolumadulu, Gardiner! Also in Goifurfehendu Atoll, Suvadiva, Addu, Gardiner. Abundant all over the group, especially in dense high jungle. Always found on beaches growing outwards by sand additions, a little back from the beach proper. Seeds much eaten in Suvadiva and Addu, where the tree attains a great size, and is one of the most important constituents of the jungle.

A littoral species; not known wild in India or Ceylon, though often planted. Common in the Andamans, Nicobars, Malaya, Mauritius, &c. Minikoi, Prain; Diego Garcia, Hemsley. It is probably native in the Maldives, introduced by the sea.

Lumnitzera, *Willd.*

racemosa, *Willd.*

Gaddu in Suvadiva, Gardiner! Also in Wiligili, Suvadiva.—J. S. G. I. Didi, 12. May be this, or may be L. coccinea.

Mangrove swamps of the eastern tropics. Ceylon. Not recorded for the Laccadives or Minikoi.

coccinea, *W. & A.*

I. Didi, 12. Native name Kandu (*cf.* other mangroves) is very probably this sp. Found in mangrove swamps, Ceylon, Burmah to Polynesia.

Gyrocarpus, *Jacq.*

Jacquini, *Roxb.*

Maldives, Gardiner (Prain)! One of our specimens was identified as this species by Dr. Prain, but has unfortunately become mislaid. "The specimen was no doubt from Hedufuri, where it occurs on the sandy part of the island. It is

not an uncommon bushy tree on the same area through the whole group, often growing on the driest part of a sand flat." —J. S. G.

Cosmopolitan in the tropics. The wood is used for outriggers and catamarans in Ceylon, and perhaps the tree may have been intentionally introduced, but it is more probably sea-borne.

Myrtaceæ.

PSIDIUM, *L.*

GUYAVA, *L.*; Féru, M.; Pera, S.; the Guava.

I. Didi, 83! Trimen's list; no specimen seen. In Malé, Gardiner.

Cultivated in all hot countries. Cultivated in Minikoi, but not in the Laccadives.

EUGENIA, *L.*

MALACCENSIS, *L.*; Jumbu, M.? the Malay Apple.

I. Didi, 50, a fragment, appears to be this. Fruiting in Malé, and a few young trees in Addu.—J. S. G.

A Malayan species, commonly cultivated in India and Ceylon.

JAMBOS, *L.*; Jumbu, M.? Jambu, S.; the Rose Apple.

Trimen's list; no specimen seen. Malé and Addu.—J. S. G.

Malayan; cultivated in India and Ceylon. Minikoi, cult., Prain.

JAVANICA, *Lamk.*? Jamburool, M.

I. Didi, 53, a fragment, is perhaps this species.

JAMBOLANA, *Lamk.*; Lami, M.; Ma-dan, S.; Naval, T.; the Black Plum.

I. Didi, 19!

Common in Tropical Asia, Ceylon, &c. Probably introduced for its fruit. Cultivated in Minikoi.

Barringtonia, *Forst.*

speciosa, *Forst.*; Kimbi (G.), M.; Mudilla, S.

I. Didi, 9! Hulule 6, Gardiner! Two or three trees in the S.W. of Hulule; rare in the group, especially in the north. Heebahdu in the north of Suvadiva Atoll covered with it; four or five trees in Midu in Addu Atoll. Also on Turahdu in S. Mahlos.—J. S. G.

Sea shores, Ceylon, S.W., very rare, but now often planted. Andamans to Polynesia, a littoral species, probably introduced by the sea. Not recorded for Minikoi or the Laccadives. Diego Garcia, Hemsley.

Lythraceæ.

(Ammania baccifera, *L.*; in Kalpeni, Laccadives, Prain.)

Pemphis, *Forst.*

acidula, *Forst.*; Dhadukuradi, Kuredi, Kuradu, M.

I. Didi, 28! Malé, Christopher, 1888! Goifurfehendu Atoll, Hulule 4, Veimandu in Kolumadulu, Gardiner! Also in Turahdu, South Mahlos, Gardiner. All along the western beach of Hulule, a narrow belt one shrub thick, the roots washed by every high tide. The shore washes away, and bushes may be seen growing right out in the water. Common in all the Maldives. Infested with Sphinxes and small moths at night; it is useless to try any other plant for them if there be Pemphis near.—J. S. G.

A littoral species, common on the shores of the Old World tropics.

Minikoi, Gardiner. Not recorded for the Laccadives.

LAWSONIA, *L.*

ALBA, *Lam.*; Heena (Innapa, *Pyrard*; misprinted Junapa in Trimen's list), M.; the Henna.

I. Didi, 130! Trimen; no specimen. Pyrard de Laval. Goifurfehendu Atoll, Gardiner! "In cultivated land, scarce in the Archipelago."—J. S. G.

Ceylon and India, frequently cultivated. Minikoi, cultivated, Prain.

Sonneratia, *Linn. f.*

acida, *Linn. f.*; Kulowa, M.; Kirilla, S.

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I. Didi, 30! Cultivated in Landu, Malé, and Addu, Gardiner. Trimen's list; no specimens.

With the mangroves, Ceylon Bengal to Java. Not recorded for Minikoi or the Laccadives. Most likely introduced into the Maldives, but possibly brought by the sea.

PUNICA, *L.*

GRANATUM, *L.*; Annáru, M.; Anár, Hind.; Delun, S.; the Pomegranate.

I. Didi, 115! Trimen's list (mentioned by Ibn Batuta). Fainu in North Mahlos, Turahdu in South Mahlos, Veimandu in Kolumadulu, Gardiner! Cultivated by the villages in many parts of the Archipelago.

Cultivated in all tropical and subtropical countries. Minikoi and Laccadives (Ameni, Akati), Prain.

Passifloraceæ.

PASSIFLORA, *L.*

COERULEA, *L.*

Malé, Gardiner! Only seen in Malé.—J. S. G.

An American species; cultivated in Ceylon for its pretty flowers.

[suberosa, *L.*; in Diego Garcia, Hemsley.]

CARICA, *L.*

PAPAYA, *L.*; Falo, M.; Papaiya, Hind.; the Papaw.

I. Didi, 1! Turahdu in South Mahlos, Goifurfehendu, Hulule, &c.—J. S. G.

"Three kinds are cultivated, one with long large fruits on the main stem (falo), one with round small fruits on the main stem (kuda falo), and a third (veo falo) with many fruits on pendulous shoots. In Horsburgh Atoll the fruit only reaches a small size."—J. S. G.

Cultivated in all tropical countries. Minikoi, Laccadives, in Kiltan, Anderut, Akati, and Kadamum, Prain.

CUCURBITACEÆ.*

TRICHOSANTHES, *L.*

CUCUMERINA, *L.*

Fainu in North Mahlos, Gardiner! Rare, and in Addu.

Cultivated and wild in India, Malaya, North Australia. Almost certainly introduced intentionally.

BENINCASA, *Savi.*

CERIFERA, *Savi.*; Fufu, M.; the Ash Pumpkin.

I. Didi, 102. A fragment, is probably this species. Cultivated in the eastern tropics. "Not seen."—J. S. G.

MOMORDICA, *L.*

CHARANTIA, *L.*; Faga, M.; Karivila, S.; Pakal, T.

I. Didi, 61!

Cosmopolitan in the tropics. Cultivated in Minikoi.

CUCUMIS, *L.*

SATIVUS, *L.*; Kekuri, M.; Kekiri, S.; the Cucumber.

Hedufuri, Hulule 12, Veimandu in Kolumadulu, Gardiner. "Extensively cultivated in Miladumadulu and the north, not seen in the south."—J. S. G.

Cultivated in all hot countries. Minikoi, Gardiner; Laccadives, in Kiltan, Prain.

(MELO, *L.*; the Melon, in Kadamum, Kiltan, and Akati (Laccadives), and in Minikoi, Prain. Perhaps mistaken for the preceding in some of the Maldives.)

(LUFFA ÆGYPTIACA, *Mill.* Cultivated in Minikoi, Prain. I. Didi, 42., a mere fragment, native name Tora, may possibly be this.)

CITRULLUS, *Schrad.*

COLOCYNTHIS, *Schrad.?*

I. Didi, 48, native name Kara, may perhaps be this.

VULGARIS, *Schrad.*; the Water Melon.

* A considerable variety of Cucurbitaceæ have in recent years been introduced to Malé, partly for ornamental purposes and partly as possible food. The soil is too poor in most islands for them, and they are generally pronounced to be no use for eating.—J. S. G.

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Commonly cultivated in the Archipelago.

CUCURBITA, *L.*

MOSCHATA, *Duch.*; the Musk Melon.

Trimen's list; no specimens. Maradu and other islands in Addu Atoll.—J. S. G. Cultivated in warm countries.

? PEPO, *L.*; the Pumpkin; Burubo, M.

Two sorts of pumpkin with yellow flowers are cultivated, and known as Burubo in Hulule and elsewhere.—J. S. G.

I. Didi, 78. With native name Kadu, is probably some kind of Cucurbita.

? MAXIMA, *Duchesne*; the Gourd or Giant Pumpkin.

This is cultivated in Minikoi (Prain), and mentioned, but without confirmatory specimen, in Trimen's list, as seen by Mr. Bell. The remarks just made about C. Pepo may refer to this species. On trellises in Addu (? this species).—J. S. G.

[**Cephalandra indica**, *Naud.* Occurs in Akati, Laccadives, Prain.]

Ficoideæ.

Sesuvium, *L.*

Portulacastrum, *L.*; Mapijja, M.

Hulule, F. Lewis!

Cosmopolitan tropical littoral. Minikoi, Prain.

ARALIACEÆ.

PANAX, SP.? A fragment from Malé, Gardiner, growing near mosques, appears to be a Panax. Probably cultivated for ornament.

ARALIA, *L.*

GUILFOYLEI, *F. von M.*

Kaddu, in Haddumati Atoll, Gardiner! Evidently introduced from Ceylon as an ornamental plant.

GAMOPETALÆ.

Rubiaceæ.

(**Dentella repens**, *Forst.* Occurs in Anderut, Laccadives.)

Oldenlandia, *L.*

corymbosa, *L.*?

Malé, 1892, Haly. A somewhat doubtful fragment, named by Trimen. A cosmopolitan tropical weed. Laccadives, in Kalpeni, Kadamum, Kiltan, Prain.

(**diffusa**, *Roxb.*; in Anderut (Laccadives) and Minikoi, Prain.)

umbellata, *L.*; Emmuli, M.; Saya, S.; Chaya, T.; Chay Root.

I. Didi, 135! Hedufuri, on cleared grain land, not common. Goifurfehendu Atoll, Gardiner! Trimen's list.

A weed of sandy ground, especially near the coast, Ceylon, India, Burmah. The root yields a dye, formerly much used in Ceylon. "May have been introduced as dye-plant, but certainly not now used as such."—J. S. G.

biflora, *L.*; Beem magu (Hulule), Eyaganawatura, Kudingaybelamaw (Minikoi), M.

Trimen's list; no specimen. Goifurfehendu Atoll, Hedufuri, on cleared grain land, not common, Hulule 52, in dry sandy paths, Veimandu in Kolumadulu, Gardiner! "In suitable places throughout the group."—J. S. G.

Common near the coast in Ceylon and Tropical Asia. Laccadives, in Kalpeni and Kadamum, Prain; Minikoi, Gardiner.

HAMELIA, *Jacq.*

PATENS, *Sw.*

Malé, F. Lewis.

S. America; cultivated in Ceylon.

Guettarda, *L.*

speciosa, *L.*; Uni, M.; Nil-pitcha, S.; Panir, T.

I. Didi, 166! Pyrard de Laval. Hedufuri, Hulule 61, Veimandu in Kolumadulu, Gardiner! Very common throughout the group; occupies any position not upon the beach. Sweet-scented flowers, occasionally used.

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A cosmopolitan tropical littoral species; Ceylon only on the S.W. coast; Laccadives, in Kadamum, Prain; Minikoi, Gardiner; Diego Garcia, Hemsley.

(IXORA COCCINEA, *L.*; in Kadamum, Anderut, Kalpeni (Laccadives), and Minikoi, Prain.)

Morinda, L.

citrifolia, *L.*, var **bracteata**, *Hk. f.*; Ahi, M.; Ahu, S.

I. Didi, 148! Goifurfehendu Atoll, Hulule 38, Veimandu in Kolumadulu, Gardiner!

"This species and Ochrosia borbonica very quickly make their way to any fresh sandbanks that form—a common occurrence—and these two alone very often form a belt separating the cocoanuts from the sea. Scævola commonly grows between them again and the water."—J. S. G.

"Very numerous in Hedufuri, to some extent planted by the people for the root, from which a permanent red dye for cloth is obtained by mixing a decoction with lime."—J. S. G.

A littoral species, common in the tropics of Asia and Australia. Ceylon, from Colombo to Tangalla. Laccadives, in Bangaro, Kalpeni, Kiltan, Akati, and Kadamum, Prain; Minikoi, Gardiner, Prain; Diego Garcia, Hemsley.

Spermacoce, *L.*

ocymoides, *Burm. f.*

Hedufuri, Gardiner! Near mosques in cleared land in many islands, but not abundant.

A common weed in Tropical Asia and Australia, rare in Ceylon. Not recorded for the Laccadives of Minikoi.

Compositæ.

Vernonia, *Schreb.*

cinerea, *Less.*; Walu Kafa, M. (Kambulichi, Minikoi); Monarakudimbiya, S.

Hedufuri, Goifurfehendu Atoll, Hulule 51, 68, Veimandu in Kolumadulu, Gardiner! Common in cleared land throughout the group.

A common palæotropical weed. Laccadives, in Ameni, Anderut, Kadamum, Kiltan, and Akati, Prain; Minikoi, Gardiner, Prain; Diego Garcia, Hemsley.

Adenostemma, *Forst.*

viscosum, *Forst.*; Foni-loli, M.

Hedufuri, Hulule 58, Veimandu in Kolumadulu, Goifurfehendu Atoll, Gardiner!

I. Didi, 16, 121! Common in the north and very common in Addu; in the lower part of the jungle.

A cosmopolitan tropical weed. Laccadives, in Kalpeni, Prain; Minikoi, Prain.

Ageratum, *L.*

conyzoides, *L.*; Kochché-fai, M.; Hulantalla, S.; Pumpullu, T.

I. Didi, 73! Malé, Christopher, 1888, Gardiner! Kaddu in Haddumati Atoll, Gardiner!

A cosmopolitan tropical weed, probably of American origin. Laccadives, in Ameni, Anderut, Kalpeni, and Kiltan; Minikoi, Prain; Diego Garcia, Hemsley.

Blumea, *DC.*

(**laciniata**, *DC.*; in Kiltan and Akati, Laccadives, Prain.)

membranacea, *DC.*

Veimandu in Kolumadulu, Kaddu in Haddumati, Gardiner! The forms collected closely resemble those found in Ceylon.

A common Asiatic tropical weed.

Eclipta, *L.*

alba, *Hassk.*; Kalukadili, M.: Kikirindi, S.

I. Didi, 62! Veimandu in Kolumadulu, Gardiner!

A cosmopolitan tropical weed. Laccadives, in Kadamum and Kiltan, Prain.

Wedelia, *Jacq.*

(**calendulacea**, *Less.*; in Anderut, Laccadives, Prain.)

biflora, *DC.*; Mirihi, M.

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I. Didi, 43 ! Hedufuri, Goifurfehendu Atoll, Hulule 57, 62, Veimandu in Kolumadulu, Gardiner ! Common in the entire group.

A littoral species, common from Ceylon to Singapore. Laccadives, in Kadamum, Anderut, and Kiltan, Prain ; Minikoi, Prain, Gardiner.

(**Bidens pilosa**, *L.;* in Kadamum, Laccadives, Prain.)

(**Crepis acaulis**, *Hk. f.;* in Kiltan, Laccadives, Prain.)

Tithonia, *Desf.*

diversifolia, *A. Gray;* Bodu-mirihi, M.

I. Didi, 47 !

A native of the Southern United States and Mexico, now very common in Ceylon ; probably intentionally introduced into the Maldives. "Not seen."—J. S. G.

Artemisia, *L.*

vulgaris, *L.;* Mirajjé Kochchefai, M. ; Wal-kolundu, S.

I. Didi, 34 !

A weed of Europe, temperate Asia, Siam, and Java ; an escape in Ceylon. Probably intentionally introduced for its fragrant leaves.

Emilia, *Cass.*

sonchifolia, *DC.;* Hirikulla, M. ; Kadupara, S.

I. Didi, 124 ! Goifurfehendu Atoll, Gardiner ! "Common in the south of the Archipelago."—J. S. G.

A common weed of the Old World tropics.

Lactuca, *L.*

polycephala, *Benth.*

Goifurfehendu Atoll, Gardiner. A somewhat abnormal specimen is this species in all likelihood, according to Dr. Prain. It is a native of North India.

Launæa, *Cass.*

pinnatifida, *Cass.;* Dandu filia ; Kulla fila, Kadapi (Minikoi), M.

I. Didi, 18 ! Goifurfehendu Atoll, Hulule 56, Gardiner ! North Mahlos.—J. S. G.

"One of the first to appear on a bare sandbank, and the outermost on a growing sandy beach."—J. S. G.

A littoral species, common on the coasts of Ceylon, India, Egypt, Mauritius, and E. Africa. Laccadives, in Bitrapar and Kadamum, and in Minikoi, Prain, Gardiner.

Goodeniaceæ.

Scævola, *L.*

Koenigii, *Vahl.;* Magu, M. ; Takkada, S.

Hedufuri, Goifurfehendu Atoll, Hulule 49, Veimandu in Kolumadulu, Gardiner !

I. Didi, 142 ! Trimen's list ; no specimen. The most numerous shrub in the group ; wherever a sandy beach is growing outwards it lines the shore. (See under Pemphis, Morinda, Ochrosia, and below.)

A littoral species, common in E. Tropical Africa, Asia, and Australia, and in Polynesia. Common in Ceylon, especially in the S.W.; Laccadives, in Bitrapar, Kadamum, Kiltan, and Akati, Prain; Minikoi, Prain, Gardiner; Diego Garcia Hemsley.

(*Plumbaginaceæ.*

Plumbago zeylanica, *L.;* in Ameni, Laccadives.)

Myrsinaceæ.

Ardisia, *Sw.*

humilis, *Vahl.*

Suvadiva Atoll, very abundant ; the undergrowth mostly composed of it ; Addu Atoll, common in all the jungles, Gardiner (C. Mez) !

Ceylon S.W. and Batticaloa, India to China. The Ceylon distribution would seem to indicate sea-carriage, but it may have been introduced by birds.

(The absence of *Ægiceras majus*, *Gaertn.*, one of the palæotropical mangroves, from the Maldives, as well as from the Laccadives and Minikoi, is noteworthy. It may however very likely have been overlooked.)

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Sapotaceæ.

Chrysophyllum sp.?

I. Didi, 45, native name Sabudeli, is probably a sp. of Chrysophyllum.

Mimusops, *L.*

Elengi, *L.*; Munima, M.; Munamal, S.

I. Didi, 116!

Ceylon, India, Malaya, often cultivated, and probably introduced into the Maldives intentionally, for the sake of its timber.

OLEACEÆ.

JASMINUM, *L.*

SAMBAC, *Ait.*; Irudema, Re Irudema, M.; Pichcha, S.; Arabian Jasmine.

I. Didi, 87! Pyrard de Laval (onudemaus). Hedufuri, Goifurfehendu Atoll, Hulule 25, 35, Veimandu in Kolumadulu, Kaddu in Haddumati, Addu Atoll, common in the jungle of the whole atoll, Gardiner! Male, Christopher, 1888!

An Indian species, commonly cultivated in Ceylon and India. Most likely or certainly introduced for cultivation, but now more or less wild.

AURICULATUM, *Vahl.*; Kudima, M.

I. Didi, 46!

Common in the dry parts of Ceylon and in India.

GRANDIFLORUM, *L.*; Huwanduma, M.

I. Didi, 80! Hedufuri, Goifurfehendu Atoll, Hulule 24, Veimandu in Kolumadulu, Gardiner! "Cultivated round mosques and holy men's graves. The flowers are soaked in fine cocoanut oil, to which a trace of ambergris is added. With this mixture the natives rub themselves after washing to scent themselves before going into the mosques."—J. S. G.

A native of N.W. India, cultivated in India and Ceylon, and evidently intentionally introduced.

Apocynaceæ.

THEVETIA NERIIFOLIA, *Juss.*?

I. Didi, 66, native name Hinbatu, is almost certainly this species, which is cultivated in Ceylon as an ornamental plant.

Ochrosia, *Juss.*

borbonica, *Gmel.*; Dhumburi, Dumburi, M.; Mudukaduru, S.

I. Didi, 27! Male, Capt. Simons! Hedufuri, Hulule 43, Gardiner! This and Morinda citrifolia very quickly make their way to any fresh sandbanks that form, and these two alone often form a belt separating the cocoanuts from the sea with Scævola between them and the water.

A littoral species, Mascarene Is., Ceylon on the S.W. coast, Andamans, Nicobars, Singapore, Java. Not in India or the Laccadives. Minikoi, Prain; Diego Garcia, Hemsley.

Vinca, *L.*

rosea, *L.*; Maliku ruva, M.

Malé, Haly, 1892. Christopher, 1888. Gardiner!

I. Didi, 170! Cultivated almost everywhere.

A cosmopolitan tropical weed. Abundant on the S.W. coast of Ceylon.

PLUMERIA, *L.*

ACUTIFOLIA, *Poir.*; Gulu sampa, Semper Beddha, M.; the Temple Tree.

I. Didi, 26! Veimandu in Kolumadulu, Gardiner! Trimen's list, no specimen. Cultivated and semi-wild in Ceylon. Probably introduced intentionally for its scented flowers, which in Ceylon are very largely used as temple offerings by the Buddhists. Two or three trees by every mosque in the group. The flowers used like those of Jasminum grandiflorum, *q.v.*

Asclepiadaceæ.

Calotropis, *Br.*

gigantea, *Br.*; Ruva, Hudu ruva, Rua, M.; Wara, S.

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Malé, Haly, 1892! Hulule 36, 78, Gardiner! I. Didi, 49 and 74, fragments, are almost certainly this species. Cultivated by every large village. The milk is used for wounds, and rubbed with a decoction of tea under the eyes for sun.—J. S. G. The stem fibre used for fishing lines, and the floss of the seeds for charms in magic (J. J. Thorburn).

Common in Ceylon, India, Malaya, S. China, Laccadives, in Kadamum, Prain. Probably intentionally introduced into the Maldives.

(**Asclepias curassavica**, *L.*; in Diego Garcia, Hemsley.)

(**Tylophora asthmatica**, *W. & A.*; in Kadamum, Anderut, Kiltan, and Akati, Laccadives, Prain.)

(**Leptadenia reticulata**, *W. & A.*; in Kadamum and Kiltan, Laccadives, Prain.)

Boraginaceæ.

Cordia, *L.*

subcordata, *Lam.*; Kani, M.

I. Didi, 165! Goifurfehendu Atoll, Hulule 17, Veimandu in Kolumadulu, Gardiner! In Suvadiva Atoll.—J. S. G. A regular constituent of dense jungle wherever it is found in the Maldives.

A littoral species of the eastern tropics. Ceylon only at Trincomalee. Diego Garcia, Hemsley. Not recorded for Minikoi or the Laccadives.

I. Didi, 55, native name Ragunda, a mere skeleton of a leaf, is a Cordia, perhaps another sp.

Tournefortia, *L.*

argentea, *L. f.*; Bori, Mabori, M.; Karan, S.

I. Didi, 107! Hedufuri, Goifurfehendu Atoll, Hulule 60, Veimandu in Kolumadulu, Gardiner! Malé, Christopher, 1888! Also in N. Mahlos.—J. S. G. Contests the shore with Scævola in the same positions—the only plant which does so. Also with Pemphis, but its roots cannot stand the direct tidal action like those of that genus.

A littoral species, Mauritius, Ceylon, rare on the S.W. coast and at Trincomalee, not in India; Nicobars, Malaya, Australia, Andamans, Minikoi, Prain; Laccadives, in Bitrapar, Kiltan, Kadamum, Akati (seedlings germinating on the shore), Prain; Diego Garcia, Hemsley.

Trichodesma, *Br.*

zeylanicum, *Br.*; Ma-lebu, M.

I. Didi, 172! Fainu, in N. Mahlos, on land gone out of cultivation, Goifurfehendu Atoll, Addu Atoll, Gardiner!

A common weed, Mascarene Is. to Australia.

Convolvulaceæ.

Ipomœa, *L.*

grandiflora, *Lam.*

Goifurfehendu Atoll, Addu Atoll (common in the jungle everywhere), Gardiner! In the jungle on rocky land, and creeping over rocky beaches being washed up.

A littoral species, E. Africa and Mascarene Is. to Polynesia. Diego Garcia, Hemsley; Laccadives, in Bitrapar (densely draped over the clumps of Scævola and Tournefortia) and Kadamum, Prain.

BATATAS, *Lam.*; Oludukattala, M.; Battala, S.; Sweet Potato.

I. Didi, 75! Hulule, scarce, Gardiner! Grown here and there throughout the whole group, especially in Addu.

Cultivated in all warm countries. Laccadives, in Ameni, Anderut, Akati.

QUAMOCLIT, *L.*; Kudiraima-veyo, M.

I. Didi, 33!

An American species, naturalized in Ceylon, with pretty flowers.

Turpethum, *Br.*; Kurifila, M.

I. Didi, 23!

Cultivated and wild in the tropics of the Old World. Perhaps an accidental, but more probably an intentional, introduction.

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denticulata, *Chois.*

Veimandu in Kolumadulu, Gardiner!

A littoral sea-borne plant, Seychelles to Polynesia; not in India. S.W. Ceylon (rare). Minikoi, Prain.

biloba, *Forsk.* (Pes-capræ, *Roth.*); Taburu, Thaburu, M.; Mudu-bin-tamburu, S.

I. Didi, 41! Goifurfehendu Atoll, Gardiner! Very uncommon, not seen elsewhere; common on the lagoon side of Goidu.—J. S. G.

Cosmopolitan on tropical shores. Laccadives, in Bitrapar, Kalpeni, Akati, and Kadamum, Prain; Minikoi, Prain, Gardiner; Diego Garcia, Hemsley.

(**sinuata**, *Ortega*; in Minikoi, Prain, Gardiner.)

Hewittia, *W. & A.*

bicolor, *W. & A.*

Hedufuri, Gardiner! Only seen in Mahlos.—J. S. G.

Ceylon, S.E. India, Malaya, Tropical Africa. Probably unintentionally introduced with cultivated plants.

Convolvulus, *L.*

parviflorus, *Vahl.*; Walu mirihi, M.

Hedufuri, Goifurfehendu Atoll, Hulule 32, 53, Veimandu in Kolumadulu, Gardiner! Kitchen middens throughout the group.—J. S. G.

Ceylon, rare, S. India, Malaya, Australia, Tropical Africa, Minikoi, Prain. Probably introduced by the sea, but perhaps introduced with cultivated plants.

Evolvulus, *L.*

alsinoides, *L.*; Veo magu, Meia limbo, M.

Hedufuri, Hulule 50, 64, Kaddu in Haddumati Atoll, Gardiner! On sandy paths which are periodically cleared. In the N. chiefly.—J. S. G.

A weed of dry places, cosmopolitan in warm countries. Laccadives, in Kadamum.

Solanaceæ.

Solanum, *L.*

MELONGENA, *L.*; Bari, Kara, M.; Wambatu, S.; the Brinjal.

I. Didi, 112! Trimen's list. Veimandu in Kolumadulu, Gardiner! Cultivated in the whole group, very abundant in Addu.—J. S. G.

Cultivated in all warm countries. Minikoi, Gardiner. Not recorded for the Laccadives.

(**torvum**, *Sw.*; in Minikoi, Prain.)

Physalis, *L.*

minima, *L.*; Muraki, M.; Mottu, S.

I. Didi, 94! Malé, Christopher, 1888! Goifurfehendu Atoll, Hulule 11, Veimandu in Kolumadulu, Gardiner! Sparsely by villages in the whole group, the fruit eaten in curry.

A common weed in the tropics of the Old World. Perhaps introduced by birds or by the sea. Laccadives, in Bangaro, Anderut, Kadamum, Kiltan; Minikoi, Prain.

(PERUVIANA, *L.*; cultivated in Ameni, Laccadives, Prain.)

CAPSICUM, *L.*

MINIMUM, *Roxb.*; Mirus, M.; Nayi-miris, S.; Bird Pepper.

I. Didi, 106! Horsburgh Atoll, Malé, Veimandu in Kolumadulu, Gardiner! Mahlos, Miladumadulu, Gardiner! Everywhere cultivated.

Cultivated in all hot countries. Laccadives, in Akati, Prain.

(FRUTESCENS, *L.*; cult. in Minikoi, Prain.)

Datura, *L.*

fastuosa, *L.*; Orhani, M.; Attana, S.

I. Didi, 132! Landu in Miladumadulu, Veimandu in Kolumadulu, Gardiner! Also in Addu Atoll.—J. S. G.

A cosmopolitan tropical weed, possibly introduced by birds or with cultivated plants. Laccadives, in Ameni, Anderut, Akati, Kiltan, Prain; Minikoi, Gardiner, Prain.

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SUAVEOLENS, *H. & B.*

Malé only, Gardiner! Cultivated in Ceylon, &c., round native houses.

NICOTIANA, *L.*

TABACUM, *L.*; Dumpai, M.; Dun-kola, S.; Tobacco.

Many plants in Malé, in house enclosures, and a few in Mahlos and Miladumadulu.—J. S. G.

Everywhere cultivated. Not in Minikoi or the Laccadives.

Scrophulariaceæ.

(**Linaria ramosissima**, *Wall.*; in Kiltan, Prain.)

Herpestis, *Gaertn. f.*

Monniera, *H. B. & K.*; Veppila, M.; Lunu-wila, S.

I. Didi, 145! Landu, in Miladumadulu, in yam patches, Gardiner!

A cosmopolitan tropical weed. Common in marshy places near the coast in Ceylon. Laccadives, in Anderut, Prain; Diego Garcia, Hemsley.

[**Striga lutea**, *Lour.*; in Akati, Kadamum, Kiltan, Laccadives, Prain; Diego Garcia, Hemsley.]

Acanthaceæ.

Ruellia, *L.*

ringens, *L.* (**prostrata**, *Lam.*, var. dejecta); Nita bodi, Nitu badi, M.; Nilpuruk, S.

I. Didi, 5! Hedufuri, Horsburgh Atoll, Malé near mosques. Hulule 76, Veimandu in Kolumadulu, Kaddu in Haddumati, Gardiner! Also in Mahlos in many islands. —J. S. G.

A common weed in India, Ceylon, N. Africa. Minikoi, Prain.

Barleria, *L.*

Prionitis, *L.*; Ma tumba, Hai kurudo (Minikoi), Dai kurandu, M.; Katu-karandu, S.

I. Didi, 173! Mafaro in Miladumadulu, Hulule 77, Goifurfehendu Atoll, Veimandu in Kolumadulu, Gardiner! Cultivated by villagers everywhere.—J. S. G. Used in native medicine (J. J. Thorburn).

Tropical Africa and Asia, often cultivated for medicinal uses, and perhaps or probably intentionally introduced into the Maldives. Laccadives in Ameni; Minikoi, Gardiner, Prain (planted as a hedge).

Justicia, *L.*

procumbens, *L.*

Trimen's list; no specimens.

A common weed in Tropical Asia and Australia.

Rungia, *Nees.*

parviflora, *Nees.*

Hulule 55, Gardiner! "Very common on the roots of the cocoanut trees; frequent in the group (Addu, Landu in Miladumadulu, &c.)"—J. S. G.

A common weed of Tropical Asia. Laccadives, in Ameni, Akati, Kadamum, Prain.

(**linifolia**, *Nees*; in Kadamum and Akati, Laccadives, Prain.)

(**Peristrophe bicalyculata**, *Nees*; in Ameni, Kadamum, Kiltan, Laccadives.)

Verbenaceæ.

Lantana, *L.*

mixta, *L.*

Hedufuri, Gardiner! Common in cultivated land all over the north of the Archipelago.—J. S. G.

An abundant weed in Ceylon, S. India, &c. Not recorded for the Laccadives or Minikoi. Probably carried by birds in the first place.

Lippia, *L.*

nodiflora, *Rich.*; Hunigunditila, M.; Heri-menadetta, S.

I. Didi, 162! Malé, Trimen; no specimen. Veimandu in Kolumadulu, Addu Atoll, Gardiner! A very common yam garden and jungle weed all over Addu.—J. S. G.

A cosmopolitan tropical weed, especially near the sea in Ceylon. Perhaps introduced by birds (Prain). Minikoi, Gardiner, Prain; Laccadives, in Akati, Prain; Diego Garcia, Hemsley.

Stachytarpheta, *Vahl.*

indica, *Vahl.*, var. **jamaicensis**; Malaembu, Nunnay (Minikoi), M.; Bala-nakuta, S.; Nai-oringi, T.

I. Didi, 136!

A common tropical weed, possibly intentionally introduced. Minikoi, Gardiner; Laccadives, in Anderut, Prain.

TECTONA, *L.f.*

GRANDIS, *L.*; Teak.

Malé, cultivated, Capt. Simons!

Premna, *L.*

integrifolia, *L.*; Kude, Gelavalie (both Minikoi), M.; Midi, S.

Goifurfehendu Atoll, Gardiner! Common in the densest jungle, especially in Suvadiva. On rocky ground, one of the first bushes to appear on a rocky bank. Very common in N. Mahlos.

A littoral and inland species, common in Ceylon, India, the Malay Peninsula, Andamans, Nicobars, Laccadives, in Kadamum and Kalpeni, Prain; Minikoi, Gardiner, Prain; Diego Garcia, Hemsley.

Vitex, *L.*

Negundo, *L.*; Dunnika, M.; Nika, S.; Vennochi, T.

I. Didi, 123! Turahdu in S. Mahlos, Veimandu in Kolumadulu, Gardiner! Malé, Christopher, 1888! Used in medicinal baths (J. J. Thorburn).

Common in Tropical Asia. Used medicinally in Ceylon and possibly intentionally introduced into the Maldives.

Clerodendron, *L.*

inerme, *Gaertn.*; Dugeti, Dugajde (Minikoi), M.; Wal-gurenda, S.

Malé, Haly, 1892! I. Didi, 118!

A littoral species, abundant on the coasts of Ceylon, India, and Burmah. Probably introduced by the sea. Minikoi, Gardiner, Prain; Laccadives, in Kalpeni, Prain.

[The absence from the Maldives, Laccadives, &c., of Avicennia officinalis, *L.*, one of the common mangroves, is noteworthy.]

Labiatæ.

Ocimum, *L.*

basilicum, *L.*; Gandakoli (Minikoi), M.; Suvandatala, Tala-kola, S.; the Sweet Basil.

I. Didi, 84! Fainu in N. Mahlos. Hedufuri, Goifurfehendu Atoll, Gardiner!

Tropical Asia, Africa, America, often cultivated. Minikoi, Gardiner.

gratissimum, *L.*; Fonitulá, M.; Otaka, S.

I. Didi, 134!

Tropical Asia, Africa, America, naturalized in Ceylon. Minikoi, Prain; Laccadives, in Bitrapar, Kadamum, Kalpeni, Prain.

sanctum, *L.*; Kulitulá, Gai Kehabuli, M.; Madurutala, S.; the Tulsi.

I. Didi, 59! Turahdu in N. Mahlos, Hulule 73, only by villages, Gardiner!

Tropical Asia and Australia. Sacred to Hindus. Here perhaps originally intentionally introduced; now a weed.

Plectranthus zeylanicus, *Benth.?*

Fragments, I. Didi, 125, native name Huvadukotun, and Kaddu in Haddumati, Rimbudu in S. Nilandu (Huvaduka, M.), Gardiner, are perhaps this species.

Anisomeles, *Br.*

ovata, *Br.*; Muskotan, Maskota (Minikoi), M.; Yakwanassa, S.

I. Didi, 90! Hedufuri, Goifurfehendu Atoll, Hulule 48, Veimandu in Kolumadulu, Gardiner! Also in Addu.—J. S. G.

A common weed of Tropical Asia. Laccadives, in Kadamum and Akati, Minikoi, Gardiner, Prain.

Leucas, *Br.*

biflora, *Br.*; Veo miri, Veo mirihi, M.; Getatumba, S.

Hulule 54, 74, 78, only on damp paths scarce; Wiligili in Suvadiva, Gardiner! "On the roots of cocoanuts by the kuna (Cyperus polystachyus) swamp in Wiligili. Common also in the jungle of Maradu in Addu Atoll."—J. S. G.

A common weed of Ceylon and S. India. Not in the Laccadives or Minikoi.

zeylanica, *Br.*

Landu in Miladumadulu, in yam patches, Gardiner! Also in other islands where yams are cultivated.—J. S. G.

A common weed of Tropical Asia. Not in the Laccadives or Minikoi.

(**aspera**, *Spreng.*; in Ameni, Anderut, Akati, Kadamum, Kiltan, Laccadives, Prain.)

INCOMPLETÆ.

Nyctagineæ.

Boerhaavia, *L.*

diffusa, *L.* (**repens**, *L.*, var. **diffusa**, *Hk. f.*); Burandagondi, Nanubedi (Minikoi), M.; Pita-sudu-pala, S.

I. Didi, 20! Goifurfehendu Atoll, Veimandu in Kolumadulu, Gardiner! Common in sandy sunny beaches throughout the Archipelago.

A cosmopolitan tropical littoral species, introduced possibly by the sea, but probably by birds. Laccadives, in Bitrapar, Anderut, and Kadamum, Prain; Minikoi, Gardiner, Prain; Diego Garcia, Hemsley.

(**repens**, *L.*; in Akati and Ameni, Laccadives; Prain.)

Mirabilis, *L.*

Jalapa, *L.*; Asuraffole re (red), Asuraffole hudu (white), Re asaruma, Asarumu, M.; Sendrikka, S.; Pattaráshu, T.; Marvel of Peru.

I. Didi, 71, 119, 114! Hulule 21, Gardiner! Common near villages, cultivated. Mentioned by Pyrard de Laval, 1602–7.

A native of Peru, cultivated and escaped in all tropical lands. Very common in Ceylon. Probably originally introduced intentionally for cultivation. Laccadives in Akati, Minikoi; Prain.

BOUGAINVILLÆA, *Comm.*

SPECTABILIS, *Willd.*

Malé, cultivated, Capt. Simons.

Pisonia, *L.*

aculeata, *L.?*

A leafy bit from Veimandu, Gardiner, is probably this species. Cosmopolitan in the tropics.

morindæfolia, *Br.* (**alba**, *Span.*, probably = **inermis**, *Forst.*); Los, M.; the Lettuce Tree of Ceylon.

I. Didi, 7! Veimandu, Gardiner! Malé, east end.—J. S. G

A littoral species, Andamans, Nicobars, Malayan, and Polynesian Is. Laccadives, in Bitrapar, Prain; Diego Garcia, Hemsley. Probably sea-borne.

Amarantaceæ.

Celosia, *L.*

argentea, *L.*

Kaddu in Haddumati, Gardiner!

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Cosmopolitan tropical weed, often cultivated.

Amarantus, *L.*

spinosus, *L.*

Malé, near mosques, Gardiner!

A cosmopolitan tropical weed.

CAUDATUS, *L.*; Raidadisagu, M.

I. Didi!

Often cultivated in tropical and warm countries.

gangeticus, *L.*

Malé, Trimen; no specimen. "Not seen."—J. S. G.

A cosmopolitan tropical weed, often used as a potherb.

viridis, *L.*; Sagu (Minikoi); Massagu, M.; Kurutampala, S. [Ság = potherb, Hind.]

I. Didi, 128! "Not seen."—J. S. G. Probably intentionally introduced.

A cosmopolitan tropical weed, used as a potherb. Minikoi, Prain, Gardiner.

Nothosaerua, *Wight.*

brachiata, *Wight.*

Malé, Haly, 1892!

A weed of dry places and sea shores, Tropical Asia and Africa.

Aerua, *Forsk.*

lanata, *Juss.*; Hudufupila, M.; Pol-kudu-pala, S.

I. Didi, 151! Malé, Christopher, 1888! Hedufuri, Goifurfehendu Atoll, Hulule 67, 72, Veimandu in Kolumadulu, Gardiner! Very common everywhere except in Addu.

A common weed, also littoral, in Tropical Africa and Asia, probably introduced by the sea (see notes on Atolls, below). Laccadives, in Bitrapar, Kalpeni, Kadamum, Akati, Prain; Minikoi, Gardiner, Prain.

Achyranthes, *L.*

aspera, *L.*; Karhi léibú, M.; Gas-karal-heba, S.

I. Didi, 160! Hedufuri, Gardiner! Only seen in Mahlos. —J. S. G.

This specimen seems nearer to the type form than to the littoral and inland var. porphyristachya. A cosmopolitan tropical weed. Minikoi, Prain. The var. in Bitrapar, Bangaro, Kalpeni, Kiltan, Kadamum, Akati, and in Minikoi, Prain; Diego Garcia, Hemsley.

Polygonaceæ.

ANTIGONON, *Endl.*

LEPTOPUS, *H. & A.*

Cultivated in Malé, Capt. Simons.

(Polygonum barbatum, *L.*; in Kalpeni, Laccadives, Prain.)

PIPERACEÆ.

PIPER, *L.*

BETLE, *L.*; Billi, M.; Bulat-wel, S.; Betel Pepper.

I. Didi 111! A few islands in Miladumadulu, and all atolls. Plentiful in Addu. The leaf chewed. The leaf is termed Wang, or in Addu Billaton.—J. S. G.

Everywhere cultivated in the tropics. Minikoi and Akati Kiltan, Kadamum, Laccadives, Prain.

NIGRUM, *L.*; Pepper.

Trimen's list; no specimens.

A native of India, &c., everywhere cultivated in the tropics, Not recorded for Minikoi or the Laccadives.

Lauraceæ.

Cassytha, *L.*

filiformis, *L.*; Dom velam buli (= white sandhook). Vele buli, M.; Aga mula neti wela, S.

I. Didi 8! Hedufuri, Goifurfehendu Atoll, Hulule 31, Veimandu in Kolumadulu, Gardiner! Common in all the islands where land is forming. Appears very early on a new sandbank with the first shrubby vegetation, and dies out when cultivation begins.

Parasitic, rootless. Cosmopolitan on tropical shores. Laccadives, in Kadamum and Kiltan, Prain. Not recorded for Minikoi. Diego Garcia, Hemsley. Probably sea-borne in the first instance and subsequently carried from island to island by currents and birds.

Hernandia, *L.*

peltata, *Meissn.*; Kando, Maskando, Kadu (Minikoi) M.; Palatu, S.

I. Didi 97! Hedufuri, Goifurfehendu, Hulule 46, Veimandu in Kolumadulu, Gardiner! The first large tree to appear on a sandbank, where it occupies the very centre. Fishing lines are made from the bark. Common in the whole group.

A littoral species, Trop. E. Africa, Mascarene Is., Ceylon S.W. coast, but not India, Andamans, Nicobars, Malay Peninsula and islands, N. Australia, Polynesia. Laccadives in Korat, Prain; Minikoi, Prain, Gardiner; Diego Garcia, Hemsley.

(**ovigera**, *L.*; in Diego Garcia, Hemsley.)

Euphorbiaceæ.

PEDILANTHUS, *Neck.*

TITHYMALOIDES, *Poit.*; Kala kiru, M.

Hulule 14, Gardiner! Two houses at Malé, bathing tank at Hulule, and one house in Huludu, Addu Atoll.—J. S. G.

An American species, intentionally introduced for garden use.

Euphorbia, *L.*

Atoto, *Forst.*; Kiru tina, M.

Goifurfehendu Atoll, Hulule 19, Gardiner! "Frequent in the group. Common in cultivated land near mosques."—J. S. G.

A littoral sea-borne species, India (S.W. coast), Ceylon, Malaya to Polynesia. Laccadives, in Ameni, Prain.

hypericifolia, *L.*, var. **parviflora**, *L.*; Kerutina, M. (Minikoi); Eladada-kiniya, S.

Hedufuri, in cleared grain land, not very common; Veimandu, in Kolumadulu, Addu Atoll, very common weed, Gardiner!

A common tropical weed. Laccadives, in Kadamum and Kiltan. Minikoi, Prain, Gardiner.

pilulifera, *L.* (*hirta*, *L.*); Kirutina, M.; Budadakiniya, S.

I. Didi, 104! Hedufuri, cleared grain land, not common, Gardiner!

A cosmopolitan tropical weed. Laccadives, in Anderut, Kadamum, Kiltan, and in Minikoi, Prain; Diego Garcia, Hemsley.

thymifolia, *L.*

Veimandu in Kolumadulu, Gardiner!

A weed of the tropics, except Australia. Minikoi, Prain.

Agyneia, *Vent.*

bacciformis, *A. Juss.*

Addu Atoll, common in yam gardens and by villages, Gardiner!

A littoral species, India, Ceylon, Java, Mauritius.

Phyllanthus, *L.*

(EMBLICA, *L.*; cultivated in Ameni, Laccadives, Prain.)

maderaspatensis, *L.*; Meia limbo, Kudingke (Minikoi), M.

Hedufuri, Goifurfehendu Atoll, Hulule 63, Veimandu in Kolumadulu, Gardiner! Fairly common in the north.

A common weed of the tropics of Africa, Asia, Australia, Minikoi, Prain, Gardiner. Laccadives, in Ameni, Anderut, Bitrapar, Kiltan, Kadamum, Prain.

Urinaria, *L.*

Hedufuri, Goifurfehendu Atoll, Gardiner!

A cosmopolitan tropical weed. Minikoi; Laccadives, in Kalpeni, Prain.

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Niruri, *L.*

Malé, Trimen; no specimen. Goifurfehendu Atoll, Veimandu in Kolumadulu, Gardiner!

An almost-cosmopolitan tropical weed. Minikoi; Laccadives, in Anderut, Akati, Kadamum, Kiltan, Prain. Diego Garcia, Hemsley.

(**rotundifolius**, *Klein*; in Kiltan, Laccadives, Prain.)

DISTICHUS, *Muell-Arg.*; Gobili, M.; Rata-nelli, S.

I. Didi, 82 (Prain)!

Cultivated in Tropical Asia and the Mascarene Is. and in Minikoi.

Glochidion, *Forst.*

? **littorale**, *Forst.*; Emboo, M.

I. Didi, 36, a leafy fragment, appears to be this species.

CROTON, *L.*

TIGLIUM, *L.*; the Croton-oil plant.

Veimandu in Kolumadulu, Gardiner!

Cultivated in the tropics for its medicinal seeds.

(**Claoxylon Mercurialis**, *Thw.*; in Akati, Bitrapar, Kadamum, Kiltan, Laccadives, and in Minikoi, Prain.)

MANIHOT, *Tourn.*

UTILISSIMA, *Pohl.*; Cassava.

Malé, Gardiner! Only seen in Malé.—J. S. G. Trimen; no specimen.

Cultivated in all hot countries.

Acalypha, *L.*

paniculata, *Miq.*; Dagundi kandi, Meia-ságu, M.

I. Didi, 169! Hulule 66, by paths through dense shady jungle, Gardiner! A weed of Tropical Asia and Africa.

indica, *L.*; Vaffufuli, M.; Kuppameniya, S.

I. Didi, 161! Malé, Christopher, 1888! Goifurfehendu Atoll, Addu Atoll, a very common weed. Gardiner!

A weed of Tropical Asia and Africa. Diego Garcia, Hemsley; Minikoi, Prain; Laccadives in Akati and Kadamum, Prain;

fallax, *Muell.-Arg.*; Bissagu, Cave (Minikoi), M.

I. Didi, 154! Goifurfehendu Atoll, in jungle outside the mangrove swamp, Veimandu in Kolumadula, Gardiner! Also in Addu and Suvadiva Atolls.—J. S. G.

A common weed of Tropical Asia. Laccadives in Anderut and Akati, Prain; Minikoi, Prain, Gardiner.

Trewia, *L.*

? **nudiflora**, *L.*; Varukundu, M.

I. Didi, 103, leaves only, appears to be this species. It occurs in Ceylon, India, and Malaya.

RICINUS, *L.*

COMMUNIS, *L.*; Amanaka, M.; Endaru, S.; Amanakkam, Chittamanaka, T.; Castor-oil.

I. Didi, 143! Malé, Gardiner, Christopher, 1888! Goifurfehendu Atoll, Hulule 45, Veimandu in Kolumadulu, Gardiner! Cultivated all over the islands. The seeds are beaten up, and the natives oil themselves with the oil.

Cultivated in all hot countries. Laccadives, in Kiltan, Anderut, Kadamum, Ameni, Bitrapar, Prain; Minikoi, Prain, Gardiner.

Urticaceæ.

Ficus, *L.*

benghalensis, *L.*? Nika, M.; Mahanuga, S.; the Banyan.

sp. ? Fili, M.; a Banyan.

Two banyans are found in Hulule, and there are large banyans in Kenurus and other islands of N. Mahlos, well back from the beach. Also in other atolls. Probably one of these is F. benghalensis, and perhaps it is intentionally introduced, as apparently in Ameni, Kadamum, and Minikoi (Prain). A banyan is found in Diego Garcia (Hemsley, *l.c.* 334).

"The long roots of these are used as poles for building purposes, and also, *I was told*, for masts. Some of the trees are very large, and must be of great age."—J. S. G.

RELIGIOSA, *L.*; Boi, M. (in this case always used with the suffix gas=tree); Bo, S.; the Bo or Peepul.

I. Didi, 32! "One tree only, of large size, near the palace at Malé. There is said to be a second tree in Fua Mulaku, but I did not see it."—J. S. G.

Another is stated by Christopher in his report of 1836 to be on the uninhabited Kedera I. in Suvadiva Atoll.

retusa, *L.*? or **tsiela**, *Roxb.*?

I. Didi, 70, native name Kudehi, may be one of these. F. retusa, *L.*; in Minikoi, Prain.

infectoria, *Roxb.*; Dumbu, M.

I. Didi, 17!
Ceylon, rare.

ARTOCARPUS, *Forst.*

INCISA, *L. f.*; Bambukea (Banke in Addu Atoll), M.; the Bread-fruit.

I. Didi, 120! Hedufuri and Turahdu in S. Mahlos, Limbo Kandu in N. Mahlos, Goifurfehendu Atoll, Hulule, Gardiner! At least a few trees in nearly every inhabited island of the group. The fruit is largely dried in segments, and kept against famine.

Cultivated throughout the tropics. Laccadives, in Kiltan, Ameni, Anderut, Akati, Prain; Minikoi, Prain.

INTEGRIFOLIA, *L. f.*; Sakkeyo, M.; Kos, S.; the Jak.

Trimen's list. "I saw a few seedlings in Malé. I have never heard of any coral islands on which this flourishes, though attempts have been made to introduce it into nearly every one in the Pacific."—J. S. G.

Cultivated in the tropics. Anderut, Laccadives? Prain.

Fleurya, *Gaud.*

interrupta, *Gaud.*; Gakehebuli, M.; Wal-kahambiliya, S.

I. Didi, 101! Veimandu in Kolumadulu, Gardiner!
A weed from Tropical Africa to Polynesia.

Pouzolzia, *Gaud.*

indica, *Gaud.*; Giteyokoli, Gitakoli (Minikoi), M.

I. Didi, 95! Goifurfehendu Atoll, Veimandu in Kolumadulu, Gardiner! Not seen elsewhere except at Malé.—J. S. G.

A common, weed, Ceylon to China. Laccadives, in Kalpeni, Kiltan, Akati, Kadamum, Prain; Minikoi, Prain.

(**Casuarina equisetifolia**, *Forst.*; in Diego Garcia, Hemsley.)

MONOCOTYLEDONS.

(The entire absence of Orchids, both here and in the Laccadives, may be noted.)

SCITAMINEÆ.

MUSA, *L.*

SAPIENTUM, *L.*; Keo, Dongkeo, M.; Kehel, S.; the Plantain (Banana).

Tiladummati Atoll is famous for its plantains. Those of Limbo Kandu, in N. Mahlos, are of good quality and of luxuriant growth. They are cultivated in most islands, often in pits two or three feet deep. See notes on Suvadiva, below.

Cultivated in all hot countries. Laccadives and Minikoi, Prain.

BROMELIACEÆ.

ANANAS, *L.*

SATIVUS, *L.*; Anana, M., S.; the Pineapple.

Cultivated in Furadu Island of Ari Atoll, but of poor quality.—J. S. G.

Amaryllidaceæ.

Crinum, *L.*

asiaticum, *L.*

Goifurfehendu Atoll, Gardiner (Prain)! Everywhere in the Archipelago, sparsely, especially near to swamps with no mangroves.—J. S. G.

A littoral species, common on the coasts of Ceylon and India.

Pancratium, *L.*

zeylanicum, *L.*; Wal-lunu, S.

Wiligili in Suvadiva, Gardiner! In damp jungle near the village of Wiligili; seen also in Kondai and Gaddu in the same atoll.—J. S. G.

Common in grassy places in Tropical Asia. Minikoi, Prain.

sp. ?

Didi, 11, native name Gul-hajaru, and Didi, 113 (Nargis M.), appear to be fragments of spp. of Pancratium.

(AGAVE VIVIPARA, *L.*; cultivated in Anderut and Kiltan, Laccadives.)

Taccaceæ.

Tacca, *Forst.*

pinnatifida, *Forst.*; Hitala, Hittala,* Heith-thala, M.; Garandi-kidaran, S.; Arrowroot.

I. Didi, 57! Goifurfehendu Atoll, Hulule 15, Gardiner! Common in the whole Archipelago. The roots are scraped and daily washed and dried in the sun for a week. They are also used for poultices with chillies and cocoanut. They form one of the staple foods of the natives against famine. It is nowhere cultivated, but grows wild in nearly every island in the group of any size. The near proximity of coral rock is almost essential for its proper growth.

A littoral species, cultivated in Tropical Asia and Polynesia. Probably sea-borne to the Maldives. Cultivated in the Laccadives, in Anderut, Chitlac, and Akati, Prain. Also in Minikoi, Prain, Gardiner.

DIOSCOREACEÆ.

DIOSCOREA, *L.*; the Yam.*

PENTAPHYLLA, *L.*; Kattella, M.; Katawala, S.; Yam.

* Trimen gives Hittala as the Maldivian name for the Dioscorea yams, his informant evidently describing Tacca as a "yam."

I. Didi, 37 (Prain)! "I think this must be the common yam, cultivated in large gardens, especially in Tiladummati, whence it is exported all over the N. part of the group. In Addu it forms the chief food of the people."—J. S. G.

Cultivated and semi-wild in the Old World tropics.

ALATA, *L.*; Billi-kattala,* M.; Yam.

I. Didi, 39 (Prain)! "Cultivated in house compounds all over the group: trained over fences and up cocoanuts or other trees."—J. S. G.

Cultivated in Tropical India.

FASCICULATA, *Roxb.*; Kurukuru, M.; Yam.

I. Didi, 140 (Prain)!

Cultivated in Lower Bengal.

GLOBOSA, *Roxb.?* Mativa, Mathe-wa, M.

RUBELLA, *Roxb.?* Kattala, M.

PURPUREA, *Roxb.?* Bilek-kattala, M.

I. Didi, 158, 42, and 159, mere fragments, are possibly these species, Dr. Prain suggests. Cultivated in Bengal. "I do not know these."—J. S. G.

(SATIVA, *L.*; cultivated in Ameni, Laccadives.)

(**bulbifera**, *L.*; in Minikoi, Prain.)

Liliaceæ.

Asparagus, *L.*

racemosus, *Willd.*; Satavaru, M.; Hatawariya, S.; Chattavari, T.

I. Didi, no number (Prain)! "I saw this or a closely allied form in several house compounds in Malé."—J. S. G. Ceylon Tropical Africa to Australia. Almost certainly intentionally introduced.

Gloriosa, *L.*

superba, *L.*; Wihelia-gundi, M.; Niyangala, S.; Ventonti, S.

I. Didi, 156! Malé, Trimen! Hedufuri, Goifurfehendu Atoll, Hulule 9, Gardiner! On kitchen middens, all over the northern half of the Archipelago.

* So called from the leaves resembling those of the betel.

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Tropical Africa to Cochin China, Ceylon, Andamans, Nicobars, Anderut (Laccadives). Often littoral, *e.g.*, in Ceylon. Probably sea-borne.

Commelinaceæ.

Commelina, *L.*

benghalensis, *L.*; Diyamudoli, M.; Diyameneriya, S.

I. Didi, 2! Malé, Gardiner! Malé only, near mosques.—J. S. G.

A grass weed, Tropical Africa and Asia. Possibly intentionally introduced.

Kurzii, *Clarke*; Tilo lagundi, M.

Hedufuri, Hulule 41, Kaddu in Haddumati, Gardiner! Common in shade by villages in all S. Mahlos, and in Suvadiva and Addu Atolls.

A weed of Ceylon and S. India; not common.

sp.?

Didi, 40 and 171 (Dikkunfati, M.), and 24 (Vakkunfati, M.), are probably species of Commelina.

(Aneilema ovalifolium, *Hk. f.*; in Minikoi, Prain)!

Cyanotis, *Don.*

cristata, *Schultes f.*

Kaddu in Haddumati, Gardiner!

A weed in grass, Mascarene Is., Ceylon, India, Malaya, Minikoi, Prain; Laccadives in Kadamum and Kiltan, Prain.

Rhæo, *Hance.*

discolor, *Hance.*; Re Kandolu, M.

Hulule 29, Gardiner! "In a patch of jungle in the middle of the cocoanut area: seen nowhere else except in Addu; quite wild. The thick lower stem roots are boiled and rubbed on to cure rheumatism and sciatica."—J. S. G.

Palmæ.

ARECA, *L.*

CATECHU, *L.*; Femfora, M.; Puwak, S.; Areca Palm, Betel Nut.

"In the eastern islands of Miladumadulu, Malé, scarce in Suvadiva, luxuriant in Addu. The nut is called Fo or Fuakou."—J. S. G.

Cultivated in all tropical countries. Ameni, Anderut, Kiltan, Minikoi.

Cocos, *L.*

nucifera, *L.*; Khari (Kairi in Addu); another variety Bo, M.; Pol, S.; Tenga, T.; the Cocoanut.

"Cultivated and wild in practically all the islands other than mere sandbanks. There are several kinds of the oil nut (khari) in cultivation, distinguished by their length and shape. They are noted for great size in Addu and Mulaku and to a less extent in Suvadiva as compared with other atolls. They are always exported in the shell, copra not being made. Addu nuts fetch in Calcutta about Rs. 40, Northern Atoll and Minikoi nuts about Rs. 25, Nicobar nuts about Rs. 45 per thousand. Another variety, of which the flesh near the attaching stem is quite sweet, is grown in a few islands and called Bo (head). The small sweet yellow nut (kurumba) is probably only a recent introduction from Ceylon; a few are grown in the villages for drinking only. The palm, as in other tropical countries, supplies many of the necessaries of life, food, fibre, thatch, &c. Its stems, &c., are largely used in boat-building."—J. S. G.

It is impossible, with the knowledge at our disposal, to say whether this species was introduced deliberately by man, or by the sea. The latter is perhaps more probable, as the islands (see below) seem to lie so much in the track of the sea-borne species.

Pandanaceæ.

Pandanus, *L. f.*

odoratissimus, *L. f.*

sp.? (Hornei, Balf. f.? tall tree, leaf 15 ft. long.)

sp.? (Leaf spineless, 2 ft. long.)

There appear to be three species in the islands: a very large green-stemmed Pandanus (? P. Hornei, *Balf. f.*, of the Seychelles, P. Leram, *Jones*, of the Nicobars), reaching a height of over 50 ft., found in Hulule, Turadu, Goifurfehendu, Limbo Kandu, &c. (Gardiner), and known as Karikeo (Keeva in Addu Atoll); a small-leaved many-rooted species, Bokeo (Divihe keeva in Addu), in Turadu, &c.; and a third, Medu Mokaneo, in Turadu, &c., smaller than either of the above and more rooted and spreading. Trimen mentions P. odoratissimus under the name Ma-kahikeyo, but no specimen is extant. This species is found in Minikoi, and in Bangaro, Kadamum, Ameni, Kiltan, and Kalpeni in the Laccadives, Prain.

"The leaves of the Karikeo are drawn through the flames of a fire to kill them, and split horizontally into two halves, the spines being carefully cut off. They are then scraped and dried in the sun, to be steeped subsequently several times in salt water and re-dried. Thus prepared they are used in Tiladummati for making the large mat sails (rie), and in every part of the group, especially Addu, for coarse mats (santi) and pillows.

"The natives are very fond of chewing the segments of the fruit of the P. odoratissimus, and the ground under a dropping fruit is a great resort for hermit crabs (*Cœnobita*), which also climb the branches."—J. S. G.

ARACEÆ.

COLOCASIA, *L.*

ANTIQUORUM, *Schott.*; Ala, M.; Gahala, S.

Sparsely throughout the Archipelago, Gardiner. Cultivated and more or less wild. "Not regularly cultivated, except in Tiladummati and Addu, and not much in the former. In Maradu, Addu Atoll, there are plantations regularly irrigated from wells. A second kind known by its lighter coloured flesh is grown in some islands in brackish water, *i.e.*, in artificially or otherwise lowered ground below high tide

limits. It is seldom used, being kept against famine. It appeared to me to be identical with the papoi of the Pacific, Cyrtosperma edule, *Schott.*"—J. S. G.

Cultivated in all hot countries. Minikoi; Laccadives, in Ameni, Anderut, Kalpeni, Kiltan, Kadamum, Akati, Prain.

ALOCASIA, *Schott.*

INDICA, *Schott.*; Ma ala, M.; Rata-ala, S.

I. Didi, 110!

Cultivated in Tropical Asia.

RAPHIDOPHORA, *Schott.*

PERTUSA, *Schott.*

Kaddu in Haddumati, Gardiner. A form with perforated leaves, like that cultivated in Colombo gardens, probably intentionally introduced.

ACORUS, *L.*

CALAMUS, *L.*; Huvago, M.; Wadakaha, S.

I. Didi, 15 (Prain)!

Cultivated in Ceylon and other warm countries.

Cyperaceæ.

Pycreus, *Beauv.*

pumilus, *Nees.* (Cyperus hyalinus, *Vahl.*).

Goifurfehendu Atoll, Gardiner! Dry places near the shore.

A weed of Ceylon, S. India, Timor, Laccadives in Kadamum, Prain.

polystachyus, *Beauv.* (C. B. Clarke)! Kuna, M.

Midu in Addu Atoll, Gardiner! A regular grass of swamps in Suvadiva and Addu Atolls. Used for the well known fine Maldivian mats.

Cosmopolitan in warm countries. Not recorded for the Laccadives; Minikoi, Prain.

Cyperus, *L.*

(compressus, *L.*; in Kalpeni, Laccadives, Prain.)

(pachyrhizus, *Nees*; in Bitrapar, Bangaro, and Kadamum, Laccadives, Prain.)

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(arenarius, *Retz.*, a common littoral plant in Ceylon and India, is absent from the Laccadives and Maldives.)

(stoloniferus, *Retz.*, also a common littoral species of Trop. Africa, Mascarene Is., and Asia, is missing also.)

(ligularis, *L.*; in Diego Garcia, Hemsley.)

sp. ? Gokkuladuru, M.

I. Didi, no number. Perhaps a sp. of Cyperus, or the following.

Mariscus, *Vahl.*

Dregeanus, *Kunth.* (**Cyperus dubius**, *Rottb.*); Hui ru, Kalandura gundi (Minikoi), M.

Hulule 42, Gardiner ! One of the first to appear on any sandbank that forms, outside the Scævola.

A littoral and inland species, Ceylon, India, Malaya, S. Africa. Evidently sea-borne, as indicated in the note above, and further described below. Minikoi, Prain, Gardiner.

albescens, *Gaud.* ? (**Cyperus pennatus**, *Lam.*).

Goifurfehendu Atoll, Gardiner. Almost certainly this species, but a very reduced specimen. Near the shore, on dry sandy places.

A littoral and inland species, Mascarene Is. to N. Australia, Minikoi, and Laccadives, in Anderut, Kalpeni, Akati, Prain.

(**Kyllinga brevifolia**, *Rottb.*; in Minikoi, Prain.)

(**K. monocephala**, *Rottb.*; in Diego Garcia, Hemsley.)

Fimbristylis, *Vahl.*

spathacea, *Roth.*

Trimen's list ; no specimen. Goifurfehendu Atoll, Veimandu in Kolumadulu, Gardiner ! Dry places near the shore. Sometimes used for mat-making.

A littoral species, common in Ceylon, India, Malaya, &c.

(**diphylla**, *Vahl.*; in Kalpeni, Laccadives, Prain.)

(**glomerata**, *Nees*; in Diego Garcia, Hemsley.)

Cladium, *P. Br.*

jamaicense, *Crantz* (*Mariscus*, *R. Br.*).

Addu Atoll, Gardiner. (Prain ! "As nearly as possible typical." C. B. Clarke !) Grows to a height of 4–5 ft., almost completely covering a large swamp in Midu island (water quite fresh).—J. S. G.

A cosmopolitan species, temperate and tropical. Not recorded for India or Ceylon, except from high elevations in Kashmir ; Mauritius.

[Remirea maritima, *Aubl.*, a cosmopolitan tropical littoral species, common in Ceylon, is absent from the Maldives and Laccadives, so far as we know.]

Gramineæ.

Paspalum, *L.*

sanguinale, *Lamk.*

Goifurfehendu Atoll, Gardiner ! Common in Suvadiva.

Cosmopolitan in warm countries. Minikoi, Akati (Laccadives), Prain ; Diego Garcia, Hemsley.

Panicum, *L.*

MILIACEUM, *L.*; Bai, M.; Wal-meneri, S. ; Millet.

Trimen's list ; no specimens. See Bell, *l.c.* 84. Cultivated. "Formerly extensively cultivated throughout the whole group : only saw it in Kenurus (Mahlos) and Mafaro (Miladumadulu)."—J. S. G.

(**trigonum**, *Retz.*; Hue, in Minikoi, Gardiner.)

Spinifex, *L.*

squarrosus, *L.*

Common in N. Mahlos, Goidu (Horsburgh), &c.—J. S. G.

A littoral species, on sandy shores, Ceylon, India, Burmah to China, Minikoi, Prain ; Laccadives, in Bitrapar, Prain. Sea-borne.

Oplismenus, *Beauv.*

(**Burmanni**, *Beauv.*; in Akati. Kadamum, Kiltan, Minikoi, Prain.)

compositus, *Beauv.*; Ona hui, M.

Hedufuri, Hulule 37, Veimandu in Kolumadulu, Gardiner ! A very common wet jungle grass, especially in Addu and Suvadiva.—J. S. G.

An almost cosmopolitan tropical grass. Laccadives, in Ameni and Akati, Minikoi, Prain.

Setaria, *Beauv.*

ITALICA, *Beauv.;* Ura, M.; Italian Millet.

Trimen's list; no specimens. "Not so common at any time as Panicum miliaceum. I was given a little at Raskateen, N. Mahlos, where some was growing half wild."—J. S. G. Cultivated in Ceylon and other warm countries.

(**verticillata,** *Beauv.;* in Ameni, Bangaro, Kadamum, Kiltan, Prain.)

Stenotaphrum, *Trin.*

complanatum, *Schrank.*

Veimandu in Kolumadulu, Gardiner !

Tropical Africa, Mascarene Is. to N. Australia. Diego Garcia, Hemsley. Perhaps sea-borne, like other grasses.

Thuarea, *Pers.*

sarmentosa, *Pers.*

Hedufuri, Goifurfehendu Atoll, Gardiner ! Common on sandy sunny beaches throughout the Archipelago; characteristic of the same area in Goidu as Ipomœa biloba.—J. S. G.

A littoral sea-borne species, Mascarene Is., Ceylon, Nicobars, Andamans, Malay Is., Polynesia. Not in India. Minikoi, Laccadives in Bangaro and Kadamum, Prain.

(ORYZA SATIVA, *L.;* Rice; Handu, M.; appears to be occasionally cultivated in some islands, but the bulk of the supply is imported from India. "The natives have tried to introduce this many times, but it will not grow and set seed."—J. S. G. Cultivated in Anderut, Laccadives.)

Zoysia, *Willd.*

pungens, *Willd.*

Trimen; no specimens. A common littoral grass in Trop. Asia, Australia, and Mauritius.

ZEA, *L.*

MAYS, *L.;* Donera, Donala, M.; the Maize.

I. Didi, 35 ? Cultivated in Landu, Gardiner.

Cultivated in all warm countries. Not in Minikoi or the Laccadives.

SACCHARUM, *L.*

OFFICINARUM, *L.;* Udandi, M.; Sugar-cane.

Trimen; no specimens. "A little grown in house enclosures in nearly all the larger islands of the group; may almost be said to be cultivated on a large scale in Landu and Mahugudu (both in Miladumadulu)."—J. S. G.

Cultivated in all warm countries. Minikoi, Prain.

Ischæmum, *L.*

ciliare, *Retz.;* Bileh-hui, M.; Rattana, S.

I. Didi, 126 (Prain) !

A common grass, Ceylon to Australia and China. Laccadives, in Kalpeni, Akati, Bitrapar, Kadamum, Kiltan, Prain.

muticum, *L.*

Hedufuri; very common along the S.E. line of islands of S. Mahlos on broad roads which have gone back to jungle; very sparingly elsewhere; Goifurfehendu Atoll, Gardiner !

Common from S. India to Australia. Laccadives in Kalpeni; Minikoi, Prain.

Apluda, *L.*

varia, *Hack.,* **var. aristata,** *L.;* Ona hui (Minikoi), M.

Hedufuri, Goifurfehendu Atoll, Hulule 8, Veimandu in Kolumadulu, Gardiner ! Covers a large area in Hedufuri in a damp low area in Beembi land. The commonest grass by far in Hulule. Common in the whole group.—J. S. G.

A common grass from Ceylon to Polynesia. Minikoi, Laccadives in Kadamum, Prain.

[**Cynodon Dactylon,** *Pers.;* in Kelpeni, Laccadives.]

ANDROPOGON, *L.*

SORGHUM, *Brot.*; Zoowari, M.; the Juar or Jowari of India.

Formerly cultivated in the Maldives.—J. S. G.

SQUARROSUS, *L. f.*; Lancimo, Lunsimoo, M.; Saewandara, S.; the Khus-khus.

I. Didi, 29! Fainu in N. Mahlos, Gardiner (Prain)! Extensively cultivated in Suvadiva. The scented roots used as ornaments for the women's hair.

Cultivated, and wild in the Old World tropics. Laccadives, in Kiltan, Prain.

[contortus, *L.*; in Kiltan and Kadamum, Laccadives, Prain.]

NARDUS, *L.*; Kasinji, M.; Mana, S.; Citronella Grass.

I. Didi, 79 (Prain)!

Wild and in cultivated forms, Old World tropics.

Eleusine, *Gaertn.*

[indica, *Gaertn.*; in Minikoi, Prain.]

CORACANA, *Gaertn.*; Bimbi, Beembi, M.; Kurakkan, S.

"Formerly the most largely cultivated grain in the Archipelago, but now only a little grown here and there. The area to be planted is cut down and all burnt off by March. The surface is then smoothed over, and the grain is scattered by hand after the first rain of the S.W. monsoon. The crop is ready to cut in four months. The heads only are taken, the straw being left and reburnt."—J. S. G.

Cultivated in Ceylon, India, Egypt, Japan, &c. Minikoi, Laccadives, in Ameni, Anderut, Kadamum, Kalpeni, Prain.

Ægyptiaca, *Desf.*

Trimen; no specimens. Goifurfehendu Atoll, Gardiner! Common in cleared Bimbi land, especially in Miladummadulu.—J. S. G.

A weed, common in the Old World tropics, and naturalized in America. Laccadives, in Ameni and Kadamum, Prain.

Eragrostis, *Host.*

tenella, *R. & S.*, var. plumosa, *Stapf.*; Tubuli hui, Sannipoo (Minikoi), M.

I. Didi, 141! Goifurfehendu Atoll, Hulule 10, very common, Gardiner! One of the first grasses to reach a sandbank, followed by Scævola.

Common in Tropical Asia and Africa. Sea-borne. Minikoi, Prain, Gardiner.

Laccadives, in Kalpeni, Akati, Kadamum, Kiltan, Prain.

(Lepturus repens, *R. Br.*; in Minikoi, and Laccadives in Bangaro and Bitrapar, Prain. Littoral, a rare grass in Ceylon, Malay and Polynesian Is.)

BAMBUSA, *Schreb.*

ARUNDINACEA, *Willd.*, or VULGARIS, *Schrad.*, or both? or more?

Malé and other islands. A plain yellow bamboo, apparently *vulgaris*, is grown in Landu. A dwarf kind is more common, growing in many house compounds.—J.S.G.

GYMNOSPERMÆ.

Cycadaceæ.

Cycas, *L.*

circinalis, *L.*

Island near Malé, F. Lewis.

CRYPTOGAMÆ.

Filices.

(Asplenium æquabile, *Baker.*

longissimum, *Blume.*

falcatum, *Lam.*; all in Diego Garcia, Hemsley.)

Nephrolepis, *Schott.*

exaltata, *Schott.*; Kees fila, Makunu hungal, M.

I. Didi, 168 ! Hedufuri, Hulule 30, near the roots of the cocoanuts in damp sandy areas, Veimandu in Kolumadulu, Kaddu in Haddumati, Gardiner (Prain) ! Also in Suvadiva.—J. S. G.

Cosmopolitan ? in the tropics.

(**tuberosa**, *Presl.*; in Minikoi, Gardiner.)

(**cordifolia**, *Presl.*; in Anderut, Laccadives, Prain.)

Thamnopteris, *Presl.*

Nidus, *L.*; the Bird's Nest Fern.

Veimandu in Kolumadulu, Kaddu in Haddumati, Gardiner ! Also in Suvadiva.—J. S. G.

Common in the tropics in very damp localities. Diego Garcia, Hemsley.

Nephrodium, *Rich.*

molle, *Desv.*

Kaddu in Haddumati, Gardiner !

Cosmopolitan in the tropics. Laccadives in Anderut, Prain.

(**unitum**, *R. Br.*; in Diego Garcia, Hemsley.)

(**Pteris marginata**, *Bory*; in Diego Garcia, Hemsley.)

Lycopodineæ.

Psilotum, *Sw.*

triquetrum, *Sw.*; Prumo (Minikoi), M.

Goifurfehendu Atoll, Kaddu in Haddumati, Gardiner.

Cosmopolitan in the tropics. Minikoi, Gardiner, Prain; Diego Garcia, Hemsley.

"In Goidu on the bases of cocoanuts close to the mangrove swamp. In every island of Suvadiva. Grows chiefly on cocoanuts, on the top of the basal mass of roots or in holes in the trunk."—J. S. G.

Finally there are three utterly indeterminable fragments :—

I. Didi, 38, Dakada, M.

67, Bambara, M.

157, Makumburuvani, M.

III.—NOTES ON THE VEGETATION OF THE VARIOUS ATOLLS.

(By J. S. GARDINER.)

Hulule Island.*

This is the S.E. island of Malé Atoll. On the E. and S. the reef is one-third to half a mile wide, on the W. about 100–150 yards, on the N. the island lies along the line of the reef. The soil is sand, very fine to the west, but to the east foraminiferal and coarse, with a little pumice. There are coral blocks in the sand along the cocoanut belt south of the village. The rainfall is probably about 110 inches; certainly considerably less than in islands lying further west and south.

Going to the land for a moment it is interesting to notice the distribution of some of the plants and trees. In the first place, the cocoanuts form a belt from the N.W. point of the island down to the village, and then along and across the island to the undermined beach. East of this—that is, a belt along the N.E. shore of the island—only small bushes occur, and no trees of any size. On the west side of the village is a belt of low scrub 30–40 yards broad, and south of the village is a dense jungle of Bambukeo (bread-fruit), Funa (Calophyllum Inophyllum), Karikeo (Pandanus Leram ?), Kandu (Hernandia peltata), two or three candle-nut trees (Barringtonia speciosa), with an odd Hibiscus tiliaceus here and there. The south point of the island has no large timber, and the whole west and south shores are fringed with Kuredi (Pemphis acidula), with an occasional Mabori (Tournefortia argentea) here and there. By the village is a zære (holy grave), and behind this is a small untimbered patch, really an old kitchen midden with

* I spent nearly six weeks on this island during January and February, 1900. One boy was employed solely in collecting and looking after the flora, always accompanying me. Although out daily I failed to add any plants in the last three weeks of our stay.

a large clump of jessamine (Jasminum grandiflorum) in the centre, the rest consisting principally of a yellow composite (Wedelia biflora), low shrubs, and climbing beans.

The whole west and south sides of the island, where the Pemphis forms a single line of timber on the top of the sandy beach, are slowly washing away. The same action is more rapid to the south-east, where fallen cocoanut palms strew the beach. Further north the beach is stationary or slightly growing out by the washing up of sand, which reaches its maximum in a broad blunt sandy point to the N.E. Pemphis gradually gives place to Scævola, with a clump of Tournefortia here and there, until these latter are alone found. At the point these shrubs have not been able to keep pace with the beach, and there is outside the line of advancing Scævola a low growth of Mariscus Dregeanus, Launæa pinnatifida, Eragrostis plumosa, with very numerous seedlings of Tournefortia, and a few plants of Aerua lanata. Behind, the Scævola line is very marked, merging in 30-40 yards into a low bush—continuous up to the cocoanut belt—formed almost entirely of Ochrosia borbonica and Morinda citrifolia, weighed down in many places with Cassytha filiformis.

The flora of Hulule, which lies very close to Malé Island itself, and thus in the track of trade, contains, as might be expected, many introduced weeds of cultivation. Apart from the strictly cultivated forms, it consists of 58 species, of which perhaps about 22 are man's weeds and about 24 littoral species, sea-introduced.

Golfurfehendu (Horsburgh) Atoll.*

The atoll consists of five islands: Goidu, Fehendu, Furudu, Inafuri, and Doru Kandu, the plants of which decrease in variety in the above order. Doru Kandu lies to the south, close to the outer part of the reef, and is all rocky; it is

* Our visit was in November, 1899. The plants were carefully collected by myself alone. So far as the small herbaceous species are concerned, the collection is about complete.

destitute of all vegetation, except a few old Pemphis trees half growing in the water at the east end. All the other islands are formed entirely of sand, with the exception of Goidu, which has a rocky belt 30–40 yards broad at its extreme eastern end. This is largely fringed near the sea with Pemphis, while cocoanuts, small Pandani, Allophylus Cobbe, Hernandia peltata, Acalypha fallax, and Premna integrifolia form a dense jungle behind. The rocky and sandy areas join in a small mangrove swamp, west of which is a dense jungle of bread-fruit, cocoanuts, and large Pandani, with a few large banyans and Terminalia Catappa. The west shore of Goidu forms a slight bay, and is fringed with Pemphis acidula and Tournefortia argentea N. and S., and in the centre Scævola Koenigii and Suriana maritima, with a small growing area outside covered with dense Spinifex squarrosus. Contrasted with Goidu the other islands are noticeably poor in low herbaceous plants. Inafuri is merely a sandbank covered with low trees and bushes, Spinifex and Launæa being the only herbaceous plants observed.

Of food plants the cocoanut is alone of any importance, covering the greater parts of Goidu, Fehendu, and Furudu; plantains, yams, and grain of any kind do not grow, and the papaw only reaches a very small size. The flora of this atoll, collected on Goidu and Furudu, with a few plants from other spots, numbers, apart from the strictly cultivated forms, 67 species.

Mahlosmadulu Atoll.

This is divided into North and South Mahlos Atolls. Plants were collected from several islands in each.

Turadu,* in South Mahlos, is a small thickly inhabited islet with no indigenous foliage or jungle, the greater part planted with kurumba (yellow edible cocoanut), bread-fruit,

* Only a few plants, picked as not found or not common in Golfurfehendu.

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papaw (falo and veofalo), Barringtonia speciosa, and various kinds of Pandanus (Karikeo, Bokeo, Medu Mokaneo), with various herbs used in curries. The whole of the south of the island is being very rapidly washed away by the sea, and there is a long point extending outwards, covered with Pemphis acidula, the stems of which are washed for two or three feet at high tide, and are very slowly being killed; considerable changes took place here two years and five months before I visited the island, since when the natives say that they cannot see any further change.

Hedufuri, in S. Mahlos, is likewise a small thickly inhabited *very* dry sandy islet. The village is situated on the east side, and behind it is a small clump of cocoanuts, bread-fruit, &c. The rest of the island is very dry, sandy, covered with a low growth of Scævola, Ochrosia, Tournefortia, and small Pandanus, with grassy patches here and there. Morinda citrifolia is very abundant, being to some extent planted by the people for the root, from which a permanent red dye for cloth is obtained by mixing a decoction with lime.* The flora of this island numbers 46 species other than cultivated forms.

The islets along the south side of Mahlos Atoll may be divided by the vegetation at a glance into sandy and stony islets, or, if mixed, the two parts can be separated.

The sandy islets have, as a rule, a few semi-dwarfed cocoanuts and bread-fruit trees in the centre, surrounded by such low bushes as were mentioned under Hedufuri, with Scævola beaches.

The rocky islets, on the other hand, are covered with dense tall jungle of cocoanuts, large Pandani, Calophyllum, Barringtonia, with often a clump of banyans, and have Pemphis beaches.

* Probably some of the other plants were introduced as dyes and have now run wild. The whole population is engaged in cloth-making. The black thread is now imported as such, but was formerly dyed, the colour being obtained from the sap of the plantain. The collection from this island is fairly complete.

A marked increase in the size and luxuriance of the vegetation is noticeable in passing from the west to the east of Mahlos Atoll.

In North Mahlos the islands of the east side are formed for the most part of rock toward the seaward face with coarse sand inside. Compared with S. Mahlos, there did not appear to me to be nearly the variety in herbaceous plants, while woody plants are the same, the trees generally much taller and often of quite remarkable size. Kenurus in particular is covered in places with large banyans and Barringtonias. They everywhere keep well back from the beach, and avoid the sandy area, growing most luxuriantly at the line of junction of rock and sand.

The western and inner islands of N. Mahlos resemble the sandy islands of S. Mahlos for the most part; the majority are sandbanks forming or being washed away. Of these, I visited over thirty, and there seemed to me to be a definite order in which the plants came to them. All are at some time the resort at high tide of large flocks of terns, herons, and sandbirds, the common crow appearing only when they become inhabited. Herbaceous plants first appear, most commonly Spinifex squarrosus or Launæa pinnatifida, to be followed by Mariscus Dregeanus, Eragrostis plumosa, and perhaps Aerua lanata. Very quickly seedlings of Tournefortia argentea appear, and often these grow into large bushes before the Scævola arrives, and indeed this plant often remains for a long time absent, but as soon as it settles it at once spreads with great rapidity, only a relatively old Tournefortia tree being left here and there. On the first bushes Cassytha filiformis is sure to be found. Ochrosia borbonica, Terminalia Catappa, and small Pandani soon appear, and in large sandbanks the central part is often covered with Guettarda speciosa and Hernandia peltata. Cocoanuts do not, as a general rule, grow well on these islets, and the largest have seldom more than a few straggly

trees in the centre. If the islets are washing away at all, Pemphis acidula is sure to be present above the beach, but if they are growing is very seldom found.

There are very few rocky islets in the whole group which did not exist when the charts were made in 1836, but Hura, to the west of the reef marked Wah-pure, was then devoid of foliage. It has now cocoanut trees said to have been planted about twenty years ago, before which it was all grass. Now Pemphis acidula and Tournefortia argentea occur about the beach abundantly to the east, while the west, where the island is still growing, is covered with Apluda aristata, Aerua lanata, with Canavalia lineata, Oldenlandia biflora, and Cassytha filiformis creeping over the rocks in every direction. The absence of Pandani is remarkable.

Limbo Kandu, in N. Mahlos, is remarkable as showing the richest vegetation we saw north of Malé. It is a round sandy island with a ridge of wind-blown sand all round, perhaps 12 feet above high tide level, below which there is little change taking place in the beach. Round the coast is a line of the ordinary sand bushes, 80–120 yards broad, in which the ridge above slopes to the central flat, which is 1–2 feet above high tide. This part is for the most part covered with large trees, cocoanut, banyan, bread-fruit, Barringtonia, with a number of very large limes and Pandani. Plantains of very good quality grow luxuriantly, and there are some yams (Ipomœa Batatas), pomegranates, a little ala (Colocasia antiquorum), and best of all, chillies. A noticeable point in the central clump is the extreme luxuriance of a certain creeper which has completely covered over some large Pandani and hangs from the Nika (banyan) in heavy festoons. The tropical appearance was only perhaps equalled in Addu Atoll, but the creeper was not seen elsewhere. It should be mentioned that the island was formerly inhabited, and the creeper may have been brought from Ceylon or India with the plantains, which are frequently brought over

fresh for planting. Contrasting Mahlos with other atolls, the comparative absence of yams, plantains (with the sole exception of Limbo Kandu), ala (Colocasia), funa (Calophyllum Inophyllum), papaws, and indeed of all food plants is very noticeable. Hitala (arrowroot, Tacca pinnatifida) occurs in nearly every large island, but in no luxuriance; here only in the group is it regularly collected and eaten, the same remark applying to the mangrove also where it occurs. The cocoanuts are generally of small size, and the number per tree is considered by the natives very small. Generally the soil would not appear to be nearly as rich as in the eastern line of atolls.

S. Mahlos has been for many years closely connected with Malé, from which the inhabitants have obtained rice; there is only evidence of grain having been grown in Doomfang in recent (about twenty-five) years. In N. Mahlos grain (Eleusine Coracana and Panicum miliaceum) seems to have been grown in nearly all the islands within the last 8–10 years: in 1899, however, it was only grown in Kenurus, planted with the first rains of the little monsoon in April, and reaped in August. To plant it, the grass and shrubs being burnt off, the whole was surrounded by a cadjan fence 1–2 feet high to keep off the rats, the surface smoothed by a rake and the grain strewn on by hand. None of the western islands of N. Mahlos are inhabited, but a few inner ones have villages of manufacturing or fishing castes.

Ari and Nilandu Atolls.

The descriptions of North Mahlos apply equally well to these atolls. The Island of Furadu produces small pineapples of poor quality and flavour. We coasted Ari close to the eastern shore for 15 miles, and steamed through N. and S. Nilandu, visiting, however, only Rimbudu in S. Nilandu and Mahikaddu in Ari, which in the general appearance of their foliage, as well as in the plants, exactly resembled islands in the same position in N. Mahlos.

Fadiffolu, N. and S. Male, Felidu, and Mulaku Atolls.

Hulule in Malé is described separately; it is probably richer in variety of indigenous plants than any of the other islands, on account of its large size, position, small population of low caste, and little cultivation.

The atolls mentioned lie along the eastern side of the Archipelago. The islands of their western side are not inhabited, except in Fadiffolu, and are generally bare and sandy, with low trees and bushes only; cocoanuts of small size are scattered over them, poor in quantity and in quality. The eastern islands are generally densely covered in cocoanuts grown for the nut and sugar, but plantains, yams, and vegetables of all sorts do not flourish, and are not found anywhere in luxuriance. All appear from the sea to be flat-topped high cocoanut islands fringed with Pemphis acidula generally; banyans, Calophyllum, &c., very scarce; the Areca palm not found.

Kolumadulu and Haddumati Atolls.

None of the islands of these atolls were visited by me, except Buruni in Kolumadulu; a complete set of plants was collected on Veimandu in Kolumadulu, and a few from other places in that atoll. A collection was also made on Kaddu in Haddumati. The eastern islands of both atolls are densely covered with cocoanuts, but have a good deal of high timber as well. Buruni does not differ greatly from the generality of Mahlos islands, but struck me as being especially rich in small herbaceous plants and grasses; all seemed familiar, however, except a "shamrock," Desmodium triflorum, which I saw nowhere else. The Veimandu flora, apart from cultivated forms, numbers fifty-five species.

Suvadiva Atoll.

As already mentioned, this atoll lies much to the south, separated by a wide channel from Haddumati to the north, and from Addu to the south. The eastern islands of this

atoll are nearly all densely covered with large cocoanut trees, as are also some of the western islands, but many of the latter have only low trees and shrubs. The inner islands are, as a rule, covered with low trees and bushes, Heebahdu to the north with very large Barringtonia speciosa; cocoanuts if present on these islands are of small size and scattered. A few plantains and food plants are found in every island, but they do not grow at all luxuriantly; the former are now planted in pits in the ground dug to below high tide level, and in Kondai I saw a man put in a basket of pumice from the beach; this appeared on inquiry to be a regular custom of the island. A little grain is stated to have formerly been cultivated, but the people seem to have been for all time famous as daring navigators, and to have lived for the most part on rice obtained from India in exchange for cocoanuts, mats, and fish. Many of the islands of the outer reef have swamps overgrown completely or fringed with Kuna grass (Pycreus), used for their great industry of mat-making.

Wiligili has one such swamp now almost dry, covered with kuna, with Leucas biflora growing on the roots of the trees and on any drier spots. A clump of Nephrolepis exaltata and Thamnopteris Nidus also occur here. Round this the jungle is very thick and dense, the larger trees consisting for the most part of Cordia subcordata and Terminalia Catappa, the undergrowth being composed almost entirely of Ardisia humilis, with here and there a bush of Rhizophora mucronata and Lumnitzera racemosa; in certain places one sees a bush of Hibiscus tiliaceus and occasionally a giant cocoanut or Pandanus. The paths are fringed by Oplismenus compositus, and near the village Pancratium zeylanicum is very common.

On sandy islets the most striking feature compared to other atolls is the dominance of the Pandani to the detriment of Scævola and Tournefortia; Pemphis, too, is not abundant.

Collections of plants were made in Wiligili, where there is a large village, and in Gaddu. A kind of small Pampas grass called Lancimo (Andropogon squarrosus, the Khus-khus) is grown extensively throughout the whole atoll. Its fibrous root has a sweet somewhat lemon-like smell, and is used as ornaments for the women's hair. A kind of thyme, too (tulamu), is grown for the same purpose.

Addu Atoll.

This little atoll, situated 35 miles south of the Equator, is perhaps the most perfect of all I saw in the Maldives, having only two narrow passages to the north and two broader ones to the south. The encircling reef appeared from the ship to be covered with land, which but for the passages seemed to be continuous. It was really, however, broken up into numerous islands by channels which often could not be seen on account of smaller islets standing on the outer part of the reef behind. The islands of the east side each consist of sand and rock areas respectively against the lagoon and open sea; these areas are separated by a series of kuli or fresh water lakes in the centre of the islands. On the west side the sea has everywhere broken into these lakes, and two series of islands result, rocky patches against the sea and larger sandy islets by the lagoon. The difference between the two sides is probably due to the heavier weather which comes up from the west. The atoll is almost beyond the reach of the Indian monsoons, the north-east monsoon bringing only a few gales from the north in January and February, but in the greater part of the year the westerly trades prevail. The rainfall, too, being probably about 150 inches, is heavier than in any other part of the Maldives, and perhaps this is the cause of the exceptionally rich vegetation which characterizes the atoll.

North-east of the atoll is a large island with two densely inhabited villages, Midu to the north and Huludu to the south, having between them a population of about 3,000

people. Midu is entirely an agricultural village, but Huludu is inhabited by high caste people and sailors who trade up and down the group; it usually also sends two or three ships a year to the Hooghly, and has traditions of an Arabian trade in times past. The village itself is full of fine houses with large compounds, in which one may recognize almost as great a variety of spices and other cultivated plants as at Malé. Every available inch of the island is cultivated, except a narrow debatable strip between the two villages. The people for the most part live on fish and on the vegetables they grow; no grain was, so far as I could ascertain, ever grown, and rice is not much imported. Cocoanuts are planted right up to the beach on every side, and are of greater size and luxuriance than any I have seen in Ceylon or the Pacific. They also bear heavier crops both in number and size; 60 trees are supposed to yield 1,000 nuts worth Rs. 45 in Calcutta, and about 4,750 nuts give a ton of copra. The kurumba or yellow form is not grown, but a green form with sweet husk is regularly cultivated for the crews of the vessels. The centre of the island has a great fresh water marsh overgrown with Cladium jamaicense, with Pycreus polystachyus near the edges. The north part of this has been reclaimed and turned into a great yam and sweet potato flat, the latter dug four times a year. Between it and the marsh long beds have been planted with Colocasia antiquorum, some of which is almost growing in the water. Near the village are extensive plantations of plantains, of which the people distinguish five varieties, and areca palms grow everywhere in competition with the cocoanut. Each house has its papaws and bread-fruits, and pumpkins, water melons, chillies, and betel grow almost semi-wild in their compounds. The debatable ground is covered with Hibiscus tiliaceus struggling with Hernandia peltata, both of which almost appear as if planted. The roads are everywhere well kept; they are edged for the most part with grass, flowering dicotyledonous weeds being remarkably scarce and not as

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in the northern atolls struggling with and maintaining their position against the grass.

The islands to the south of Huludu have the usual trees and shrubs characteristic of rocky and sandy areas. Some are planted with cocoanuts. Most are very barren, the arrowroot (Tacca) being almost the only herbaceous plant found besides the grasses. Convolvulus and other creeping and climbing plants are practically non-existent on the shores of either side. Scævola and Tournefortia do not dominate any part. Pemphis grows against the sea, and has been planted in lines across the kuli. For the rest it is an open jungle of small Pandani and the usual shrubs, with the addition of Gyrocarpus Jacquini, Morinda citrifolia, and Thespesia populnea. The absence of mangroves from so suitable an area is most remarkable, it seems to me.

Maradu, one of the central islands of the west side, has perhaps an even more luxuriant vegetation than either Midu or Huludu. It is more dank and moist, pools of water standing everywhere. The village is shaded with immense bread-fruit trees, and every house has its trellis work of cucumbers, gourds, and pumpkins; water melons grow everywhere. Indeed, practically every vegetable which is at all extensively grown in the group flourishes here, the brinjals being as good as those of Ceylon. Behind the village is a dense tall jungle of cocoanuts, arecas, Calophyllum, Terminalia Catappa, Cordia subcordata struggling with an undergrowth of limes, Zizyphus Jujuba, and many other wild and semi-wild trees. The soursop, pomegranate, Sonneratia, and betel grow without being cultivated, and there are even said to be a few orange trees. Coarse grass covers the untilled ground everywhere, save in the densest shade. Herbaceous weeds are rare; almost the only flowers are the Rhœo discolor and the Pancratium zeylanicum. There was one single immense Barringtonia speciosa, but I do not remember to have seen a single banyan tree in Addu, and I think it is not found.

Miladumadulu Atoll.

Only two islands on the west side of this atoll are at present inhabited, while most of the outer western line of islands have people on them or are regularly visited. The western islands are generally covered with low trees and shrubs, while the eastern islands have large cocoanuts and a few banyans. The greater part of the eastern islands has at times been cultivated, but very many have large lakes (kuli, M.; kulam, T.) in the centre, surrounded by a thin fringe of mangroves, of which the natives distinguish three kinds according to their edible properties, Bruguiera caryophylloides being the most numerous.

Formerly these islands were nearly self-contained, all growing grain, yams, sweet potatoes, plantains, pumpkins, and Colocasia; arrowroot (Tacca) is very plentiful. The people seem to have been very industrious, and all the twenty-eight islands we visited seem to have been at some time cultivated. Compared with Mahlos Atoll, many of the islands exhibit almost as luxuriant a vegetation as Limbo Kandu, and surpass all the other islands of that atoll. Trees and shrubs are nearly the same, but Pandani, bread-fruit, and Calophyllum Inophyllum are dominant; herbaceous plants exhibit little variety in any one island. By the mosques sweet-smelling plants are much grown, poor varieties of the rose being dominant.

The stony eastern area of all these islands is generally covered with cocoanuts, which prefer such a situation. The intermediate vegetation consists of Pandani, Calophyllum Inophyllum, Hernandia peltata, and Hibiscus tiliaceus, all useful economic products.

Mahagudu and Landu are particularly noted for their great variety of economic plants; in the latter, in addition to the above, the areca palm, betel, sugarcane, maize, soursop, water melons, limes, lemons, chillies, Sonneratia acida, and bamboos being all grown in some numbers.

A few plants were collected on Landu and Mafaro islands, but only such as had apparently not been seen, or rarely been seen, elsewhere.

Tiladummati Atoll.

From the information I collected this seems to resemble Miladumadulu, but the atoll is famous for its plantains, which are exported even as far as Malé. Pandanus is much grown for sails, and Hibiscus tiliaceus for ropes. The people of this atoll formerly paid annual visits to the Malabar and South-West Indian coast. They are a very enterprising set, and have probably introduced a large number of the cultivated plants of the northern part of the group. Even now they regularly bring fresh strains of plantains from Ceylon and Southern India, as they say that their own deteriorate. One of my boys, too, from Nolewangfaro, collected quite a large number of seeds in Addu and Malé, which he intended to try when he got home.

IV.—THE MALDIVIAN NAMES OF PLANTS.

In the following table are set out in alphabetical order all the names known or supposed to be applied to plants by the Maldivians, with the plants to which they refer. Many of the names are no doubt wrongly applied, especially those given by other writers than Ibrahim Didi and J. S. Gardiner. It is remarkable how nearly all the plants of the flora have received names ; this is partly to be accounted for, no doubt, by the smallness of the flora, but suggests invention on the part of the inhabitants when questioned about the plants, such as is so troublesome to the botanical collector in Ceylon or India. The spelling of the names is given as originally written by the collector. Under the individual species above only recognized names and spellings adopted by

Mr. Gardiner or Ibrahim Didi are mentioned. In this list other names and spellings are also included.

Ahi, Morinda citrifolia
Ala, Colocasia Antiquorum
Amanaka, Ricinus communis
Anana, Ananas sativus
Annaru, Punica Granatum
Anona, Anona muricata
Asaruma, Mirabilis Jalapa
Asuraffole rai (ma), ditto
re, ditto
hudu (ma), ditto
Ata, Anona squamosa, muricata

Babukeyo, Artocarpus incisa
Bai, Eleusine Corocana
Bambakeyo, Artocarpus incisa
Bambara, unknown
Bambukea, Artocarpus incisa
Banke, ditto
Bari, Solanum Melongena
Barubo, Cucurbita Pepo
Beem magu, Oldenlandia biflora
Beembi, Eleusine Coracana
Berebedi, Erythrina indica
Bes gobili, Acacia Farnesiana, Parkia ?
Bilehhui, Ischæmum ciliare
Bilei, Piper Betle
Bilekkattala, Dioscorea, spp.
Bilimagu, Averrhoa Bilimbi
Bilinhui (Bell), unknown grass
Billaton, Piper Betle (leaf)
Billi, Piper Betle
Billikatella, Dioscorea alata
Bimbi, Eleusine Coracana
Bissagu, Acalypha fallax
Bo, Cocos nucifera
Bodu faru, Bryophyllum calycinum
Bodukafa, Gossypium barbadense
Bodu limbo, Citrus Medica
Bodu mirihi, Tithonia diversifolia
Boi, Ficus religiosa*
Bokeo, Pandanus, sp.
Borhi, Tournefortia argentea
Bulukiya, Corchorus capsularis
Burandagondi, Boerhaavia diffusa
Burubo, Cucurbita

Cadapie, Launæa pinnatifida
Cave, Acalypha fallax
Chunpápool, Artabotrys odoratissimus

Dagundi kandi, Acalypha paniculata
Dai kurandu, Barleria Prionitis
Dakada, unknown.
Dandu filia, Launæa pinnatifida
Dhadukuradi, Pemphis acidula
Dhumburi, Ochrosia borbonica
Diga, Hibiscus tiliaceus
Digga, ditto
Digutiyana, Cassia Sophera
Dikkunfati, Commelina, sp. ?
Divihe keeva, Pandanus, sp.
Diyamudoli, Commelina benghalensis
Dom (or Don) Moosa (or Moussa), Allophylus Cobbe
Dom velam buli, Cassytha filiformis
Dommadu, Terminalis Catappa
Donala, Zea Mais
Donera, ditto
Dongkeo, Musa Sapientum
Duburi (Bell), Calophyllum Inophyllum
Dugajde, Clerodendron inerme
Dugeti, ditto
Dumbu, Ficus infectoria
Dumburi, Ochrosia borbonica
Dumpai, Nicotiana Tabacum
Dunnika, Vitex Negundo

*Always called Boi-gas (gas = tree).

Emboo, Glochidion littorale
Emmuli, Oldenlandia umbellata
Eyaganawatura, Oldenlandia biflora

Faga, Momordica Charantia
Falo, Carica Papaya
Fatangu, Cæsalpinia pulcherrima
Fatunfaifila, Bryophyllum calycinum
Femfora, Areca catechu
Feru, Psidium Guyava
Fesko, Tephrosia tenuis
Fili, Ficus, sp.?
Fini fen ma, Rosa, sp.
Fo, Areca Catechu (nut)
Foh, Adansonia digitata
Foni loli, Adenostemma viscosum
Foni tula, Ocimum gratissimum
Fuakon, Aràca Catechu (nut)
Fufu, Benincasa cerifera?
Funa, Calophyllum Inophyllum

Gadacolie, Ocimum basilicum
Gai kehabuli, Ocimum sanctum
Gakehebuli, Fleurya interrupta
Gandakoli, Ocimum basilicum
Garada, Abroma augusta
Gelavalie, Premna integrifolia
Gethawcoley, Corchorus acutangulus
Gitakoli, Pouzolzia indica
Giteyokoli, ditto
Gobili, Phyllanthus distichus
Gobu, Terminalia Catappa
Gokkuladuru, Cyperus, sp.
Gulhajaru, Pancratium, sp.?
Gulu Sampa, Plumeria acutifolia

Hai kurndo, Barleria Prionitis
Hala veli, Suriana maritima
Halia veli, ditto
Hande riemo, Cyanotis, sp.?
Handu, Oryza sativa
Hau (Bell) = Kuna?
Heena, Lawsonia inermis
Heith thala, Tacca pinnatifida
Hekoopie, Desmodium triflorum
Helebeli, Tamarindus indica
Hikundi, Murraya exotica
Himeri, Phaseolus lunatus, and next
Himerri, Dolichos Lablab, and last:
Hinbatu, Thevetia neriifolia?
Hiridigga, Corchorus acutangulus
Hirikulla, Emilia sonchifolia
Hirundu, Thespesia populnea
Hitala, Tacca pinnatifida
Hittala, ditto (Trimen, Dioscorea)
Hiti, Azadirachta indica
Hondikunavoo, Nephrolepis tuberosa
Huanduma, Jasminum grandiflorum
Hudufipila, Aerua lanata
Hudufupila, ditto
Hudu ruva, Calotropis gigantea
Hui, grasses generally
Hui ru, Mariscus Dregeanus
Hunigundifila, Lippia nodiflora
Hunigunditila, ditto
Huvaduka, Plectranthus?
Huvadukotun, Plectranthus?
Huvaduma, Jasminum grandiflorum
Huvago, Acorus Calamus
Huwanduma, Jasminum grandiflorum

Innapa (Pyrard), Lawsonia inermis
Irudema, Jasminum Sambac
Iroudemaus (Pyrard), ditto

Jamburool, Eugenia, sp.
Jumbu, Eugenia, sp.
Junapa (Trimen), misprint for Innapa

Kadapie, Launæa pinnatifida
Kadu, Hernandia peltata
Kadu, Cucurbita, sp.?
Kaduru, Corchorus acutangulus
Kafa, Gossypium, spp.
Kairi, Cocos nucifera
Kala kiru, Pedilanthus tithymaloides
Kalandurugundi, Mariscus Dregeanus
Kalukadili, Eclipta alba
Kamaraga, Averrhoa Carambola
Kambulichi, Vernonia cinerea
Kanditoli, Poinciana regia
Kando, Hernandia peltata
Kandu, a Mangrove, see Rhizophora, Bruguiera, Lumnitzera
Kandufa, a mangrove swamp.
Kani, Cordia subcordata
Kara, Solanum Melongena, Citrullus Colocynthis?
Kandolu, Rhœo discolor
Karhi, Cocos nucifera
Karhi leibu, Achyranthes aspera
Karhikeo, Pandanus, sp.
Karikeo, ditto
Karikuburu, Cæsalpinia Bonducella
Kasinji, Andropogon Nardus
Katella, Dioscorea, spp.
Kattala, Dioscorea and Ipomœa, spp.
Kave, Acalypha fallax
Keembi, Barringtonia speciosa
Kees fila, Nephrolepis exaltata
Keeva, Pandanus, sp.
Kekuri, Cucumis sativus
Keo, Musa sapientum
Kerutina, Euphorbia hypericifolia
Khari, Cocos nucifera
Kimbi, Barringtonia speciosa
Kirutina, Euphorbia, spp.
Kochchefai, Ageratum conyzoides
Konara, Zizyphus Jujuba
Kuda falo, Carica Papaya
Kuda limbo (lubo), Triphasia trifoliata
Kude, Premna integrifolia
Kudehi, Ficus, sp.?
Kudibai, Panicum miliaceum
Kudima, Jasminum auriculatum
Kudingaybelamaw, Oldenlandia biflora
Kudingke, Phyllanthus maderaspatensis
Kudiraimaveyo, Ipomœa Quamoclit
Kudiruvali, Dodonæa viscosa
Kuhada, Cassia occidentalis
Kukulufaifila, Hibiscus Solandra
Kulitula, Ocimum sanctum
Kullafila, Launæa pinnatifida
Kullava, Sonneratia acida
Kulowa, do.
Kuna, Pycreus polystachyus
Kunnaru, Zizyphus Jujuba
Kuredi, Pemphis acidula
Kuradu do.
Kurifila, Ipomœa Turpethum
Kurra, Citrullus, sp.
Kurukuru, Dioscorea fasciculata
Kurumba, Cocos nucifera

Ladu, Mimosa pudica
Lagundi, Commelina, Gloriosa
Lami, Eugenia Jambolana
Lancimo, Andropogon squarrosus
Limbo, Citrus Medica
Los, Pisonia morindæfolia
Lunsimoo, Andropogon squarrosus

Ma ala, Alocasia indica
Mabori, Tournefortia argentea
Mabula, Abutilon indicum
Mabulan, Sida humilis
Abutilon indicum

Magu, Scævola Koenigii
Makahikeyo, Pandanus, sp. ?
Makumburuvani, unknown
Makunu hungal, Nephrolepis exaltata
Makunu fila, Portulaca quadrifida
Mala embu, Stachytarpheta indica
Ma lebu, Trichodesma zeylanicum
Maliku ruva, Vinca rosea
Manifa, Canavalia lineata
Mapijja, Sesuvium Portulacastrum
Maskando, Hernandia peltata
Maskota, Anisomeles ovata
Massagu, Amarantus viridis
Mathewa, Dioscorea, sp.?
Mativa, Dioscorea, sp. ?
Ma tumba, Barleria Prionitis
Medili, Terminalia Catappa
Medukeo, Pandanus, sp.
Medu mokaneo, Pandanus, sp. ?
Meia limbo, Evolvulus, Phyllanthus
Meia sagu, Acalypha paniculata
Midili, Terminalia Catappa
Mirajje sai, Sida carpinifolia
kochchefai, Artemisia vulgaris
Mirihi, Wedelia biflora, and see bodu-, veo-, walu-, mirihi
Mirus, Capsicum minimum
Mita bodi, Ruellia ringens
Moli, Citrus Aurantium
Munima, Mimusops Elengi
Muraga, Moringa pterygosperma
Muraki, Physalis minima
Muranga, Moringa pterygosperma
Muskotan, Anisomeles ovata
Muskundu, Hernandia peltata

Nagukandi, Hibiscus Solandra
Nanubeddi, Corchorus, Boerhavia
Nargis, Pancratium, sp.?
Nika, Ficus, sp. ?
Nita bodi, Ruellia ringens
Nitu badi, ditto
Niyaduru, Citrus Decumana
Nunnay, Stachytarpheta indica

Okkafa, Gossypium herbaceum
Oludukattala, Ipomœa Batatas
Ona hui, Oplismenus, Apluda, sp.
Orhani, Datura fastuosa

Prumo, Psilotum triquetrum

Rábeburi, Cleome viscosa
Raidadi sagu, Amarantus caudatus
Ragundi, Cordia, sp. ?
Raigeda, Portulaca oleracea
Ranarua, Cassia, sp.
Ranaura, ditto
Ranawia, ditto
Ra rohi, Colubrina asiatica
Ra ruhi, ditto
Re asaruma, Mirabilis Jalapa
Re irudema, Jasminum Sambac
Re kandolu, Rhœo discolor
Revi, Brassica juncea
Ribu fila, Portulaca tuberosa
Riindu filia, ditto
Rua, Calotropis gigantea
Ruva, ditto

Sabudeli, Chrysophyllum, sp.?
Sagu, Amarantus, Acalypha
Sakkeyo, Artocarpus integrifolia
Sannipoo, Eragrostis plumosa
Satavaru, Asparagus racemosus
Sembu nerinchi, Tribulus terrestris
Semper Beddha, Plumeria acutifolia

Taburu, Ipomœa biloba
Talafuri, Canavalia ensiformis
Tavakarhi, Lodoicea Sechellarum
Thaburu, Ipomœa biloba

Tilo lagundi, Commelina Kurzii
Timbi, Barringtonia speciosa
Tinfaikattala, Dioscorea pentaphylla
Tora, Luffa ægyptiaca ?
Tubuli hui, Eragrostis plumosa

Udandi, Saccharum officinarum
Uni, Guettarda speciosa
Bambusa, sp. ?
Ura, Setaria italica

Vaffufuli, Acalypha indica
Vakkunfati, Commelina, sp. ?
Varukundu, Trewia nudiflora
Vele buli, Cassytha filiformis
Veo falo, Carica Papaya
magu, Evolvulus alsinoides
mirihi, Convolvulus, Leucas
Veppila, Herpestis Monniera
Veyodigga, Sida humilis
Vihafilia, Indigofera tinctoria ?
Vihagiguni, Crotalaria retusa
Vihalagondi, Gloriosa superba
Viyula tari, ditto
Vihatoli, Pachyrhizus angulatus

Walu kafa, Vernonia cinerea
mirihi, Convolvulus parviflorus
Wang, Piper Betle
Wihelia gundi, Gloriosa superba

Zaggumu, Argemone mexicana
Zoowari, Andropogon Sorghum

The meanings of some of the commoner words above are given in the following list :—

Ali, ash gray
Bodu, big
Buli, fish-hook
Dambu, dark
Digu, long
Dom, light or white
Fai, ankle, leg
Faro, a ring-shaped reef awash
Feli, cloth
Filia, thread (cotton)
Fehi, green
Fune, deep
Gas, tree
Gundi, stool
Hini, cold
Hudu, white
Huni, hot
Iru, sun
Kafa, a cloth colour
Kalu, black
Kandi, deep sea, deep passage
Kuda, small
Kuding, child
Ma (suffix), very ; flower ?
Magu, path
Noo, blue
Re, red
Riindu, yellow
Tilia, dirty
Tiri, low
Veli, sand
Walu, a well

V.—THE ECONOMIC PRODUCTS OF THE MALDIVES.

Under this head must be considered not only those plants which have certainly been introduced for purposes of cultivation, but also those which are known, though wild, to

yield useful products. All the plants of the former class are printed in capitals in the list of the flora. Some plants, such as the cocoanut, though now cultivated, have probably been introduced by natural agencies. Many of the cultivated plants in the list have without doubt been introduced quite recently by Ibrahim Didi and others, and are as yet hardly to be found in the outlying islands. There has been a marked increase in the successful acclimatization of food and other plants in the last twenty years. This is largely due to Ibrahim Didi, Dorimenokiligefanu, late Chief Vizier, to whom the people owe a very great debt in this respect. The Sultans, too, have taken more interest in the matter, and the nobles at Malé at present vie with one another in the rare (*i.e.*, with regard to the Maldives) plants and shrubs growing in their compounds.

The effect of the eruption of Krakatoa in 1883 has not been sufficiently emphasized. Before then the islands had no pumice, and it was not possible to grow a large number of the food plants in many of the islands. Now plantains, &c., grow almost anywhere, a basket of pumice being placed around the roots of each.

The certainly introduced and cultivated plants of the Maldives in the list above given number (including doubtful identifications) 98, belonging to 73 genera and 33 families. Sixty-one genera and 12 families are represented by cultivated plants only.

We may classify the economic products into groups as follows, using the classification of the "Indian Agricultural Ledger" :—

Group I.—Gums, Resins, &c.

There are several trees in the flora which are elsewhere used for the source of gums and resins, but we have no record of any being used by the Maldivians. Such are Azadirachta, Acacia Farnesiana, Bread-fruit, Mango, Moringa. The saps of bread-fruit, mangrove, and Barringtonia are

used for caulking boats with coir or native cotton, the whole mixed with soot of cocoanut husks or preferably of Barringtonia fruits.

Group II.—Oils, Perfumes, &c.

The chief oil used in the islands is of course that of the cocoanut. Castor oil is sometimes used as a purgative. Calophyllum Inophyllum oil is used as an ointment. The Margosa has lately been introduced.

Perfumes are obtained from the flowers of the Jasmine, Plumeria, rose, basil, and probably others, such as Guettarda, &c., and also from the Khus-khus and Citronella grasses.

Group III.—Dyes and Tanning Stuffs.

The principal source of dye seems to be the root of the Ahi, Morinda citrifolia, from which they prepare the red dye used for mats, &c., by mixing a decoction with lime. A black dye, sometimes used in the mats, is made by boiling gallnuts and rusty iron together in cocoanut water (Bell), but the deepest black is made from plantain sap. A deep black is made from Mangrove mud, and lighter shades to brown from Mangrove sap. Black is also obtained by mixing cocoanut shell charcoal with oil. Lacquer work is carried on only in Turadu (S. Mahlos); the lac and colours used are obtained from Calcutta. The flora also includes Indigo and the Chay root (Oldenlaudia umbellata), but these are not now used as dyes. Henna is not uncommon. Of tanning substances there appear to be none in use, fish skins, &c., being simply stretched and dried; there are several possible sources, such as Mangroves, Cassias, &c. [The only mammals are a bat, a rat, and a mouse, with a few semi-wild white rabbits.]

Group IV.—Fibres.

The chief fibre in use is of course coir. Like the Laccadives, the islands produce a very fine quality of this fibre, light in colour, fine, and strong, which brings a high price in

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the market, and is exported in large quantity. The best quality is made in Addu Atoll, where the fibre made is longer.* The fibre of Hibiscus tiliaceus, the Diga, and of Hernandia peltata, also bread-fruit sometimes, is used for ropes and lines and for sails. Cotton is cultivated to a slight extent, and a certain amount of cloth is made in Mahlos and Addu, and perhaps elsewhere. Several other fibre-yielding plants, such as Corchorus, Calotropis, &c., exist in the flora, but we have no information as to their actual use, if any. In the southern atolls a great industry is carried on in the making of the fine Maldivian mats, of their kind about the finest in the world, beautifully woven, in tasteful patterns, and dyed with very fast colours, black, white, and brown-yellow. The chief source of material is the kuna, Pycreus polystachyus, a common sedge in Ceylon, where however it does not appear to be utilized. Fimbristylis spathacea is also used. These mats were formerly used for sarongs. The weaving of cloth in the Maldives may have been derived from that of these mats.

The leaves of Pandanus (*q.v.*) are used for mat- and sail-making.

Group V.—Drugs.

The only known plants of the flora from which drugs are recorded as used in the above list are Calotropis, Ricinus, Calophyllum, and Rhœo, but probably many others, *e.g.*, Croton, Azadirachta, Vitex, are used. "Internal medicines are very little used, being regarded as contrary to the Koran. (Allah willed the sickness, perhaps as a punishment for sin, and it is useless to strive against it.) There has always been a small class of witch doctors (men), who prepare draughts, but these are mere decoctions over which a charm has been wrought, and not medicines. More definite ideas prevail in the southern atolls, particularly Suvadiva, where I have no doubt that all the above and many more are used."—J. S. G.

* I understood that an especially long nut was grown in Addu for this purpose ; I saw some which appeared to be merely selected examples of the Khari, but my information would lead me to believe that there is an especial variety which gives little oil but excellent coir.—J. S. G.

Group VI.—Foods and Edible Products.

Taking first the cereals and other staples, we find that the bulk of the rice used is imported from Bengal. Bimbi, Eleusine Coracana, is a good deal cultivated, and occasionally some of the millets, Panicum miliaceum and Setaria italica, and a little maize. The cocoanut, as in other tropical countries, provides many of the necessaries of life. Of root crops, half a dozen kinds of true yams (Dioscorea) are grown, as well as the sweet potato, the cassava or tapioca, and Colocasia and Alocasia. The root of Tacca furnishes food in times of scarcity. Of pulses, there are Dolichos Lablab, Pachyrhizus angulatus, Phaseolus lunatus, and Canavalia ensiformis, all common beans of Ceylon and Indian cultivation. Mangrove rootlets are often eaten.

Of spices, arecanut is both cultivated and imported, betel, pepper, and chillies are grown, and a little black pepper. Murraya and Brassica are recent introductions.

Sugar cane is cultivated to a slight extent, and some of the Amaranti are perhaps used as potherbs. Tobacco is occasionally cultivated.

Of fruits, eaten raw or in curries, there is a fairly long list. The most important are in order : the papaw, bread-fruit, pumpkin, plantain, pomegranate, lime. Orange, lemon, shaddock, watermelon, soursop, guava, cucumber, pineapple, &c., are also frequent, and custard apple, carambola, blimbing, jambu, jak, brinjal, mango, &c., have been introduced. The wild or semi-cultivated fruits of Triphasia, Zizyphus, Allophylus ? Tamarind, Terminalia, Sonneratia, Physalis, Pandanus are also eaten. The cocoanut has already been mentioned.

Murraya (rare) and Moringa are cultivated as curry stuffs, and Premna is perhaps also used. Coffee and sugar are imported, but sugar is principally made from cocoanut sap (ra). No alcoholic drinks are known. Coffee is used by everyone who can afford it, tea by only a select few who have learnt the habit in India or Ceylon.

Group VII.—Timbers.

Timber is not plentiful in the islands, and some is at times imported. Practically every possible tree is used for timber. Kuredi (Pemphis) is used principally for firing. Good houses, boats, and other things are constructed from the cocoanut wood. Pandanus is used in a temporary house. Flooring is made of any light wood. Among the list of plants in the islands given above there occur the following which have more or less useful timber: Gyrocarpus, Barringtonia, Scævola, Chrysophyllum ? Mimusops. Cordia, Premna, Vitex, Pisonia, Hernandia, Ficus spp., Artocarpus spp., Bamboo.

Ornamental Plants.

Pyrard de Laval records the islanders as very fond of bright and sweet-smelling flowers,* but the number upon the list above is very small, and there are many which one would expect to have found which are absent from the list. To enumerate them in systematic order, there are: (i.) common everywhere, Cassia Sophera (possibly not cult.), rose, Guettarda speciosa (wild), Jasmines, Vinca rosea, Plumeria acutifolia, Ocimum spp., Mirabilis Jalapa, &c.; (ii.) occasionally cultivated, Artabotrys ? Gynandropsis (wild), Hibiscus Rosa-sinensis, H. Abelmoschus ? Abroma augusta, Clitoria, Cæsalpinia pulcherrima, Poinciana, Acacia Farnesiana, Passiflora cœrulea, Panax, sp. ? Aralia Guilfoylei, Tithonia diversifolia, Thevetia, Ipomœa Quamoclit, Datura suaveolens, Clerodendron fragrans, Antigonon Leptopus, Bougainvillæa spectabilis, Celosia, Amarantus caudatus, and others. Many are quite recent introductions and found only in Malé Atoll.

For a people fond of flowers, the list, even considering the unfavourableness of the soil and climate to gardening, is a small one.

* They certainly care for the scent, not the prettiness, now. I doubt Pyrard here, and think he must have got confused with his later experiences in India. There is nothing to show that the people ever attained this pitch of civilization.—J. S. G.

Comparing the list of cultivated plants in the Maldives with that of the Laccadives and Minikoi,* we find that it is much larger, as might be expected from the greater size, wealth, &c., of the group, containing at least 46 species that do not occur in the northern islands. It contains about 98 species, as against about 58. Among the 12 species found in the northern group not cultivated in the Maldives are Annatto, Ægle Marmelos, Ground-nut, Cowpea, Physalis peruviana, Phyllanthus Emblica, Agave vivipara, and a yam. Among the Maldivian plants not cultivated in the Laccadives or Minikoi are Custard apple, Carambola, Blimbing, Zizyphus, Jujuba ? Roses ? Plumeria, Brinjal, Tobacco, Cassava, Ficus religiosa, Pineapple, some yams, &c. Some of these, *e.g.*, Zizyphus, probably were introduced from the West, whence much of the native stock came to the islands, others, *e.g.*, Plumeria and Ficus religiosa, probably owe their introduction to pre-Islamic times, prior to the arrival of Arab, Malay, and possibly Persian settlers.†

VI.—THE ORIGIN OF THE FLORA.

The flora of the islands is undoubtedly recent and derived from abroad. We must now proceed to deal with the question of the sources from which it was derived, and the manner in which it reached the islands.

Plants introduced unintentionally by Human Agency.

The paths of human migration and trade, all over the world, are marked by weeds that have accompanied the wanderers or been carried in the articles of trade, unintentionally, but none the less certainly. Going over the above list of the flora there can be little doubt that at any rate the

* This may be partly due to the hurricanes which at times sweep the latter islands, destroying and washing away many plants.

† There is no evidence (*sensu stricto*) of Buddhism, though there is of Hinduism, in the Maldives. *Cf.* Gardiner: The Natives of the Maldives, Proc. Camb. Phil. Soc., XI., 1900, p. 17.

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species mentioned in the following list have reached the Maldives in this manner. Many probably have come in the bags of imported rice, others attached to articles of clothing or to packages, others in the earth attached to the roots of imported plantains and other useful plants, and in similar ways dependent on man. Species in brackets occur in the Laccadives, Minikoi, or Diego Garcia, but not in the Maldives:—

Argemone mexicana
Cleome viscosa
Gynandropsis pentaphylla
Polygala erioptera
Sida humilis
Abutilon indicum
Hibiscus Solandra
Corchorus acutangulus
Tribulus terrestris
Crotalaria retusa
(verruçosa)
(Indigofera cordifolia)
Cassia occidentalis
Tora
glauca
auriculata
Mimosa pudica
(Passiflora suberosa)
Spermacoce ocymoides
Hewittia bicolor
Evolvulus alsinoides
(Linaria ramosissima)
Ruellia ringens
Justicia procumbens
Rungia parviflora
(linifolia)
(Peristrophe bicalyculata)
Anisomeles ovata
Leucas biflora
zeylanica
(aspera)
Amarantus spinosus
Euphorbia hypericifolia
Phyllanthus maderaspatensis
Urinaria
Niruri
(rotundifolius)
(Claoxylon Mercurialis)
Acalypha paniculata
indica
fallax
Fleurya interrupta
Pouzolzia indica
(Aneilema ovalifolium)
Commelina benghalensis
Kurzii
Cyanotis cristata
(Oplismenus Burmanni)
compositus
(Setaria verticillata)
Ischæmum ciliare
Apluda varia
(Cynodon Dactylon)
(Andropogon contortus)
Eleusine ægyptiaca
(indica)

A total of 56 species, of which 41 occur in the Maldives proper. They represent 41 genera and 18 families, of which 28 genera and 4 families are represented in this list alone, taking all the islands, or 23 genera and 4 families of the Maldive flora only.

Now let us examine into the local distribution of these species, as given in detail above. Dividing the islands into the following groups: The Chagos, Southern Maldives (Addu and Suvadiva Atolls), Central Maldives (Haddumati to Malé Atolls, south of the Kardiva Channel), Northern Maldives (north of the Kardiva Channel), Minikoi, Western Laccadives (the chain including Akati and Bitrapar), Central Laccadives (Kiltan, Kadamum, Ameni, &c.), and Eastern Laccadives (Anderut, Kalpeni, &c.)—we have—

	Chagos.	S.M.	C.M.	N.M.	Mkoi.	W.L.	C.L.	E.L.
Species cert.	2	12	38	26	21	21	30	9
prob.	—	14	2	7	—	—	—	—
Total	2	26	40	33	21	21	30	9

In the first line are given only those species of which we have a certified record of occurrence; in the second are given, for the Maldives only, those species which are so common elsewhere in the group that their occurrence is probable, *e.g.*, Abutilon indicum, Cassia Tora, Evolvulus alsinoides, Fleurya interrupta, Ischæmum ciliare, for the Southern Maldives. The figures for the Chagos are certainly incomplete, owing to Mr. Hemsley having excluded this class of plants as far as possible. If we examine the remainder, we arrive at the following conclusions:—The greatest number of weeds of this class is to be found at the centres of maximum traffic and commerce, *i.e.*, the central islands of each group. Many of the 40 species recorded for the Central Maldives are found in Malé or Malé and Hulule (close by) only, and the number decreases as we pass to the outlying islands. In the Eastern Laccadives, though so near to the Indian coast, we find only a few species. Malé is not the only point to which traffic comes: the northern and southern atolls (see above, Tiladummati, &c.) have a certain amount of direct communication with India, which has caused introduction of some weeds not known in Malé. Leaving Diego Garcia out of consideration, in which the weeds are of Seychelles or

cosmopolitan types, we find that the weeds are, as a rule, the commonest weeds of India and Ceylon. Polygala erioptera is the only Maldivian weed not known in Ceylon, but is common in India. There is a considerable direct trade between Malé and Calcutta, to which is probably due the introduction of many Indian weeds.

Taking Maldives and Laccadives together, the commonest and most widely distributed of these weeds are probably Sida humilis, Abutilon indicum, Anisomeles ovata, Phyllanthus maderaspatensis, P. Niruri, Acalypha indica, A. fallax, and Oplismenus compositus, each of which occurs in at least six of the seven divisions made above.

The number of these weeds is greater on the more cultivated islands; their presence is largely dependent on cultivation. There are only a few of them on the wilder islands where there is less traffic, less cultivated ground, and greater competition with other plants. Most of the species occur in more than one of the divisions, and are often distributed in such a way as to indicate having spread from one spot in each archipelago or group. All the Maldivian weeds occur in Malé or Goifurfehendu Atolls, with the exception of Hewittia bicolor, recorded only from Mahlos. The following islands have fairly complete floras, and show the following numbers of introduced weeds of this list: Malé 27 at least, Hulule 13, Hedufuri (S. Mahlos) 16, Goifurfehendu Atoll 17, Veimandu (Kolumadulu) 13.

Species probably introduced by Birds.

All previous investigations tend to show that the agency of birds in providing distant islands with plants is a comparatively unimportant one, so far as number of species is concerned. In the case of plants with fleshy fruits, whose seeds are afterwards dropped, it is evident that in general only islands lying at comparatively short distances can be reached, but in the case of fruits or seeds sticking by means of hooks or gum, or enclosed in mud pellets attached to the

feet, greater distances may be traversed. Let us take the fleshy-fruited plants first. Of these we have the following:—

(Flacourtia Sepiaria)
(Pleurostylia Wightii)
Zizyphus Jujuba
Colubrina asiatica
Vitis Linnæi
(quadrangularis)
(carnosa)
Allophylus Cobbe)
Sonneratia acida
(Cephalandra indica)
(Pavetta indica)
Morinda citrifolia
Ardisia humilis
(Solanum torvum)
Physalis minima
Datura fastuosa
Lantana mixta
Premna integrifolia
Vitex Negundo
Cassytha filiformis
Ficus benghalensis
infectoria
Retusa
sp.
Asparagus racemosus

Of these 25, it is all but certain, as we have seen above, that Zizyphus, Allophylus, Physalis have been intentionally introduced for cultivation. The occurrence of Vitis Linnæi is very doubtful. Colubrina, Sonneratia, Morinda, Cassytha, Premna, and Ardisia are littorals which may be introduced by sea currents, though when once introduced they may be further spread by birds. Datura fastuosa and Solanum torvum are common cultivation weeds. The Asparagus is almost certainly intentionally introduced, as it only occurs in Malé, and has the same name as in India and Ceylon, and there are doubts about Vitex and the Fici. We can thus only accept as almost certainly introduced by means of seed-dropping by birds the following species:—Flacourtia, Pleurostylia, Vitis two spp., Cephalandra, Pavetta, Lantana, seven in all, belonging to six genera and six families. Of these, five occur only in the Eastern and Central Laccadives near to the mainland of India, one occurs only in the Western Laccadives, one only in the Northern Maldives. We may therefore reasonably conclude (i.) that there is a fair amount of evidence that plants may be carried by birds in their intestinal canals from India to the nearer Laccadives, a distance of 100–150 miles, and possibly from Ceylon to the Maldives, a distance of 350–400 miles; if this occurred, it must have been in the north-east monsoon, when the

wind may travel in the necessary direction 250 or more miles in the day; (ii.) that there is no evidence to show that this method of transport has certainly carried plants over wider distances than 400 miles and probably even 350; (iii.) that when once introduced by any means, plants with fleshy fruits may very probably be largely distributed among the islands by birds, many of the fleshy-fruited species above mentioned being very widely scattered among the islands.

Pass on now to the carriage of seeds attached by claws or hooks to the feathers of birds. The evidence that this carriage ever takes place in nature is small, but there are a few known probable cases. In the flora above enumerated, the following are possibilities :—

Sida carpinifolia	(Plumbago zeylanica)
(Urena sinuata)	Boerhaavia diffusa
Desmodium triflorum	Pisonia aculeata
Adenostemma viscosum	morindæfolia
(Bidens pilosa)	Achyranthes aspera

Any or all of these may obviously just as likely have been introduced by man, attached to clothing or other articles. Taking the list for what it is worth, we find that Sida and the Pisoniæ occur in the Maldives only, Bidens, Urena, and Plumbago in the nearer Laccadives, and the others through both groups. Boerhaavia and Pisonia are very probably sea-borne. So far as this evidence goes, therefore, it shows the same results as that of the dropped seeds.

Now, take the case of the plants with seeds or fruits so small that they may be carried in mud pellets attached to the feet of birds. This evidently applies mainly to the plants of wet places with muddy ground, not so much to sandy soil. We thus get the following list :—

Portulaca oleraceaa	Wedelia calendulacea
quadrifida	Herpestis Monniera
tuberosa	(Striga lutea)
(Ammannia baccifera)	Lippia nodiflora
Sesuvium Portulacastrum	(Polygonum barbatum)
Eclipta alba	Euphorbia pilulifera

as well as the following possible grasses and sedges :—

Pycreus polystachyus	(Oplismenus Burmanni)
(Fimbristylis diphylla)	compositus
(glomerata)	Apluda varia
Cladium Mariscus	Eleusine ægyptiaca

Of these 20, other observers have shown that there is a probability of sea carriage in the case of the Portulacas, Lippia, and possibly some of the others. Leaving out those mentioned, we find Ammannia baccifera, Polygonum barbatum, and Fimbristylis diphylla confined to the Eastern Laccadives, F. glomerata to Diego Garcia, while the rest are mostly widely spread among the archipelagos, except Cladium, which is confined to the extreme south. Cladium occurs in the African islands to the west, and is not found in India proper or in Ceylon. We cannot therefore say that we have any evidence for carriage of seeds by attachment to feet of birds which is unimpeachable, but we may say that there is a slight amount of evidence in favour of the possibility, and that if this evidence be ever proved true, it supports, as does that of the dropped seeds and the hooked fruits or seeds, the view that the transport is of few species, and over comparatively short distances, usually not exceeding 200 miles. The poverty of the islands in land shells is another argument against extensive transport by birds. The birds of the group are not such as to lead one to believe that they ever had any marked influence in bringing plants to the Maldives. The hooded crow is found in every inhabited island, and every shore has at times sand-snipe, curlew, and plover. A rail is found in the densest bush, and seabirds—terns, boatswains, &c.—are found everywhere. Of migrants, a few of the swallow family winter in the Maldives, together with several species of kite and owl, and a roller in considerable numbers; green parrots, too, the only truly graminivorous forms, are occasionally seen.

The flying-fox, Pteropus medius, hangs in enormous numbers during the day from nearly every banyan in the group,

and must be of importance in distributing these, and probably other species, among the islands.

Transport of Seeds, &c., by Wind Agency.

On land and for short distances,* this is one of the most important of transport agencies, but very little evidence has as yet been collected to show that it is the means of carrying many seeds or plants across wide stretches of sea. Looking through the lists of plants above, the only fairly certain cases of wind transport are those of the spores of the ferns and Psilotum, including the following species:—

(Asplenium æquabile)	Thamnopteris Nidus
(longissimum)	Nephrodium molle
(falcatum)	(unitum)
Nephrolepis exaltata	(Pteris marginata)
(tuberosa)	Psilotum triquetrum
(cordifolia)	

Of these, five, one of which is an endemic species, are confined to Diego Garcia, one to Minikoi, one to the Eastern Laccadives, and the others are fairly widely scattered among the islands. We may thus conclude that there is no distance by which any of these islands are separated from one another or from the mainland or other islands, which is too great for the transport of cryptogamic spores by wind. It must be remembered that the soil and climate of most of the islands are not highly favourable to cryptogams. Treub, in his interesting paper on the new flora of Krakatoa, has shown how the ferns are about the first vegetation to appear, and has drawn from his observations the conclusion that in the colonization of distant oceanic islands, other than mere banks or small reefs, with plants, the ferns must take a great part, and form a large part of the vegetation, conclusions borne out by the actual composition of the floras of Juan Fernandez and Ascension. Passing on to the more problematic cases of wind transport, we have the case of the two

* *Cf.* Willis and Burkill: The Flora of the Pollard Willows near Cambridge, Proc. Camb. Phil. Soc., 1893.

Asclepiads, Tylophora asthmatica and Leptadenia reticulata, found in the Laccadives, and a third, Asclepias curassavica, in Diego Garcia. The presence of the first, which is widely spread in the islands, may be due to intentional introduction, as its root is a valued medicine, used as ipecacuanha, but there is a chance that the second may have been introduced by wind, and thus have been carried about 150 miles. Asclepias curassavica may have been carried to Diego Garcia by wind, but is a cosmopolitan tropical weed wherever cultivation occurs.

Lastly, there are the pappose Compositæ, but with regard to all these, which, as a glance at the list will show, are the commonest of Indian weeds, there is at least as much likelihood of accidental introduction through the agency of man, and no deductions as to wind transport can be based on their presence, though their commonness in the islands is no doubt partly due to their easy local transport by wind.

Another argument against any great transport by wind is the poverty of the insect fauna of the islands. The north-east monsoon brings a few butterflies and other insects from India, so that it is possible that some of the parachute seeds or fruits, *e.g.*, those of Asclepiads or Compositæ, may be carried over also.

Introduction of Plants by Ocean Currents.

Of all the agencies in the stocking of oceanic islands, this is the most important, and it has been fully described by Schimper,* Hemsley,† and others. Many, especially the most widely distributed, of the littoral plants of the tropics are provided with admirable adaptations for the floating of their seeds or fruits over long stretches of sea. There is no need to go into details here with regard to these mechanisms. We shall merely extract from the lists of plants of the Laccadives, Minikoi, Maldives, and Chagos the species about

* Die Indomalayische Strandflora. Jena, 1891.
† Botany of the Challenger Expedition, Vol. I., 1885.

which there can be practically no doubt that they have been introduced in this way. These are :—

Calophyllum Inophyllum
Hibiscus tiliaceus
Thespesia populnea
Suriana maritima
Dodonæa viscosa
Canavalia lineata (obtusifolia)
(turgida)
Vigna lutea
Sophora tomentosa
Cæsalpinia Bonducella
(Afzelia bijuga)
Acacia Farnesiana
Rhizophora mucronata
Bruguiera caryophylloides
Terminalia Catappa
Lumnitzera racemosa
Barringtonia speciosa
Pemphis acidula
Guettarda speciosa
Wedelia biflora
Launæa pinnatifida
Scævola Koenigii
Ochrosia borbonica
Cordia subcordata
Tournefortia argentea
Ipomœa grandiflora
denticulata
biloba
Clerodendron inerme
Aerua lanata
Hernandia peltata
(ovigera)
Euphorbia Atoto
Agyneia bacciformis
Crinum asiaticum
Pancratium zeylanicum
Gloriosa superba
Pandanus odoratissimus ?
Mariscus Dregeanus
Spinifex squarrosus
Thuarea sarmentosa
Eragrostis tenella
(Lepturus repens)

A total of 43 species, representing 39 genera and 24 families, of which 39 species, 37 genera, and 24 families are Maldivian.

Of these 43 species, only 36 occur in Ceylon, and only 30 and 29 on the Malabar and Coromandel coasts of Southern India respectively (or 39 in Ceylon and Southern India together), so that it is evident that the sea-borne flora of the islands at any rate is derived in part from other countries than those nearest to them. We may best consider the origin of this flora by dealing first with the effects likely to follow from the directions of the currents and winds at different seasons. Reference to any atlas of physical geography will show these; a good current map forms Plate I. in Schimper's work, and the map at the end of this paper gives the currents for the western half of the Indian Ocean.

Consider first the wind. South of latitude 10° S. the south-east trade blows throughout the year. North of this is the monsoon region, in which from April to September there blows the south-west monsoon of India and Ceylon, and from October to March the north-east monsoon. South of the equator the wind is south-east, at the equator about south, and north of the equator it is south-west to west. In the other monsoon the wind is north-east over Ceylon, northerly nearer to the equator, and north-west to the south of it.

Now consider the currents. The great equatorial current flows all the year round in a westerly direction, passing through the Malay Archipelago (especially between Java and New Guinea and Australia), and crossing the Indian Ocean south of the equator. It splits south of the Chagos Archipelago, the northern half going round the Seychelles and returning along the equator to Sumatra. Part of the southern stream reaches and rejoins this *viâ* the Mascarene Islands and Madagascar. North of this constant stream in the trade-wind region are the variable currents of the northern Indian Ocean, which change with the monsoons. In the south-west monsoon the currents run in general to the east, in the north-east monsoon to the west, round the Arabian Sea and the Gulf of Bengal, as shown on the maps.

Now consider the probable results to be expected in a long period of time during which these causes work together. The equatorial westerly current, aided by the south-east trade-wind, will carry to the Seychelles all or nearly all those littoral species of the southern parts of the Malay Archipelago and North Australia which have adaptations good enough to carry them safely over the long distance. On the way a few species may be left in the Chagos Archipelago, but these islands do not lie in the main course of the current, nor offer any great intercepting area. The return current will carry the littoral flora of the Seychelles to some

extent to the Chagos, and also to Sumatra, whence it may spread a little into the Malay Archipelago. During the south-west monsoon the water north of this is also moving eastwards, and aided by the wind may carry the Seychelles plants to the Maldives and even to the south of Ceylon, whence the current flows round the Bay of Bengal to the Malay Peninsula and the Andamans. Other currents during this monsoon may carry the plants of the Seychelles by longer routes to the Laccadives and the Malabar Coast, and bring with them a few from the coasts of Africa and Arabia. On the change of the monsoon and the currents, the plants of the Malay Peninsula may be carried to the Coromandel Coast, Ceylon, and the Maldives and Laccadives, more reaching the more southerly islands through which the main stream goes. The same streams and winds may carry a few Ceylon and Indian and African forms to the Seychelles.

We may therefore expect, on the whole, to find the following results after the lapse of a long period of time. The littoral sea-borne flora of the Seychelles will consist of a large number of the more southern Malayan forms, with a sprinkling of species from East Africa, Madagascar, Arabia, and India. Many of these will also reach Diego Garcia and the other islands of the Chagos group, whilst owing to the much greater intercepting area of the Maldives most of the Seychelles littoral flora will in all probability reach those islands during the south-west monsoon, which may also bring a few African or Arabian forms, and during the north-east monsoon many of the northern Malayan forms will reach the east and south of Ceylon and the Maldives, while a few Ceylon and south-west Indian forms may also be carried to the latter. The Maldives lying much more in the track of the currents and nearer to the sources of supply will have a richer flora than the Laccadives, so far as the littoral sea-borne plants are concerned, and also, when we consider the currents and the greater strength of the south-west monsoon, a richer flora than Ceylon in the Seychellan (*i.e.*,

chiefly South Malayan) and even perhaps in the North Malayan types. If we examine the actual statistics of the distribution of the flora of the islands, we shall find them in pretty fair general accordance with these views. It would lead too far to go into the details of the littoral sea-borne flora of the Seychelles in this paper, but in general it is of the Malayan type, especially the southern type, with a sprinkling of other forms.*

Of the 43 species enumerated above, Afzelia bijuga and Hernandia ovigera are found only in Diego Garcia; both of these are Seychellen plants, and the former at any rate also Malayan. Of the whole number, 20 are Polynesian, 34 or more occur in the Malay Archipelago, 36 in the Malay Peninsula; of the last-named, 25 also reach the coasts of Burmah; 30 occur on the Malabar, 29 on the Coromandel Coasts of the Indian Peninsula, while 36 occur in Ceylon, many of them only on the southern coasts; the Maldives have 39, Minikoi 29, the Laccadives 22; 32 or perhaps 34 occur in the Seychelles, Madagascar, and Mascarene Islands, 14 in Diego Garcia.

All the Diego Garcia species occur in the African Islands, and all, except perhaps Hernandia ovigera, are Malayan; there is no difficulty in accounting for the origin of the flora on the views given above as to the distribution of plants by the currents and winds. Turning to the Maldives, and dividing the group as before into South, Central, and North Maldives, we have in each of these about 37 species, and in the whole Archipelago 39. The species peculiar to the South Maldives are Agyneia bacciformis, Pancratium zeylanicum, and perhaps Lumnitzera racemosa, the first occurring in the African Islands, Malay Peninsula, and Ceylon,

* I find in my notes that I saw three Ceylon or Malay outrigger boats cast up, one buoy, and one Malay pram. I also passed a catamaran when going down in October, about 30 miles east of Fadiffolu Atoll.—J. S. G.

The well known double cocoanut or Coco-de-mer of the Seychelles was formerly called Cocos maldivica, its fruits being so frequently cast ashore in the Maldives.

so that its actual immediate source can hardly be determined; the second occurring in the Malayan region and Ceylon, but not in the African Islands, and turning up also in Minikoi; while the third occurs in the Malay Peninsula, Ceylon, and East Africa, though not in the African Islands. In the Central and Northern Maldives, though apparently not in the Southern, we find Canavalia lineata (Malaya, African Islands, Ceylon) and Gloriosa superba (Malaya, Eastern Africa, Ceylon). The whole group of Maldives contains four species, or including the Chagos, Laccadives, and Minikoi, seven species not found in Ceylon, but all of which occur in the African Islands and the Malayan region, viz., Canavalia turgida, Vigna lutea, Cæsalpinia Bonducella, Afzelia bijuga, Acacia Farnesiana (planted in Ceylon), Terminalia Catappa (ditto), and Hernandia ovigera (? Malayan).

We shall therefore probably not be far wrong if we assume that the littoral sea-borne flora of the Chagos-Maldive-Laccadive Archipelago is chiefly Malayan in composition, partly derived directly by the currents in the north-east monsoon, partly indirectly by the currents in the same monsoon (aided by the wind) from Ceylon or Southern India, and partly by the currents and wind in the south-west monsoon from the Seychelles, from which or from other parts of the Arabian Sea the few non-Malayan forms, such as Launæa pinnatifida, have been obtained. The main track of the transporting agencies leads through the Southern Maldives, which have in consequence the richest flora, while the flora of the Laccadives is comparatively poor, in fact poorer in these widespread forms than that of the Malabar Coast. As this point may be raised as an objection, let us briefly consider the Malabar flora. Thirty of the 43 enumerated species occur in it, against 22 in the Laccadives and 29 on the Coromandel Coast. The two Malabar plants not known to occur on the latter are Ipomœa grandiflora and Euphorbia Atoto, both found in the Laccadives and Ceylon, and possibly carried from the former to the Indian Coast

rather than in the reverse direction or from Ceylon. Of the 12 species not known from the Laccadives, 11 occur all round the Indian and Malayan Coasts, and may have travelled by land, while the remaining one, Pemphis acidula, has probably been derived from Malaya by the currents of the north-east monsoon bringing it to the Coromandel Coast. The Laccadives, on the other hand, have Tournefortia argentea, Hernandia peltata, Thuarea sæmentosa, Lepturus repens, which do not occur on the Malabar Coast, nor indeed in India at all.

Many of the Malayan and Seychellan forms are abundant in the Maldive Islands, but rare in Ceylon, showing that the main track of distribution passes south of Ceylon. Such are Suriana, Guettarda, Ochrosia, Cordia, Tournefortia, Ipomœa denticulata, Lepturus repens.

Forms whose Mode of Introduction is uncertain.

There still remain upon the list the following forms whose presence has to be accounted for. After each name are placed letters indicating in order of probability the agencies by which means it may have reached the islands. Species probably introduced for cultivation are marked C, those unintentionally introduced by man M, those probably brought by sea currents S, those by birds B, those by wind W:—

Tinospora cordifolia, M, C
Brassica juncea, C, M
Portulaca tuberosa, B, S
oleracea, B, S, M
quadrifida, M, B
Sida carpinifolia, B, M
(diffusa), B, S, M
(Urena sinuata), B, M
Hibiscus Abelmoschus, C, M
Adansonia digitata, C, S
Corchorus capsularis, C, M
(Triumfetta procumbens), M, B, S
Triphasia trifoliata, C, M, B
Zizyphus Jujuba, C, M, B
sp. ? M, C
Colubrina asiatica, B, S
Vitis Linnæi, B, C, M
CardiospermumHelicacabum, S, M
Allophylus Cobbe, C, B
Indigofera tinctoria, C, M
Tephrosia tenuis, M, S
purpurea, M, S
(Sesbania aculeata), M, S
Desmodium umbellatum, M, S
gangeticum, M, S
triflorum, M, S, B

Erythrina indica, C, S
(Phaseolus calcaratus), C, M
Cæsalpinia Bonduc ? S
Cassia Sophera, S, M
Adenanthera pavonina, C, M, S
Bryophyllum calycinum, M, C
Lumnitzera coccinea ? S
Gyrocarpus Jacquini, S, C
(Ammannia baccifera), B, M
Sonneratia acida C, S, B
Sesuvium Portulacastrum, S, B
(Dentella repens), M, B,
Oldenlandia corymbosa, M, B, S
(diffusa), M, B, S
umbellata, M, B, S
biflora, M, B, S
Morinda citrifolia, S, B
Vernonia cinerea, M, W
Adenostemma viscosum, M, B, S
Ageratum conyzoides, M, W
(Blumea laciniata), M, W
membranacea, M, W
Eclipta alba, M, B
(Wedelia calendulacea), M, B.
(Bidens pilosa), M, B
(Crepis acaulis), M, W
Tithonia diversifolia, C, M
Artemisia vulgaris, C, M
Emilia sonchifolia, M, W
Lactuca sp ? M, W
(Plumbago zeylanica), M, B
Ardisia humilis, S, B
Chrysophyllum ? S, B
Mimusops Elengi, C, B
Vinca rosea, M, C
Calotropis gigantea, C, M
(Tylophora asthmatica), W, C
(Asclepias curassavica), M, W
(Leptadenia reticulata), W, M
Trichodesma zeylanicum, M, S
Ipomœa Turpethum, C, M. S
(sinuata), C, M
Convolvulus parviflorus, S, M
(Solanum torvum), M, B
Physalis minima, B, C, M
Datura fastuosa, M, C, B
Herpestis Monniera, B, M
(Striga lutea), B, M
Barleria Prionitis, C, M
Lippia nodiflora, S, B
Stachytarpheta indica, M, C
Premna integrifolia, B, S
Vitex Negundo, B, C, S
Ocimum basilicum, C, M
gratissimum, M, C
sanctum, C, M
Plectranthus zeylanicus ? M, C
Boerhaavia diffusa, B, S
(repens), M, B
Mirabilis Jalapa, C, M
Pisonia aculeata, B, S
morindæfolia, S, B
Celosia argentea, M, C
Amarantus gangeticus, C, M
viridis, C, M
Nothosærua brachiata, S, M
Achyranthes aspera, M, B, S
(Polygonum barbatum), B, M
Cassytha filiformis, S, B
Euphorbia pilulifera, M, B
thymifolia, M, B
Glochidion littorale ? S, M
Trewia nudiflora ? C, M
Ficus benghalensis, B, C
infectoria, B, C
retusa, B, C
sp. ? B, C
(Casuarina equisetifolia), S, C
Tacca pinnatifida, S, C
(Dioscorea bulbifera), C, M
Pancratium, sp. ? S, C
Asparagus racemosus, C, B, M
Commelina, sp. ? M, C
Rhœo discolor, C, S
Cocos nucifera, S, C
Pandanus, sp. ? S, C
sp. ? S, C
Pycreus pumilus, M, S
polystachyus, S, M, B
(Cyperus compressus), M, S
(pachyrhizus), M, S
(ligularis), M, S
sp., M, S
Mariscus albescens, S, M

(Kyllinga brevifolia), M, S
(monocephala), M, S
Fimbristylis spathacea, S, M, B
(diphylla), S, B
(glomerata), S, B
Cladium jamaicense, B, S, M
Paspalum sanguinale, S, M
(Panicum trigonum), M, S
Stenotaphrum complanatum, S, M
Zoysia pungens, S, M
Ischæmum muticum, S, M
Cycas circinalis, S, C

These represent a total of 132 species, belonging to 103 genera and 45 families, of which 101 species, 82 genera, and 41 families are Maldivian. If we group them according to the first-mentioned means of distribution in each case, we get—

	Whole List.	Maldives only.
Cultivated ? ...	... 29	... 26
Introduced by man ?	... 50	... 32
Introduced by sea ?	... 30	... 27
Introduced by wind ?	... 2	... —
Introduced by birds ?	... 21	... 16
	132	101

Owing to the doubtfulness in these cases as to the precise mechanism of introduction of each species, it would be idle to discuss the distribution as has been done above with the species whose transport could be pretty certainly decided, but a consideration of these species gives the same general results as the others, and supports the general conclusions as to distribution arrived at above, or at least does not contradict them. Those attributed to birds and wind have been mainly carried over short distances only, those supposed sea-borne are mainly Seychellen and Malayan, the weeds are mostly in frequented islands.

Summing up now the floras of all the groups of islands—Chagos, Maldives, Minikoi, Laccadives—and employing the same criteria throughout, we get the following table :—

Mode of Transport.	Chagos.	Maldives.	Minikoi.	Laccadives.	Whole Flora.	
Sea currents ...	14	39	29	22	43	73
Sea, probably...	7	27	10	11	30	
Birds ...	—	1	—	6	7	28
Birds, probably	5	16	7	10	21	
Wind ...	7	4	2	2	11	13
Wind, probably	—	—	—	2	2	

Mode of Transport.	Chagos.	Maldives.	Minikoi.	Laccadives.	Whole Flora.	
Total independent of man ...	33	87	48	53	114	
Man, unintentional ...	2	41	21	35	56	106
Man, probably	9	32	16	26	50	
Total wild flora	44	160	85	114	220	
Cultivated ...	4	98	40	32	110	139
Cultivated, probably ...	1	26	9	4	29	
Grand Total ...	49	284	134	150	359	

Leaving out the cultivated plants, and calculating the rest in percentages, crosswise, we get the following table :—

	Chagos.	Maldives.	Minikoi.	Laccadives.
Sea ...	28·76	90·41	53·42	45·20
Birds ...	17·85	60·71	25·00	57·14
Wind ...	53·84	30·77	15·38	30·77
Total independent of man ...	28·95	76·31	42·10	46·49
Man ...	10·37	68·86	34·90	57·54
Total wild ...	20·00	72·72	38·63	51·81

(Thus sea-borne plants on the Chagos are 28·76 per cent. of the whole sea-borne flora, not of the flora of the Chagos themselves. The total wild flora of the Maldives is 72·72 per cent. of the total wild flora of all the groups.) We may now proceed to use these figures in the same way as in calculating insect preferences to flowers,* subtracting the total percentage from the particular in each case. Thus, of species unintentionally introduced by man, the Chagos, which are furthest from the stream of traffic, have a decided deficiency (10·37–20 per cent.). The Laccadives have, on the other hand, a decided preponderance of these plants (57·54–51·81 per cent.). Dealing now with the total independent

* *G.* Willis: Manual and Dictionary of the Flowering Plants and Ferns, I., p. 102.

of man, we find in the Chagos a great proportion of wind-borne species (53·84–28·95),* a deficiency of bird-carried species (17·85–28·95), and an average of sea-borne. The Maldives have a large preponderance of sea-borne species, a deficiency of the others. Minikoi has a considerable excess of sea-borne, a deficiency of otherwise carried forms. The Laccadives show a slight deficiency in sea transport, and a preponderance in bird. The total evidence thus shows as before that the sea is the chief agent, after the unintentional action of man, in stocking outlying oceanic islands, and the more so the farther out they lie, or the more (as in the case of the Maldives) they lie in the track of the great equatorial current systems. Bird carriage is chiefly important in islands nearest to the mainland, while wind is operative everywhere, but especially nearer to mainlands and in the carriage of cryptogams. Unintentional introductions by man are more numerous the nearer to the ports of commerce.

VII.—THE ORDER OF APPEARANCE AND THE COMPETITION OF PLANTS ON NEW ISLANDS.

Very little has been described as to the first plants to people a new island beyond the noting of certain species actually observed growing on newly formed beaches, *e.g.*, by Darwin, Guppy, and others (see Hemsley, *l.c.*). Darwin notes that Pemphis is very often among the first to appear. Guppy notes that on the windward or growing side of a reef there is a scanty vegetation with few trees, Casuarina, Pandanus, &c. On the leeward, older side, where there is a richer soil with more humus, there is a denser vegetation, the trees forming a thick belt overhanging the rising tide; common among them are Barringtonia speciosa, Calophyllum Inophyllum, Thespesia populnea, Hibiscus tiliaceus, &c. Just within the line of trees bordering the beach

* It must, however, be remembered that the equatorial climate of the Chagos is especially favourable to ferns, which form the majority of the plants under this head.

are Cycas, Pandanus spp., Heritiera littoralis, Terminalia Catappa, Cerbera Odollam, &c. Further inland are large banyans, and other trees introduced by birds.

Under the descriptions of the various islands and atolls above given many interesting details are recorded as to the composition of the floras, and the appearance of plants on newly formed reefs or the flora of those which are washing away. The main general features only are summarized below. The flora differs considerably according to whether the island in question is rocky or sandy. In each case the more strictly littoral flora may be perhaps subdivided into the beach jungle and the shore herbs.

When a new bank forms, the vegetation brought to it is at first all sea-borne, but after a few shrubs appear the islet is visited also by birds, bringing other species with them. The order of appearance of plants was studied in Mahlos (*q.v.*) on a number of islets, and confirmatory observations were made elsewhere. The first arrivals are in general Launæa, Spinifex, Mariscus Dregeanus, Eragrostis plumosa, Aerua lanata, Tournefortia argentea, Suriana, and Scævola. The last-named is often late in coming, but spreads with great rapidity when once established, and largely at the expense of the Tournefortia, which, at first numerous, is often only represented after some time by a few clumps or isolated trees. On the first shrubs Cassytha filiformis is nearly always to be seen, presumably brought by birds. The islets are visited by waders, terns, herons, &c. Thus on a young sandy islet, both a shore herb formation and a beach jungle are soon formed. The former lies further out than the latter, and corresponds very much to the Ipomœa Pes-capræ formation of Schimper (*l.c.* 77). Ipomœa biloba (I. Pes-capræ) itself is rather rare in the Maldives. The beach jungle of the sandy island is not so complex as that described by Schimper as his Barringtonia formation, but resembles it in general. Ochrosia borbonica, Terminalia catappa, Morinda citrifolia, and the small species

of Pandanus soon appear as the islet grows, and when there is a large drier central part Guettarda speciosa and Hernandia peltata are usually to be found. Pemphis also occurs, but is only common in rocky islands. In the southern atoll of Suvadiva the beach jungle includes much Pandanus at the expense of the Scævola and Tournefortia. On rocky islands the beach jungle is much loftier in growth, and includes the large species of Pandanus, Allophylus Cobbe, Hernandia peltata, Acalypha fallax, Premna integrifolia, Barringtonia speciosa, Banyans, Calophyllum Inophyllum, &c.

The contrast between the marginal jungle of forming beaches and those which are washing away (only when latter are rocky) is very remarkable. The former have Scævola and Tournefortia, with the shore herbs outside them, the latter only Pemphis acidula, which may often be found with its roots washed by the water. The presence of this species in a continuous belt near the water regularly indicates a washing away of a rocky beach. In the case of a sandy islet washing away, the process is generally very much more rapid, so fast indeed that there can be no definite flora. Should a period of rest or of very slow erosion set in—a period which is characterized by the formation of large masses of sandstone in the beach—Pemphis begins to assume the same dominance, and forms with the sandstone an important barrier against the further encroachment of the sea. The near approach of the sea does not, except very slowly, kill hard-wooded trees except banyans. Softer shrubs sicken, die, and are replaced by Pemphis. Pemphis is rarely found until the island is washing away. Tournefortia remains until the water begins to actually wash its roots with every high tide, and then it dies. Pemphis flourishes best where its roots are regularly washed by the tide, and will stand thus for many years. It has a remarkably hard red wood which resists decay and all destructive organisms. Its biological position compares with that of willows and withes grown by the

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banks of rivers to preserve them. At last when its roots are completely submerged, as off Turadu, it too dies, but even here it must have been in this condition for some three or four years, so that the process is slow.

Of other trees the cocoanut lives with the waves washing all round it at each tide until it falls. Some considerable portion of its root mass must always be above the water. When grown in a rocky soil it bears about three times as well as in a sandy one, and has larger nuts. On new rocky islands it flourishes at once, and bears in eight years, but on sandy ones its growth is very slow and it takes about twenty years to come into bearing. The best place for it is the junction of the two sub-strata. Sea-borne cocoanuts are usually bored into and destroyed by the shore and other crabs. Pandanus does not appear readily on any rocky or sandy bank. It is almost certainly sea-borne, and its segments may very probably be dragged out of the reach of the waves by the crabs. On an eroding coast as the sea approaches root after root is killed until the whole goes. In general it flourishes best on sand rather than rock. It very quickly appears in clumps on old grain land, and in places this is a perfect jungle of its stems and roots. This again may be attributed to rats and crabs. Of large trees the banyans do not like salt water, and as with Pandanus root after root dies and the whole tree goes when the centre root is reached. Bread-fruit goes still more quickly, but Calophyllum and Barringtonia will continue to flourish until absolutely washed by the waves. Even then their dead trunks continue to be conspicuous features of the beach, as for instance on Mamaduwari, S. Mahlos.

Mangroves are not well represented as a formation in the islands. On new sandbanks or on true outer beaches they are never found. They flourish at the heads of deep bays, or on the inner shores of crescent-shaped islands. Where, as in Ehasdu, Landu, and Fendikolu, Miladumadulu, they are found round pools and lakes, it seems probable that they

owe their position to the lakes having been at some time in direct communication with the sea. This is probable also on geological grounds, while the lake at Huludu, Addu Atoll, which has no mangrove, was apparently due to other causes.

VIII.—THE FLORAS OF OCEANIC ISLANDS.

There now remain to be discussed, very briefly, some features of the more general bearing of the above facts on questions of geographical distribution in general. Firstly, as to the much discussed question of the origin of the floras of oceanic islands. It is evident that in a tropical island, man's interference being supposed absent, we shall get, on the beach, and in the case of an island with a loftier centre also to some extent inland, the littoral sea-borne species of the ocean in which the island lies. If not too far removed from the mainland, bird-introduced littoral species will also appear, and also probably some other inland species which will become established if the island be big enough and raised enough to permit them to grow independently of the littorals. Wind will bring species of ferns and other cryptogams, and possibly a few Compositæ or other flowering plants. Now, suppose the island to have been in the first place quite free of any vegetation, and consider what may happen in the course of a long period of time. The further history of the littorals and of the inland species will almost certainly be quite different. The former will come in large numbers, depending on the currents passing the island, but the available area for their growth will be small, and the competition greater. Continual crossing with new arrivals will probably help to keep the type constant, and we shall not expect to find many endemic forms developing from the littoral flora. If any such should form and remain littoral in their habitat, they will probably spread about the ocean like the other species that first came to the island, and their place of origin may be finally undiscoverable. With the inland forms introduced by wind and birds the case will be

quite different. Few individuals arrive, and probably only at long intervals of time apart, and there is no special reason why further arrivals should necessarily be others of the same species. Finding a large vacant area, these forms may spread in great abundance over the interior of the island, and ultimately give rise to endemic species, whose chance of further distribution is small, and depends on the nearness of other islands. It has been elsewhere shown that wind distribution tends to carry more species, but fewer individuals than animal distribution, and we may therefore expect perhaps to find more wind-carried species than bird-carried giving rise to endemics. Treub, in his work on the new flora of Krakatoa,* has shown that we may expect to find many ferns in oceanic islands, due to their carriage by wind, and supported by the actual state of the floras of Juan Fernandez, Ascension, &c. We shall expect to find ferns and other cryptogams specially well represented, but may also look to find Compositæ (wind), Rubiaceæ (birds), Palms (birds), small seeded plants (birds' feet), and others carried in similar ways. Examination of the actual floras of oceanic islands will show that a large number of their endemic species belong to orders in which means of carriage are well marked, but, on the other hand, there are many in which it is difficult to assume such ancestry. Thus, in the Admiralty Islands the few endemic species belong to the genera Medinilla, Hydnophytum, Dendrobium, Cyathea, Hymenophyllum, Polypodium, Acrostichum. In Diego Garcia occurs an endemic Asplenium, the only endemic species in the Laccadive-Chagos chain among the higher plants, with which alone we are at present dealing. In Rodriguez we have a small island isolated by a considerable distance from its nearest neighbours, the Seychelles and the Chagos. In former times it may have formed part of a large island lying east of the Seychelles-Mascarene Island, indicated on the map by the 2,000-fathom line, but any land connection with that region must have been at a vast distance of time,

* Ann. Buitenz., VII.

and would perhaps be indicated by a greater generic endemism in the flora than is actually the case. The endemics of Rodriguez, as we might expect from what has been said, consist in great part of Rubiaceæ, Compositæ, Asclepiadaceæ, Verbenaceæ, Palms, Selaginellas, &c. Some of them show Asiatic affinities, but if we suppose land to have formerly occupied parts of the present sites of the Maldive and Chagos Archipelagos, there is no difficulty in accounting for their passage. It is evident from the facts above given that if there were but an inland part, where the wind and bird-borne species could be free from the competition of the littorals, and from the unfavourable soil and climate of the shore, species with any reasonably good distribution mechanism suited to birds or wind could get across from Ceylon to Africa or *vice versâ*. Taking now the case of the Seychelles, we find in them 60 endemics, which include 14 Rubiaceæ, 6 Vascular Cryptogams, 6 Palms, 3 Pandani, 2 Compositæ, 2 Orchids, and others. Here, again, the facts fit in well with the views expressed above. There is probably no need to assume complete land connections across the Indian Ocean to explain the floras of its islands, or perhaps even the affinities of the African and Indian floras, but we must almost certainly assume that formerly there were larger islands in the present places occupied by the Maldives, Chagos, and Rodriguez (see map). There are, as is well known, other oceanic islands, in which, for the full explanation of the flora, it is necessary, so far as our present state of knowledge goes, to assume former continental connection or great land extension, but for the islands of the tropical Indian Ocean this is perhaps unnecessary. The present paper, however, is hardly the place for a full discussion of the question. Let us, in conclusion, briefly consider the bearings of the facts of the Laccadive-Maldive-Chagos flora on the question of the former greater land area of these groups. If we suppose that in former times there was a large area of land, whether insular or

continental, in place of these groups, let us consider what would happen as it became submerged. Its flora would inevitably get smaller and smaller as the available area and choice of suitable habitats decreased, and presently a condition like that now seen in Rodriguez would be attained. Let us now imagine Rodriguez to sink to submergence; it is all but certain that its peculiar flora would be exterminated, being unable to live on the coral reef. If any species developed into a littoral form, it would probably become spread about the Indian Ocean, and cease to be confined to Rodriguez or to the island in which it first appeared. Ochrosia borbonica is probably such a case. It is therefore evident that the flora of the Laccadives and Maldives, as we now find it, may be equally regarded as due to the submergence of the former land areas, or to the appearance of new plants on an area appearing for the first time above the waves, or in other words, it is valueless as evidence one way or the other, so far as our present means of interpreting the evidence go. Other evidence seems to render necessary the supposition that where the coral reefs now are there was formerly a great extension of land, but there is no evidence from the present state of the flora for or against this view, nor any certain evidence even of the continual presence of land in the places occupied by the archipelagos. If these were now to be submerged and to rise again above the waves, they would probably acquire in time a flora almost identical with that which they now possess. Other evidence seems to indicate that the former land masses were completely submerged, leaving only banks covered with at least a few fathoms of water; the present islands subsequently rose above the sea, to be peopled by waves, birds, wind, and finally man, with their present flora.

IX.—GENERAL SUMMARY.

The Maldive Islands have a flora of about 284 spp. of flowering plants and ferns (or with the Chagos and Laccadives 359), of which the cultivated plants and weeds number

about 197 (245), while of the remainder about 66 (73) are probably due to introduction by sea, 17 (28) by birds, 4 (13) by wind.

The flora is enumerated in detail, and the local and general distribution of its members mentioned, as well as the Maldivian names of the plants. It contains but few plants of special interest. Cladium jamaicense and Ardisia humilis in the southern atolls are worthy of note.

The cultivated species in the Maldives number 100 or more, much exceeding those in the other archipelagos. The chief locally cultivated grain is kurakkan (Eleusine Coracana), rice being imported. The most important cultivation is that of cocoanuts. A classified description of the economic products of the islands is given. The most generally interesting is perhaps the mat industry, in which Pycreus polystachyus is employed. The weeds number about 79, mostly the common weeds of cultivation of India and Ceylon.

Sea-borne species are especially numerous in the Maldives, including many not found in India or Ceylon, or in the Laccadives or Chagos. The main stream of the currents passes through the group, and the flora is thus derived partly from the Malay Archipelago, partly from the Seychelles, Africa, India, and Ceylon. A full discussion of the effects of currents and wind on the dispersal of these plants is given.

Bird-carried species are mostly found in the Laccadives, nearest to the mainland, but there is slight evidence to indicate that any part of the combined archipelagos can be reached by bird transport.

Wind is responsible for the introduction of many cryptogams, but there is little reliable evidence for the carriage of other plants.

Interesting details are given of the order of appearance of new plants on newly formed islands, and other points of this nature.

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The bearing of the facts on general questions of the distribution of plants and the flora of oceanic islands is briefly touched upon, and evidence given to show the probability that there were formerly land masses where the coral archipelagos of the Indian Ocean now lie, though the present composition of the floras of these archipelagos will fit in equally well with any theory of the origin of these reefs, which allows for the complete submergence of the former land.

Peradéniya, October 19, 1901.

Explanation of Plate II.

Fig. 1.—Map of Western Indian Ocean, showing archipelagos, currents, &c. Arrows indicate the direction of currents: when two occur together facing in opposite directions, the longer indicates the current in the south-west, the shorter that in the north-east, monsoon. The 2,000-fathom line is marked, and indicates what may once have been the configuration of the land masses in the Indian Ocean.

Fig. 2.—Map of the Maldive Islands. Scale, 1 inch to 60 miles.

Note on the Flora of Minikoi.

BY

J. C. WILLIS.

IN his "Botany of the Laccadives,"* to which Minikoi politically belongs, though it is nearer to the Maldives and has a Maldivian population, Dr. Prain enumerates the plants hitherto known to grow wild or to be cultivated on this island. The total number is 113. During the south-west monsoon of 1899 the island was visited by Mr. J. Stanley Gardiner, in the course of his work on Coral Islands.† A collection of fifty-three plants was made by him, and has since been worked out in the herbarium at Peradeniya by Mr. W. de Alwis and myself; for determinations of two or three doubtful specimens I am indebted to Dr. Prain. Sixteen new plants are thus added to the list, raising the total to 129, and there are also 5 others with doubtful names, but certainly other species. The total is therefore 134. The island of Minikoi lies in the route between Colombo and Aden, in latitude 8·15° N. and in longitude 73° E. Upon the island is a large lighthouse, during the building of which there was constant communication with Ceylon, which will account for many of the introduced weeds. The island is a very typical coral atoll island, and is about 6 miles long.

*Prain: Botany of the Laccadives, Journ. Bombay N. H. Soc., VII., VIII., 1893.

†Gardiner: The Atoll of Minikoi, Proc. Camb. Phil. Soc., XI., 1900, p. 22
Idem, The Fauna and Geography of the Maldives and Laccadives. Cambridge, 1901 (in progress).

The natives are adventurous sailors, and are largely employed in ocean-going steamers; this, with the trade kept up with Calcutta and elsewhere, will also help to account for the numerous introduced plants.

The following list gives the entire flora of Minikoi, so far as at present known. Cultivated species, or species that have without doubt been introduced for purposes of cultivation, though they may since have become wild, are printed in capitals. Those quoted from Dr. Prain's list are marked P. Those collected by Mr. Gardiner are marked G. Native names are given by Mr. Gardiner for many of his species. They mostly agree with those in the Maldive Islands.*

ANONA MURICATA, *L.* ... ... P. Soursop
Portulaca oleracea, *L.* ... ... P.
Calophyllum Inophyllum, *L.* ... P.
Sida humilis, *Willd.* ... ... P. G. 18 (Mabulan)
Abutilon indicum, *G. Don.* .. ... P. G. 16 (Mabulan)
Hibiscus Solandra, *L'Herit.* ... P.
tiliaceus, *L.* ... ... P. G. 37
ROSA-SINENSIS, *L.* ... P. (Shoe Flower)
Thespesia populnea, *Corr.* ... ... G.
GOSSYPIUM HERBACEUM, *L.* ... P. (Indian Cotton)
BARBADENSE, *L.* ... P. (Barbados Cotton)
Corchorus acutangulus, *Lam.* ... P. G. 22 (Gethawcoley)
Triphasia trifoliata, *D.C.* ... ... P.
MURRAYA KOENIGII, *Spreng.* ... P. (Curry Leaf)
CITRUS MEDICA, *L.*, var. ACIDA, *Brandis.* ... ... P. (Sour Lime)
DECUMANA, *L.* ... P. (Shaddock)
ÆGLE MARMELOS, *Corr.* ... P. (Bael)
Suriana maritima, *L.* ... ... P.
Allophylus Cobbe, *Blume.* ... ... P. G. 50 (Dom Musa)
Dodonæa viscosa, *L.* ... ... G. 35
MANGIFERA INDICA, *L.* ... P. (Mango)
MORINGA PTERYGOSPERMA, *Gaertn.* G. 10 (Muranga)
SESBANIA GRANDIFLORA, *Pers.* ... P.
ARACHIS HYPOGÆA, *L.* ... P. (Ground nut)

* Willis and Gardiner: Botany of the Maldives, Ann. Perad. I., to follow.

Desmodium triflorum, *DC.*... ... P. G.
Canavalia turgida, *Grah.* ... ... P.
obtusifolia, *DC.* (lineata, *DC.*) ... P.
ensiformis, *DC.*, cult. var. ... G.
PHASEOLUS CALCARATUS, *Roxb.* ... P.
Vigna lutea, *A. Gray* ... ... P.
Cassia occidentalis, *L.* ... ... G. 2 (Kuhada)
Terminalia Catappa, *L.* ... .. P.
PSIDIUM GUAJAVA, *L* ... ... P. (Guava)
EUGENIA JAMBOS, *L.* ... ... P. (Rose Apple)
JAMBOLANA, *Lam.* ... P. (Black Plum)
Pemphis acidula, *Forst.* ... ... G. 20 (Kuradu)
LAWSONIA ALBA, *Lam.* ... P. (Henna)
PUNICA GRANATUM, *L.* .... P. (Pomegranate)
CARICA PAPAYA, *L.* ... ... P. (Papaw)
LUFFA ÆGYPTIACA, *Mill.* ... P. (Loofah)
MOMORDICA CHARANTIA, *L.* ... P.
CUCUMIS MELO, *L.* ... ... P. (Sweet Melon)
SATIVUS, *L.* ... ... G. 48 (Kekurivur, Cucumber)
CUCURBITA MAXIMA, *Duchesne* ... P. (Gourd)
Sesuvium Portulacastrum, *L.* ... P.
Oldenlandia diffusa, *Roxb.* ... ... P.
biflora, *L.* ... ... G. 52 (Eyaganawatura, Kudingaybelama)
Guettarda speciosa, *L.* ... ... G.
IXORA COCCINEA, *L.* ... P.
Morinda citrifolia, *L.*, var. bracteata, *Hk f.*... P. G. 1 (Ah-he)
Vernonia cinerea, *Less.* ... ... P. G. 13 (Kambulichi)
Adenostemma viscosum, *Forst.* ... P.
Ageratum conyzoides, *L.* ... ... P.
Wedelia biflora, *DC.* ... ... P. G. 49 (Merihi)
Launaea pinnatifida, *Cass.* ... ... P. G. 8 (Kadapi)
Scævola Koenigii, *Vahl.* ... ... P. G. 29 (Magu)
Ochrosia borbonica, *Gmel.* ... ... P.
Tournefortia argentea, *Linn. f.* ... P.
Ipomæa denticulata, *Choisy.* ... P.
biloba, *Forsk.* ... ... P. G. 19 (Thaburu)
sinuata, *Ortega.* ... ... P. G. 47
Convolvulus parviflorus, *Vahl.* ... P.
Solanum torvum, *Sw.* ... ... P.

MELONGENA	...	G. (Brinjal)
Physalis minima, *L.* ...	...	P.
CAPSICUM FRUTESCENS, *L.*	...	P. (Chillies)
Datura fastuosa, *L.* ...	...	P. G. 36
Ruellia prostrata, *Lam.* ...	...	P.
Barleria Prionitis, *L.* ...	...	P. G. 25 and 44 (Hai Kurudo)
Lippia nodiflora, *Rich.* ...	...	P. G. 12 (Hunigunditila)
Stachytarpheta indica, *L.*, var. jamaicensis...		G. 3 (Nunnay)
Premna integrifolia, *L.* ...	...	P. G. 25 (Gelavalie, Kude)
Clerodendron inerme, *Gaertn.*	...	G 21 (Dugajde)
FRAGRANS, *Willd.? fl. pl.*	...	G 33
Ocimum gratissimum, *L.* ...	...	P.
Basilicum, *L.* ...	...	G 24 (Gandakoli)
Anisomeles ovata, *R. Br.* ...	...	P. G. 30 (Maskota)
Mirabilis Jalapa, *L.* ...	...	P.
Boerhaavia repens, *L.*, var. diffusa	...	P. G. 14 (Nanubedi)
Amarantus viridis, *L.* ...	...	P. G. 23 (Sagu)
Aerua lanata, *Juss.* ...	...	P. G. 39 (Hudufipila)
Achyranthes aspera, *L.* ...	...	P.
PIPER BETLE, *L.* ...	...	P. (Betel)
Hernandia peltata, *Meissn.*	...	P. G. 51 (Kadu)
Euphorbia hypericifolia, *L.*, var. parviflora		P. G. 15 (Kerutina)
pilulifera, *L.* ...	...	P.
thymifolia, *L.* ...	...	P.
Phyllanthus maderaspatensis, *L.*	...	P. G. 46 (Kudingki)
Urinaria, *L.* ...	...	P.
Niruri, *L.* ...	...	P.
DISTICHUS, *Muell.-Arg.*	...	P.
Claoxylon mercurialis, *Thw.*	...	P.
Acalypha indica, *L.* ...	...	P.
fallax, *Muell.-Arg.*	...	P. G. 4 (Cave)
RICINUS COMMUNIS, *L.*	...	P. G. 6 (Amanaka, Castor Oil)
Ficus bengalensis, *L.* ...	...	P. (Banyan)
retusa, *L.* ...	...	P.
ARTOCARPUS INCISA, *Forst.*	...	P. (Bread-fruit)
Pouzolzia indica, *Gaud.* ...	...	P.

MUSA SAPIENTUM, *L.*	...	P. (Plantain)
Pancratium zeylanicum, *L.*	...	P.
Tacca pinnatifida, *Forst.* ...	...	P. G. 44 (Heith thala)
Dioscorea bulbifera, *L.* ...	...	P. G. 42 (Kattala)
Aneilema ovalifolium, *Hk. f.*	...	P.
Cyanotis cristata, *R. & S.* ...	...	P.
ARECA CATECHU, *L.* ...	...	P. (Areca palm)
Cocos nucifera, *L.* ...	...	P. (Cocoanut)
Pandanus odoratissimus, *Linn. f.*	...	P.
COLOCASIA ANTIQUORUM, *Schott.*	...	P.
Cyperus polystachyus, *Rottb.*	...	P.
Mariscus Dregeanus, *Kunth.*	...	P. G. 28 (Kalanduru gundi)
albescens, *Gaud.*	...	P.
Kyllinga brevifolia, *Rottb.*	...	P.
Panicum sanguinale, *L.*, var. ciliare.	...	P.
trigonum, *Retz.*	...	G. 32 (Hue)
Oplismenus Burmanni, *Beaub.*	...	P.
compositus, *R. & S.*	...	P.
Thuarea sarmentosa, *Pers.*	...	P.
Spinifex squarrosus, *L.* ...	...	P.
SACCHARUM OFFICINARUM, *L.*	...	P. (Sugar cane)
Ischæmum muticum, *L.* ...	...	P.
SORGHUM VULGARE, *Pers.*	...	P (Sorghum)
Apluda aristata, *L.* ...	...	P. G. 31 (Ona hui)
ELEUSINE CORACANA, *Gaertn.*	...	P. (Kurakkan)
indica, *Gaertn.* ...	...	P.
Eragrostis plumosa, *Steud.*	...	P. G. 27 (Sannipoo)
Lepturus repens, *R. Br.* ...	...	P.
Psilotum triquetrum, *Sw.* ...	...	P. G. 7 (Prumo)
Nephrolepis tuberosa, *Presl.*	...	G. 53 (Hondikunavoo)

In addition to the above, the following probably occur :—

Portulaca tuberosa (*Roxb.*), *Trim.*, Fl. Ceylon, I., 90.
Wissadula rostrata, *Planch.*
Zizyphus Jujuba, *Lam.*
DOLICHOS LABLAB, *L.* (Veya hemaria, *M.*).
Cordia subcordata, *Lam.*

The general botanical bearings of the facts above enumerated will be considered in the subsequent paper on the Botany of the Maldives.

Peradeniya, June 16, 1901.

1946. CENSUS.

IN: Ceylon Government Gazette, No.9612, Colombo 1946.

IN: Ladies and Gentlemen, The Maldive Islands, P.9, Colombo 1949.

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DWELLING HOUSES 1946, AND POPULATION BY SEX 1931 AND 1946 IN EACH ATOLL OF THE MALDIVES

Name of the Atoll	Houses of 1946.	Census, 1931.			Census, 1946.			Percentage Increase or Decrease of Persons, 1931—1946
		Males.	Females.	Persons.	Males.	Females.	Persons.	
Maldive Islands	15,733	43,235	36,046	79,281	44,308	37,760	82,068	+ 3.5
Tiladumati Atoll	2,482	6,829	6,107	12,936	6,314	5,898	12,212	— 5.6
Miladummadulu Atoll North ..	796	1,837	1,490	3,327	2,224	1,789	4,013	+ 20.6
Miladummadulu Atoll South ..	897	2,923	2,483	5,406	2,650	2,268	4,918	— 9.0
Malosmadulu Atoll North ..	1,078	3,192	2,662	5,854	2,877	2,503	5,380	— 8.1
Malosmadulu Atoll South ..	723	2,338	1,811	4,149	1,815	1,435	3,250	— 21.7
Fadiffolu Atoll	764	2,522.	2,219	4,741	2,462	2,121	4,583	— 3.3
Male Island	1,378	3,336	2,566	5,902	4,817	3,614	8,431	+ 42.8
Male Atoll (exclusive of Male Island)	532	1,637	1,268	2,905	1,536	1,223	2,759	— 5.0
Ari Atoll	718	2,309	1,751	4,060	2,142	1,618	3,760	— 7.4
Felidi Atoll	304	1,153	854	2,007	947	782	1,729	— 13.9
Mulaku Atoll	303	968	681	1,649	875	685	1,560	— 5.4
Nilande Atoll North	326	992	794	1,786	1,007	805	1,812	+ 1.5
Nilande Atoll South	334	1,228	988	2,216	1,031	827	1,858	— 16.2
Kolumadulu Atoll	768	2,512	2,012	4,524	2,424	2,183	4,607	+ 1.8
Haddummati Atoll	757	1,681	1,292	2,973	1,996	1,650	3,646	+ 22.6
Huvadu Atoll	1,995	4,182	3,874	8,056	4,838	4,501	9,339	+ 15.9
Fua Mulaku Island	518	1,113	1,013	2,126	1,349	1,176	2,525	+ 18.8
Addu Atoll	1,060	2,483	2,181	4,664	3,004	2,682	5,686	+ 21.9

MASCULINITY IN THE MALDIVE ISLANDS PER 1,000 PERSONS

Census Year.	Masculinity.	Census Year.	Masculinity
1911	543	1931	545
1921	542	1946	540

POPULATION OF THE MALDIVES, CENSUS 1946 BY AGE AND SEX

Name of the Atoll	Males		Females		Total		
	Ages 0-4	Ages 0 & over	Ages 0-4	Ages 0 & over	Ages 0-4	Ages 0 & over	All Ages
Maldive Islands	3,755	40,431	3,736	34,024	7,491	74,455	82,068*
Tiladummati Atoll	573	5,741	541	5,357	1,114	11,098	12,212
Miladummadulu Atoll North ..	197	2,027	203	1,586	400	3,613	4,013
Miladummadulu Atoll South ..	220	2,430	200	2,068	420	4,498	4,918
Malosmadulu Atoll North ..	220	2,657	236	2,267	456	4,924	5,380
Malosmadulu Atoll South ..	121	1,694	112	1,323	233	3,017	3,250
Fadiffolu Atoll	217	2,245	207	1,914	424	4,159	4,583
Male Island	381	4,314	374	3,240	755	7,554	8,431*
Male Atoll (exclusive of Male Island)	163	1,373	152	1,071	315	2,444	2,759
Ari Atoll	150	1,992	160	1,458	310	3,450	3,760
Felidi Atoll	78	869	76	706	154	1,575	1,729
Mulaku Atoll	71	804	72	613	143	1,417	1,560
Nilande Atoll North	77	930	69	736	146	1,666	1,812
Nilande Atoll South	77	954	76	751	153	1,705	1,858
Kolumadulu Atoll	208	2,216	218	1,965	426	4,181	4,607
Haddummati Atoll	179	1,817	189	1,461	368	3,278	3,646
Huvadu Atoll	391	4,447	385	4,116	776	8,563	9,339
Fua Mulaku Island	159	1,190	151	1,025	310	2,215	2,525
Addu Atoll	273	2,731	315	2,367	588	5,098	5,686

* Includes 122 foreigners (all males but age unspecified)

1949. MOHAMMAD AMIN DIDI.

IN: "Ladies and Gentleman... The Maldive Islands." August 1949.
Ministry of External Affairs, Maldive Islands. "A Tour of Male."
By: "Orchid" Mohammad Amin Didi. Gunasena & Co. Colombo 1949.

This Book is the very first introduction of the Maldive Islands, made 1949 in the English language, to inform foreigners about the Islands. The Maldives then opened up an export market "The Maldivian Show Room", in York Building, Colombo, where they sold Lacquer works, Embroideries, Sea shells, Model ships, Cowries, Coir rope, Tortoise shells, Maldivian sweetmeats, Mats, Rihakuru, Maldive fish, Bodihaluwa, and Souveniers. It is high time to reintroduce such Maldive trade representations and promotions all over the friendly but ignorant world. [ENGLISH]

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A TOUR OF MALE

MALE, the capital of the Maldive Islands, is situated in Lat. 4° 10' N. Long. 73° 30' E. at the extreme South end of North Male Atoll.

The first view of Male, as seen from the outer harbour, is very much like a small town of the West Coast of India and elsewhere in the East. The general outlook discloses a long, irregular line of small houses, broken at the middle by more pretentious structures of masonry ; all standing out against a dense background of coconut and other trees.

" The most prominent feature to catch the eye," writes Mr. H. C. P. Bell, " are the Main Bastion of the old Fort and some of the Government offices . . . . Whilst, further back rises the storied Guard Room of the Sultan's Palace, and to the East, the cylindrical Mineret Tower."

But we have no more time to record our impressions of the appearance of Male, for here comes a neat little boat, flying the flag of the Harbour Doctor.

Soon, the medical man, accompanied by an official of the Ministry of External Affairs, comes on board. He examines the Medical Certificate the Health Authorities of the last port of embarkation had issued. He is fully satisfied with the Certificate and informs the Captain of the vessel that passengers and crew are at liberty to disembark . . . .

We are on our way to the inner harbour of Male now. As we are being rowed, the aquamarine of the lagoon contrasts beautifully to the deep blue of the sea outside. The sea is calm and fishes of every imaginable colour and shape, are visible underneath an enchanting sea. A couple of beautifully painted sailing boats pass us by and . . . .

Our boat is passing the main entrance to the inner Harbour now. On either side, we see a small light house, built on an artificial bank made of concrete. Soon we are alongside the Landing Jetty. The jetty itself is quite a good piece of workmanship, testifying to the artistic skill of the Maldivians, when well directed.

peaceful atmosphere prevailing before our eyes . . . . In front of us we see a few large and attractive buildings . . . .

The first building to attract our attention is the nearest building. A Maldivian flag is proudly flying from its flag staff. In it are housed the Office of the Prime Minister and the Ministries of Home and External Affairs and the Ministry of Public Safety. It is a two-storied building, large and airy.

Let us imagine we are lucky enough to have an " inside peep " at these important offices. We enter through the first door. It is a large room. The clerks of the Prime Minister's Office are hard at work. They are writing documents and copying letters, urgent and important. We leave them at their work and make our way towards a stair-case. We are climbing up now . . . . Soon we are in a large, airy room. The walls, the doors, and the windows are all painted in different shades of green. Photographs of notabilities adorn the walls ; signed photographs of His Majesty the King, and of Her Majesty the Queen are predominately hung. Then there are photographs of Her Royal Highness Princess Elizabeth, Mr. Winston Churchill, Earl Mountbatten of Burma, and of His Highness the Sultan-Designate of the Maldive Islands and other distinguished sons of the Islands.

At one end of the room stands a large table. The books and the papers are neatly arranged. It is the table of the Prime or Chief Minister.

In the centre of the room there is another, long table, around which stand several chairs. Yes ! you have guessed correctly. It is the table, around which sits the Members of the Cabinet for their deliberations.

We pass on to the next room. A large and comfortable apartment, in fact. It is the Ministry of Home and External Affairs. We like to stay on for a little longer in this important buliding, but our guide leads on.

We are on the road again, but not for long. For, a few steps away from the building, which we have just seen, the guide stops again. He invites us to step into another building. The building is not dissimilar to the one we have just left. This is also a two-storied building. In the first storey are housed, the Customs Offices and the General Post Office. rooms is used as a sort of lounge for the Members of the Council; the other room is used by the staff of the wireless station at Male.

Before we leave this building, we pay a visit to the Post Office. Soon we are buying Maldivian stamps. Transactions are not difficult; for the smiling young men in the Post Office accept Ceylon, as well as Indian currency notes on their face value. Having bought the stamps, we are ready for a walk now. One of the guides, so kindly supplied by the Customs Depatrment is quite ready to lead us again. Let us follow him. We pass through one of the two covered gateways and enter the Northern Esplanade. This was the spacious grass-covered Maidan known as " Dedorori Daitere," about 150 yards in depth Southwards by 85 yards from East to West, and walled in all round.

But now the name and the appearance are all changed. It is " Ibrahimi Maidan "—a beautiful and blooming flower garden. Two beautiful roads bisect each other, in the centre and divide the maidan into four parts. On either side of the roads are planted Casurina trees which are always kept well cut into shape.

The four "gardens" in the esplanade rival each other in their beauty and attractiveness. Flowers of many a colour and of many a shape thrive there, in all their glory—roses and orchids, daisies and dhalias, sweet-williams and gardenias, zeenias, and queens of the night, lilies and . . . all these delightful flowers make the maidan a picture of beauty, the memories of which linger in one's mind " long after it is seen no more."

From " Ibrahimi Maidan " five gates provide exit : one on either side (to allow needed thoroughfare between Henveru and Mafannu Wards of the Town) ; two on to the beach ; and the fifth on the South, which leads into the Palace environs.

Let us follow the guide. He has chosen the Southern gate . . . . We pass through the gate, and . . . there stands before us the high walled enclosure of the old Palace. Inside the enclosure we can see views of the different buildings that constitute the old Palace, where lived numerous Sultans of the Maldive Islands.

The main building of the Palace was built by Sultan Muhammed Ghiyasuddin, in the late Eighteenth century. These buildings are

The Maldivian Government is contemplating to build a new Palace, which would be a credit to the Maldives, on the site where the old Palace now stands. The oldest building would bepreserved as a national monument.

We turn our heads towards the gate which lead us towards the chief Ward of Male (Henveru) but . . . wait a little; another building attracts our attention. It is a building just in front of the Palace Gate. A guard is passing up and down in front of its door. It is Male's Military Headquarters. On the doorway stands the badge of the units ; on it are carved in bold letters, their motto : " National Service."

We pass on to Henveru Ward. A little walk brings us right up to the mineret, the cylindrical tower, from the top of which the "Mudim" calls the people for their prayers, five times a day. This munnaru appears on all Maldivian stamps, as its distinguishing mark.

Close to the mineret stands Male's chief Mosque—the Friday Mosque . . . .

But our eyes wander on to a magnificent building which stands, on the other side of the road, almost opposite to the great Tower. It is the New Palace of the Sultan, from where he conducts his official business. There he receives distinguished foreign guests, and there he signs State papers of importance. Hear what the late Mr. Bell had to say about this New Palace : " The Palace in compactness and general finish outvies many an ambitious mansion in Colombo. Its soft colouring, neat masonry pillars and steps, its double verandah and excellent carpentry, the construction of such a building reflects very high credit, indeed, for the marked artistic sense and thorough workmanship of the Maldive Islanders."

Let us walk on ; but . . . stay awhile ! Look at the beautiful doorway on our right. It is the door that leads to the Tomb of Al-Hafiz Abul Barakathul Barbari, to whom belongs the privilege of having converted the first Sultan, Muhammad-Al-Adil and the Maldivian people to Islam in 1153. The Shrine and its connected mosque are enclosed within a protecting wall. They are objects of the greatest reverence.

The projecting Porch is of exceptional beauty. Its handsome swinging wicket-gate, rich doorway of fifty four ornamental panels (in which real gold medallions are centered) and the row of lamp posts nightly lighted, in front of the surrounding wall, all speak of its special sanctity.

We continue our walk along the same road. We pass the beautiful residence of Amir Muhammed Farid Didi, the eldest son of the Sultan-Designate and finally come to " Henveru Maizange " or the Ward-house of Henveru.

We take another road—" Sosun Road." As we walk along our attention is drawn to the large rain water storage Tank on one side. A little further on, stands a very beautiful, modern house, newly built, and most attractive. It is " Sosun House," the residence of An-Nabeelath Aiminath Husein and the other members of her family. The road leads us on to a broader and longer road. It was the " Great Road," now re-named " Majidi Road " in honour of the Sultan-Designate. Writes Mr. Bell: " In aptitude, elongated directness, and picturesque simplicity it may well challenge comparison with any Municipal road in Ceylon. In ordered cleanliness, and smooth surface preservation, it puts rivalry quite out of court."

Pursuing our way onwards through Galolu Ward, along " Majidi Road," we pass a couple of mosques and many houses and, finally, stop in front of the Ward-house of Galolu. A group of buildings invite our attention : " Fitronuge," " Bokarumage," and " Maizange." They are all buildings belonging to the Ward.

We continue our walk along the same road. After walking some distance, we turn on to " Chandani Road." We are in another Ward now. Yes ! we are in Machangoli now. We note more than one large building on this road. The most important and attractive of these are " Chandanige " (the offices of the Ward), and " Daharage," the residence of the Chief of the Ward, An-Nabeel Abdul Wahhab . . . . We have turned on to another road. It is " Faridi Road," named after the late lamented Al-Amir Hasan Farid Didi, the young Maldivian leader, who lost his life on the high seas during the last war. At the beginning of this road stand important buildings, the Court Houses, the Government Printing Department and Male's chief schools, Majidi College and Saniyya College.

We would like to enter these buildings and loiter there for some time. but that impartial judge "Time" is most unkind to us, regardless of our wishes and intentions. She passes on. We realise the truth of the saying " *tempus fugit.*" Hurry we must, and hurry we on. Another little walk, and then we make our way towards another magnificent road, broad and long. Now we are on " Orchid Road " . . . my apologies to you ! I should have mentioned it earlier; we have been in Mafannu Ward for some little time. " Orchid Road " leads us on to the Ward House, and a little further on, stands another large Water Tank, exactly like the one we saw in Henveru . . . .

As we walk along on the same road, we come across two large houses; one on either side of the road ; almost opposite each other. One of these bungalows is the residence of H.H. Amir Abdul Majid Didi, the Sultan-Designate of the Maldives ; the other is that of his youngest son, An-Nabeel Ibrahim Farid Didi . . . .

We walk on and come to the Bazaar. Male's bazaar is divided into three parts, Majidi Bazaar, Ahmadi Bazaar, and Ismaeeliyya Bazaar. Shops there are in plenty. Some new, some old. The newest and the grandest building in Majidi Bazaar is the National Hotel, belonging to the Maldivian National Trading Corporation . . . . It is almost night now and we hurry back to the Customs, and thence to the jetty. Soon we are rowing back to our ship. We have seen a good deal of Male. But Male is not " done " as yet. Tomorrow . . . .

and easy. Soft breeze blows across us, like sudden waves of happiness. The cool moonlight night melts into the blood, and you hear the songs of the birds and of the . . . beauties of Nature ! Yes ! the gentle breeze, the " peaceful " waves, the leaves of the palm trees, from the neighbouring islands . . . they all make sounds, musical and welcome !

. . . . . .

" I arise from dreams of thee
In the first sweet sleep of night
When the winds are breathing low
And the stars are shining bright."

. . . . . .

The words of the poet are only too true . . . we rose from our sleep after having dreamt dreams ; sweet and interesting dreams. Dreams of a peaceful and picturesque group of coral islands . . . peaceful, novel and pleasant dreams. When we rose from our beds, the wind was breathing low, and the stars were shining bright . . . .

Let us have a hasty breakfast and get ready to go ashore once again . . . . Now we are ready and impatient, but we have not long to wait. A boat is already alongside our ship, to take us to Male. This time it is a motor boat. " Orchid " is the name . . . .

Once more we are on Male's jetty ; with characteristic kindness the Authorities have again provided us with a guide . . . .

We step into the Customs, for a few moments. A few hand-shakes ; a couple of words of greeting, and we are ready to visit the unexplored parts of Male . . . .

We pass the gateway and enter " Ibrahimi Maidan " once again. We linger there for some little time, wondering that such and such a tree should grow so near the sea, and admiring the dhalia trees that are in full bloom . . . . We pass on through the Eastern gate . . . . A long and well-kept road is once again before our eyes . . . .

Ere we walk a score of yards, we come up to the "Bodu Baderige" or the Ministry of Finance . . . . It is an old and unattractive building; but there are ample signs of a new building springing up on the same site . . . . We pass on. On either side we see the shops of the native bazaar. Small shops, where the products of the Maldives and other articles were displayed . . . . This row of shops now terminates . . . .

We are once again in a residential part of the town. Sorry again! I should have mentioned it earlier; as soon as we passed through the gate from "Ibrahimi Maidan," eastwards, we are on one of Male's chief roads. The road is now called "Amir Ahmed Road," commemorating the name of one of Male's noblest sons, now no more, Amir Ahmed Didi, Dhorimenia Kilegefanu.

On either side of the road, we see two beautiful and large bungalows. One is a little old, the other is new. The old house was the residence of the late Amir Ahmed Didi, now his only daughter stays there. In the other bungalow lives Mr. Amin Didi.

A little further away—and we come up to the Civilization Club, the best known social club in Male. Some steps onwards, and we see a building springing up fast and well. There is no room for doubt. When completed this building would be the finest of its kind in Male. It is the new home of the Girls' College of Male . . . .

There are some more interesting places in Male to visit, ere we return to the ship. The cricket ground and pavillion at the Eastern end of Male; Lonu Ziyarat, the burial place or shrine of a saint, Hafsigefan, and . . . .

The Bodu Thakurufanu Ziyarat, or the Tomb of Male's most well-known hero, Muhammed the Great must not be forgotten. Muhammed was the noble son of the soil, who saved the Maldives from the hands of the Portuguese . . . . This Tomb is in Machangoli Ward.

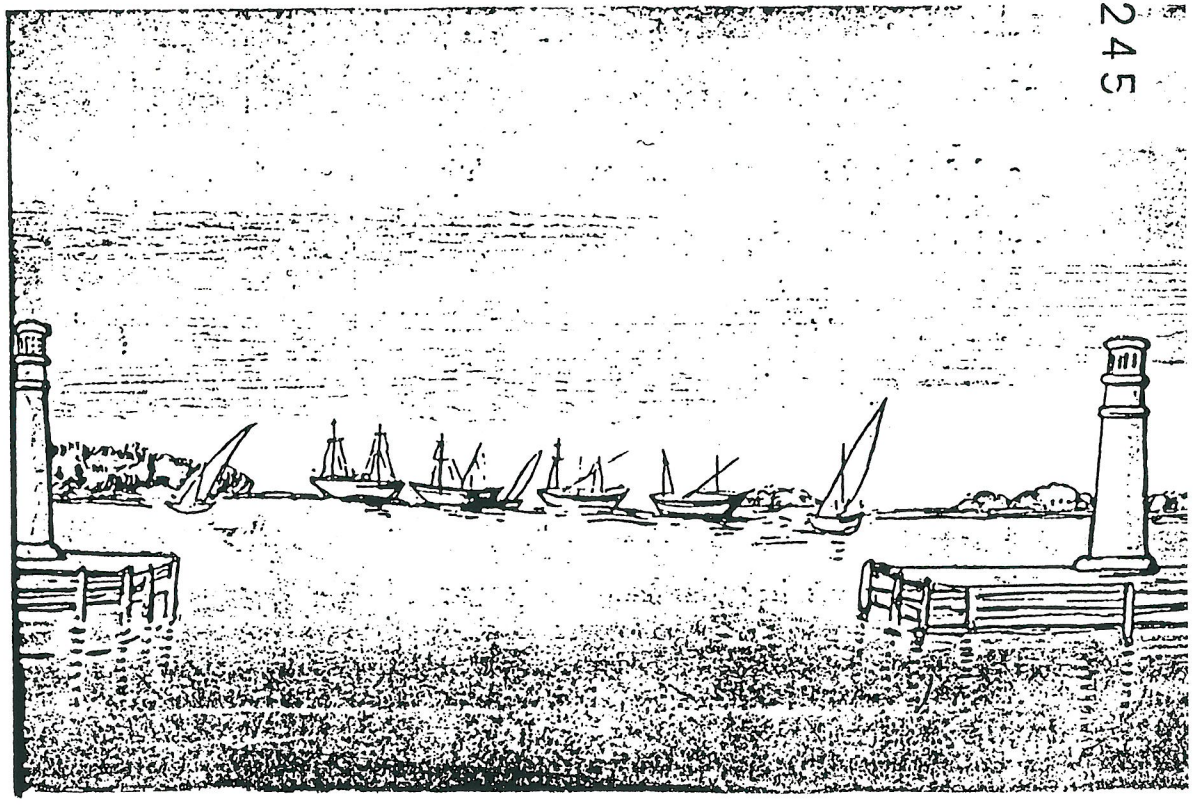
We are now tired and in need of refreshments. We enter the National Hotel, and satisfy our thirst . . . .

Back again we go to the Customs. It is time for us to return to the ship, for the lunch time is almost on. But just a few words with an official . . . . Yes! we are ready to get into the serviceable little, "Orchid."- We are happy and contented. For have we not completed "doing" Male, and have we not fixed up a trip to some of the neighbouring islands in the afternoon?

We shall visit Dunidu, and Funadu, two uninhabited islands, as well as the two neighbouring inhabited islands, Hulule and Viligili, two typical Maldivian villages . . . .

As we leave Male, what impressions have we stored up in our treasure house of memory? What . . . .

Let me record the impressions of Mr. H. C. P. Bell once again: "The scrupulous cleanliness and order in which the coral carpeted streets in Town are studiously kept have earned the deserved eulogy of more than one European visitor . . . within the residential part of the town the whole place is kept in such order, as might well give a lesson to much more civilized places. The streets are as tidy as well could be."



1949. VIJAYA-TUNGA, JINA.

IN: ISLAND STORY. Book by Jinadasa Vijaya-Tunga. 211 P. Ill.
Oxford University Press. Madras 1949.
Maldives in Chapter IX. P.121-135. called "Island Neighbours".

This is a book, though only fifty years old, "no one" is reading. The authour has a wide knowledge, and a wast interest in the Maldives. He is one of the few foreigners who knows about the Maldive fish-products, like "Bondi-haluva" and "Riha-kuru". It gives an idea about how the Ceylonese looked upon the Maldives and its inhabitants in the 1940th.

[ENGLISH]

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Chapter IX

ISLAND NEIGHBOURS

Our island, as we have seen, has many attractions, and as islanders we have certain virtues not possessed by those living and lost in the vastness of a continent. However, all islanders suffer from one outstanding defect which cannot be minimized by any stretch of the imagination. This is the defect of being insular. This would be more serious still but for the fact that the rest of the world does not leave an island alone, but makes impacts upon it and contacts with it which it cannot resist. So, in course of time, an island people, however reluctantly, are forced to take notice of the rest of the world. This indeed is fortunate, for if a people keep on glorying in their own achievements and possessions, however exalted these be, and refusing to compare them with those of other peoples and nations, atrophy slowly sets in, and national degeneration, if not extinction, is the result.

We in Ceylon, fortunately, have been saved this fate through the accidents of history and the resulting contacts with other lands and peoples. We have never been left alone. From the early ages of our history up to medieval times Ceylon has had to bear the brunt of repeated invasions from the Chola and Pandya kings.

And we have given as good as we have got. In the reign of Maha Parakrama Bahu, the Sinhalese kingdom was so powerful as to enable its king to undertake a successful expedition to Cambodia and subdue that country, which for some years thereafter Ceylon held in fee. And from the beginning of the sixteenth century our contacts with Europe have been increasing, and increasingly important. All this, in addition to the cultural and commercial relations that existed from the earliest times between Ceylon and such countries as China, Persia and Arabia. Despite these immense advantages we still retain a good deal of insularity which is only mitigated by that frequent though superficial contact with the peoples of the many races who come as visitors and some of whom live among us.

Of all these peoples and lands the Maldivian islanders and their islands seem closest to us, closer even than India and her inhabitants many of whom have settled in our midst. No Maldivian has chosen to settle down in Ceylon to thrive and prosper in this island of 'easy spenders'. That is probably why the annual visits of the Maldivians who come to sell their dried Maldive fish (*kummala-mas* or *umbalakada* as we call it) and those delicious strings of sweet balls *bondi-haluva*, and that savoury fish sauce, *riha-kuru*, are so welcome. Though they come as itinerant traders—their visits lasting only a few days—they seem so impersonal and unconcerned about their business. There is about them none of that

greediness and rapaciousness that we have come to associate with certain other types of traders. We take a greater interest in them than in any of the other traders. People from the most distant parts of the earth, from New Zealand and Alaska, come and go, but their visits are prosaic events for us. There is no magic or mystery about the steamships that carry these people from one port to another. But let a fleet of sail-spanned *bagalas* be seen approaching the harbour, either at Galle or at Colombo, and our interest and curiosity are unlimited. Speculation about the Maldive Islands and the Maldivians is renewed once again: and presently when the *bagalas* have anchored in the harbour they symbolize for us all that is legendary and of fairyland.

The men then come ashore, some carrying strings of *bondi-haluva*, others empty-handed (for more of them come to buy than to sell). As they walk along our streets talking in a language compounded of Sinhalese words, somewhat twisted out of their original shape and sound, and Arabic and Hindustani and a few words of the Moplah dialect of Malabar, they kindle feelings like those towards long-lost kinsmen.

Just so do the onion-sellers from Brittany, wearing berets which contrast strikingly with the staid 'bowler' hat of the Englishman, invade the lanes and streets of English villages and towns in the early summer, arousing a friendly interest among everybody, and introducing fresh colour to a scene already varied and rich. But the

kinship between us and the Maldivians is stronger than that between the Bretons and the Britons. Alas, we have allowed it to become vague and legendary, although our own national life would be more vital and vigorous if only we began to take real interest in a country and a people outside our own. And I suggest that the Maldives, having the same romantic appeal by the fact of their being islands, together with the historical and cultural affinities between them and Ceylon, should be made more real and more close to us than they are at present. The first step towards such an achievement must be a study of the history of the Maldive Islands, a history which, as it happens, has been as eventful as the history of any other country—including our own.

What was the origin of the Maldivian people? Two guesses are possible. One, that some of the seven hundred companions of Vijaya were separated from the main party and their ships drifted on to the Maldive Islands. This would mean that a later influx of Sinhalese came into the Maldives bearing with them the message of the new religion that had taken Ceylon by storm. The other guess is that the Sinhalese having embraced Buddhism and themselves infected by missionary zeal went to the nearest islands bearing what they thought was the torch of civilization. That Buddhism did flourish in the Maldives is proved by the ruins of dagobas, viharas, and other characteristics of Buddhist temples of exactly the

same design and style of construction as those of Ceylon. Further, not only does Sinhalese preponderate in the Maldivian language to this day, but it has been proved by students of epigraphy that the ancient Maldivian letters or *evela akuru* are akin both in script and meaning to the ancient *elu* of the Sinhalese before Pali and Sanskrit refined *elu*.

Evela akuru developed into *dives akuru* (meaning, both in the Maldivian language and in Sinhalese, 'island letters') until, with the growing influence of Islam, it gave place, about the seventeenth century, to *tana* 'based on Arabic and Persian script and like it read from right to left'. *Tana*, then, is the official Maldivian language; but as their education today is based mainly on the Quran (according to the latest available census there are 839 Quran schools, 18 Navigation schools, and 4 Arabic schools), every educated Maldivian reads and writes Arabic. Nonetheless Sinhalese retains its hold. For, in addition to the *Tarikh* (a chronicle of the Maldivian dynasty from the reign of the first Muslim ruler) written in Arabic, but containing a greal deal of Sanskritic Sinhalese words, there is the supplementary history, *Radavali*, which both in name and plan adheres to our own *Rajavaliya* or Chronicle of (Sinhalese) Kings.

Lastly there are the fascinating Maldivian legends and their corroboration by early travellers such as Ibn Batuta and others. Francois Pyrard, a Frenchman who was shipwrecked and cast on Fehendu Island on 2 July 1602

and was later taken to Malé and lived there until 1607, refers to the Maldivian legend regarding the settling of the islands by the Sinhalese thus:

'They (the islanders) hold that the Maldives began to be inhabited only four hundred years ago, and that the first who came and peopled them were the *Cingalles* of the Island of Ceylon, which is not far distant, and were idolaters, but afterwards changed their religion.'

'Only four hundred years ago' is explained by the fact that the *Tarikh* records Maldivian history only from the beginning of the reign of the first Muslim ruler (Sultan Muhammad-ul-Adil): and the *Radavali* too brings the Sinhalese colonization very close to the Islamic period—obviously for the convenience of the scribes. This is how the *Radavali* records the story:

Once upon a time, when the Maldives were still sparsely inhabited, a prince of royal birth named Koimala Kala, who had married the Ceylon king's daughter, made a voyage with her in two vessels from Serendib Island. Reaching the Maldives they were becalmed, and rested a while at Rasgetimu or King's Island in North Malosmadulu atoll.

The Maldive islanders, learning that the two chief visitors were of Ceylon royal descent, invited them to remain, and proclaimed Koimala their king at Rasgetimu.

Subsequently Koimala and his queen migrated thence

to Malé, and settled there with the consent of the aboriginals of Giravaru Island. Two ships were dispatched to Lanka, and brought over other people of the Lion Race.

To Koimala and his queen was born a son who was called Kalaminja. He reigned as a Buddhist for twelve years, and was then converted to Islam, ruling for thirteen years more before finally departing for Mecca.

This ruler's daughter married the Chief Minister, and reigned as Sultana. Her son was also named Kalaminja. He married a Maldivian princess and their descendants became rulers of the Maldive Islands.

The *Tarikh* embellishes the story in the following fashion:

God in his compassion took pity upon the Maldivians who were steeped in ignorance and idol worship and caused the saint, Shaikh Yusuf Shams-ud-din of Tabriz, 'whose knowledge was as deep as the ocean', to go to them. At first he was met with scepticism and even hostility but when he performed the miracle of creating a jinn 'whose head almost reached the sky' the Maldivians were convinced that he was indeed a messenger of God. And the king and all his subjects in all the atolls embraced Islam. The saint whom now the Maldivians honoured by the epithet of 'Tabrizugefanu' conferred upon the king the name of Sultan Muhammad in place of Siri Bavanaditta by which name

he had until then been known. The year of his conversion was the Hegira year 548 or A.D. 1153.

The *Tarikh* shrouds in mystery the death of Sultan Muhammad after a peaceful reign of twenty-five years, the last thirteen of them as a Muslim. One day in the Hegira year 561, says the *Tarikh*, the Sultan announced, 'I go the Haj. Next Friday a ship will arrive, whereon I shall sail for Mecca.' And indeed that Friday the inhabitants of Malé saw a ship at anchor in their harbour. The Sultan said his noon prayers at the mosque, and then, without attendants or belongings, went to the beach whence a skiff rowed him over to the ship. No sooner had he embarked than the ship disappeared 'as suddenly as lightning'.

If the Maldives are not so important politically or economically as other countries, the dynastic vicissitudes of the Maldivian sultans have certainly been as turbulent and as full of drama, intrigue, 'murder and sudden death', and, on occasion, even revolution. The *Tarikh* chronicles the fortunes of eighty-three sultans and sultanas (for, like the Sinhalese, the Maldivians have had queens who held the reins of government) before it gets discouraged, probably by the many misfortunes that befell the Islands during the long reign of the eighty-third sultan—Muhammad Mu'in-ud-din I (A.D. 1799-1835) and gives up the task rather abruptly. It was the irony of fate that a penalty should be put on piety, but in a number of cases no sooner had the sultans set

sail for Mecca (having sworn their ministers and viziers to loyalty and having named their heirs) than the regent or some other ambitious relation, a brother or a nephew, stepped into the sultan's sandals.

The sultan is referred to and addressed as the Noble Feet, the Golden Feet or the Golden Sandals, and the royal 'We' becomes 'Our Feet'. The last 'revolution' (an entirely bloodless one) was in 1934 and resulted in the dethronement of Sultan Muhammad Shams-ud-din III who had been on the throne for thirty-one years, and the election of his son Prince Hasan Izzudin as his successor.

During the Hilal dynasty particularly—the present dynasty is the Hura—'murder and sudden death' reduced many reigns to a few months or even days. The Maldivians have the perfect comment on such brief reigns. They say: *Mina kulaives ane re mendan wandené. Mi got matin dihare diha duwa wanden ekaku marafa anekaku raskama eriyé.* ('This man reigned until the next midnight. Thus for ten days successively one ruler was slain and another seized the sovereignty.')

Besides internal dissension and palace intrigue, the Maldivian sultans have had to contend with enemies from outside. For example, the Ali Rajas of Kannanur, had always cast their eyes greedily on the Maldive Islands. They had already appropriated the Laccadive Islands, which were originally a part of the Maldivian kingdom, and were looking for an opportunity to gain

the Maldives when in A.D. 1512 the twice deposed Sultan Kalu Muhammad sought the help of the Raja of Kannanur under the promise of an annual tribute from the Maldives. Those were the days when the Portuguese were prowling all over the Indian ocean, and the Kannanur fleet, with Sultan Kalu Muhammad on board, bound for Malé, was held up by a Portuguese fleet. Ransom having been demanded and paid, the Portuguese were now ready to get a finger in the pie, and they joined forces with the Kannanur expedition, attacked Malé jointly and, having succeeded, restored Kalu Muhammad to the throne once again.

The Maldives had to pay a heavy price for the doubtful honour of having Kalu Muhammad as sultan for the third time. The annual tribute to the Kannanur Rajas was kept up until the reign of Sultan Ibrahim I (1648–87).

A worse foe for the time being were the Portuguese. In return for their aid in getting back for him his throne Sultan Muhammad granted the Portuguese, who at this time were seeking wealth and territory everywhere, permission to build a factory at Malé. According to Pyrard, four vessels with one hundred and twenty men commanded by Joao Gomes Cheiradinheiro landed in 1518 at Malé, 'where the king of the islands was dwelling, and there built a fort; into which the Portuguese continued to draw compulsorily the produce of the islands, paying for it according to pleasure'.

How a grandson of this sultan, namely Sultan Hasan IX, became the first Christian King of the Maldives (King Don Manoel), having been baptized at Cochin by Saint Francis Xavier himself, and continued to rule his 'subjects' from the safe distance of Goa through the agency of a Portuguese Commandant, how cruel the Portuguese rule was ('the sea grew red with Muslim blood', says the *Tarikh*), how after they had held power for seventeen years the Portuguese were finally overthrown and how the *Tarikh* called it 'a rule and power transient as sunbeams'—all this should be read in greater detail than I have space for here.

These brief references will give some idea of the numerous contacts that these remote and seemingly unimportant islands have had with the outside world.

Notwithstanding these varied influences, the influence of that first Sinhalese impact has remained, and this is what should gratify us Sinhalese. Though since the day it was first unfurled there, the flag of Islam has continued to fly proudly over the Maldives, neither the sultans nor the people have made any attempt to blot out completely the earlier civilization which was transplanted there from Ceylon.

The most striking and obvious proof of this lies in the language, as already mentioned. The Maldivians speak of their islands as *Divehi Rajje* (The Island Kingdom); and their language is called *Divehi Bas* (The Island Language) both terms being colloquial Sinhalese. One

could pick out numerous such examples of Sinhalese words and phrases. But the most striking feature is the use by every sultan, from the first to the present ruler, of *birudas* or titles which are of Sanskritic Sinhalese. Some of the most popular of such titles—*Loka Vira, Sinha Bavana, Sundara Bavana, Loka Abarana*—are pure Sinhalese. Used in royal mandates (called *fat-kolu* in Maldivian), in royal grants inscribed on copper plates, and on coins, these pretty, and often florid *birudas*, make poetry out of prosaic transactions.

Here is the opening paragraph of a *fat-kolu* promulgated by Sultan Ibrahim Nur-ud-din in 1883:

'*Suvasti sirimata maha siri bari kusa furadana siri kula sada ira siaka sastura auda kiriti As-Sultan-Ibrahim Nur-ud-din Iskandar ibn As-Sultan Muhammad 'Imad-ud-din Iskandar Katiri Bovana Maha Radunge devana averudu mi Radunge ituru hiria fatura darun ti bevi Al-Qazi Isma'il Baha-ud-din Utama Fadiaru Takurufanai enme Amir Beikalunai enme Vazir Beikalunai mi enme Beikalun mi Radunge ituru hiria fatura darar hazir kura vai saridales ma ti vodigenide vidalin.*'

Except for the substitution of the Arabic 'f' for the Sinhalese 'p', as in *furadana*, the rest is easily recognizable Sinhalese. Translated it reads:

'In the second year (*devana averudu*) of the reign of Sultan Ibrahim Nur-ud-din Iskandar, Great Mighty King, Kshatriya (*Katiri Bovana Maha Radunge*), endowed with auspiciousness (*sirimata*) and blessed with great

prosperity (*maha siri bari*), overflowing with wisdom (*kusa furadana*), of noble race (*siri kula*), resembling the Moon and Sun (*sada ira*), gifted with the knowledge of arts and sciences (*siaka sastura*), of unsullied fame (*auda kiriti*), son of the Sultan Muhammad, Imad-ud-din Iskandar (*Maha Radunge Katiri*, etc.)—the officials (named) being summoned to attend before the Noble Feet, His Majesty, seated upon the Ivory Throne, gave this Order. . . .'

Then there are the ruins of the Buddhist dagobas, viharas and of the dwellings of bhikkhus, mostly in the southern atolls, these being nearer to Ceylon. The islands where they are still to be found are Gan or Gamu Island of Addu Atoll, Fua Mulaku Island, Gan or Gamu Island of Haddummatoi Atoll, and Mundu Island, also of the latter atoll. It is part of the Islamic creed to obliterate every vestige of idol worship: and there is no doubt that the zeal of the faithful was equally responsible with Time for there being little evidence of Buddhist culture in the Maldives. What is surprising is that these remnants of the earlier civilization have survived the neglect of eight centuries.

Thus it will be seen that these are no mere barren, bleak atolls, fit abodes for pirates and outlaws, but are a group of fertile little isles inhabited by a population of more than seventy thousand people. One of the titles of the sultan is 'Lord of the Two Thousand Islands', which probably points to a time when the Sultan of the

Maldives was also overlord of the Laccadives. The number of inhabited islands today is 217. Malé, where the sultan resides and therefore called Sultan's Island, is the capital and chief port and commercial centre, the commerce, unfortunately, having until recently become almost a monopoly of Indian Borah merchants. The Maldivians know not what amassing wealth is, and though they work hard both as farmers and fishermen the fruits of their toil fall mostly on other laps.

Coconuts thrive abundantly on all the islands, and though they have not succeeded in transplanting our special pride, the *thembili* coconut, they have a special coconut of their own of which the husk is sweet and greatly relished. Bananas, oranges, papayas, and pineapples are some of the other fruits grown there. But it is as fishermen that the Maldivians are best known; and it is their famous fish product, *umbalakada*, without which no Sinhalese meal is complete, which today links Ceylon to the Maldives. While I hope that this particular bond will continue—for nobody but a Maldivian can make *umbalakada* as it ought to be made—and that in future the Maldivians, and not the middlemen, will reap the benefit, I also hope that following in the wake of the enticing smell of *kummala-mas* and *bondi-haluva* and *diya-hakuru*, we shall sail in Maldivian *bagalas* and touch at a few of the Two Thousand Islands that are only four hundred miles away from our coast.

And if on such a voyage we venture a little farther

south to the equator we shall reach Fua Mulaku Island, and perhaps we shall echo the words in which Ibn Batuta, who was there in A.D. 1344, praised it:

'It is the fairest of islands, verdant and fruitful. Among its marvels, I observed that a branch cut from one of its trees, and planted in the ground, or on a wall, will cover itself with leaves and become itself a tree. I perceived also that the pomegranate tree there ceases not to bear fruit the whole year round.'



MALDIVE ODD HISTORY.

Contents of Volume One.

A Collection of 44 Entries transliterated or translated into English from 11 Languages.
258 pages with 130 fig.

YEAR. CONCE-RNED	AUTHOR. or ITEM	ORIGINAL LANGUAGE	ENGLISK TRANS-LITERSTION	WRITTEN / PUBLISHED		PAGE TEXT	
630	HSÜAN TSANG	Chinese	Watter, Thomas	London	1905	1	1
792	DU YOU	Chinese	Vilgon, Lars	Stockholm	1991	1	3
850	SULAIMAN	Persian	Gray, Albert	London	1890	1	5
916	MASUDI	Arabic	Sprenger, Aloys	London	1841	1	7
946	AL MUQADDASI	Arabic	Rancing, G S A	Calcutta	1897	1	9
1026	ABUL HASSAN	Persian	Vilgon, Lars	Stockholm	1991	1	11
1150	IDRISI, SHARIF	Arabic	Elliot, H M	London	1867	3	13
1178	CHOU CHU FEI	Chinese	Hirth, Fredrich	Petersburg	1911	1	19
1290	MARCO POLO	Italian	Logan, William	Madras	1887	1	21
1292	JOHN OF MONTECORVO	Italian	Vilgon, Lars	Stockholm	1991	1	23
1344	IBN BATUTA	Arabic	Gray, Albert	Colombo	1883	15	25
1349	WANG TA-YÜAN	Chinese	Rockhill, Willi.	Leide	1915	1	55
1425	MA HUAN	Chinese	Phillips, George	Shanghai	1885	2	57
1442	ABD-UR-RAZZAK ARABIA	Persian	Major, R H	London	1857	1	61
1497	HIERONIMO DI STEFANI	Italian	Major, R H	London	1857	2	63
1503	SORDRE, VICENTE	Portugu.	Vilgon, Lars	Stockholm	1991	2	67
1505	ILHA DYWE	Portugu.	Vilgon, Lars	Stockholm	1991	4	71
1529	PARMENTIER, JEAN	French	Gray, Albert	London	1890	2	79
1555	CAMOES, LUIS DE	Portugu.	Vilgon, Lars	Stockholm	1991	1	83
1599	HOUTMAN, CORNELIS DE	Dutch	Markham, Albert	London	1880	1	85
1599	HOUTMAN, FREDRIK DE	Dutch	Vos, F De	London	1887	1	87
1605	PYRARD, FRANCOIS	French	Gray, Albert	London	1887	2	89
1632	RESENDE, PEDRO DE	Portugu.	Vilgon, Lars	Stockholm	1991	1	93
1658	MIDDLETON, ROGER	English	Middleton, Roger	Bombay	1902	2	95
1683	HEDGES, WILLIAM	English	Hedges, William	Colombo	1898	5	99
1685	HOSSAYS, S	French	Herbert, William	London	1775	1	109
1697	KIDD, WILLIAM	English	Defoe, Daniel	London	1724	2	111
1710	HAMILTON, ALEXANDER	English	Pinkerton, John	London	1812	2	115
1726	ISKANDAR II, IBRAHIM	Divehi	Bell. Harry C P	Colombo	1934	2	119
1753	TERMELLIER, LE	Divehi	Bell, Harry C P	Colombo	1940	2	123
1762	FORREST, THOMAS	English	Forrester, Thomas	London	1792	1	127
1777	BLANCHARD, C	French	Magnus, F	London	1789	1	129
1788	PAGES, FRANCOIS	French	Vilgon, Lars	Stockholm	1991	1	131
1835	HUMBOLT, ALEXANDER	French	Vilgon, Lars	Stockholm	1991	1	133
1835	CHRISTOPHER, W & YOUNG, I	English	Christopher, Wil.	Bombay	1838	23	135
1843	TRESORIERE, BARBOT DE	French	Vilgon, Lars	Stockholm	1991	7	181
1844	QUINHONES, MANUEL DE	Portugu.	Bell, Harry C P	Colombo	1931	2	195
1879	BELL, HARRY CHARLES P	German	Vilgon, Lars	Stockholm	1991	4	199
1899	CHUN, CHARL	German	Vilgon, Lars	Stockholm	1991	2	207
1905	KEANE, JOHN	English	Keane, John	London	1907	6	211
1917	MEADE, ABBOTT	English	Meade, Abbot	London	1918	7	223
1917	NERGER, K & SZIELASHO, R	German	Vilgon, Lars	Stockholm	1991	4	237
1917	CLARKE, ALFRED	English	Clarke, Alfred	Colombo	1920	6	245
1921	MALDIVIANS IN AFRICA	English	Bell, H C P	Colombo	1940	1	257

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MALDIVE ODD HISTORY.

Contents of Volume Two.

A Collection of 31 Entries transliterated or translated into English from 10 Languages.
258 pages with 130 fig.

YEAR CONC-ERNED	AUTHOR. or ITEM	ORIGINAL LANGUAGE	ENGLISH TRANS-LITERATION	WRITTEN or PUBLISHED		PAGE TEXT	
200 BC	SUGATHAPALA DE SILVA	English	De Silva, Maniku	Oxford	1971	2	1
658	SRI BALADITYA	Chinese	Vilgon, Lars	Stockholm	1992	1	5
800 ca	SIMBAD THE SAILOR	Arabic	Vilgon, Lars	Stockholm	1992	1	7
953	BUZURG IBN SHAHRIYAR	Persian	Vilgon, Lars	Stockholm	1992	1	9
1030	AL BIRUNI MUHAMMAD	Arabic	Sachau, Edward	London	1888	2	11
1135	AL JAWALIQI, MAWHÜB	Arabic	Vilgon, Lars	Stockholm	1992	1	13
1307	PRINCE HAYTHON	Latin	Vilgon, Lars	Stockholm	1992	1	15
1320	AL DIMASHQI, SHAMS	Arabic	Vilgon, Lars	Stockholm	1992	1	17
1436	FEI HSIN	Chinese	Rockhill, Will.	Leiden	1915	1	19
1503	VASCO GA GAMA	Portugue	Richardson, Will.	London	1799	1	21
1512	ALBOQUERQUE, ALFONSO	Portugue	Gray-Birch, Walt.	London	1880	1	23
1520	HUANG SHENG TSENG	Chinese	Rockhill, Will.	Leiden	1915	1	25
1742	GOLLENSSE, STEIN VAN	Dutch	Vilgon, Lars	Stockholm	1992	1	27
1776	SONNERAT, PIERRE	French	Magnus, F.	Calcutta	1789	1	29
1780	LAHARPE, JEAN FRANCOIS	French	Vilgon, Lars	Stockholm	1992	9	31
1805	WAHL, SAMUEL F G	German	Vilgon, Lars	Stockholm	1992	3	49
1819	SCHULTZ, M. Officer	French	Vilgon, Lars	Stockholm	1992	6	55
1819	MUHAMMAD MUINUDDIN. I.	Divehi	Didi, Abdul H.	Colombo	1924	1	67
1819	SARTORIUS, M. Captain	French	Vilgon, Lars	Stockholm	1992	4	69
1840	BONNAND, Monseigneur	French	Vilgon, Lars	Stockholm	1992	6	77
1859	TENNENT, JAMES EMERSON	English	Tennet, J. E.	London	1859	1	89
1885	ROSSET, CARL WILHELM	German	Vilgon, Lars	Stockholm	1992	4	91
1889	LOGAN, WILLIAM	English	Logan, William	Edinburgh	1889	27	99
1900	DUTTON, FRANK	English	Dutton, Frank	Johanesburg	1900	6	153
1905	HULBERT, A. R.	English	Hulbert, A. R.	Colombo	1905	1	163
1909	MARSHALL, H. J. T.	English	Marshal, H.J.T.	Colombo	1909	1	165
1910	DIDI, MOHAMED ISMAIL	Divehi	Ali Risa Didi	Male	1992	11	167
1911	DENHAM, EDWARD BRANDIS	English	Denham, Edw. Br.	Colombo	1911	12	189
1912	DUCKWORTH, WYNFRID L H	English	Duckworth, Wynfr.	Cambridge	1914	11	213
1920	LAWSON ROBINS, Mrs.	English	Lawson Robins.	Colombo	1920	10	235
1929	RIEL, P. M. VAN	Dutch	Riel, P. M. Van	Leiden	1929	1	255

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MALDIVE ODD HISTORY.

Contents of Volume Three.

A Collection of 19 Entries transliterated or translated into English fron 10 Languages.
258 pages with 130 fig.

YEAR CONC-ERNED	AUTHOR OR ITEM	ORIGINAL LANGUAGE	ENGLISH TRANS-LITERATION	WRITTEN / PUBLISHED	YEAR TEXT		PAGE
362	AMMIANUS MARCELLINUS	Latin	Rolfe, John	London	1937	1	1
525	COSMAS, INDICOPLEUSTES	Greek	Yule, Henry	London	1866	1	3
1518	CASTANHEDA, FERNAO DE	Portugu.	Vilgon, Lars	Stockholm	1993	2	5
1619	GOMES, JOAO	Portugu.	Vilgon, Lars	Stockholm	1993	1	9
1554	SEIDI ALI REIS	Turkish	Vilgon, Lars	Stockholm	1993	4	11
1586	COMMELIN, ISAK	Dutch	Vilgon, Lars	Stockholm	1993	3	19
1690	DUQUENSNE, ABRAHAM	French	Vilgon, Lars	Stockholm	1993	2	25
1783	H.M.S."CATO" 1.2.3.4.	English	Vilgon, Lars	Stockholm	1993	10	29
1785	DICKSON, ADOLPHUS	English	Dickson,Adolphus	Goa	1785	2	49
1787	MALDIVE FOLKLORE	Malayalam	Vilgon, Lars	Stockholm	1993	3	53
1805	LEYDEN, JOHN CASPER	English	Vilgon, Lars	Stockholm	1993	6	59
1833	MUHAMMAD MUR-UD-DIN I	English	Vilgon, Lars	Calcutta	1834	1	71
1836	MORESBY, ROBERT	English	Moresby, Robert	London	1840	28	73
1838	PARIS, FRANCOIS	French	Vilgon, Lars	Stockholm	1993	2	129
1885	BARTHOLUMEUZ, OLIVER	English	Bartholumeusz,O.	London	1885	28	133
1885	ROSSET, CARL WILHELM	German	Vilgon, Lars	Stockholm	1993	5	189
1886	CENSUS. VILGON, LARS	Divehi	Vilgon, Lars	Stockholm	1993	6	199
1921	MALDIV-AFRICA. VILGON.	Divehi	Vilgon, Lars	Stockholm	1993	6	211
1993	MALDIV MAP. VILGON, L.	Divehi	Vilgon, Lars	Stockholm	1993	18	223

Stockholm 28 Oct. 1993 Lars Vilgon

MALDIVE ODD HISTORY.

Contents of Volume Four.

A Collection of 13 Entries transliterated or translated into English from 7 Languages.
258 pages with 126 fig.

YEAR CONC-ERNED	AUTHOR or ITEM	ORIGINAL LANGUAGE	ENGLISH TRANS-LITERATION	WRITTEN / PUBLISHED	YEAR TEXT		PAGE
1295	DIMASHQI, SHAMS AL DIN	Arabic	Vilgon, Lars St	Petersburg	1866	1	1
1316	WILLIAM ADAM	Armenian	Vilgon, Lars	Paris	1906	2	3
1414	IBRAHIM I. RASGE KALA	Chinese	Vilgon, Lars	Peking	1597	2	7
1596	HOUTMAN, CORNELIES DE	Dutch	Vilgon, Lars	Dortrecht	1828	2	11
1683	WARREN. Naturalist	English	Vilgon, Lars	London	1684	7	15
1805	LEYDEN, JOHN CASPER	Divehi	Vilgon, Lars	Madras	1805	3	29
1819	SAYYID AGAMMA DULLA	Divehi	Vilgon, Lars	Male	1819	2	35
1835	MORESBY, ROBERT	English	Vilgon, Lars	Bombay	1835	7	39
1835	ROBINSON, GEORGE	English	Vilgon, Lars	Bombay	1835	5	53
1835	CAMPBELL, DAVID	English	Vilgon, Lars	Bombay	1835	21	63
1836	BOYCE. Purser.	English	Vilgon, Lars	Bombay	1837	24	105
1900	FESTETICS TOLNA, RUDOLP.	French	Vilgon, Lars	Paris	1904	21	153
1977	MALDIVE LANGUAGE	Divehi	Original text.	Male	1978	32	194

Stockholm 17 Sept. 1994 Lars Vilgon.

MALDIVE ODD HISTORY.

Contents of Volume Five.

A Collection of 11 Entries transliterated or translated into English from 4 Languages.
258 pages with 70 fig.

YEAR CONC-ERNED	AUTHOR or ITEM	ORIGINAL LANGUAGE	ENGLISH TRANS-LITERATION	WRITTEN or PUBLISHED	YEAR	TEXT	PAGE
1600-1822	HORSBURG, JAMES	English	Horsburg, James	London	1826	20	1
1740	RAYNAL, GUILLAUME	Fransh	Vilgon, Lars	Paris	1770	2	41
1828	"E. R." COMMANDER	Fransh	Vilgon, Lars	Paris	1829	2	45
1835	MALDIVE CENSUS 1835	Svedish	Vilgon, Lars	Stockholm	1994	2	49
1840	HALL, WILLIAM HAROLD	English	Bernard,William	London	1844	3	53
1887-1904	117 MALDIVE LETTERS.	English	Bell, Harry C P	Colombo	1904	105	59
1908	GORDON-BENNET, JAMES	English	Vilgon, Lars	Colombo	1908	1	164
1931	MALDIVE CENSUS 1931	Divehi	Didi, Abdul Ham.	Male	1935	28	165
1934	PLATT, ARTHUR JAMES	English	Platt, Arthur J	London	1936	5	223
1938	MURPHY, W. L.	English	Murphy, W. L.	Colombo	1938	5	231
1943	GRIFFITHS, J. C.	English	Griffiths, J C	London	1943	9	241

Stockholm 6 June 1995. Lars Vilgon.

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MALDIVE ODD HISTORY.

Contents of Volume Six.

A Collection of 16 Entries transliterated or translated into English from 5 Languages.
258 pages with 70 fig.

YEAR CONC-ERNED	AUTHOR or ITEM	ORIGINAL LANGUAGE	ENGLISH TRANS-LITERATION	WRITTEN or PUBLISHED	YEAR	TEXT	PAGE
150	PTOLEMY, CLAUDIUS	Greec	Vilgon, Lars.	Stockholm	1996	1	1
890	ABU ZAYD AL BALKHI	Arabic	Vilgon, Lars.	Stockholm	1996	1	3
1321	ABU L FEDA	Arabic	Vilgon, Lars.	Stockholm	1996	1	5
1330	FRIAR JORDANUS	Latin	Yule, Henry	London	1863	1	7
1513	TOME PIRES	Portugu.	Cortessão, Arm.	London	1944	1	9
1783	H.M.S."CATO" No.5.	English	Vilgon, Lars.	Bombay	1835	2	11
1834-1837	MORESBY, R. LETTERS	English	Vilgon, Lars.	Maldive I.	1837	27	15
1835	MORESBY, R. LETTER	English	Vilgon, Lars.	Maldive I.	1835	4	69
1835	MORESBY, R. REPORT	English	Vilgon, Lars.	Maldive I.	1835	7	77
1835	MORESBY, R. MILADUNMADU.	English	Vilgon, Lars.	Maldive I.	1835	12	91
1838	MORESBY, R. SUMARY	English	Vilgon, Lars.	Maldive I.	1837	5	115
1886	INDIAN EXHIBITION	English	Governm.Ceylon	[London]	1886	5	125
1893	COLUMBIAN EXPOSITION	English	Governm.Ceylon	[Chicago]	1893	3	135
1904-1910	327 MALDIVE LETTERS.	English	Bell, H.C.P.	Colombo	1910	114	141
1908	GORDON-BENNETT, JAMES	English	Vilgon, Lars.	Stockholm	1994	1	255
1945	GILBERT, WILLIAM	English	Gilbert, W.	Washington	1945	1	256
	Register 1991-1995.	Maldive	Odd History.	Vol.1,2,3,4,5.		2	257

Stockholm 20 Jan. 1996. Lars Vilgon.

MALDIVE ODD HISTORY.

Contents of Volume Seven.

A Collection of 28 Entries transliterated or translated into English from 13 Languages, 258 pages with 126 figures.

YEAR CONC-ERNED	AUTHOR or ITEM	ORIGINAL LANGUAGE	ENGLISH TRANS-LITERATION	WRITTEN or PUBLISHED	YEAR	TEXT PAGE
300BC	DIPA. KHUDDAKAPATHA.	Pali.	Rhys Davids, T.	London	1925	1 1
200 c	PALLADIUS. Bishop.	Greec	Vilgon, Lars.	Stockholm	1997	1 3
400 c	FA HSIEN.	Chinese	Vilgon, Lars.	Stockholm	1997	1 5
600 c	ANANIAS of SIRAK.	Armenian	Vilgon, Lars.	Stockholm	1997	1 7
700 c	KING RAJASIMHA II.	Sanskrit	Krishna Sastri	Calcutta	1926	1 9
1515	BARBOSA DUARTE.	Portugu.	Vilgon, Lars.	Stockholm	1997	2 11
1519	GOMES, JO&O.	Portugu.	Vilgon, Lars.	Stockholm	1997	5 15
1592	LANCASTER, JAMES.	French	Vilgon, Lars.	Stockholm	1997	1 25
1600c	SEYCHELLE, MALDIVE NUT.	English	Morovian Missi.	London	1814	1 27
1600c	ADEN. MALDIVE NUT.	Divehi	Bell, H.C.P.	Colombo.	1918	1 29
1601	DIEGO A DUARTE.	Spanish	Vilgon, Lars.	Stockholm	1997	1 31
1602	DOMBURGH. "ZEELANDIA"	Dutch	Vilgon, Lars.	Stockholm	1997	2 33
1631	ALMEIDA, JORG DE.	Portugu.	Vilgon, Lars.	Stockholm	1997	1 37
1700	WINTERGERST, MARTIN.	Greman	Vilgon, Lars.	Stockholm	1997	1 39
1728	KEULEN, JOANNES VAN.	Dutch	Vilgon, Lars.	Stockholm	1997	4 41
1780	ELMORE, H. M.	English	Elmore, H. M.	London	1802	1 49
1783	H.M.S. "CATO" No.6,7,8.	English	Vilgon, Lars.	Stockholm	1997	4 51
1798	FRENSH SHIP-WRECK	English	Vilgon, Lars.	Stockholm	1997	5 59
1806	OWEN, W. F. W.	English	Owen, W. F. W.	London	1832	2 69
1824	HEBER, REGINALD.	English	Heber, Reginald.	London	1829	1 73
1835	POWELL, FREDRICK T.	English	Powell, Fred.	Calcutta	1835	3 75
1858	THOMAS, EDWARD G.	English	Thomas. Edward.	Madras	1860	12 81
1882	YULE, HENRY.	English	Yule, Henry.	London	1882	10 105
1885	ROSSER, CARL WILHELM.	German	Vilgon, Lars.	Stockholm	1997	3 125
1896	ROSSET, CARL WILHELM.	German	Vilgon, Lars.	Stockholm	1997	27 131
1921	CENSUS 1921.	English	Turner, Lewis.	Colombo	1921	18 185
1948	FERNANDO, W. L.	English	Fernando, W. L.	Colombo	1948	3 221
1962	KASSIS, VADIM BORIS.	Russian	Vilgon, Lars.	Stockholm	1997	15 227
	REGISTER 1991-1997.	MALDIVE ODD HISTORY Vol.1.2.3.4.5.6.7.				3 256

Stockholm 23 Oct. 1997. Lars Vilgon.

MALDIVE ODD HISTORY.

Contents of Volume Eight.

A Collection of 20 Entries transliterated or translated into English from 10 Languages, 258 pages with 126 figures.

YEAR CONC-ERNED	AUTHOR or ITEM	LANGUAGE ORIGINAL	ENGLISH TRANS-LITERATION	WRITTEN PUBLISHED	YEAR	TEXT PAGE
1141-1690	MALDIVE TARIKH.	Arabic	Didi,Ibrah/Bell	Colonbo	1925	73 1
400 BC	MALDIVIAN FOLKLORE.	Divehi	Folklore.	Male	1980	1 75
300 BC	DIPAVAMSA.	Pali	Vilgon, Lars.	Stockholm	1998	1 77
200 BC	MAHAVAMSA.	Pali	Vilgon, Lars.	Stockholm	1998	1 79
100 BC	HIPPALOS.	Greec	Vilgon, Lars.	Stockholm	1998	1 81
1194	LOAMAAFAANU.ISDHOO.	Divehi	Didi, Ibrahim	Galle	1920	14 83
1196	LOAMAAFAANU.DHABIDHOO.	Divehi	Wijayawardhana.	Colombo	1982	6 111
1196/7	LOAMAAFAANU.	Divehi	Bell, H. C. P.	Colombo	1930	2 123
1356	LOAMAAFAANU.BODUGALU.	Divehi	Bell, H. C. P.	Colombo	1940	3 125
1559	AL MALABARI.	Arabic	Zain al Din.	Lisboa	1898	2 131
1632	BELLIAGO / RESENDE	Purtugu.	Vilgon, Lars.	Stockholm	1998	1 135
1739	ZEDLER, JOHAN HEINRICH	German	Vilgon, Lars.	Leipzig	1998	4 137
1778	DIDEROT, DENIS.	French	Vilgon, Lars.	Stockholm	1998	2 145
1885	ROSSET, CARL WILHELM.	English	Rosset, C. W.	London	1887	11 149
1885	ROSSET, CARL WILHELM.	English	Rosset, C. W.	London	1886	1 171
1885	ROSSET, CARL WILHELM.	English	Rosset, C. W.	London	1886	5 172
1901	WILLIS,J. GARDINER,J.	English	Willis+Gardiner.	Colombo	1901	63 177
1946	CENSUS. 1946.	English	Census.	Colombo	1946	1 241
1949	VIJAYA-TUNGA,JINADASA.	English	Vijaya-Tunga,J.	Madras	1949	8 242
1949	DIDI, MUHAMMAD AMIN.	English	Didi, Muhammad	Colombo.	1949	5 249
MALDIVE ODD HISTORY. REGISTER 1991-1998. Vol.1.2.3.4.5.6.7.8.						4 255
SEARCHING INFORMATION: BENNET.; BAKSI-LAHIRI.; HERFT.; AN OFFICER.						1 158

Stockholm 31 May 1998. Lars Vilgon.

SEARCHING FOR MORE INFORMATION.

1908. GORDON-BENNETT, JAMES.

IN: CEYLON OBSERVER. Newspaper. 22 & 27 Jan and 3 & 17 Feb Colombo 1908.

IN: ROBINS LAWSON. Mrs. "An English Lady's visit to the Maldives." Colombo 1920.

IN: BELL, H.C.P. "The Maldive Islands. Report on a visit to Male." Colombo 1921.

JAMES GORDON-BENNETT, the owner to the famous newspaper "The New York Herald", was in the Maldive capital Male in the middle of Jan 1908. He sailed with his own steam-yacht "LYSISTRATA" from 1901 to 1914, then the world's biggest and most luxurious private ship. The three above mentioned sources contain the only information about this visit that I have been able to collect until March 1995. In CEYLON OBSERVER the Maldive Islands are not mentioned, but I knew that Bennett visited Male on his way to Singapore, and not on his way back to Suez.

ROBINS LAWSON. Mrs. "An English Lady's visit to the Maldives." P.10. Colombo 1920.

"The crowd followed us instead, and I found myself the chief object of interest; for, excepting an American lady of the Gordon Bennett party who visited Male some years ago, I appeared to be the only white woman seen on the islands for very many years."

BELL, HARRY CHARLES PURVIS. The Maldive Islands. P.55. Footnote (*). Colombo 1921.

"Even a Motor Car is said to have been once landed, when the American Gordon-Bennett party visited the Island in their Steam Yacht."

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1985. BAKSI-LAHIRI, SUDESHNA

IN: "MALDIVES" Guide-book by STUART BEVAN (1951-). 3rd Ed. 1987. P.199. Other People Publications. Avoca Beach. NSW 2260, Australia.

IN: "MALDIVES" Guide-book by STUART BEVAN (1951-). 4th Ed. 1994. P.226. Gadabout Guides A.C.N. 245 Cardigan St. Carlton. Vic.3053. Australia

IN; Document from the Maldives written by her own hand, with Su. Baksi-Lahiri name and adress 1986.

SUDESHNA BAKSI-LAHIRI stayed in the Maldive Islands in 1985 and 1986, Doctor. Dissert. research. She met Stuard Bevan and Monica Hanefors in Male 1986.

All my efforts to find Miss Sudeshna Baksi-Lahiri and her Doctor. Dissert., have been in vain.

Stuart Bevan in Australia:	No futher information
Monica Hanefors in Sweden:	No futher information.
Fulbright Commission. Washington DC.:	No futher information.
Fulbright Inst. of Intern. Educ. New York.:	No futher inform.
Cornell Univ. Anthropolology. Ithaca. N.Y.:	No futher information.
Accumulative Dissertation Register 1980-1993. U.S.A.	no information.

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1855. HERFT.

IN: Ceylon Miscellany. No.1. "Short Account of the Maldives" Colombo 1855. By: HERFT.

Source: BELL, H.C.P. Ceylon Antiquary. 1915-1917. Vol.1. P.136.

"Ceylon Miscellany". Periodicical public. Colombo. First year 1837.
Probably to be found in Colombo, Department of National Archives.

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1876. AN OFFICER LATE OF THE CEYLON RIFLES.

IN: Ceylon. General description of the Island, Historical, Physical, and Statistical. 2 Vol. (418 P.) By: An Officer, late of the Ceylon Rifles. London 1876.
About Maldive Cowrie Fishing 1870. in Vol.2. P.298-.
Source: GOONERATNE, M.Y. English Literature in Ceylon, 1815-1878. P.224.

["Ceylon". General Description. Probably found in England.]

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