

MALDIVE ODD HISTORY
THE MALDIVE ARCHIPELAGO
AND ITS PEOPLE
VOLUME TWO

LARS VILGON
STOCKHOLM 1992

No. 15.

My earlier works about the Maldivian island's population and their history were nicely recognized by the most prominent scholars in the Maldivian cultural life.

This inspired me to continue with the work to translate parts of my collection of literature about the "Maldivian Archipelago and its People".

Here is the second volume of the "Maldivian Odd History" with a number of unique essays and some remarkable articles never before published in the English language.

The illustrations are mainly my own photos, and my pictures from old photos, which I have collected from Universities and Museums in Berlin, Cambridge U.S.A, London, Paris, Stockholm and Vienna.

For this book I am greatly indebted to my wife, Connie From-Vilgon. Without Connie's help, her great knowledge and inspiring encouragement, I had never concluded this work.

Thank you *Connie*

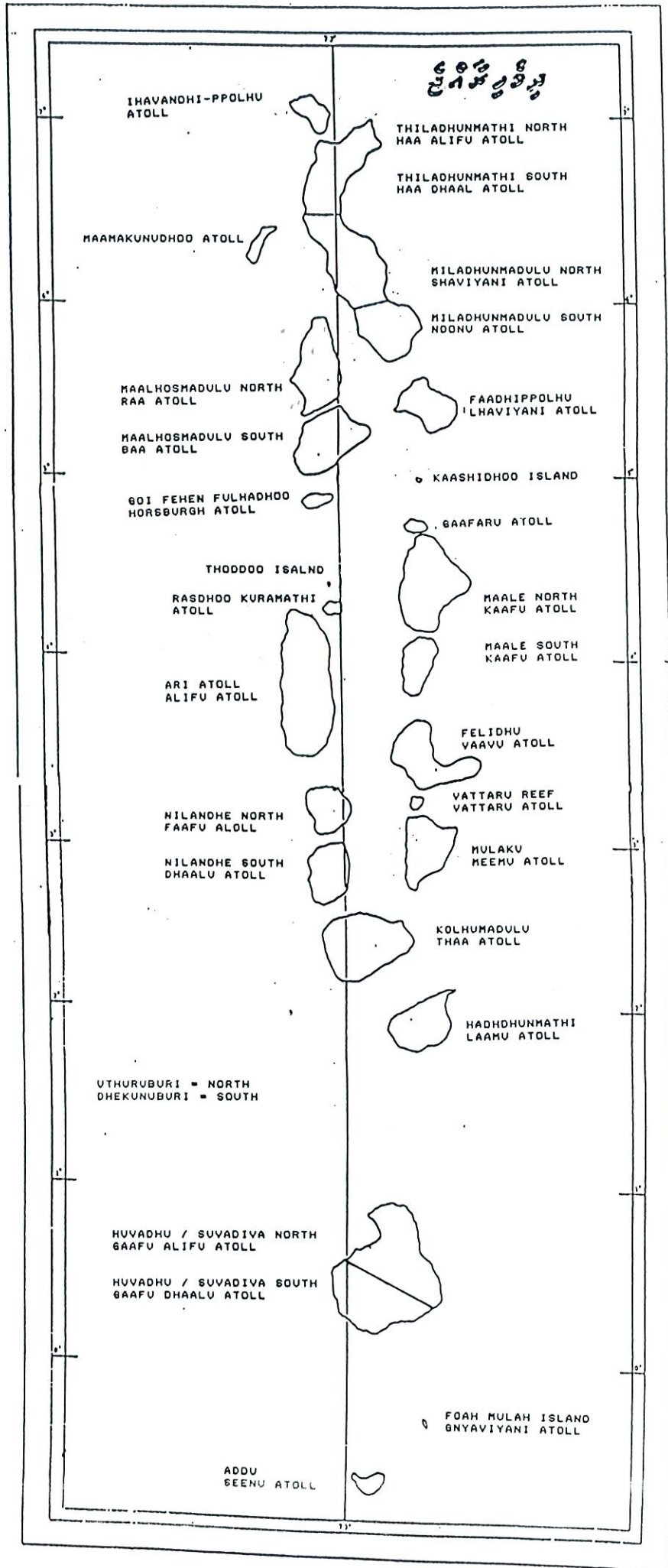
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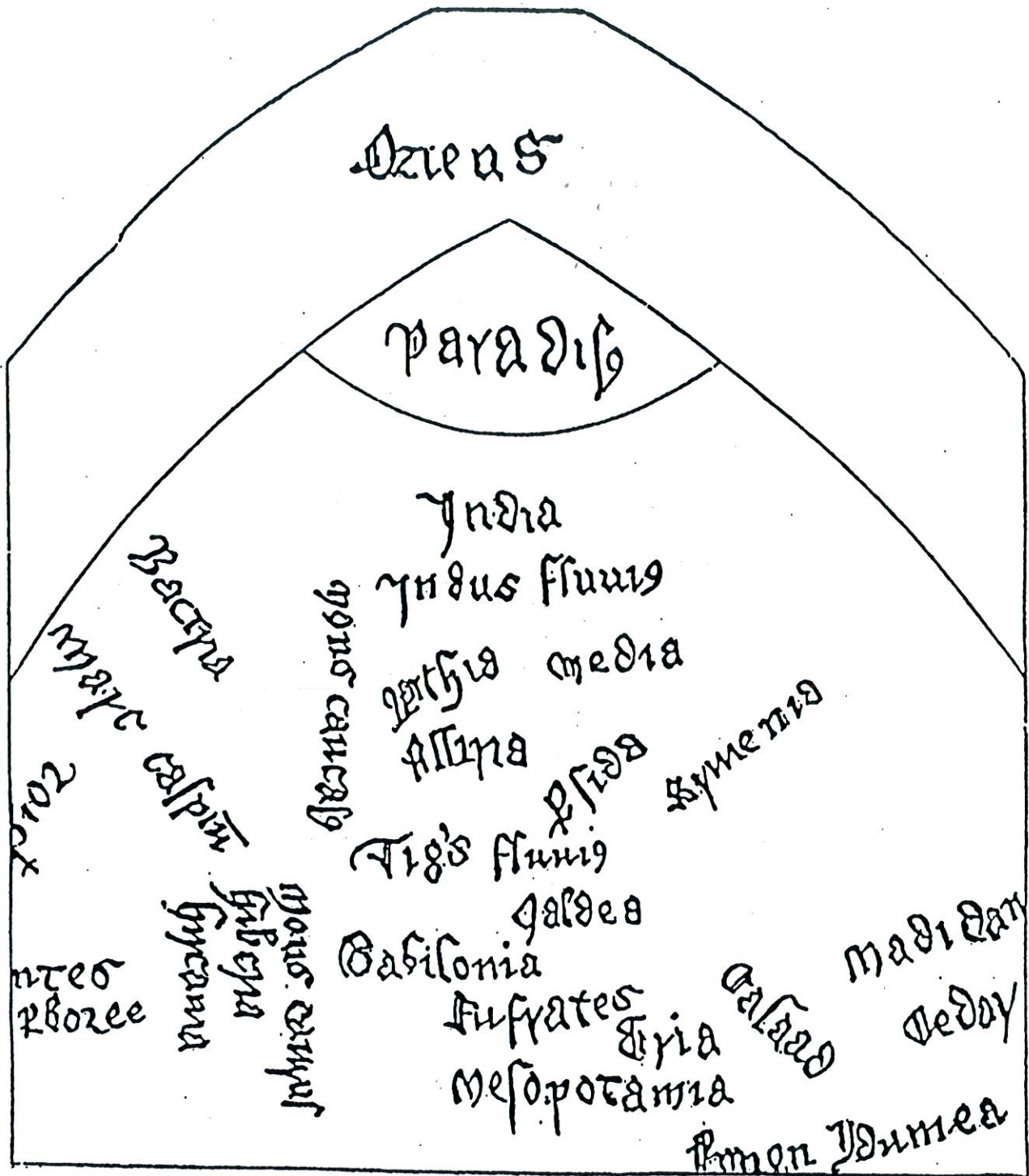
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Stockholm 28 April 1992

Lars Vilgon





THE PARADISE IS LYING OUTSIDE INDIA IN THE OCEAN: THE MALDIVES.
 DRAWING ca. 1200. INDIAN WORLD MAP. BRITISH MUSEUM.

200 B.C. SUGATHAPALA DE SILVA, MANIKKU W.

IN: Transactions of the Philological Society of Great Britain.
'Some Observations on the History of Maldives.' P.137-162.
London / Oxford 1971.

MANIKKU W. SUGATHAPALA DE SILVA, one of the very best scholars of the Maldivian history, has given much more new information about the Maldivian people and its history, in this essay of 25 pages, than others in thick books. Here are two of the pages, where he points out that the Maldives are mentioned about 200 B.C. in the Pali Chronicle 'Mahāvamsa', Ceylonese writings from 300 B.C. to 500 A.D.

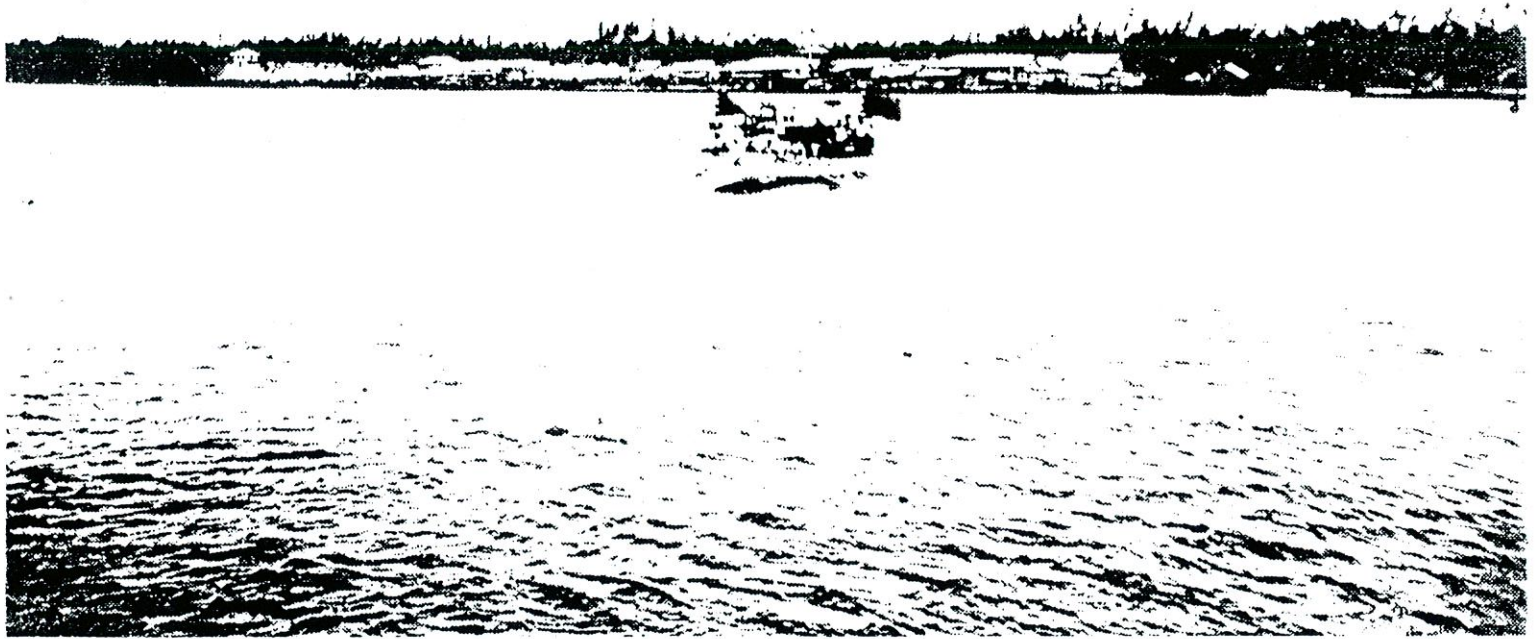
Extract from the article:

..... Such an alternative explanation would be that these features in Maldivian are due to large scale, regular and constant contacts with Singalese after the tenth century. The available archaeological evidence suggests such contacts.

Events in the history of Ceylon during this period, too, support such a conjecture. It has been recorded that, owing to the political unrest created by the regime in the North, made many people from the South of Ceylon emigrated during the tenth to twelfth centuries, (says C.W. Nicholas and S. Paranavitana in: A Concise History of Ceylon. P.240... Colombo 1961). With no other land in the Indian Ocean showing any indication of an influx of Singalese, one might deduce that these migrants sought in the, possibly already known, Maldivian Islands. If the archaeological findings in the Maldivian Islands are a clue to these migrations, the migrants obviously took their own form of Buddhism with them.

Even now, it is striking that non-Muslim family names are discernible, they tally by large with the South Ceylon family names. For instance, compare 'Maniku' which is a popular Maldivian name with Sinhalese family names with the form 'Manikku'. 'Manikku-' and '-vadu' are South Ceylon family name signals. 'Maniku', 'Badaturu', 'Bodufenvaluge', etc. have been attested as family names in the Maldives. The '-valu' in 'Bodufenvaluge' resembles Sinhalese '-vadu'. 'Manikku Badaturu' is a well known South Ceylon family name as well.

It may also be argued that these similarities between Sinhalese and Maldivian are due to a simultaneous separation from the mainland in the first instance, and subsequently to similar, and perhaps identical contacts with other, non-Indic languages such as Tamil. It is hard to understand why W. Geiger (Language Orientalist 1856-1940) rejected the possibility that both languages separated from the other Indic languages at the same time.



MALE TOWN FROM THE NORTH AND THE SULTANS BARGE.
PHOTO 1901. WOODWORTH.

If there was a major colonization of the Maldives by Sinhalese around the tenth century, the Pali and Sinhalese chronicles, which zealously describe the achievements of the Sinhalese from as early as the third century B.C., would have made some reference to it. That there is no mention of such an event must be taken as proof that no colonization took place. (says H. C. P. Bell. in: The Maldivian Islands. Colombo 1940. P.16). From a reference which Bell makes to the classical writer 'Ammianus Marcellinus', it can be deduced that Maldivian was of an Indic character at least as early as the fourth century A.D.

"There is the further important piece of evidence deducible from the classical writer 'Ammianus Marcellinus' of the 4th century that in the account of the Embassy to the Emperor Julian (A.C.362) the 'Divi' or Maldivian Islanders (M. Divehi Mihun) were carefully differentiated, even then, from the 'Serendivi' or Ceylonese." (Bell 1940:16) [see Not 1]

The name of the people 'Divi' which was obviously in vogue in the fourth century is a direct derivative of Sanskrit 'Dvipa + ika'.

There is a reference in the Pali chronicle 'Mahāvamsa' which might be interpreted as supporting the present hypothesis that Sinhalese and Maldivian separated from the mainland at the same time. It reports that while a group of people who left India several centuries B.C. landed in Ceylon and established the Sinhalese race, another group landed in a place called 'Mahilādīpka'. (says W. Geiger in: Mahāvamsa VI. 45. London 1912) [see Not 2]

Many places mentioned in this, partially, legendary, account of the migration of the Indic speaking people to Ceylon have been identified, and, although the migration to the Maldives has not been discussed in any work so far, it is conceivable that 'Mahilādīpka' was none other than the Maldives. (see C. Maloney in People of the Maldivian Islands. New Delhi 1980)

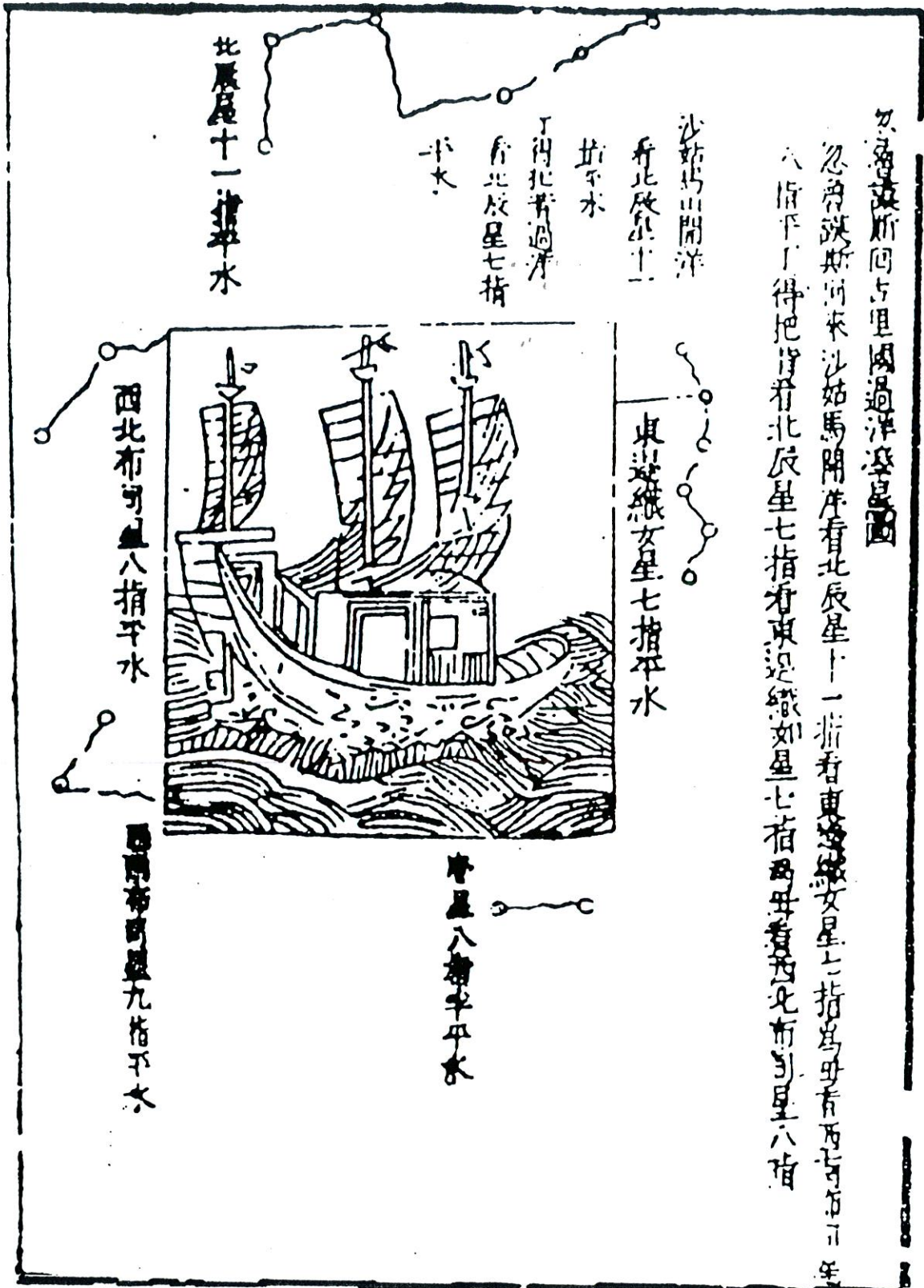
The Arabic name for these Islands, Mahaladiba, shows a striking resemblance to Pali 'Mahilādīpka'. The name of the Maldivian Republic is still written in Arabic script as 'Mahaldibu'.....

Not.1. Text of 'Ammianus Marcellinus' Transl. J. Rolfe. Cambridge, Mass. 1937.:

....on another, the Indian nations as far as 'Divi' and 'Serendivi' vied with one another in sending their leading men with gifts ahead of time,.....

Not.2. Text of 'Mahāvamsa' Transl. W. Geiger. Erlangen / London 1912.:

....When Vijaya's entourage was expelled from North-Western India, the boys' boat went to Naggadīpa, Northern coast of Ceylon, and the girls' boat went to Mahilādīpka, 'Maldivian Islands',... (Mahilā means woman).



CHINESE JUNK GOING FROM ORMUZ TO CALICUT. POSITION BY POLE-STAR. DRAWING 1400 ca. WU-PEI CHIH.

658. SRI BALADITYA.

IN: Deutscher Itinéraires de Chine en Inde a la fin du VII:e siècle. Ecole Française d'Extrême Orient. Bulletin No.4. P.359-362. Paris 1904.
 CHINESE T'ANG DYNASTY. Document written in 785-805 A.D.
 Documented by Paul Pelliot. From Chinese.

A Chinese document about the Maldivian communications with China in the Year 658 and 662 A.D. The name of the Maldivian Sovereign "Sri Baladitya".

After four days journey from Sri Lanka (Ceylon) you come to the Country of Mo-lai [Maldives] which is situated in the extreme South frontier of the South India. The third year and the eighth month [A.D. 658], the king Fa-t'o-pa-ti of the kingdom of T sien-ssu-fou [Not known], the king Chö-li-kiun of the kingdom of Che-li-t'i-p'o [Serendive/Ceylon], the king Che-p'o-lo-ti-to [Sri Baladitya] of the kingdom of Mo-lai [Maldives], sent Ambassadors to pay tribute (to the king of China). The three kingdoms are dependent to the Great king of South India. These kingdoms are extremely far away, and recognize for the first time their relation of dependence to China. At this time, after being at sea for many months, they arrived to Kiao-tcheou (China). Here they gave tributes of their Country's products.

An other embassy was sent from the Maldives to China four years later A.D. 662.



NATIVE SHOP KEEPER.
PHOTO 1899. GARDINER. [FRSTETICE]

800. SIMBAD THE SAILOR.

IN: "HAZAR AFSNAH" Arabic, "MILLE ET UNE NUITS" French, "THE THOUSAND AND ONE NIGHTS" English and other Editions and Languages.

Indian, Persian, and Arabian folk-tales from about A.D. 800, all translated into Arabic A.D. 850. The part "THE VOYAGES OF SIMBAD THE SAILOR" is written at the same time in Bagdad / Basrah. In Fifth voyage, Last part, it is easy to trace the Maldive Islands. [Translated from Arabic]

Fifth Voyage, Last Part. Simbad the Sailor.

They took me to their ship, where the captain received me kindly and listened with astonishment to my adventure. Then we set sail, and after voyaging many days and nights cast anchor in the harbour of a city perched on a high cliff, which is known among travellers as the "City of Apes" on account of the hosts of monkeys that infest it by night.

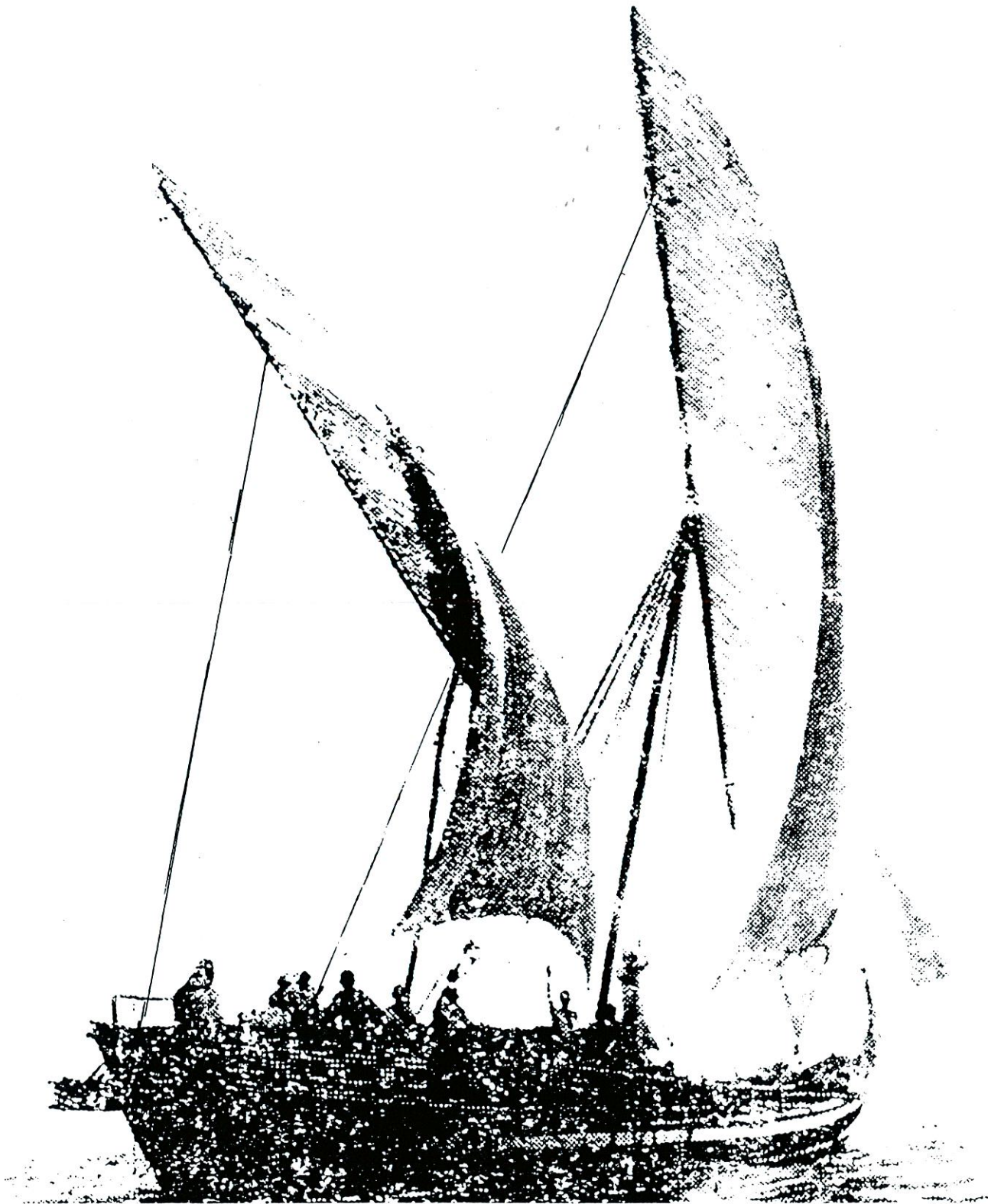
I went ashore with one of the merchants from the ship and wandered about in search of some employment. We soon fell in with a crowd of men proceeding to the gates of the city with sacks of pebbles on their shoulders. At the sight of these men my friend, the merchant, gave me a large cotton bag, saying: "Fill this with pebbles and follow these people into the forest. Do exactly as they do, and thus you will earn your livelihood".

Following his instructions, I filled the sack with pebbles and joined the crowd. The merchant recommended me to them, saying: "Here is a shipwrecked stranger, teach him to earn his bread and Allah will reward you". When we had marched a great distance from the city we came to a vast valley, covered with coconut-trees so straight and tall that no man could ever climb them. Drawing nearer, I saw among these innumerable monkeys, which fled at our approach and swiftly climbed up to the fruit-laden branches.

Here my companions set down their bags and began to pelt the apes with pebbles, and I did the same. The furious beasts retaliated by pelting us with coconuts, and these we gathered up and put into our sacks. When they were full we returned to the city and sold the nuts in the market.

Henceforth I went out every day to the forest with the coconut hunters and traded profitably with the fruit. When I had saved enough money for my homeward voyage I took leave of my friend the merchant and embarked in a vessel bound for Basrah, taking with me a large cargo of coconuts and other produce of that city. In the course of our voyage we stopped at many heathen islands, where I sold some of my coconuts at a substantial profit and exchanged others for cinamon, pepper, and Chinese and Comarin aloes. On reaching the Sea of Pearls I engaged the service of several divers, and in a short time brought up a large quantity of priceless pearls.

After that we again set sail and, voyaging many days and nights, at length safely arrived in Basrah. I spent but a few days in that town, and then, loaded with treasure, set out for Baghdad. I rejoiced to be back in my native city, went to my old street, and entered my own house.



SAILING FREIGHT ODI.
PHOTO 19???. MANIKFAN.

953. BUZURG IBN SHAHRIYAR.

IN: Le Livre des Merveilles de l'Inde. L.M. Devic & P.A. van der Lith.
Leiden 1883-86
The Book of the Marvels of India. Peter Quennell & L.M. Devic.
London 1928.
The Book of the Wonders of India. G.S.P. Freeman-Grenville.
London 1981.

Captain Buzurg ibn Shahriyar from Ram-Hormuz in Khuzestan, Persia/Iran. From 900 A.D. he collected and in the year 953 A.D. completed the book, "KITAB AJAIB AL-HIND". It is 136 tales from the Indian Ocean. Some of these stories are just "Sailor's yarns", others, like the following two about the Maldives, can easily be discovered and traced, and they show that the Maldives were well known at that time. [Original Persian]

No. 32.

They say that in the land of Zindjs (Serendib or Ceylon) there are clever witch doctors, some are skilled in the art of divination. A person told me that a sea-captain had told him this:

In the year 332 (943 A.D.) I was with the Zindjs and a witch-doktor asked me: "How many ships are in your party, all together?" I answered: "Sixteen ships". He said: "Fifteen will return safely to Oman, the sixteenth will be wrecked and only three of its crew will be saved after much hardship". All the sixteen ships left the same day. Mine was the last one, and I tried to catch up with the others. The third day a massy shape appeared in our way, like a kind of black island.

In my hurry, I neglected to trim the sails as I should have done, because it is hard to do so in this sea. With a violent shock, we collided strait ahead with it. It was a monster of a fish, and with a blow of its tail it wrecked our ship. My son, the ship's supercargo, and myself saved us in the ship's boat. The waves threw us up on one of the Dihadjat Islands (Maldives), where we had to stay for half a year. We had to undergo many sufferings until we could leave the island and go back to Oman. All the other fifteen ships were, thanks to the Most High, safe and sound.

No. 102.

I have already told many interesting things concerning the group of Islands called Dihadjat-al-Doum, between Dihadjat-al-Kastedj Islands and Waqwaq Island. The seafaring people say that the Dihadjat-al-Doum Islands number 30.000, and 12.000 of them are inhabited. Their length varies from half a parasang to ten parasangs, and the distances between them is one parasang. All of them are sandy. (Parasang about 5.000 m).

1030. AL BIRUNI, MUHAMMAD IBN AHMAD.

IN: "ALBERUNI'S INDIA." translated by Edward C. Sachau in Berlin.
Vol. I. P.210. and P.233. Vol. II. P.106. London 1888 / 1914.

al Biruni, Arabian scientist, who in 1030 A.D. wrote a book about India. Original title: "Kitāb fi Tahqīqī mā lil Hindī min maqūlatin maqbūlatin fil aqli aw mardhūlatin." This is what he knew about the Maldives. [Translated from Arabian]

In Chapter XVIII. P.210.

The western islands of this ocean (Indian Ocean) are those of "Zanj" (Negroes), and those in the middle are the islands "Ramm" and the "Diva" Islands (Maldives and Laccadives), to which belong also the "Kumair" Islands (Comorin). It is peculiar to the "Diva Islands" that they rise slowly, first, there appears a sandy tract above the surface of the ocean, it rises more and more and extends in all directions, till at last it becomes a firm soil, whilst at the same time another island falls into decay and melts away, finally is submerged and disappears in the ocean. As soon as the inhabitants become aware of this process, they search for a new island of increasing fertility, transport there their cocoa-nut palms, date palms, cereals, and household goods, and emigrate to it. These islands are, according to their products, divided into two classes, the "Diva Kūdha", i.e. the Islands of Cowrie-shells, because there they gather cowrie-shells from the branches of the cocoa-nut palms which they plant in the sea, and "Diva Kanbār", i.e. the Islands of the cords twisted from cocoa-nut fibres, and used for fastening together the planks of the ships.

In Chapter XXI. P.233.

"Dip" (Dvīpa) is the Indian word for Island. Hence the words "Sangaladīp" or Simhaladvīpa, which we call "Serendīb" (Ceylon), and the "Dībajāt" (Maldives and Laccadives). The latter are numerous islands, which become, so to speak, decrepit, are dissolved and flattened, and finally disappear below the water, whilst at the same time other formations of the same kind begin to appear above the water like a streak of sand which continually grows and rises and extends. The inhabitants of the former island leave their homes, settle on the new one and colonise it.

In Chapter LIX. P.106.

The "Dībajāt Islands" (Maldives and Laccadives) originate in a similar manner, rising out of the ocean as sand-dunes. They increase, and rise, and extend themselves, and remain in this condition for a certain time. Then they become dissolved, no longer keep together, and disappear in the water as if melting away. The inhabitants of the islands quit that one which apparently dies away, and migrate to a young and fresh one which is about to rise above the ocean. They take their cocoa-nut palms along with them, colonise the new island and dwell on it.



WIFE OF THE AMIN.
PHOTO 1899. GARDINER. [FESTETICE]

1135. AL JAWALIQUI, MAWHÜB IBN AHMAD.

IN: Nach Leidener Handschriften. Al Jawaliqi Arabic Manuscripts.
Translated by SACHAU, M. Leipzig 1867. [German]

IN: Relations de Voyages et Textes Geographiques Arabes Persans, Turks.
Du VIII au XVIII Siecles. Translated to French by Gabriel FERRAND.
Tome 2. P.415. Paris 1913. [French]

Mawhüb ibn Ahmad al Jawaliqi has written this in Arabia around 1135. Obviously he gives, much earlier and from a closer position, the same information that the well known Sharif Idrisi gave after 1150 (1154) working in Sicily. [Original Arabic]

About The Maldives.

This Islands are counted to number 1700, cultivated and inhabited and have much of gold. The Sovereign of the Islands is a female, named "Danhara". This Queen wears a robe of golden material and her shoes are of gold as well. No one in the Islands but the Queen is allowed to use shoes, and if they do the punishment for this offence is to have the feet cut off. Surrounded by her attendants and the army of hers, she sits on top of an elephant, and is under transport accompanied by cymbals, tamburins, trumpets and beautiful young girls. She resides on an Island called Abannba, where the inhabitants are in great number. They make their dresses, a kind of tunic with sleeves, from one piece of cloth. They construct their big boats and build their houses with pegs of wood.



MAN ACTING IN A PRE-MUSLIM AND PRE-BUDDHIST DANCE. "GAVADI".
EYDHAFUSHI. BAA ATOLL.
PHOTO 1984. VILGØN.

1307. HAYTHON, Prince.

IN: DE REGIONIBUS ORIENTALIBUS. Part.II. P.6-7. HAITHONI ARMENI.
By GEORGII SCHULZII. Colonae Brandenburg 1671. [Latin]

IN: La Fleur des Histoires de la Terre D'Orient. DE HAYTON.
P.25-26. By Mr. H. OMONT. Bibliotheque Nationale.
Paris 1903. [French]

IN: Hakluyt Society. No.80. Francois Pyrard of Laval. Part III.
P.434. By ALBERT GREY. London 1890. [English]

The Armenian Prince Haython wrote 1307 the Book "Historia Orientalis. Quae eadem & De Tartaris inscribitur". It is a Geographic and Historic book about his peoples knowledge of their world. The Maldive Islands are mentioned under "De Regio Indie".

Under this Meridian is the Ocean-sea where to the South extends a great route, and there is found many islands. These Islands are inhabited with people who are black. They are all naked as the climate is very hot. In their worship they follow idols. In these islands are found precious stones, pearls, gold and many kinds of items useful in the medicine for the human race. In this region is also situated the island called "Celan".



MALDIVE FAMILY. First Maldivian Photo.
PHOTO 1883. FURSTENBURG. [Museum Völkerkunde. WIEN]

1320. Al DIMASHQI, SHAMS Al DIN MUHAMMAD.

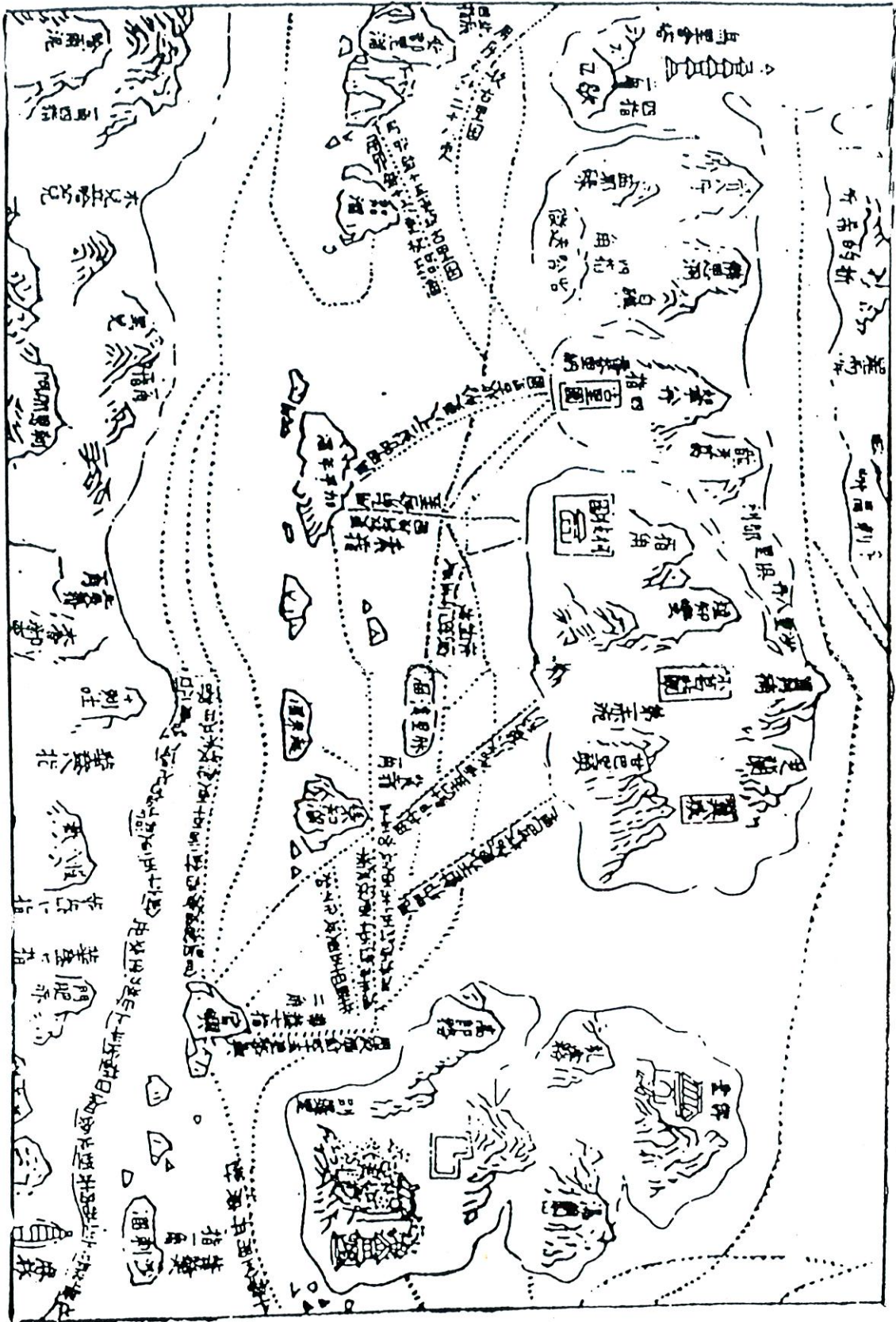
IN: Cosmographie de Chems-ed-Din Abou Abdalha Mohammed ed-Dimichqui.
St. Petersburg 1866. [Arabic]

IN: Relations de Voyages et Textes Geographiques Arabes, Persans, Turks.
Du VIII au XVIII Siecles. Translated to French by GABRIEL FERRAND
Tome 2. P.389. Paris 1913. [Arabic]

Shams al Din Muhammed ibn Abi Talib al DIMASHQI, 1257-1327. He wrote an Arabic Geography and in it this short notice about the Maldives he clearly indicates that the islands are used as a rest and supply stop for the ships and their crew when they were crossing the Arabian Sea. He also says that the population of the Islands are of Arabic origin.

The Islands Diba are a group (of islands) close together. They are inhabited by Arab people. The largest (group of islands) is one called Diyab, and is 400 miles all around. On these Islands you find the banana-plant, the sugar-cane, the cocos-palm, the kassia-tree (Cinnamon).

These Islands are a place used for resting and supplying the ships under there way to and from Kis (Persia), Hormus (Ormus), India, Yemen (Red-sea), Mogadiso (Somalia), Zandj (Zanzibar) and Abyssine (Etiopia).



CHENG HO'S CHART OVER ARABIAN SEA. THE MALDIVES AND MINICOY, Centre. INDIA to the right, CEYLON at the bottom, and AFRICA to the left. DRAWING 1440. WU-PEI CHIN.

1436. FEI HSIN.

IN: Notes on the Relations and Trade of China with the Eastern Archipelago and the Coast of the Indian Ocean during the Fourteenth Century. Part II. by W.W. ROCKHILL. in T'OUNG PAU or ARCHIVES. Vol. XVI. P.390-392. Leide 1915.

FEI HSIN was presumably a secretary on several of the Chinese voyages to the Indian Ocean from 1405 to 1435, when he wrote his "Hsing cha shêng lan", or in English "Description of the Stary Raft". Some of his material is based on his own experiences and some copied from Ma Huan.

LIU-SHAN-YANG KUO or THE MALDIVE ATOLLS.

From Pieh-lo-li (Belligam by Dondera Head, Ceylon) going south-west with a favourable wind one can reach these islands, Liu-shan-yang (Atolls of Maldives), in seven days. There are in the sea three rocky natural gates [Passages between the Atolls], which face each other from afar walls, between them junks can pass.

There are eight Liu-shan [Atolls], which are named: 1) Sha Liu, 2) Kuanhsü Liu [Kashido], 3) Jén-pu-chih Liu, 4) Ch'i-lai Liu [Tiladunmatil], 5) Ma-li-ch'i Liu [Male], 6) Kia-ping-nien Liu [Fua Mulaku], 7) Kia-kia Liu [Suadiva], 8) An-tu-li Liu [Addu]. These eight places are scattered over the Sea of Liu.

The cut into piecers a big fish, dry it in the sun, and use it as food in place of grain.

Men and women do up their hair in chignon (Fist), and they wear a short shirt and a cotton sarong. In their usages they are violent.

Ambergris is found here. The goods used in trading here are gold, silver, silk, porcelain, grain, and such like.

Their rulers, touched by the kindness of our Holy Emperors, are constantly sending tribute.

It is said that there are also three thousand eight hundred odd Liu-shan (Maldive Islands), which are also spoken of as the "Three thousand islands of the Shallow Sea". There are on them people, who nest in trees or live in caves, who do not raise grain, and who derive their food solely from fish and prawns. They wear no clothing, but string together leaves which they hang around them, before and behind.

If a trading junk through stress of wind should fall into this desolate place, men and junk will never get back again.



FREIGHT BRIGG FROM THE ISLANDS.
PHOTO 1935. PLATT.

1502. VASCO DA GAMA.

IN: A General Collection of Voyages Undertaken for Discovery, Conquest, Settlement. Published by W. RICHARDSON. P.342. P.350. London 1799.

Vasco Da Gama made his second voyage to India in 1502-1503. This is the first discription of the Europeans seeing the Maldive Islands.

Outward bound from Portugal to India.

On the 3rd of August 1502 we quitted Melinda (Kenya), and steered our course towards Calicut, keeping to the north-east and east, and on the 4th we were once more under the line, where we did not experience that degree of heat we found on the coast of Guinea (West Africa), when under the line. We here quitted the Julia (The other ship), who outsailed us, and made a run of three hundred and seventy-five leagues (2.250 km), on Friday the 19th of August, we made land on the side of Calicut, having passed the Gulph in fifteen days and a half. The land we now saw was almost forty leagues (240 km) distant from Amadiva, for which place we coasted along, and in the course of our run, we discovered three islands (Laccadives), called the Islands of Ansidiva, distant from "terra firma" fifteen leagues (90 km), and soon after we found nine or ten, viz. three to the north-east, and the rest more to the south, and as soon as we came within the distance of ten or twelve leagues (ca.66 km) from the said island, we found considerable mountains (The Ghats), some of which were pointed, and one particularly, near the sea, fronting the south, had its top formed like a hat, and is a good sea mark, and three or four leagues (ca.20 km) from hence there are several other islands close in with the island of Amadiva itself. Previous to our coming close in with the land, we found many serpents in the sea, an evident sign the land was not far distant, for they never are found at a greater distance from land than thirty or forty leagues.

Homeward bound from India to Portugal.

On the 22nd of February 1503 we sailed from Cananor on our return to Portugal, but did not pursue the same course as the other ships generally did, for the Admiral determined to cross the Gulph by the way of Mozambique. Three ships and two galliots remained here by order of our sovereign, which were to cruize in the Indian sea, and to prevent the arrival of spices at Mecca. We steered our course to the west and south. On the 24th of February we saw certain Islands (The Maldives), fifty leagues (300 km) distant from Cananor, but whether they were peopled or not, we could not tell, as we kept wide of them.

On the 12th of April we arrived before Mozambique.

(They went between the Minicoy and the Northen part of the Maldives.)



ALFONSO DE ALBUQUERQUE. INDIA'S SECOND GOVERNOR 1512.
ENGRAVING 1520. RICHARDSON.

1512. ALBOQUERQUE, ALFONSO D.

IN: WALTER DE GRAY-BIRCH. "The Commentaries of the Great Alfonso DALBOQUERQUE." Translated from the Portuguese Edition 1774. Hakluyt Society. No.62. Vol.3. P.198-203. London 1880.

Alfonso d Alboquerque, 1453-1515, was Portuguese viceroy in India 1509-1515. Captured the town Goa in 1510 and made it Capital for Portuguese East Indies.

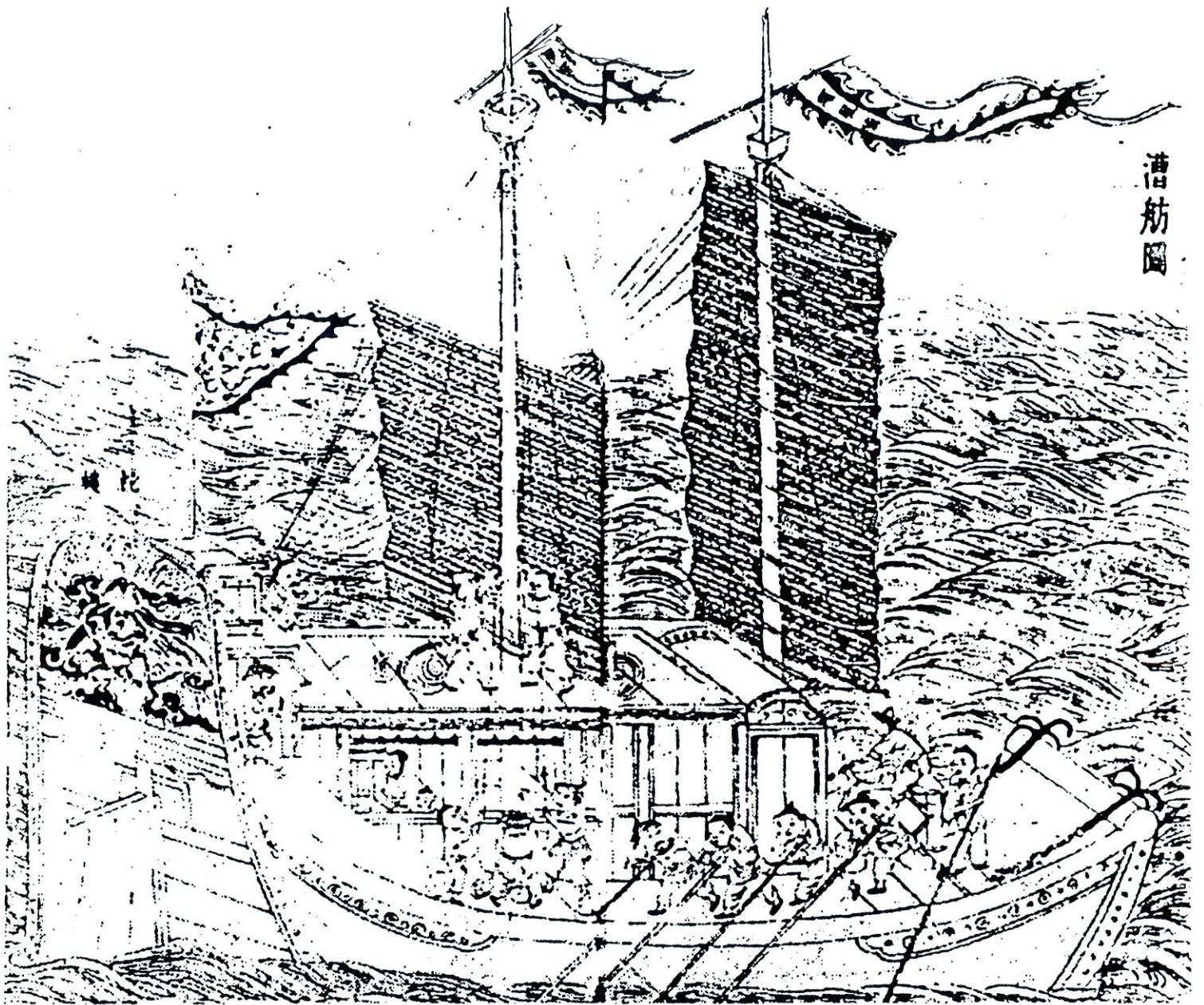
Voyage from Sumatra to the Maldives and further to Aden. In this return journey of crossing over the Indian Ocean (from Sumatra) to Ceilão (Ceylon) they would have perished for want of water and supplies if 'Our Lord' had not succoured them by means of two large Moorish ships which they overtook on the voyage, bound from Camatra (Sumatra) and laden with pepper and silk, sandal wood and wood aloes. For as soon as Alfonso d Alboquerque caught sight of them he gave orders to chase them, and took them, and out of their stores he furnished himself with provisions and water, which enabled him to make his way to Ceilão (Ceylon).

And because the Moors declared that the ships came from Chaul and from Dabul (Maldiv Islands ?), he ordered Simão Dandrade with a prize party, and Dinis Fernandez to remain on board of them until he could learn the truth of it. The Moors who formed the crew of the ship of Chaul, to which Simão Dandrade was appointed, found out that he did not know his latitude, nor yet the course they were sailing on, so they steered their course for the Maldiv Islands, and succeeded in reaching Candaluz (Kaashidhoo), which is the principal island in this group [Must be Male, as it is imposible to enter into Kaashidhoo Atoll with a seagoing ship, but most likely they went in through the Kaashidhoo Channel]

There the Moors fled away from him, and from some Moors of Cananor whom Simão Dandrade found in that place, he learned that Mafamende Maçari, a merchant of Cairo was there, and he was one who always maintained the policy of the rules with the Çamorin (Malabar Pirat), and tried hard to bring them over to India. But when Alfonso d Alboquerque was in Malaca, out of fear whith he had, least, if we gained the victory, the Çamorin would deliver him up to Alfonso d Alboquerque for this had long been a subject of secret negotiations, but the Çamorim had always temporised with it and screened him with lies, and dreading lest some day the Çamorim should tell the truth about him.

He set out from Calicut with three ships laden with spiceries, and, having his wife and children and all his property on board, and when he had progressed on his voyage as far as Çacotora (Socotra), sailing close in shore between the cape of Guardafum (Cap Gardafui) and Magadaxo (Mogadishu), he encountered so fierce a storm (S-W monsoon) that he was driven ashore, and in that tempest lost two of his ships, and he himself in the one he sailed in with his wife and children ran to the Maldiv Islands and managed to get to Candaluz (Kaashidhoo) [Must be Male], and there he capsized his ship, but saved some of his spiceries and bought a "Candura" (Sambuk), which is a kind of small vessel with which they navigate those islands.

And when the proper season of the year came on (N-E monsoon), he sailed away with the remainder of his spiceries that he had managed to save, taking Simão Rangel, whom he had brought, and made his way to Valayate (Arabian sea coast), where the "Candura" was lost, and from that port he sailed away in a ship bound for Ormuz, and got to Aden.



CHINESE JUNK FROM 1178 OUTSIDE THE MALDIVES.
DRAWING 1226. CHAO JU-KUA.

1520. HUANG SHENG TSENG.

IN: T'OUNG PAU or ARCHIVES. W. W. Rockhill. Article of "China trade in Indian Ocean 14th century." Part II. Vol. XVI. P.392. Leide 1915.

The sailing directions: "Hsi Yang Chao Kung Tien Lu" in English "Record of the Tributary Nations of the West" is written in 1520 by 'Huang Shêng Ts'êng' of Wu-chun. The part about the 'Liu Shan', the Maldives, contains much new information. [Translated from Chinese]

'LIU SHAN' (The Maldivé Atolls) is some 2.000 li (ca. 1.200 km) South-West of 'Hsiao Mao' (Pulo, North of Madras). Going from the Bengal-bay, one sails in a generally southern direction until the point in Ceylon called 'Ying-ko-tsui' (Tiru Kona Malai, Trinkomale) is sighted, after which in five watches one sights the islet of T'ieh-chên. Then seven watches, and one sights the waters of the place of the relics of the Buddha, near Belligam (By the Dondera Head). Again five watches, and one sights the big mountain of Yali (Galle with Adams Peak), from whence one makes the island of 'Liu Kung' (Male, capital of Maldives) and reaches the country of 'Liu Shan' (The Maldivé Atolls).

This country confines on the sea on every side. A strong island has been made the capital which is called 'Tien kan' (Male). High and low they are all Musulmans, and their marriage and funeral ceremonies are according to this religion. The customs and usages are honest and good. The men wear a white cotton turban and wrap around their lower parts a gold embroidered piece of stuff. The women veil their heads, wear a short upper garment, and, like the men, wrap around their lower parts a piece of stuff. Their skin is uniformly black. The climate is constantly torrid.

In their trading they use silver coin. They weigh two 'Candareens' (Coin in China), three 'Li' (ca. 1 gram) standard weight. Their salable goods are fish and cowries. Their crops consist in rice and wheat. Their live stock comprises cattle, sheep, fowl, and ducks. They all have groves of trees, in the centre cocoa-nut trees, as the border, rose-wood. Their boats are not clamped with iron, but tied and bound with cocoa-nut fiber cord. They are caulked with melted ambergris (Fish-oil). Great is quantity of ambergris that they get at the 'Liu' islands. There are great numbers of coiled-up dragons among the rocks of these islands. In spring they vomit spittle which flocks of birds collect, and schools of fish suck it up. The yellow kind is like fish-glue, the black like 'Wu-ling' (Tar), the white like medicine. When heated, its odour is rank. It is also procured from the bellies of fishes in balls as big as a bushell measure (35 liter). It is sold by ounce weight, an ounce (30 gr) bringing 12 gold coins. A catty (0,6 kg) is worth 192 gold coins.

They gather cowries shells, pile them up, and let them rot. They catch also 'Ma-Chün' (Mas, Tuna) fish, scale it, and dry it in the sun, and store it away for the traders, who come to get it for the market of 'Hsien-lo' (Siam) and Pang-ko-la (Bengal). In the 5th year of 'Yung-lo' (1407), the King of the Maldives sent a minister to the Chinese Court with articles of tribute.

NOTE: 'Ming Shih', says that 'Huang Sheng Tseng' first visited the Maldives on his mission of 1412, he went there again during his mission of 1430. In 1415 the Maldivé King 'I-su-fu' or 'Yussuf' (Yusuf II, 1420-43 ?) sent tribute to the Chinese Court. Subsequently repeated connections went both ways.



SPINNING A CORD FROM COCO-NUT FIBRES.
PHOTO 1899. GARDINER. [FESTETICE]

1742. GOLLENESSE, J. V. STEIN VAN.

IN: Dutch Records. No.1. P.21-24. Records of the Madras Government.
Copied by A. J. Van Burg in 1743. Printed Madras 1908.

Some Documents about Cowrie Shells and Coir Rope Export from the Maldive Islands around the Year 1742, as the Dutch recorded it.

Every Year the Dutch ships go to the Maldive Islands to buy the Cowrie Shells direct from these Islands. The Captains of the ships found out that the commerce in the Malabar City of Calicut was very profitable as they were able to sell the small shells there with a better earning.

The "Nederlandsch Oost Indische Compagnie" ["N.O.I.C."] has signed an exclusive contract for this trade and because of this we captured a ship coming from Calicut. Later it proved to be wrong, the ship was supplied the 7th of September 1742 with royal Ceylonese papers giving it permission to trade and it was in its rights.

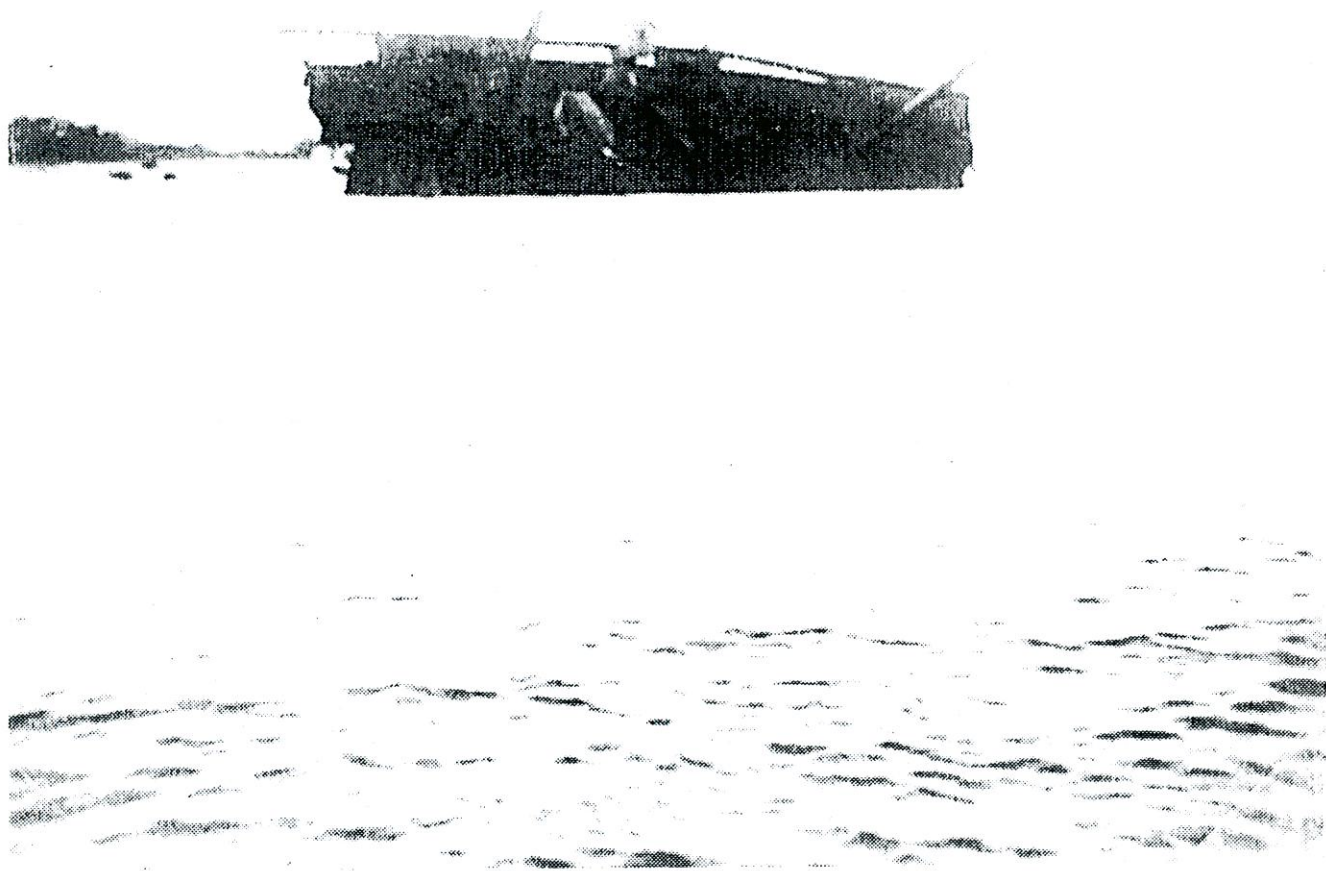
Nevertheless, it is not unbelievable that the Cowrie trade from the Maldive Islands can be without competition. The "N.O.I.C." has the power to supply the exclusive contracts for the Cowrie shell trade. But it is a fact that other contracts are given, specially those by other European nations.

Since 1736 we have with the "Adiragia" (of Cananore) [Highest officer of the district] a binding contract of a yearly delivery of 500 cotties of Cowrie shells (1 Cotty = 12.000 cowries in a leaf-basket) to the "N.O.I.C.". These Cowries he takes from his (Maldives and Laccadives) Islands free of charges. People concerned may consider this a rigorous impost on the "Adiragia", but this is as it will be, as long as the circumstances allow it. [What about the Maldive people ?]

Coir rope for anchor hawsers and rigging rope are fetched from the Paroe Land (North Malabar), and are payed per Cady (ca.500 lb. or 250 kg.). The fine quality have an agreed price of 6½ Riiks Dahler and the coars quality fetch 4½ Riiks Dahler. Further South by the town of Quilon they are able to do the same work out of their Cocos-fibre and the "N.O.I.C." now and then buy their ropes from this place to get it for a cheaper price.

But this rope is not as good for rigging as the fibre are very loose and of uneven length and the coars quality is mixed up with stubble. The ropes from Cochin are twine in the opposite direction and it is of solid quality and made of firm threads. Formerly the Company had Cochin to deliver much of its ropes and hawsers, but nowadays they come from Ceylon.

The Maldive Cocos-fibre is the best fibre of all, even if it is the most expensive. The Slow-matches are made of the Maldive fibre in Calicut, but during the last year the Islands have come under the influence of our enemy (First Indian Pirats and later the French), and then we have had the Slow-Matches made locally, and found them almost as good as those made of Maldive fibre. The price is the same, 16 Riiks Dahler for the hundred bundle.



WRECK OF THE DHONY "HOCHST".
PHOTO 1935. PLATT.

1776. SONNERAT, PIERRE.

- IN: "Voyage aux Indes Orientales et a la Chine 1774-81." Vol.2. P.97-99.
 Paris 1782. [French]
 "Reise nach Ostindien und China 1774-81." Vol.2. P.78-80.
 Zürich 1783. [German]
 "Voyage to the East Indies and China 1774-81." Vol.3. P.97-99.
 Calcutta 1789. [English]

Pierre Sonnerat who wrote the book, was a French explorer. He was 'The King's Scientist' and member of 'The Royal Scientific Society.' In France he is better known than his contemporary equal James Cook. [Translated from French]

Of the Maldives in 1776.

The Maldives form a considerable archipelago, intersected by wholesome canals, they are flat, well wooded, and produce only some vernacular fruits. Vessels may approach very near the shore without the least danger. The French East India Company kept a Corporal and some soldiers on the islands, but Mr. de Lally relieved the guard in 1759. As for the inhabitants, they are very poor, have no cultivation, not even for their subsistence, as they fetch the rice they consume from the neighbouring coast.

They have no other object of commerce but Cowries, a kind of the little white shellfish, by us called Money-shell. After fishing for them, they place them in heaps to the leeward of their habitations, that the fish may rot. But this does not prevent putrefaction from producing bad air, because the earth of itself, or the different matter it contains, exercising an attractive power upon all vapours whatever, draws the most subtle, and of consequence the most dangerous vapour of this putrefaction, which must necessarily produce difases.

These islands are also so flat, that at high tide the greatest part of the archipelago is overflowed, which makes them very unhealthy, and obliges the inhabitants to fix their habitations on the uneven heights of the bays. Their boats are too unsteady to bear the sea, yet they carry on their traffic with them on the Malabar and Coromandel Coast, and some of the people, without the least idea of navigation, have crossed the Gulph of Bengal and reached Achen (Sumatra), to traffic for salted Bonitos, a very common food in that country. It is surprising this food does not bring on diseases. The Europeans who venture to eat this salt fish are afflicted with a fever accompanied with a violent head ache, which lasts several days, and their bodies become red, as if they had been struck in a violent manner by the sun.

From the wreck of the French ship "DURAS" (Captain Blanchard), which was lost on these islands (Himithi, Nilandu Atoll) in 1776 (Doubtful), the King of these archipelagos has built a vessel of two hundred tons burden, which he sends yearly to the coast of Coromandel and Orixia in Gulph of Bengal.

Every village has a Chief, who pays his tribute to the King, in cowries, and the King himself in his turn, is tributary to a sovereign on the Malabar Coast. The greater part of the Maldivians are Mahometans, which is a probable reason to imagine they are descended from some Arabians cast away on these islands, in their passages from the Red Sea to the Malabar or Coromandel Coast.



CORAL BEACH OF AN ISLAND.
PHOTO 1899. GARDINER. (FESTETICE)

1780. LAHARPE, JEAN FRANCOIS.

IN: Abrégé de l'Histoire Générale des Voyages.

ILES MALDIVES. Ed.1. Vol.4. P.59-84. Paris 1780.

Ed.2. Vol.3. P.217-239. Paris 1816.

These Islands are by its inhabitants named "MALE-RAQUE", and are by the other people of India called "Maledives" and its inhabitants "Dives". They commence at 8° North latitude and end at 4° South latitude. The total length is about 200 lieus (ca. 1.000 km.), and the breadth is 30-35 lieus (ca. 185 km.). Their distance from the mainland, Cap Comorin, Ceylon or Cochin, is 150 lieus (830 km.). The Portuguese estimate the distance from Rio Tejo (Lisboa) to the banques of the Maldives to 4.500 lieus (25.000 km.).

They are divided into thirteen provinces, called "Atolls", a natural division, as every Atoll is separated from the others and are made up of a number of small islands. It is quite fantastic to observe every Atoll, almost round or ovale formed, with a circumference of about 30 lieus (150 km.), and succeeding one another from North to South without touching each other, as they are separated from the next by channels of different width. From the center of an Atoll it is possible to see the coral-reefs surrounding it, protecting the islands from the roaring sea. The raging waves hit the reefs with fury, so that even the boldest pilot approaches them with great respect. The inhabitants assure that the number of islands are 12.000 in the 13 Atolls. The King of the Maldives has adopted the title "Sultan of the 13 Atolls with the 12.000 Islands". That includes a great number of uninhabited sand reefs, torn and overwashed by the waves and the tide water. It is quite thinkable that all small islands and reefs once were a big single island, now broken into pieces.

The inner parts of the Atolls are calm, with waterdepths of not more than 20 fathoms (37 m.). Almost everywhere it is possible to see the bottom covered with coral and white sand. By low tide it should be possible to walk from one island to another without getting oneself wet above the waist, and the inhabitants should not need to use their boats for visiting each other, if it was not for two reasons. The first is the dread of encountering the "Paimons" (Eng: Shark), a great fish who crushes and eats man, the other is the risk of being completely smashed up by a wave against the sharp and edgy coral rocks.

The majority of the islands are uninhabited, and produce only trees and grass. Others have no vegetation at all, and are just barren sand reefs moving by the waves and under water by flood tide water. There are always a great number of crabs and other crayfishes. Some islands have enormous numbers of "Frigate birds" (Fre: Pingouins) so that it is not possible to put down the foot without crushing their eggs or youngs. The Maldive people do not eat the meat of these birds, even though it is good food. On the inhabited islands there is always freshwater to be



WELL OUTSIDE MOSQUE LOCATED AT FORMER BUDDIST TEMPLE.
MAALHOS. BAA ATOLL.
PHOTO 1984. VILGON.

found, not so that there are any rivers, but it is easy to dig a water well, and the water is usually in abundance at a depths of tree to four feet (ca. 1 m.). It is possible to dig so, except at the extreme seaborder where the seawater floods the beach. The well-water is cool in day-time, and rather warm during the night. [During the day the sun heats the sand, that isolates the well-water from the warmth, and prolongs its warming, the opposite occurs during the night].

All Atolls are separated by channels, but only four of these are used by seagoing ships for passages through the Maldive islands, and the dangers are great for those who do not know all the sunken rocks. The natives have seacharts, with all the rocks and dangers carefully marked. They also use compasses when crossing these four channels. From North 1) the first is by the Atoll Malos-Madous (Makunado). 2) The second is between Pulodou Atoll (Fadiffolu) and Male Atoll (Kashidou Channel) about seven lieus (40 km.) broad and here the seawater is as black as ink, but poured into a glass it does not differ from any other water. It looks like boiling water, and here the waves are extremely weak. That frightens even the Maldivians. 3) The third channel is on the South side of Male Atoll. 4) The fourth channel, Sonadon (Suadiva), is not less than 20 lieus broad (110 km.) and is just under the Equator. In general, seafarers are convinced that these four channels are dangerous, and they avoid the Maldives, if not bound for these Islands. They are low, and are located so it is hard to avoid them, especially in calm weather or with an adverse wind. When the ships are not able to use their sails, then they can be driven there by the currents.

Inside every Atoll, full of reefs and shoals, the navigable passages are so dangerous, that the inhabitants do not sail them during the night, even if the sea is always calm. In daytime the boats are numerous, but in the evening, even if the weather is fine, tradition says that they go ashore or they go to anchor. The Maldive people are maybe the worlds best sailors but the seamen's skills do not prevent numerous shipwrecks. The entrances between the islands into the Atolls are narrow passages, easy to fortify. The broadest openings are 200 steps (ca. 150 m), most openings are 30 to 40 steps (ca. 27 m), and luckily enough each Atoll has at least one entrance in every quarter. These entrances correspond to the openings in the next Atoll, so that a ship can sail in all winds from one Atoll to the next and does not have to be stopped by strong currents.

As the Maldives Islands are located close to the Equator, it can be believed that their climate is unbearable. Nevertheless the day and night are equally long, and the dew makes the long nights cool. In spite of the sun's heat, the big islands do not lack grass or trees. The cold season (SW-monsun) starts in April and lasts for six months, there is no frost, but it rains all the time, and the wind comes from the West. In contrast it never rains during the six summer months when the wind comes from the East (NE-monsun).

Those who claim that the Maldive people originate from Ceylon, have not presented evidence strong enough to convince us that this is a fact. The people of two nations, without the slightest resemblance of each other do not have to emanate from the same source, even if they live under the same climatic conditions. The people of Ceylon are black and ugly (Fre: Mal forme), the Maldivians are oliv-coloured and nice shaped (Fre: Bell



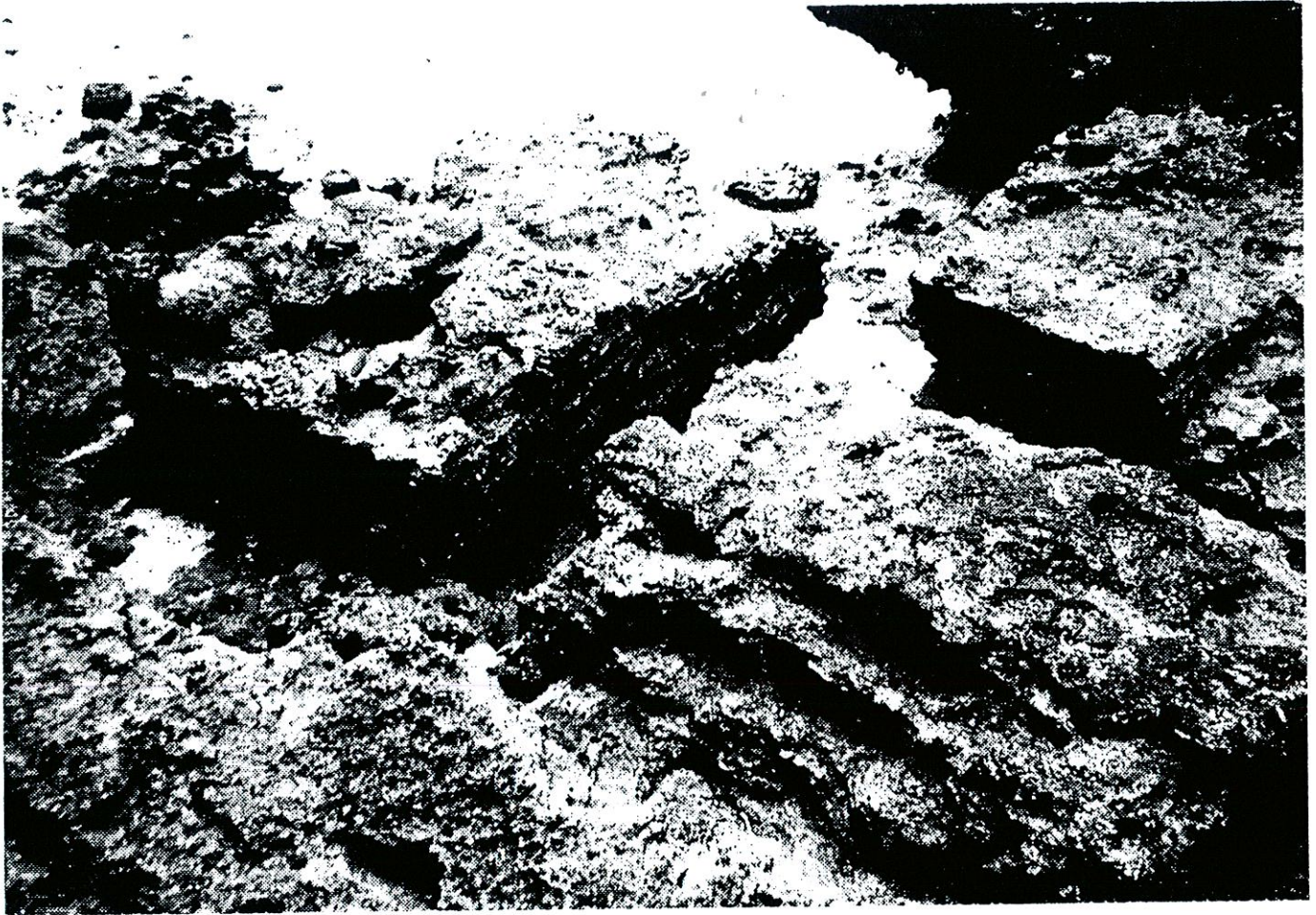
THE AMIN OF AN ISLAND WITH HIS FAMILY.
HIS WIFE, HIS SISTER-IN-LAW, AND HIS SONS.
PHOTO 1899. GARDINER. [FESTETICE]

talle). They differ little from Europeans, except in colour. It is more likely, that they have come from India (Fre. Arians), even if Ceylon is closer to the Maldives. It is easy to see the resemblance between the Maldivians and the Indians, not only in complexion, but also in customs and character, especially those living from Male to the northernmost Island. In civilization they differ little from the Indians. The Maldive people south of Male are more rough or coarse in language and looks. Here one sees the woman walk around all naked except for a small piece of cloth covering her central part. In Male the Sultan lives, and so do all the nobles and it is here where the Sultan recruits his milice. It is important to consider all the ships that always have passed and stopped here, with sailors and merchants who must have enriched and civilized the Maldivians. The inhabitants are spirituel, industrious, artistic, and are capable in science. In astronomy they have a special interest. They are courageous and skilled in the use of arms, and good friends of law and order. The women are beautiful, most are olive-coloured, and some are as white as European women.

All inhabitants, of both sexes, have black hair, and regard this colour nice. The girls up to the age of eight or nine years wear a loin cloth. This apron protects their honour. Boys are dressed in the same way up to the age of seven years, when they are circumcised. The common clothing of the Maldive men, is a kind of knickers (Fre: Haut-de-chausse/Kalseon) made of cotton. They reach from the waist to down under the knee, and outside these they carry a loincloth of silk or cotton, embroidered in different ways, after rank or richness. The upper part, or the rest of their body is naked. The dress of the women is totaly different from that of the men, they wear a true gowns of silk or cotton, and the prevailing custom of decency tells them ot cover up their brests. There are no barbers at the Maldive Islands, and all the men shaves themself with a knife of steal or a pair of sisors of copper or iron. Some help one another with thise service. The Sultan and the most prominent men let themselfs be shaved by distinguished people, who consider this as an honnor and do not request any payment. Their superstition is great, and the shaved off hair of their beard, and the cut of parts of their nails, they bury with great concern in the cemetry and nothing of it may be lost. They think it is a part of themselves, and it demands burial like the body does. Because of that they usually do the shaving close to the Mosque-entrance.

The Maldive language is one of it's own for these islands. In the Southern Atolls it is different, simpler and more genuine, but it is of the same origin. All the children are taught Arabic (for the reading of the Koran) like we in Europe teach the Latin. Those who are in for navigation and trade with foreigners, speak Cambaye (Hindi), Guzarate (Gujarati), Malaca (Burmese), and ewen Portuguese.

The capital island is called "Male", and the whole archipelago has its name from this island, to which is added "Dives", what means a group of islands, "Male-Dives". Male-island is situated almost in the center of the archipelago and its circumference is one and a half lieue (8 km). Male is the island were the Sultan lives and where he keeps his court, and where he receives all visitors. It is the only town, and the richest place in the Maldives. It is also the most unhealthy of all the islands. The people say it is due to the bad stink from all the corpses that lie buried there. The drinking water is also in a bad condition. The Sultan



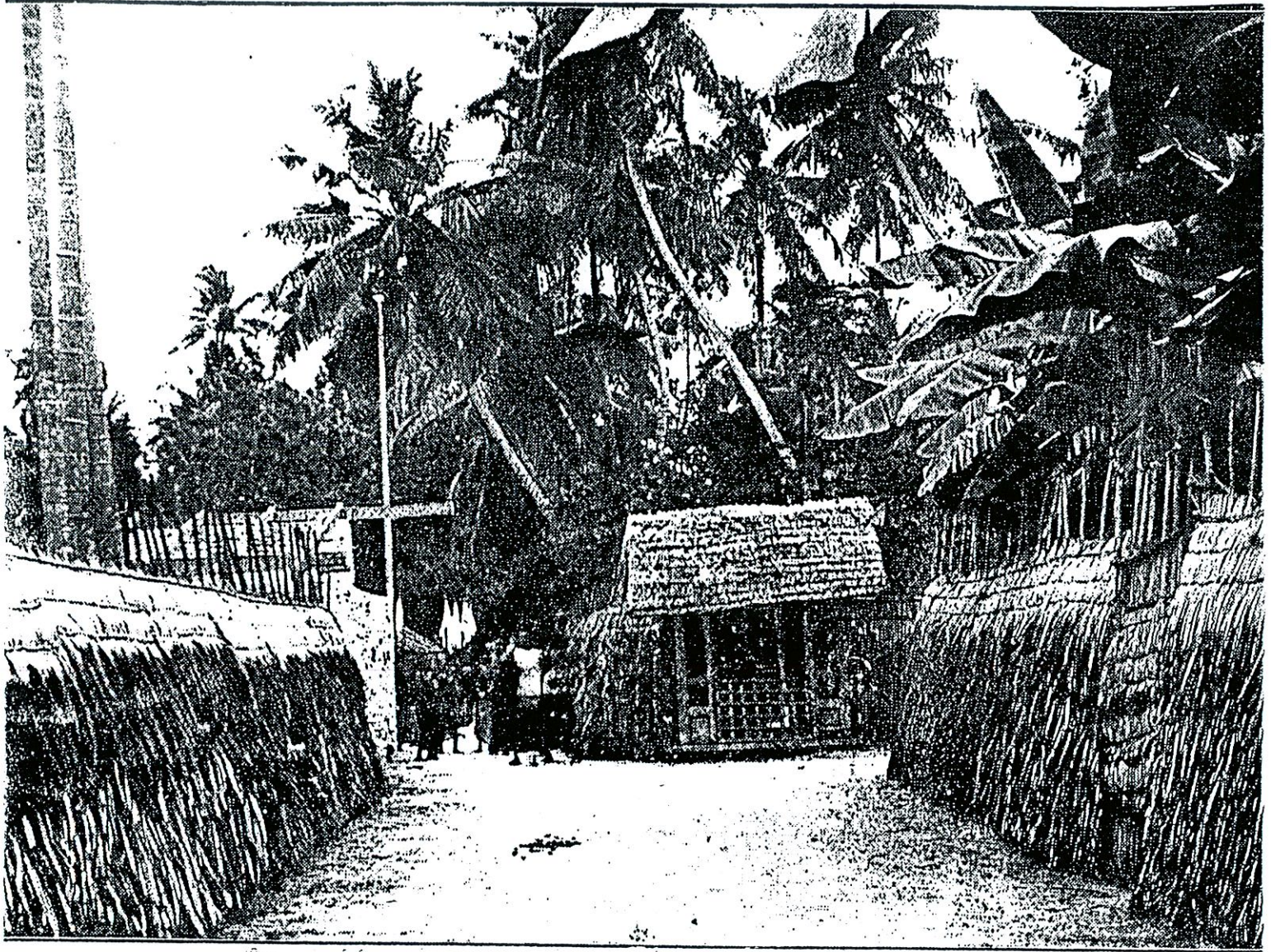
OLD CORAL-STONE BLOCKS ca. 1×1 m. CUT OUT AT LOW TIDE AND
NEVER LIFTED. MAKUNUDHOO. KAAFU ATOLL.
PHOTO 1988. FROM-VILGON.

and the nobles fetch their water from other islands, where they have not buried anyone. In all the Maldives there is no place surrounded by walls. In the inhabited islands the houses are close together and just separated by roads, or the houses are located out all over. The house of the ordinary person is a frame of wood from the coconut-palm, covered with leafmats plaited from the same tree (Cadian-mats). The rich people build their houses of a kind of white, polished stone found in abundance on the bottom of the sea (Coral-boulders). They are difficult to saw up, and turns black when they have been exposed to rain and fresh-water for some time [Because of Lichen].

The way to harvest these stones is interesting. On the islands grows a tree called "Candou" (Eng: Log of Balsa) of the size of a walnut-tree, the leaf resembles those of the Aspen, and the wood is as white, but much softer. It does not give any edible fruit, and is unfit as fire-wood. When dried it is sawn into logs, as light as cork. When there is a stone to be lifted up from the seabottom, they fasten a rope to it, and this is easily done by the people as they all are good divers. Now they take a log of Candou and tie it up to the rope very close to the stone, and then another log, and another, as many as it needs for the lifting of the stone (using the high-tide). The stone is then easily transported to the beach. Cannon from sunken ships are salvaged in the same manner. Logs of the same wood are used for building rafts. These fishing rafts are called "Candou-patis" (Eng: Log-raft). The Candou wood is also used for firemaking. The natives rub one piece of wood against another, and for firemaking they have no other tinderbox or fireirons. About the lime that they use for joining together the coralstones in their houses, it is made of oyster- and mussel-shells from the beach, like they do it in India.

The religion of the natives is the true Muhamedanism, with all its festival-days and ceremonies. Every (inhabited) island has its temples and mosques. Those who have pilgrimaged to Mecca and Medine, come into possession of special honours, respects and privileges, even if they are of the simplest origin. They are called "Hadgis" (Eng: Saints) and to be recognized they are dressed in an apron of white cotton and a skull-cap in the same colour, and with a kind of rosary hang about the waist-girdle.

The education of the children is of the main interest of the authorities of the islands. As soon as a child is born it is washed for six times a day in cold water (30° C), and then it is rubbed in coconut oil. This is an old tradition. All the mothers breastfeed their children, and that also applies for the queen. They do not dress their babies, but the children lie all naked and free in small crate beds, hung up in the air and rocked by servants (Fre: Esclaves). Any deformed children are not to be found, and from the age of nine months they start walking. The boys are circumcised when seven years old, and nine years old they start their education in the moral and customs of their parents. These studies include reading and writing and knowledge of the Koran. They are taught three different characters of letters, 1) the Arabic writing with some extra letters for the use of their own language, 2) one which is special for the Maldivian language [Mal: Devehi Hakuru. New writing], 3) and a third used on Ceylon and parts of India [Mal: Tana Hakuru. Old writing]. They write down their exercises on small white-painted boards. As soon as they know their lessons by heart they wipe out what is written and



STREET WITH GRAVE IN THE REAR.
PHOTO 1899. GARDINER. [FESTETICE]

make the board white again. Writings to be saved they print on a kind of parchment, made of leaves from a tree called "Macarequeau" (Lat: Taliat. Carypha Umbraculifera). These leaves are one and a half fathom long and one foot broad (270 cm x 30 cm). Of these they make books which are more resistant and last longer than ours do.

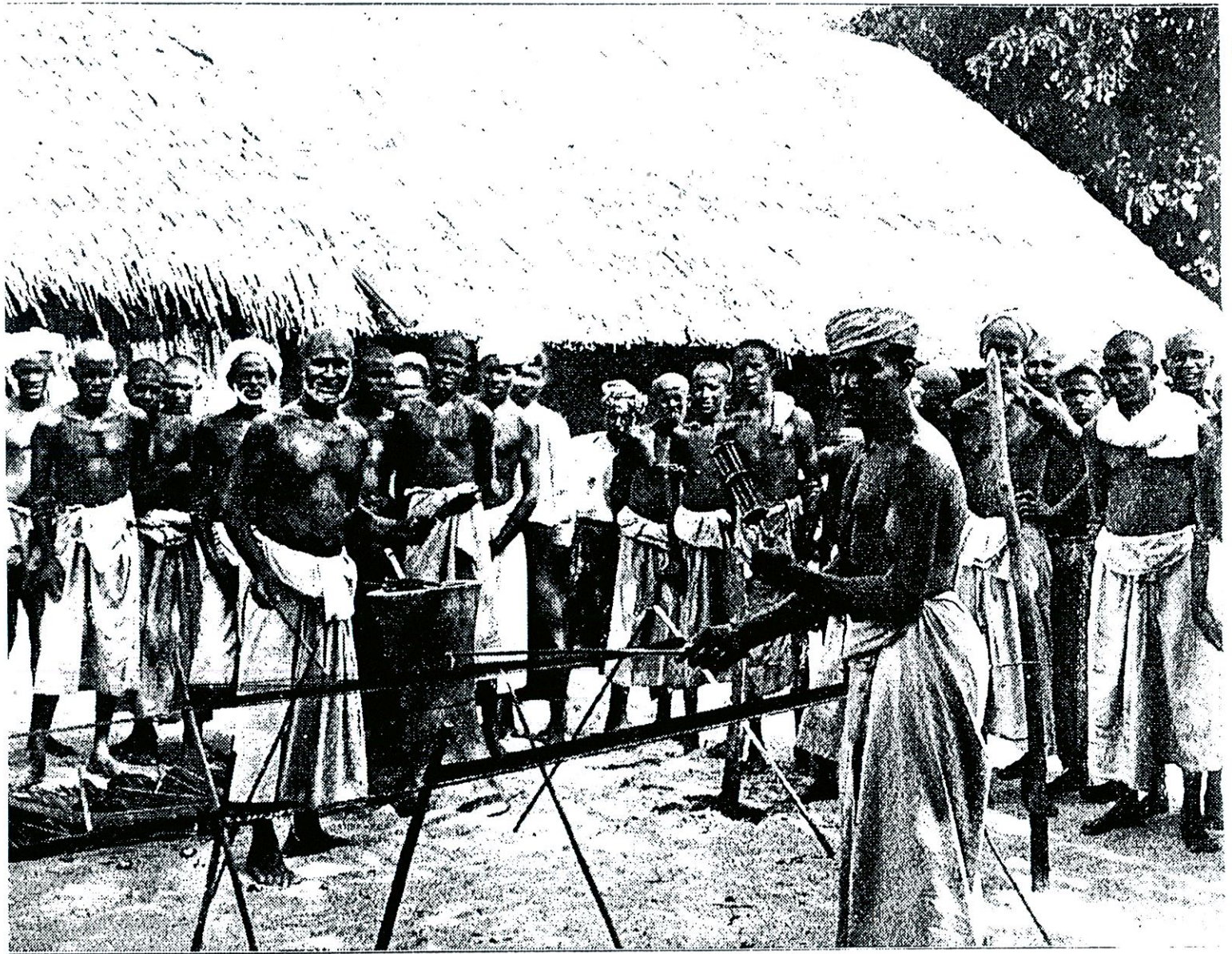
To economize with the parchment when they teach the children to write, they use nicely polished boards with sand on. The children write the letters in the sand and wipe them out over and over again. Though the time for studies is limited, there are some who continue their studies, specially in the Koran and the ceremonies of the religion. The mathematics is not less cultivated. They are as well interested in astrology, and their superstition prevents them from doing anything without consulting their astrolog. The Sultan keep in his court a number of these mathematicians and he is led by their guidance or rather their visions.

The Government of the Maldive state is a very old Sultanate. Even though the authority of the Sultan is absolute, the power is in general exercised by the muslim priests. The thirteen Atolls give the natural division of their geographical government. The thirteen Atoll provinces have each a headman called "Naïbe" (Eng: Lieutenant. Maybe). He is educated in the law (Koran-law) and is supervising every thing in the Atoll, not only the religious matters but also the juridical exercises. Every island with more than fortyone inhabitants, is governed by an educated island-leader caled "Catib" (Eng: Writer). He is the leader of the Mosque. They are partly payed tithes in fruits (Coconuts), and partly given certain revenues from the Sultan after their rank. The main administration is executed by the "Naïbe". They are the only civil- and criminal-judges, and are ordered to visit all inhabited islands four times a year.

They have never the less a superior, who always lives in Male, and never leaves the Sultan. His title is "Pandiare" (Eng: Minister of Justice). He is in one person head over the religion and the country's headship of justice. The people can appeal against the Naïbe's judgements to the Pandiare. In important affaires he may not decide alone, but has to his assistance tree or four important persons, called "Mocouris", and they know the Koran by heart. These Mocouries number fifteen, and they form the Sultans council.

Only the Sultan has the power to change the decision of the tribunal, and when someone complains to him, he investigates the case with the help of six principles officials, called "Moscoulis", and there decision is immediately put into effect. The parties represent their own case. In criminal cases three witnesses are called, or the accused has to clear himself by oath with his hand on the Koran. The judges are strictly forbidden to accept even the least salary, even if it is in the form of a gift. The judgement of the court is executed by a person called "Devantis" (Petty mosque officer. Eng: Good man/Representative), and he is allowed to take one twelfth of the payed penalty. A slave is not permitted to give evidence, and the evidence of three women is counted as that of one man.

Slaves are of three kinds, those who 1) by free will sold themselves, 2) by the law and judgement become slaves since they are not able to pay



FISHERMEN WITH NET.
PHOTO 1899. GARDINER. [FESTETICE]

their debts, 3) have been brought in as strangers [Negros] to be sold and have been bought as slaves. Shipwrecked sailors are not the property of the islanders and they are looked upon as free men. Despite these human custom, the life of the slaves are tough in the Maldives. They are not allowed to take more than one wife, when all free men are allowed to have (another) tree. If a slave is treated wrongly, the owner does just get half of the punishment, that he should have got if it had been a free man. The only salary the slave gets for his work is his means of living. Those who are slaves because they are in debts to their creditors, can not be sold to any other master. After the death of a slave, the master takes all his belongings, and if that is not sufficient to pay the debts, the slave's children become slaves until everything is payed.

In criminal cases, the injured has to do complain to get justice, so that the crime is official, and can be handled by the judges. If the children are too young when their father is murdered, they wait till they are 16 years old to find out if they want the justice to take revenge. Till that time the murderer is sentenced to give support to the children and see that they are taught a craft. When they reach that age it is their choice to demand justice, or if they pardon the criminal, so he in the future is free. The usual punishments are 1) banishment to some uninhabited island in the south, 2) mutilation of some part of the body, 3) flogging, the most common and the the cruelest correction. Most victims die from the flogging. By severe crimes like sodomie, incest and adultery [Koran Law] it is the usual chastisement. Thieves are mutilated by cutting off their fingers, if the crime is serious.

The people of the nation are divided into four orders (Eng: Casts),

- 1) The first includes the Sultan and his close relatives, the princes and the celebrities.
- 2) The second class are those with a high rank or office, something only the Sultan can grant, in this class the rank is observed strictly.
- 3) The third is the class of the ordinary nobles.
- 4) The fourth is the class for the rest of the people.

Since the first class, the Sultan and his like, has nothing more than their births to fall back on, we start describing them. Besides the nobles of old families, some claim their heritage from mythological time, the Sultan is always free to raise up to nobility, that is the third class, anyone he wants to give these honour. He grants certificates, and these notices are posted in the capital Male, to the sound of a copper-plate beaten with a hammer. The number of third class nobles is very great. They are represented on all islands. The inhabitants of the fourth class, including the rich merchants who have not become nobel [Immigrantes], are not permitted to sit together with a nobleman, neither can they remain seated in the presence of a standing nobelman. They are obliged to stop when they meet a nobelman, and let him pass in front of them. If they are carrying something they have to put it down. Women of the nobel class who marry a man of the fourth class does not lose her nobility and her children inherit her class. Women of the fourth class remain in that class, even if they marry a man of higher class, and their children will belong to the class of their father. In this way everyone remains in the class they are born into, and it is only the Sultan who can make any changes.

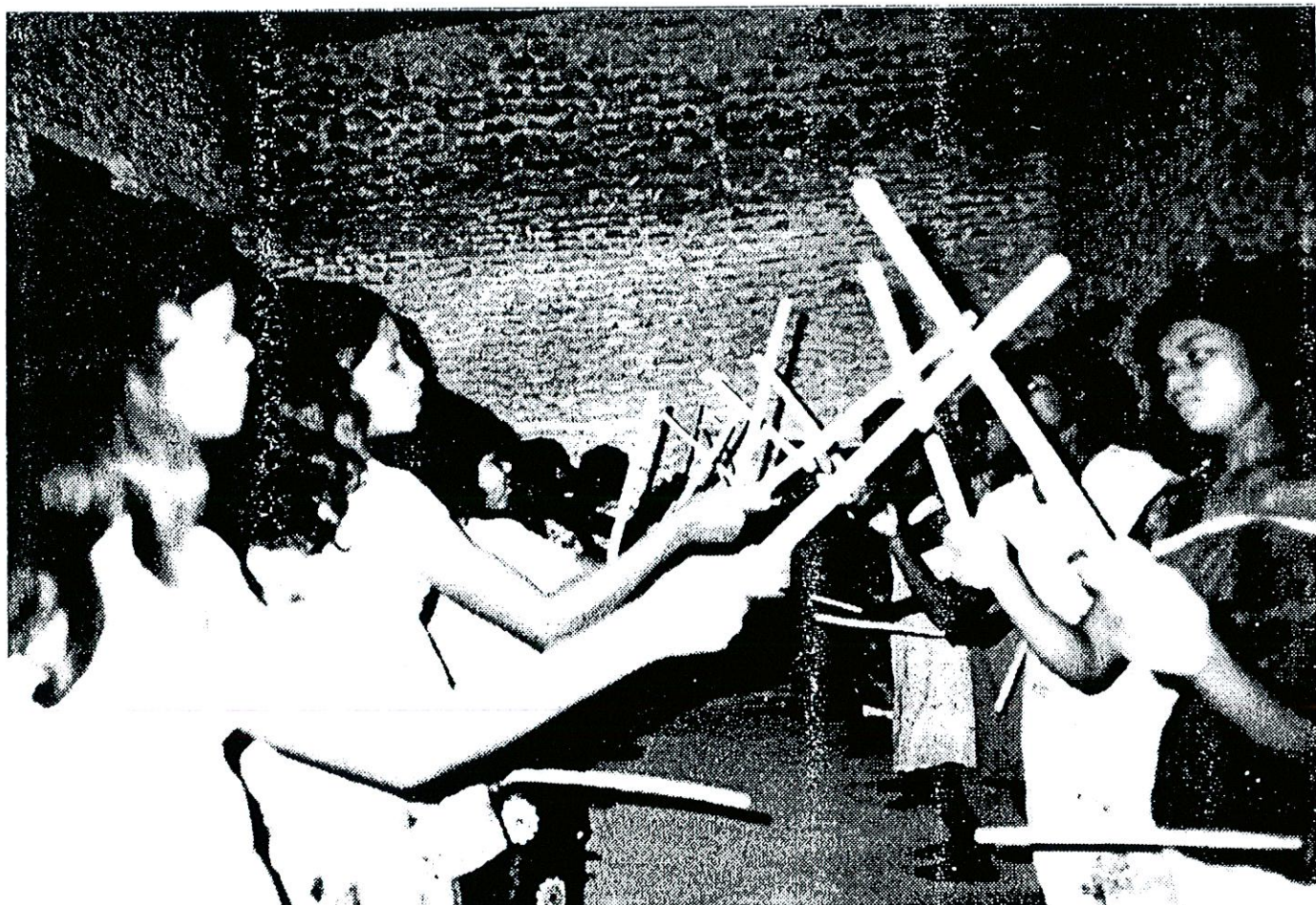


POTT SHARDS. PERSIA 1000-1200 A.D. MALE.
PHOTO 1988. FROM-VILGON.

The honour of the government is to provide the Sultan's rice for the people to eat. The noble obtain little considering that they do not add this to the advantages they have from birth. All soldiers enjoy this privilege, especially those in the Sultan's garde, that numbers 600, divided in six "Auaire" or compangnies (Eng: Parishes), under command of the six Moscoulis (Eng: Teacher). The Sultan keeps another ten companies, who are under the command of the most prominent headmen of the nation. These companies he only use in war, and in the meantime they are used for effecting the Sultan's public works. Their privileges are very distingtive. They wear their hair long, they have on a finger a ring, to be able to use bow and arrow, something they are unique for in the Maldives. Besides the rice the Sultan gives them, they are given small islands (with coconuts) for their support, and certain rights for (freight) passages. The main part of the rich islanders try to become members of these corps, but their participation can only be granted by the Sultan. It is rather expensive to join it, as are all the civil and military appointments (They buy their titles).

There are in all the four orders (casts), distinct and common rules for the different groups, to which everyone is bound, high or low. They do never dine with any other person than their equals as to richness, birth, and power. As there are no certain rules to judge these distinctions in the respective class, consequently they very seïdom dine together. One who wants to entertain his friend with food, prepares in his home a tray with different dishes nicely arranged and the whole covered with "Taffeta" (Strainer-formed flynet), and sends it over to the friend. This civility is considered as a great signe of honour. When they eat by themselves they do not like to be seen, and when they retire to their most intimate room to dine, they draw all their curtains and tapestries. As dining table they use the floor-boards of the house, covered with a very clean bastmat, and they sit on it with their legs crossed. They do not use any linen, but to keep the mat clean, they use the leawes of the banana plant as tablecloths and towels. Their cleanliness prevents them from spill of any food.

The table utensils are of a kind of faïance from Cambaye (Gujarat, India), or of porcelain from China, and they are very common in all the classes. They do never eat on plates of porcelain or clay, but have their food in round wooden boxes, nicely laquered, and made in the islands. The boxes have a similarly made cover of wood, and all these closed boxes are always covered with a piece of silkcloths. The simple people use these boxes not only because they are cheap, but they are mainly a good protection against the numerous ants, who are all over in great numbers and difficult to keep out. Vessels of gold or silver are forbidden by law, even if the rich people are wealthy enogh to buy such ones. They use spoons for liquid food, but they use their fingers when eating all other food. They eat very quickly, and when eating they never utter a single word. They drink just when they have finished their meal. The usual drink is water or coco-palm juice (Mal: Raah/Sap) drawn the same day. The usage of Betel leaves and Areca nuts is as commun in the Maldives as in India. Every one carries his own supply in a fold in his cloak. When they meet, they offer each other their betel and areca. Adults as children have red teeth because of the chewing of it, and this colour is in the whole country considered as beautiful. When they bathe, something they do very frequently, they clean their teeth in a special way (with coral sand) so the colour stays.



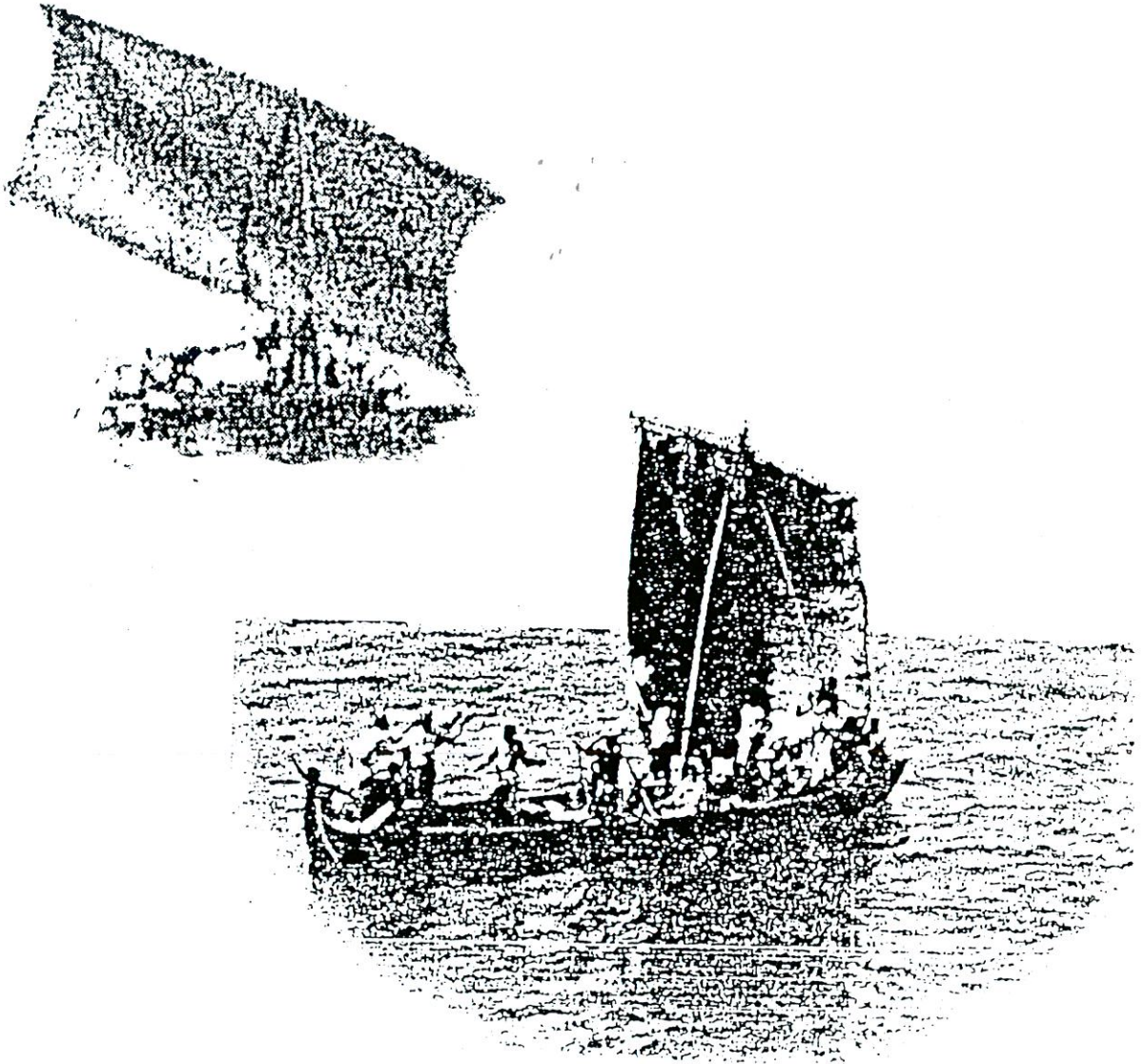
STICK-DANCE "DANDI JEHUN" TRAINED BY THE YOUNG GIRLS.
KAASHIDHOO. KAAFU ATOLL.
PHOTO 1982. VII.GON.

Their medicines are more dependant of superstitious thoughts, than of real methods. Nevertheless they have naturel remedies, that Europeans have tried with success. For eye-diseases (Mal: Rosnans), something they are subject to get after having been exposed to the sun (at sea), they prepare a cockliver that they subsequently swallow. Shipwreched sailors, stricken by the same disease, took this medecin, but not with the written charms that the natives associate with it, and they admit its remarkable healing effect. Against a common diseases, abscesses with fever (Fra: L'opilation de la rate. Mal: Ont cory), that they ascribe to the bad air, and gives harmful swellings, they press on the tumour a live coal, and afterwards they put on the wound a piece of cotton dipped in oil. Europeans did nor dear to try this treatment, even though they noticed the positive effect it had to the natives. They cured themselves with copperplates on their leg-ulcers, in the native's manner. The people have also herb-drugs with considerable effect, specially against wounds. They smear the effected area with an ointment and leave it without any bandage. They cure venereal diseases with a decoction made of a kind of wood from China. Surprisingly they assert that this malady has come to them from Europe, and call it "Frangui Haescour" (Mal: Feangui Baescour) that is "The French sickness" or "Francs". Futrher there is on all the islands a kind of fever so common and dangerous that is it known in India under the name of "Maldive fever" (Fra: De fièvre des Maldive. Mal: Male ons). Every ten year or so there is an outbreak of Smallpox, that forces them to isolation, and always kills a great number of them. That is the way life goes on in the hot Maldives.

Their liberty in (sexual) habits contributes, a well as the hot climate, to ruin their health and looks. The men and women live a remarkable lascivious life. Despite the strict law, you always hear about adultery, incestes, and sodomie [European standards]. The common lewd is not condemned by law, the unmarried women devote themselves to it as free as the men do. They seldom sortie in daytime. All their visites are made in the night, with a man to accompany them, or to escort them. They never knock on a house-door, not even call out to have it opened. The main door is always open during the night. They enter to the inner room, that is only closed of by a cotton-drapery. By just coughing they give notice, and then the residents hear the visitor. He shows himself and receives the woman/man who wants to see him.

The closed appartments of the palais are decorated with the most beautiful tapisteries from China, the Bengal, and the Masulipatan (North of Madras). Gold and silk shine from all places, with a multitude of colours and works. The Maldives have also its own manufacturing of tapisteries and cloths, but most of the cotton is used for the own people. The beds of the king as those of his principal subjects, are hung up in the air by four ropes to a timber on pillars. The cushions and pillows are of silk, and cotton, as in India. The beds has this constrution as the gentlemen are used to be rocked, and as a protection against the spleen (Fra: Mal de rats). The common people sleep on cotton cushions placed on planks suspended by four pillars.

When the Sultan goes out he is accompanied by his guard, and a white umbrella is held over his head, something that in the Maldives is considered as the principal mark of his royalty. The Sultan is the only one who has the right to jetsams or wreckage upon the beaches, either from foreign shipwreckage or things brought by the sea currents. There



SMALL SAILING BOAT WITH SAIL OF RAFFIA.
GADU ISLAND, SUVADIVA ATOLL.
PHOTO 1906. LUBBERT.

SMALL FISHING-BOAT WITH SQUARE SAIL MADE OF RAFFIA MAT.
PHOTO 1899. CHUN.

are lots of Ambergrease, the (Black-) Coral, and above everything a kind of big nuts, called by the Maldivians "Tavarcarré" (Tavarcarré), and the Portuguese "Coco des Maldives" (Lat. Lodoicea Maldivica). They do not inform about its origin, but its virtue is praised by the medicals and doctors. It is of the size of a mans head and is sold for an enormous price. When a person becomes rich, there is a proverb in the Maldives "He has found Ambergreas or a Tavacarré", to hint that he has struck a treasure.

The money in the Maldives is of silver and just of one kind, punched in Male and with the Sultan's name in arabic letters on it. These coins are called "Larinns". Eight of them are equal to one French sous. As coins they also use Bolys (Mal: Bollies. Eng: Cowries), small shells and one of the riches of these islands. They are hardly bigger than the tip of the little finger, and their colour is white and glossy. The trapping of the shells is done twice every month, three days before and three days after new moon. It is left to the women to catch them, and they go out in the water till their waist to collect them in the sand. Every year 30 to 40 shiploads of shells leave the Maldives. The main part goes to the Bengal where the abundance of gold, silver and other metals do not stands in the way of using the shells as common money. The Sultan has had special houses constructed to store heaps of these fragile fortunes, that is considered and used as a government tax. They are sold in pasels of 12.000. Each parcel equals to the value of one larin. The parcels are small baskets made of coco-palm leaves, with a lining of the same material. These baskets are handled as money-bags are used in Europe, that is, no one measures its contance.

Other merchandises from the Maldives are ropes and sails made from the coco-palm. Oil and honey (Mal: Jagery) from the same palm, as well as their nuts, of which more than 100 shiploads are exported every year. Dried fish, a kind of turtle-shell called "Cambe" (Mal: Cambes), just found here and around the Philippines, cottonstuff in different colours. Various silkstuff brought there as rawmaterial and improved and sewn into pagnes, turbans, kerchiefs, and robes. The productivity of the Maldive peoples and all the export from their islands, places them in the position to echange and buy items the nature has denied them, such as rice, white cotton cloths, silk, raw cotton, aromatic oils for their bodies, areca and betel, iron and steel, groceries, porcelain and even gold and silver. The gold and silver never leaves the Maldives as the natives never give it away to strangers, and use it to decorate their houses, and for jewels for their women.

The Portuguese took advantage of the schism between some Maldive royalities, and became masters and in possetion of the main part of the islands, and settled down there for some ten years (1558-1573), but was than chased away for ever.

SKETCH of the ISLAND MALLIQUE or JACKARDIVA

View of the Island MALLIQUE the body bearing. Taken on board the Viper 24th Feb. 1787.

Archibald Blair



This is not according to the sketch of Turin sent by Dalrymple Dec 14th 1790.

MS. A. 1. 1. 1

MINICOY ISLAND FROM THE SOUTH.
ENGRAVING 1787. ARCHIBALD BLAIR.

SKETCH OF THE ISLAND MALLIQUE OR JACKARDIVA

View of the Island MALLIQUE the body bearing. S. E. taken on board the Viper 24th Feb. 1787.
by
Archibald Blair



This had according to list of Purbin sent by Dalrymple Dec 14th 1790.

MS. A. 11. 1

MINICOY ISLAND FROM THE SOUTH.
ENGRAVING 1787. ARCHIBALD BLAIR.

1805. WAHL, SAMUEL FRIEDRICH GÜNTER.

IN: Erdbeschreibung von Ostindien, nehmlich Hindostan und Dekan nebst den Inseln Lakdiven, Maldiven und Ceilon. Vol.2. P.671-677.
Hamburg 1805-07. [German]

The German Professor S. F. G. Wahl wrote this book about "The East-Indies" after reading the "Abrégé de Histoïr Général des Voyages", 1780, by the researcher J. F. LaHarpe. Most of Wahl's descriptions 1805 of the Maldives is just a translation from the French into the German language.

About the Maldives and Minicoy.

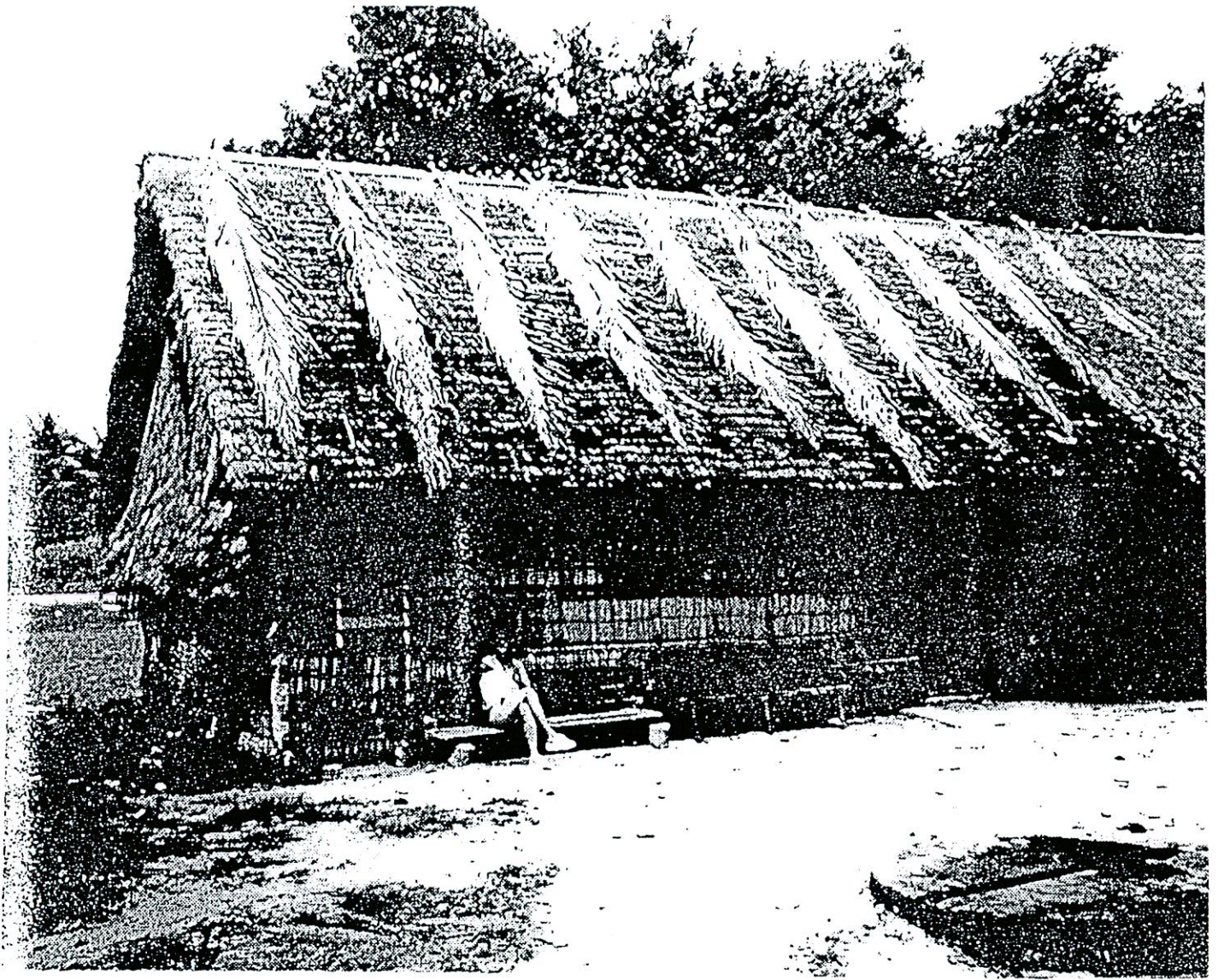
Between the Laccadives and the Maldives, just in the middle there is one Island, separated far away from both groups, the Malik, Malique, Maleck or even called Minkoi and Kelay [Kelay is a northern Maldivian Island, and not Minicoy], a low flat inhabited island surrounded with steep rocks, on Latitude North 8° 20'.

The passage between this island and the southern part of the Laccadives is the by mariners called the 9½° channel, and the passage between the Malik and the northern part of the Maldives is called the 8° channel or the "Mamala Channel".

The Maldiven, Maladiva, Maldiva, Malediven, or Maladyven Islands. "Pyrard" says that the inhabitants call them Male-rague, Malerat and they have got the name from Mala, Male, Malaja. By other people they are called Mala-dwypa or Malaja-dwypa. They are not named after Mala, Male or Malaje in the Indian mainland, as "Mr. W Jones" thinks. [William Jones. Dissertations and Miscellaneous Pieces relating to the Arts, Science and Literature of Asia Vol.3 P.11. London 1796]. Nore is the name from the old Malabar port Male, as "Kosmas Indikopleustus" [Trans. Mc Crindel. Cosmas Indicopleustes. Hakluyt Society. No.98. P.363-367. London 1897] thinks and as even "Robertson" believe. [Wilhelm Robertson. A Historical Disquisition concerning the Knowledge which the Ancient had of India. P.88. London 1791]

They have their name from the (Malabar) peninsula and the whole Island-group has been named after the main island Male, the Island where the Sovereign resides, and because of this is called "The Sultan's Island". This is situated right in the centre of the Maldivian Archipelago. "Pyrard" says it is 1½ mile in circumference (ca.3 km).

The Maldives are also the islands around the island Male. They stretch from North to South, some to the South-East, between 7° 25' North and



OLD CONSTRUCTION HOUSE OF ALL COCONUT PALM MATERIAL.
VILIGILI. KAAFU ATOLL.
PHOTO 1988. FROM-VILGON.

about 2° South. They are situated two to three days' journey away from Ceylon. "Rennel" says that the northern point is 7° 05' Latitude after observations from "Topping" and the Eastern point is 73° 04' from Greenwich [Instructions Nautiques Bombay...Maldives. M. Nonay. Paris]. In the "British Mariners Directory" is the North-West point of the group at 7° 15' North and 73° 40' East, while the South-East point is 0° 40' South and 74° 55' East.

The number of islands is very great. They say that there are 12.000 of them, but the smallest are merely sandbanks, sunken at times of high water, and sometimes even washed away. About the true islands, even the most important are rather small and just a few miles. ("Renaudot" says referring to "Sulaiman" of A.D.800 that the number is 1.900 [Eusebe Renaudot. Ancient Relations des Indes et de la Chine. Paris 1718]). Most of the Islands are not inhabited, and have only trees and plants, some are without any green and are barren, partly just places of sand, and sometimes under water. The inhabited islands are usually good and rather fertile.

All the Islands in the North-South row are located in groups, which are divided by twelve channels. The passages are broad enough for the sailing ships. There are thirteen islandgroups or provinces and they are called Atollons, Attalons, Atallons, Attollons and the Sovereign has in his titles "Sultan over the 13 Atolls and the 12.000 Islands".

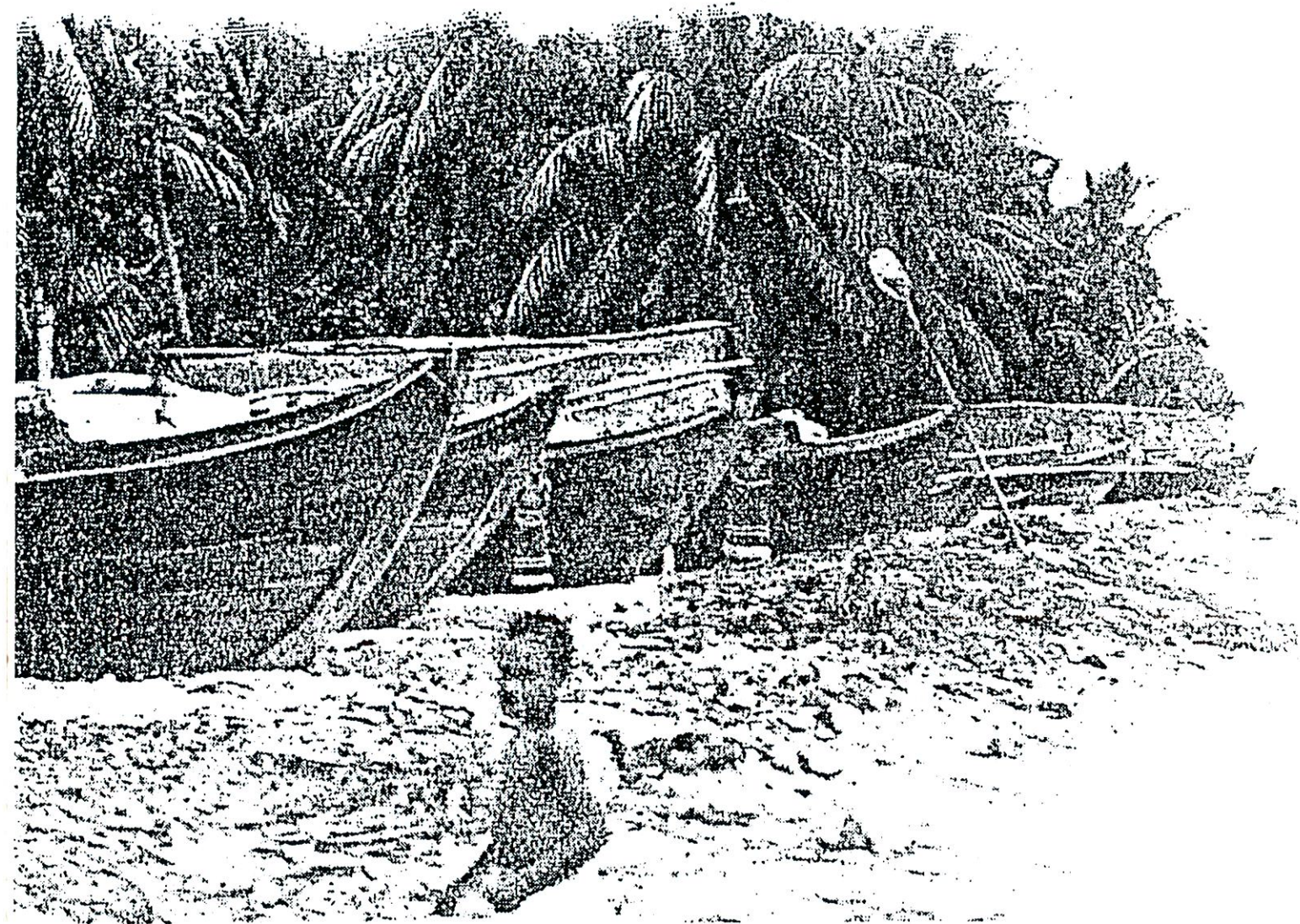
The names of the Atolls are after:

WAHL	PYRARD
1. Atol Derilod Molli	Tilladumatis
2. Atol Milindu Mondol	Milladuemadue
3. Atol Malaymondol	Malosmadu
4. Atol Padipel	Padypolo
5. Atol Ari	Ari
6. Atol Male	Male or Maldivas with the island Male the Sultans island (Samfar)
7. Atol Polodu	Pulodu
8. Atol Malacca	Moluk
9. Atol Nillandus	Nillandus
10. Atol Colmondo	Collomandus
11. Atol Adumati	Adumatis
12. Atol Savadivat or South.	Suadu
13. Atol Addu and Pova Moluk	Addu

The Addu is also called Gama or Gami island. Addu and Pova Moluk are so small so they are counted as one Atoll.

Each one of the islands in these Atolls has its own name, but I refrain from supplying them here because of the limited space, and will just point out that the names of the round Atoll-groups may originate in old writings about the Maldives by "Scherif Idrisi" and "George Nubiens" in their Arabic books. [Al Sharif Idrisi]

The 13 Atolls are a work of the nature, they are round or egg formed, what is interesting about them is that every one is surrounded by a



FISHING BOATS ON THE BEACH OF GADU ISLAND. SUVADIVA ATOLL.
PHOTO 1906. LUBBERT.

stone-bank, which serves as a natural protection more than a if they had built some stone-walls for their defence. It is possible to overlook the protecting stone-banks outside the island and see how the sea breaks against them. The breakers are so furious that even skilled captains fear to approach them.

Inside the Atoll the water is calm and the depth is not more than twenty fathoms (37m), and it is possible to see the bottom. It consists of rocks and white sand. "Pyrard" says that it is possible to walk from one island to another by low tide without wetting oneself over the waist, maybe even from one Atoll to another, if it were not too dangerous because of the sharks and the sharp edges of the stones. Even if all the Atolls are separated by channels, just four or five of these are used by the ships, because of the dangers. The rocks have to be charted and marked in the maps over the channels so the compass can be used.

The first channel to the North starts by the Atoll Malos Madu where the ship with "Pyrard" stranded. Here are the so called "Padrabanka-reefs" marked in the maps.

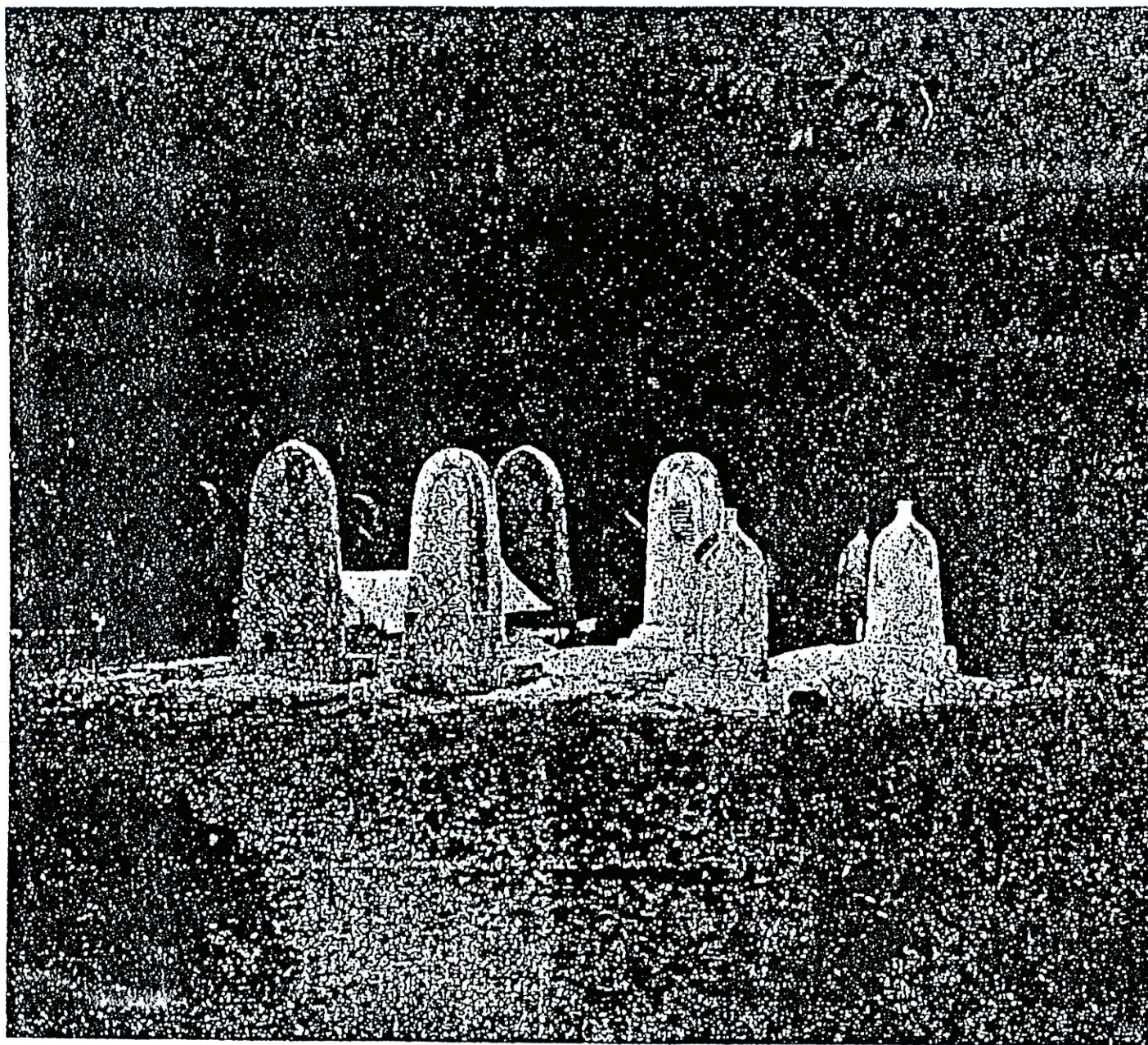
The second channel is between the Atolls of Pulodu and Male [Kaashidou], about 7 mile broad (13km), and the water in this is as black as ink, even if it is just plain water. It constantly appears as if it was boiling water, and even the natives are surprised over this, as to the contrary the waves are not at all causing any harm.

The third channel is to the South side of the island Male with the capital city.

The fourth channel is at the Suadu or Sfawadiwal Atoll, and it is 20 miles broad (37km).

(The fifth channel) Under the Line (Equator) all channels are dangerous, even the most safe, but it is not always possible to avoid the crossing of the archipelago. The waters in the channels between the Atolls are almost always calm, but the banks and rocks make them dangerous, so that even the inhabitants never dare to sail in the night. In daylight the waters are filled with an enormous number of boats but in the evening they all go in to the land. Nevertheless many ships are lost.

Every opening into the Atoll is narrow and is between two islands, and is easy to find. The broadest entrance is 200 steps (150m), and some are only 30 to 40 steps (30m). Each Atoll has at least four openings, one in every direction and because of this it is always possible to sail from one Atoll into another Atoll where ever the winds come from or the currents go to.



THREE GRAVES WITH TOMBSTONES, TWO FOR EACH.
TWO GRAVES FOR WOMEN AND ONE FOR A MAN. THE STONES DIFFER.
PHOTO 1899. CHUN.

1819. SCHULTZ, M. Officer.

IN: Notice sur les Maldives. "HAYSTON"s nufrage 1819. Du M. Schultz.
Le Voyageur Moderne ou Extrait des Voyages les Plus Récents dans
les Quatre parties du Monde. Elisabeth de BON. Tom.1. Paris 1821.

Schultz was an officer on the English ship "HAYSTON", Captain Sartorius, when it the 20th of July 1819, was wrecked on a coral reef in the small 'Makunudhoo' Atoll West of the Maldive 'Haa Dhaal' Atoll. This is his report from the shipwreck and how first the Maldive fishermen and later the Sultan and his ministers helped them back to India. [From French]

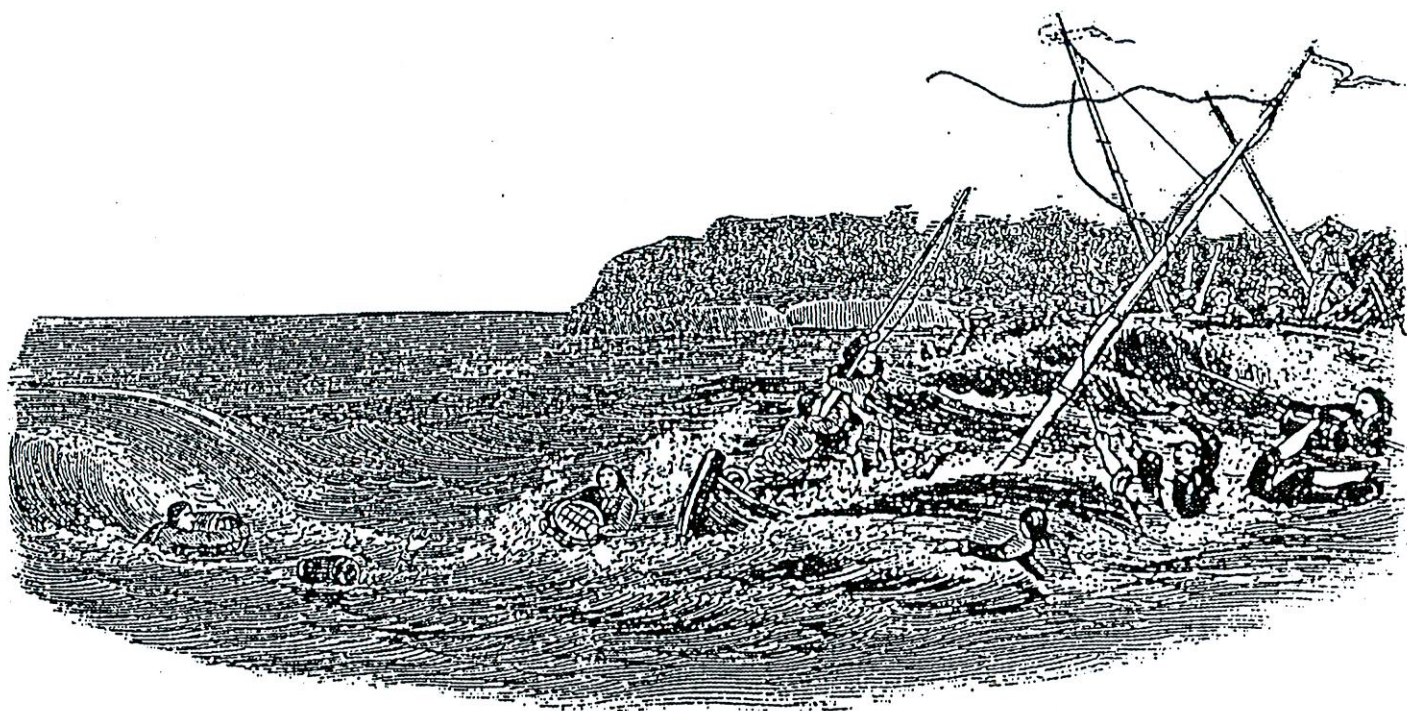
Hospitality of the Maldive Sultan towards the Crew of a Wrecked Ship.

The "HAYSTON" ship, commanded by Captain Sartorius, set of from Isle-de-France [Nowerdays Mauritius] for Calcutta on the 1st of July 1819. Her voyage was very happy until she passed the line. At that time the North-West wind started blowing and continued so until

The 20th of July. The "HAYSTON" was then located at 6° North and 72° 20' East, the bad weather had prevented them from taking any observation since several days. At 8 p.m. (Dark night), some reefs were noticed to the leeward. They immedia-tely prepared the ship in order to tack, but, before succeeding in doing this, the ship stroke against the reef, the helm was dismantled, and within a quarter of an hour there was seven feet of water in the hold. The prow was stranded into the rocks, and this circumstance saved us from sinking.

On the 21st, at 4 o'clock in the morning, some men of the crew shouted that they could see the land. I climbed immediately up on the poopdeck to verify this happy news and scouted dawn with utmost impatience. But try to imagine the feeling I had when I discovered that what the Lascar (Native Sailor/Soldier) had taken for land was a enormous reef of rocks which stretched as far as the eye could reach from North to South, and was at present over the water-surface. it was against that reef that we had struck. Later we saw that the high tide covers the reef with seven feet of water.

As daylight came it showed us our position, we looked at each other without a word, in dreadful silence ! I could read in the faces of most of those who stood around me that any hope of deliverance was banned from their soul. When the sun rose, a seaman standing at the top of the main-mast, shouted with a stentorian voice that he could see an island. After directing our telescopes towards the point he was indicating, we noticed a small island which looked like a barge, it was situated 15 miles away (25 km) North-North-East. We named it "Isle of Hope". At noon, I found out, by observation, that our position was 6° 11' latitude North. We did



SHIPWRECK.
ENGRAVING 1831. LESSEPS.

not do anything during the whole day. Everyone felt exhausted after the strains of the night.

On the 22nd, the weather was stormy, the sea very heavy, the billows wiped out everything on the deck. As three sailors wanted to leave the ship and try to reach the Isle of Hope, we made a small raft for them, and they left at 10 p.m. At noon we lost sight of them, I have not heard of them since then, I fear they might have been victims of their boldness.

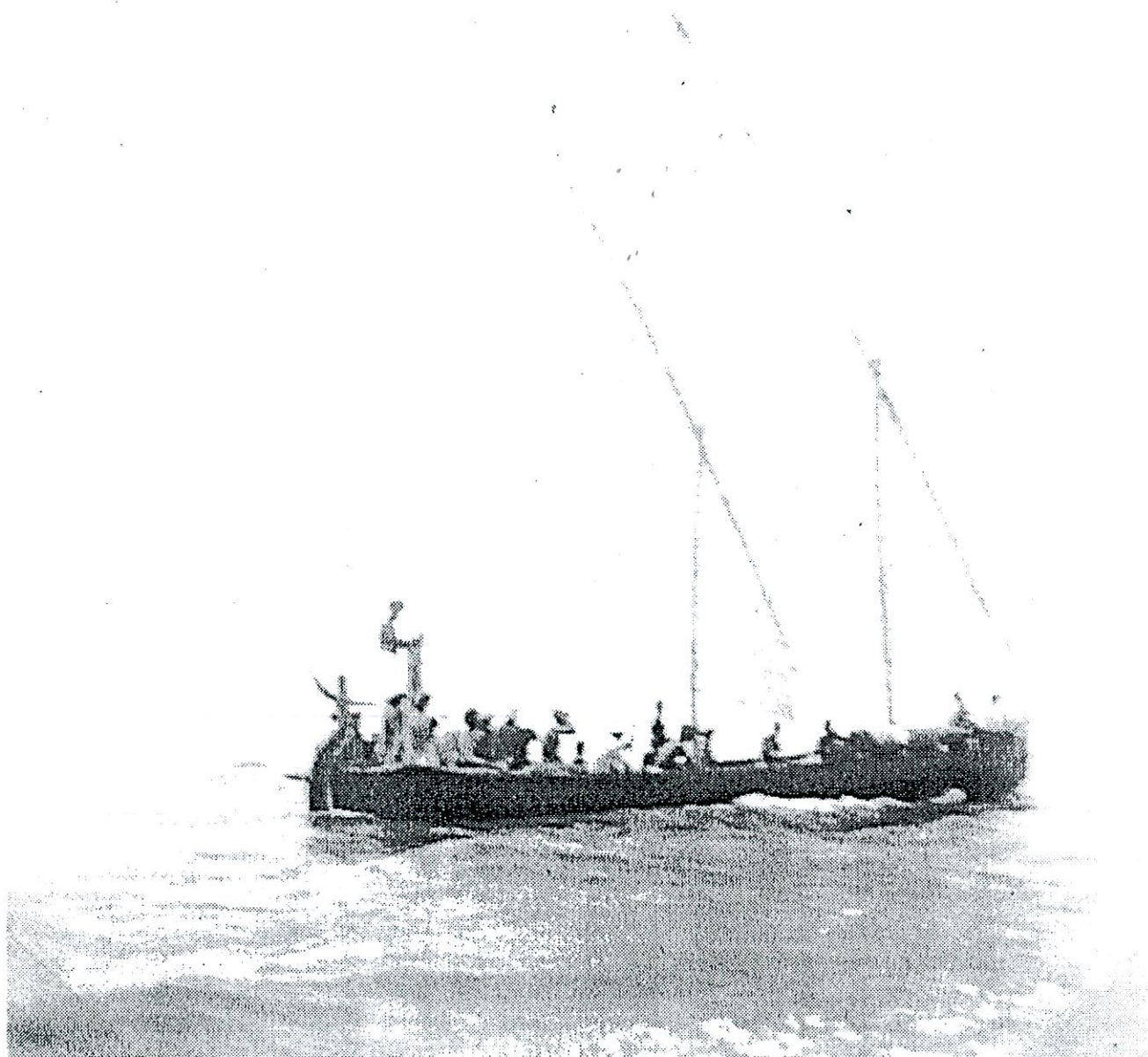
On the 23rd. as the wind went on being impetuous, it was impossible to think of leaving the ship. We applied ourselves to take out fresh water from the hold.

On the 24th. everybody was employed in moving spars to the reef, in order to build a raft large enough to carry us all. The work was rapidly making progress and, when it was nearly done, we sent the Gunner to watch it, because we did not trust the Lascars. At that moment, the water had risen up four feet above the reef, so that the Gunner was obliged to ford a long distance before getting to the raft, he was only 60 feet (20 m) far from it, when the Lascars cut the rope and left the poor man in water up to his neck, In vain he shouted at them to give back the rope, they showed him an axe, making signs that they would split his head if he tried to reach them. We had trown out cables from Industan (Cococ rope) into the sea and they floated towards the rocks, and got stuck on the top of the reef where it was possible to find a space of firm ground even at high tide. It was there that we had built the large raft. The Gunner managed to reach the place and remained there until evening when the tide was low. At that time he went down to the place where the sea broke, we sent him a piece of rope and hauled him on board. This good man had remained for nine hours in the water.

On the 25th, as we saw that we definitely could not count upon the the Lascars, and that we did not have our spars any longer [The Lascars had gone away with the big raft]. I thought of preparing our small dinghy, the keel of which was only 12 feet (3,6 m) long, so that she might go through the reef without being broken to pices. Accordingly, I had a tarpauline nailed above the dinghy, then a 2,5 inch thick cordage all around her from the bow to the stern in order to defend and protect her from the rocks.

We took down the dinghy on the reef, I had put myself on the tarpaulin with three other persons, the dinghy had hardly been launched that a wave made her capsize and turned her around like a ball. Those still aboard were looking with anxiety what had become of us. At first, the dinghy came into sight with the keel up, and soon after we reappeared to the surface like loons and seized the boat. The wave pushed us fast towards the rocks. As soon as we could find ourselves on firm ground, we began to haul the boat to the reef with all our's might. After examining her with care, we saw with joy that she had not suffered at all.

As we drained the water that had filled her up, they were busy aboard "HAYSTON" taking out the long boat, she was launched on the rocks at about 10 a.m. She came near the reef without capsizing, but a very big wave pushed upon it with such violence, that her bottom broke open. One



FISHING MAS-BOAT.
PHOTO 1935. PLATT.

moment later, the barge was launched and it was not long before she capsized and split. Meanwhile, we had had our small dinghy transported to the other side of the reef and were expecting with intense anxiety the long-boat and the barge so that a number of us could go and give assistance. Finally, we noticed a raft coming in our direction. It carried the captain, a woman, a young girl, Mr. Serang and his brother. At once we moved towards these companions of misfortune. They told us that the two big boats had been broken to pieces.

At the same time when we were informed about this regrettable news, we caught sight of a Maldivian sailing-boat which seemed to be coming in our direction. Serang and his brother were immediately dispatched on the raft to carry this happy news to the reef, and, taking the women with us in the dinghy, we rowed vigorously so that we should come nearer the Maldivian boat. But imagine our grief, after rowing several hours, when we saw that another large reef was separating us from the fishing-boat.

We had therefore worked severely the whole afternoon just like running after a ghost. The night was getting nearer, we decided to go back to our reef and wait there for the daylight. Meanwhile, the long-boat full of water, had gone adrift with a woman and her two daughters, ten and twelve years old, and three men. As we had not heard from these unfortunate persons when we left the Maldives, I fear they might have perished in the ocean.

Beside these wretched people, there was a passenger, a young boy and seven Lascars on the reef. Another young boy had first placed himself on the long-boat, but when he saw this boat going adrift, he left her and came back to the reef. In the evening, as the passengers wished to return to the ship, on which there were still nine persons, the boy grasped the rope stretched between the rock and the ship. But his strength deserted him, he was thrown against the rocks, and died in front of the eyes of his companions, without any possibility for them to help him whatsoever. The Lascars and the young boy took advantage of the sea being low and pick up pieces of coral-stone which they piled up on the highest part of the reef, what later kept them above the level of the sea during the night.

On the 26th, at daybreak, we embarked on the small dinghy for going to the Isle of Hope. At 4 p.m. we were still 4 miles (7 km) away from it. But what a luck ! We observed at that moment, three sailing-boats coming in our direction. One hour later, one of these boats came along-side to our dinghy. It was a fishing-boat that belonged to the small island of Macandou [Maamakunudhoo, Haa Dhaal Atoll], at a distance of 20 miles (37 km). A moment later, the two other boats also came, and they had many questions put to us. Finally they promised to go to the ship and take our dinghy with them, in order to save the people who still were aboard the ship and on the reef. As for us, after going on board the first fishing-boat, we arrived to Macandou at sunset, exhausted after 36 hours non-stop work, and extremely anxious about the fate of our companions of the misfortune.

On the 27th, early in the morning, came the young boy and the seven Lascars, in one of the fishing-boats that had taken them on board the evening before. The other boat returned later in the morning, but to our



MALE INHABITANTS.
PHOTO 1901. WOODWORTH.

outmost grief, she did not bring back anyone of our people from "HAYSTONE". As it had turned dark, the crew had feared to remain any longer by the reef. We tried all means to convince the islanders to return to the rocks and save the nine persons who still were aboard, but to our exhortations and prayers they remained indifferent. They informed us that the weather was very bad for rescuing.

When they took the persons on the reef into their boat, they had tied our small dinghy to the rock, and left it there. This was a very lucky arrangement for the nine persons who still were aboard the ship, for on the 27th in the morning, they embarked on the dinghy, and sailed away not being aware of their destination.

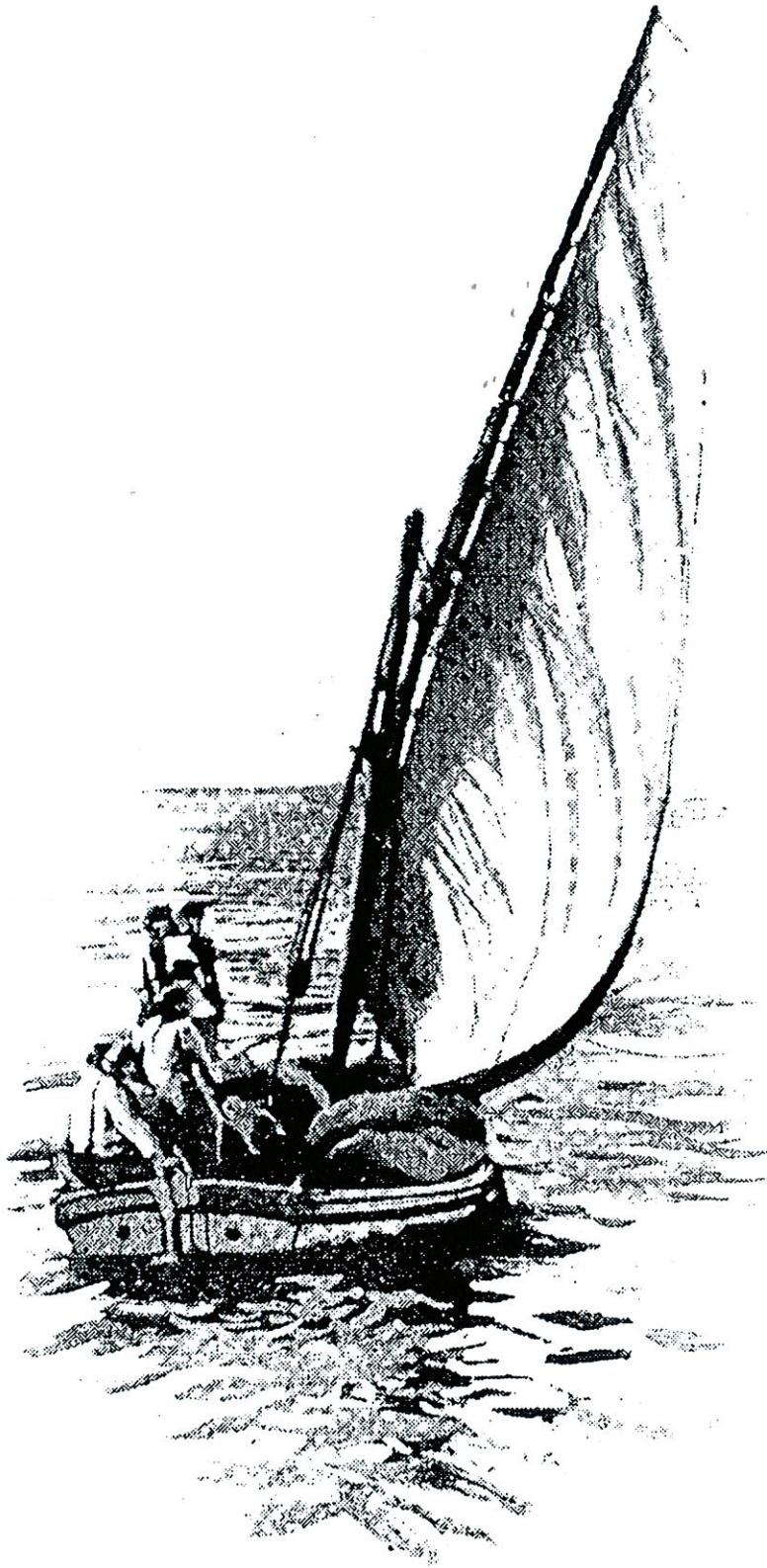
On the 28th, we were preparing ourselves to leave Macandou for another island at the distance of one days sailing with a fishing-boat. On that island lived the chief to whom we intended to appeal for help in favour of our companions. We were already getting on board the Maldivian boat which was to bring us over there when, at 10 a.m. we caught sight of a boat very similar to our dinghy and full of people, which was rounding one end of the island. We had soon the pleasure of embracing our companions.

Released from our most cruel concerns, we took with us the shipwrecked that just arrived, leaving to the islanders of Macanadou our small dinghy and all the presents we could gather among us, in order to express to them our gratitude having saved us. Then we sailed away for the nearest island. The crew fished during the whole passage. At sunset we landed at "Nari-Ouaré-Far" [Nolhivaramfaru, Haa Dhaal Atoll], where we were received in the most hospital manner by Aly-Sahed, head-man of the island.

The 2nd of August we remained there, until we were given a boat to go to Mall [Male], the residence of the Sultan. We departed in the morning, and in the evening, after sailing the whole day, we cast anchor on the leeseide of a small island, because it would have been dangerous to go ahead during the night.

On the 3rd, at dawn, we started to sail again. We passed along a large number of islands and in the evening, we anchored once again in front of a small uninhabited island. During the day, we heard from a sailing-boat with which we had contact that two of our people had arrived on a raft to another island. [Mr. Serang and his brother]

On the 4th, we continued on our voyage and in the afternoon we arrived in Male. After that our arrival had been formally announced, we obtained the permission to disembark, and we were led to the house of the Sultans tax-collector minister. There we were given a feast of tea and confectioneries. After this we were brought to the chief of state minister where we were treated in the same manner. The house in which this minister received us had been constructed specially for pompous occasions and to receive foreigners. It was very clean and very practical, though it had only one bedroom arranged more or less in the European manner. The house where the chief of state minister's family lived was larger and located behind the one I have just described. Looking in the direction of his house, we could, the whole time, see the



SAILING BOAT.
PHOTO 1899. GARDINER. [FESTETICE]

door ajar or open and with a large number of women's heads crowding near this opening. The women's eyes directed towards our group, to satisfy the curiosity of the fair sex, so natural in every country in the whole world.

From the chief minister's house, we were led to that of the Catibeou [Muslem minister], where they served us once again tea and a variety of sweetmeats, this annoyed us slightly because we had had sufficiently of it. As we were paying a visit to the great officers of the government, one by one, a considerable crowd had gathered around us, and seemed not to be able to satisfy itself with the plesasure of looking at our unfamiliar faces. During our stay on the island, we were constantly escorted by many people, especially young boys who, however, were not impertinents. They would go away when we told them to do so, but our apperance and and our manner, so new to them, would bring them back immediately.

Meanwhile when we were welcomed in the house of the Catibeou, a house was being prepared in order to receive us, and at sunset it was at our disposal. The tax-collector minister had been ordered by the Sultan to provide us, with all the supplies that the island could give, sent us rice, ghi, tea, sugar as well as jugs and casseroles etc.

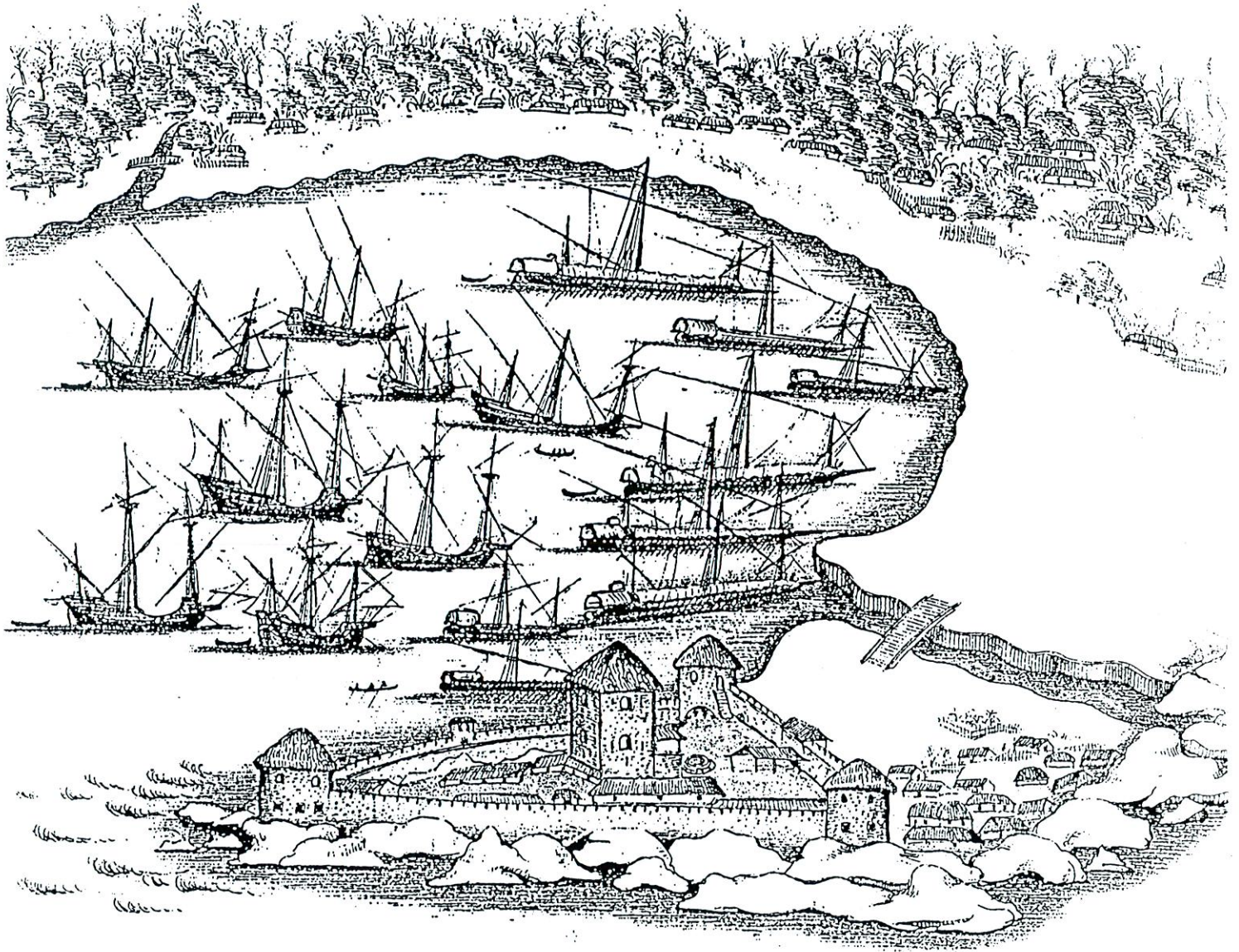
The day after, the 5th of August, I took a walk in the town, and inspected the fortifications around the island. As I stayed two weeks in that place, I had the opportunity to make the acquaintance of the inhabitants and to collect information about the society of such a little known land.

On the 10th, Serang and his brother arrived and told us their adventures since the 25th of July. We had then sent them away on the raft to get in touch with the Maldivian boat that we had caught sight of, and to inform them about our situation on the reef. But they did not catch the boat, and in vain they had tried to reach the reef again with their raft, the current was too strong, and it carried them away to the South-East. They saw the long-boat going adrift. The wind was too much in her favour, so they could not catch up with her. They stayed three nights and four days out at sea, and passed eleven islands before they were able to land on any.

The one on which they landed was uninhabited, and there grew only two coconut-palms. Serang was very weak and his brother was almost unconscious. Serang succeeded in knocking down the coconuts and poured its water into his brothers mouth, and he ate a bit of the coconut kernel. This helped to restore the unfortunate to life. A fishing-boat that happened to pass the island noticed them and they were taken on board. The boat conducted them to the island on which the fishermen lived, and there they were treated with much humanity and were sent to Male, on teir own request.

On the 14th Aug., six Lascars arrived from another island on a Maldive boat, it was the rascals who, on the 24th of July, had disappeared with the large raft. They had recoured to lies to explain the infamy of their behaviour, affirming that their raft had been broken, had gone adrift and that the current had carried them away. The Sultan saw to

CEILÃO



FORTELEZA FEZ O GOVERNADOR LOPO SOARES E SE DESFEZ EM TEMPO DO GOVERNADOR IN
 DADO DEL REY NOSTRO SR

PONTO DE GALLE 17th CENTURY.
 ENGRAVING 1733. LAFITAU.

that they were looked after. They were to leave Male a few days after our departure, and embark on a tradeboat leaving for Chittagong.

On the 18th Aug., the tax-collector told us that the boat chosen to transport us to Punto-de-Galle, on the Island of Ceylon, was ready. The Sultan had ordered him to put supplies on board for our journey. Our Captain Sartorius, had asked if the Sultan would accept to receive a bill of exchange payable in Calcutta for the expenses we had caused. The tax-collector minister answered him, that the Sultan of the Maldives would not allow the castaways to pay anything in his country.

At the same time he brought a large register book and asked us to write in it that we were ready to embark, and that it might be clear that we only departed because we had wished to do so. Accordingly we wrote that we were prepared to embark, and that we asked to express to the Sultan and the main ministers of his government our intense and sincere gratitude. We told that at our arrival in Calcutta we would not fail to recognize publicly that we were obliged to them for the generous hospitality, the attentions and kindness we had felt during our stay on the Island of Male.

On the 22nd, at 5 p.m., we embarked. We were escorted up to the shore by all the main government ministers, who took leave of us in the most warm-hearted manner, and eagerly wished us prosperity. It was so that these good Muslims, who had welcomed us so humanly, went on overwhelming us with care and marks of favours until the last moment. "Bender-Monaek" the main merchant, even went on board to see us getting ready to sail.

On the 23rd of Aug., in the morning, we got ready to sail, and, when we had lost sight of the island, we stroke sail, the ship was perfumed and sprinkled with rose water, then the crew, consisting of 40 men, started to say a prayer, asking for to deign to allow us, in His kindness, a good and happy voyage. We had then a good meal, and when it was over, we got ready to sail again, and we steered in the direction of Punto-de-Galle, where we arrived on the 25th in the evening.

We landed on the 26th, and were received with extreme kindness by Captain Dickson, chief of the harbour, we were his guests for lunch and dinner during our whole sojourn. Sir Read, merchant, overwhelmed us with attentions. I must even praise Sir. D. MacDonald, Colonel of the 19th line regiment. All these people deserve our gratitude, for they sympathized with our misfortunes, and hastened to help us. I can not say the same thing about those from whom we had a right to expect kindness, they only showed the curiosity of women of Male, without manifesting the active beneficence of the last-named's husbands. Generous islanders! To know and to relieve misfortune meant to you the same, let the Christians blush thinking that, though they profess a religion that enjoin the most tender charity, you turned out, in our minds, to be, as it were, superiors to them in the practice of virtue and humanity.

On the 3rd of September, I embarked at Punto-de-Galle, on board the ship "PRENCE d'ORANGE", commanded by Captain Silk, who generously offered me the passage and all the help, I needed (to go to India).

On the 18th of September, I arrived happily at Houghly. (Calcutta)

1819. SULTAN MUHAMMAD MU'IN-UD-DIN I.

IN: Excerpta Maldiviana. No.2. BELL, H.C.P. Journal of the Ceylon Branch of the Royal Asiatic Society. Vol.XXIX. P.213-214. 1923. Colombo 1924. Translated by Abdul Hamid Didi from the Divehi.

Letter from the Maldive Sultan to the Ceylon Governor, informing of the total loss of the ship "HAYSTON" the 20th of July 1819. The letter is obviously sent with the ship that took Captain Sartorius from Male to Galle 23-26 of August 1819.

We, the Sultan Muhammad Mu'in-ud-din Iskandar, a Kshatriya of pure race, Great King of the Universe, send to the Great Lord of Galle Fort countless greetings with our prayers.

A three-masted English vessel of Your Honour's Nationality has been cast away in this Maldive Kingdom. The name of the Captain of the ship is Sartorius. Four days after the ship grounded, as no one had seen her, the ship's people took to the two boats and a raft.

Whilst still on the sea, the men who got into the large boat were lost with the boat itself. The boat in which the Captain embarked having been seen by some of Our Maldive people, and they took the Captain and the others to an Island called Makunudu.

When they were brought to the Island where the Sultan resides, Male, We asked the Captain: "What goods are on board the ship?" To this enquiry the Captain replied: "Iron, steel, copper-sheets, wines, cloves, and glass-ware."

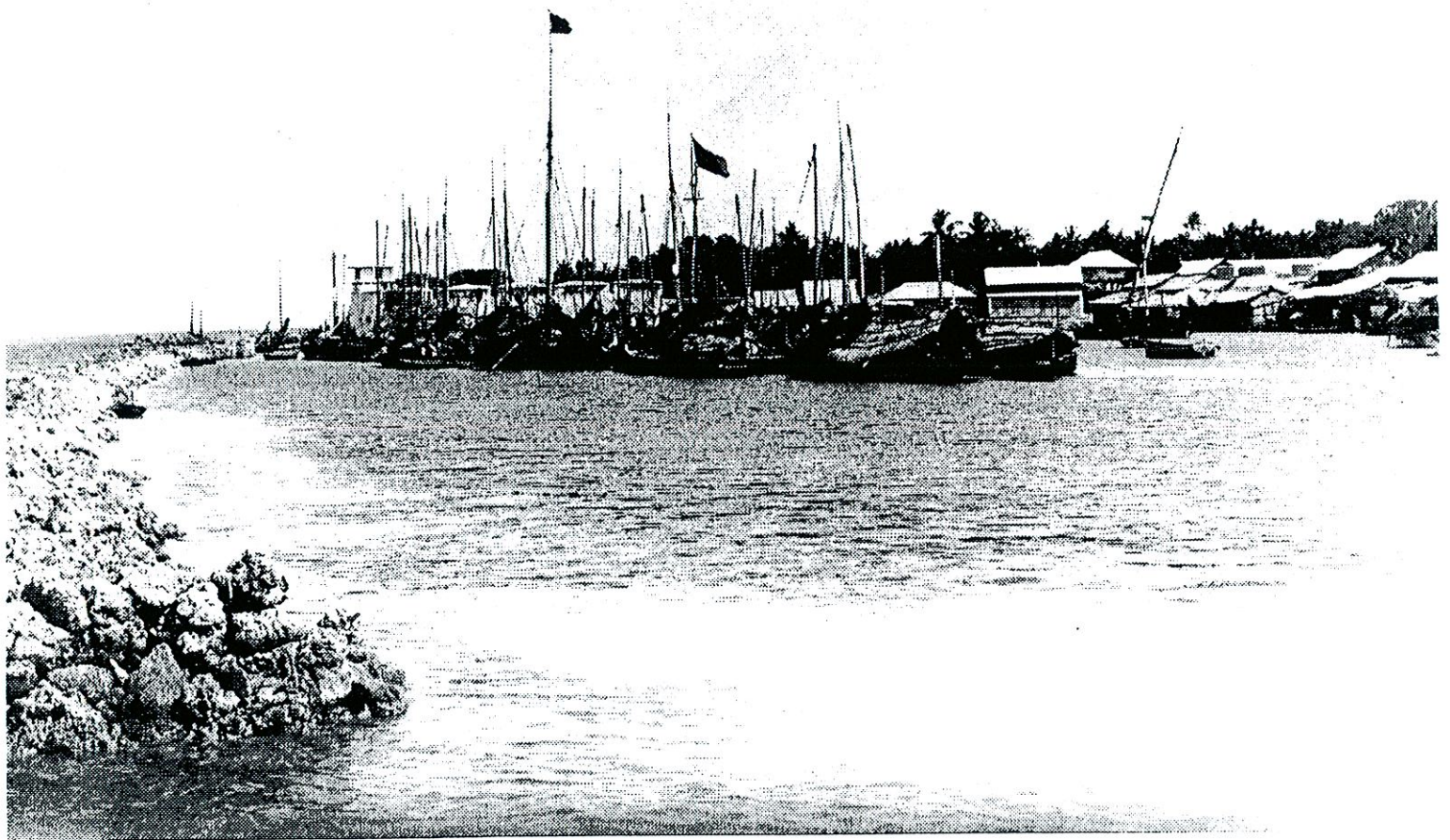
In this "Odi" We are sending fourteen men, with the Captain to Galle. The place where this vessel was wreched is a spot which Our people do not frequent. Only one bag of cloves was washed ashore from the ship.

We have never heard at any time of the arrival in our Kingdom of a man so good as this Captain. For the rest, fifteen sailors, who were to be sent to Chitagong in another "Odi", are remaining at Male, at the request of the Captain.

Lakhs and lakhs of salutations and prayers, We offer to Your Honour.

Dated A.H. 1235. (About 20th of August 1819)

The Governor of Ceylon, Sir Robert Brownrigg, sent the Maldive Sultan a very friendly letter where he expressed his thanks, and the 22nd of Sept. 1819, as a gift of appreciation, one bale of cinnamon, one ream of European paper, one quarter pound each of cloves, nutmeg and cardamons, five pieces of sealing-wax, and five pounds of pepper.



MALE PORT INSIDE THE BREAKWATER. BASTION IN THE REAR.
PHOTO 1901. WOODSWORTH.

1819. SARTORIUS, Captain.

IN: Gazette of Calcutta. November 1819. Calcutta.
 IN: Nouvelles Annales des Voyages de la Géographie et de l'Histoire.
 Edditor: Eyries & Malte-Brun. Tome VII. P.197-205. Paris 1820.

Captain Sartorius of the three masted, English ship "HAYSTON" that was lost the 20th of August 1819 at Maamakunudhoo Atoll, was obviously a good sailor and very fine man. When leaving the Maldives he promised the Sultan to write about the human treatment and good care the Maldivian people had shown to him and his crew. I believe this description is written by him, but it may be of his first officer Schultz.

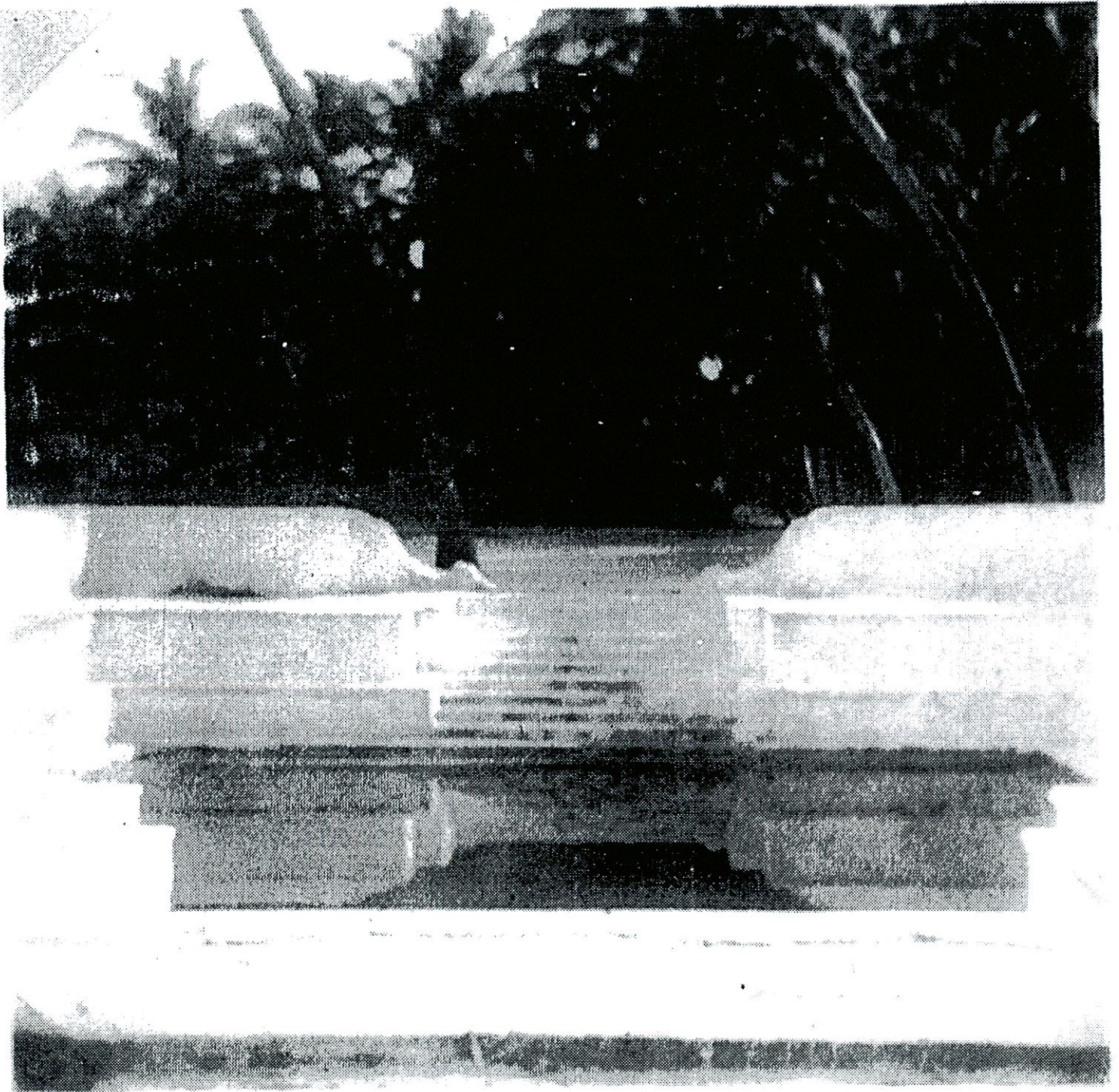
Notice about the Maldives.

The Island Male is situated at Latitude North 4° 20'. Though its size is small, it is the sovereign over all Maldivian Islands. It is chosen to be the residence because of its central location, and it has almost all its sides protected in a natural way and has skilfully taken advantage of this resource. It is nearly circular in form, and three miles in circumference (ca. 5.000 m).

The whole Island's coast is surrounded by a coral reef made by nature, but on the West side, there is an artificial construction that connects the coral reef. There are two narrow passages, which do not stop the ships from admittance, but can be closed up by wooden barriers, when an attack is expected from the Laccadive people, the great enemy to the Maldivian inhabitants.

The back-current is strong alongside these ringformed reefs, but inside it, by the Island, the motion of the sea is as calm as in a 300 feet (100 m) small pond. All ships and fishing-boats are in the water. The former are seven in number and at the proper season they sail for the Ceylon island, the Malabar coast, and the two cities of Calcutta and Chittagong. There are about 60 fishing-boats. The tide is irregular, because of the strength of the wind, but the difference in the tide-water level is usually seven feet (2 m).

The Island is fortified all around, but on the East side it is by nature sufficiently protected. I told one hundred cannon between the fortification walls and in the ten bastions. Some of the cannon are of castiron, the biggest number twelve. Most of the guns, if not all of them, originate from the Netherlands. They are not in good fittings, neither are they in good condition. The bastions are as well in a bad state.



BATHING TANK.
PHOTO 1935. PLATT.

The town extends over the whole Island, and is remarkably clean, as it is swept every morning. The streets are large and the crossways are in right angles. Small boats communicate through the gates on the West side. In these area resides as well the Sultan. He lives in a Citadel surrounded by a very high wall, without any holes or cracks. Inside is a 40 feet (12 m) pound full of water for the Citadel's purpose. The Sultan's house is built of stone and in two storeys, but gives a bad impression, which is not diminished by all the copper-sheeting that covers it. The houses of the town are in a great number, and very well adapted, with big out-houses and bordered with nice hedges, made of wood and mats.

Two of the Mosques are the buildings that attract a stranger's greatest respect, because of their large size and imposing aspects. Every Friday the Sultan visits one of these temples to give his religious worship. He selects the one he finds suitable, but during our stay he was indisposed almost all the time, and did not leave his Palace. This made it possible for me to inspect the Citadel, as the Sultan had promised to receive me in an audience.

All houses are equipped with a well where the water is excellent. For the population the public tanks serve for their ablution. In certain parts of the Island are the Cemeteries, with the graves elevated. The stones are placed in perpendicular position and covered with inscriptions in Maldivian. They are engraved in Arabic characters, as the inhabitants here use for this purpose.

The 'Monarchy' government, is absolute hereditary inside the Sultan's family. All the Sultan's relatives live inside the Citadel, as well as all the regular troops. These are 150 men. On an unanimous agreement that they shall respect the Sultan as their supreme authority in everything, like a holy father and despot. The conducts of the actual monarch confirms in every respect this judgement. The poor and needy people are fed and dressed by the Sultan's good will.

Criminality is very rare, and in general the crimes are not severe. The punishments are not particularly rigorous. Any person causing public inconvenience, and it is sufficient that someone walks on a street and throws away something in the sand or the water. The harm caused by this is enough to punish the offending person. If someone causes violent trouble or disobedience, they can be put into foot-irons for one or two days to remind the person of his duties. I was told that this punishment is considered one of the most severe, and is not pronounced more than twice for the last ten years. The inhabitants of Male, numbering about 2.000, give an impression of living an untroubled life, and they seem to belong to a group of ordinary people, very nice and industrious.

The Sultan, Mohammed-Aynock-Dân (Muhammad Mûin Ud Din), has a cabinet of eight important chiefs, called Viziers. Four of these are of the first class, the other four are of a second class. Mohammed-Des-Maina is the Premier Minister, Darra-Mancson is the Finance Minister, and Ahmed-Vallané-Chahbender is the Muslim Minister. I can not recall the fourth minister as he was sick and I don't know his department. The four other Viziers, sub-viziers, are a kind of 'Leutenants' to the first four. The



THE KATHIBO OF THE KAADEDHDHOO ISLAND IN SUVADIVA ATOLL.
PHOTO 1899. CHUN.

Viziers are at same time Governors of many of the most important Islands. The Viziers are not payed by the Sultan, but they receive the revenues from certain islands, that are under their taxation. The people on these Islands pay taxes to the Sultan in Male in the form of coconuts, turtle-carapace, cowrie-shells etc. The Islands in close vicinity to the Capital town, deliver tax in the form of birds, eggs, lemons, bread, fruit, bananas etc.

By estimation the Islands belonging to the Sultan are two hundred. The number of inhabited Islands are with certainty very great, and two hundred come very close to the actual number. I heard of different groups of Island communities, some consisted of just one Island, some ten and others with twelve Islands (Atolls). To make any certain estimation, of the whole archipelago's total number of inhabitants, was not possible for me. The headmen were told by their superior to calculate the population number on the different Islands. They think this operation is a usefull method. It can be dangerous as it just considers the chosen people of the Maldives.

As already mentioned, the Sultan's regular soldiers number one hundred and fifty men, they are dressed in red uniforms and armed with fusils and simitars. Every man receives fifteen 'Seyras' (20 lbs or 9 kg) of rice every month, unlimited amount of betel-nuts, and two coats with two kerchief every year. The soldiers who do not have a home in Male town, live inside the Citadel. When asked about the animosity and the conditions between the Maldivian people and the Laccadive people, after the very severe and very long war they have fought, the answer was that after the Queen of Cannanor, the ruler over the Laccadive Islands, has recognized the King of England as her superior (1795), the war has ended its ravages. I was informed that during the war the soldiers were all over the Maldivian Islands, and they caused very much disturbance to the people.

Their religion is that of Mohamed, and that is the only religion that exists in the Maldivian Islands. To judge from their behaviour and activity when they are to start an enterprise, they give an impression of divine look with a very profound piety for the whole world. Tout Puisant. They do not have any gazettes neither any journals, and have never encountered the benefits of the freedom of press, as well as the tyranny of censorship. Nevertheless they say that they have a sufficient great number of books written in their own language.

They give much attention to their schools, and the teaching of their children of how to read and write. In accordance with their traditions, their ancestors came from the Malabars in India, many centuries ago. Their language is particular for themselves. It has little or no affinity to any Indian language, that the people of our party were able to understand. Nevertheless, due to their frequent trade connections with India, many of them speak Hindustani, and in this language we were able to communicate with them.

The customs they have concerning the marriage, it is a rigid system of restrictions. The greater part of the women is accessible to the men, but no one has any concubine. This rule is common for all of them. Those



DRUMMERS PERFORMING TARA DANCE.
PHOTO 1899. GARDINER. [FESTETICE]

who want to marry has to pay for their marriage, one Rупie for the rich, half a Rупie for next cast and four 'Fenons' for the rest of the people. Without the money to the mosque, 'marriages' are considered as a mortal sin, and it is just those who are inside the mosque who are married. The divorces are easily to be got at and are without much difficulty.

They told me, that when a man does not want to live with his wife any more, he can divorce her. Because of this, young women are deeply concerned, when a young man does her his court, and she might doubt his serious intentions. The divorce-customs are not much troublesome. I do not think that abuses are very frequently occurring. I was told that divorces are not common, and the men are usually content with two wives. The sailors, it is the truth, have by custom one wife on each island they frequently trade on, and this is an accepted natural way of life for sailors.

The rare divorces and the conjugal happiness in their familylife, bring forth and contributes to the exemplarily behaviour of the wives after they have been married. The people of the Maldives are industrious and active, you never see any idle person. They are almost constantly occupied in spinning threads, dying cotton-fabrics, twine coir-rope, collecting cowrie-shells or doing their domestic works in or outside their homes.

No one would ever come upon the idea to give in for laziness, or abstaine from a work that could benefit the family. The people are very modest, they are dressed in cotton, sometimes in silk, tied together by the neck. The robs have long sleeves and they reach down to the feet. The rich women are decorated with laces of gold round their neck, and carry their robes with wide sleeves. They have bucklets by their ears and necklaces of gold.

They have an other approach to adultery and fornication, and do not persecute those who, in our view, do so. The principal Vizier told me that, many years ago, five women who had had an illicit affair with some Arabic sailors. All the five women were sent away to an un-inhabited island. They were doomed to stay there for a certain time, and care for themselves, without any help or visits from any outsiders. As the time for their banishment was over, no one was still alive. They had all died just before their liberation.

This warning created such an effect on the Maldive women, that since this time none has had to undergo the same banishment. It was a quite revolutionary experience for the women to learn about it. This episode, shows well how they protect themselves from unchaste developments, by strict judgments. No doubt, the Maldive people, good or bad, do not solve their problems by violent means, but with calculated just and legal means.



MALDIVE YOUNG WOMEN. First Maldivian Photo.
PHOTO 1883. FURSTENBURG. [Museum Völkerkunde. WIEN]

1840. BONNAND, Monseigneur.

IN: *Histoire des Missions de l'Inde.* by ADRIEN LAUNAY.
Tom. 2. P. 24-29. Société des Missions Etrangères. Paris 1898.

His Grace, Monseigneur BONNARD, the head of the French Christian Catholic church in Pondichéry on the S.E. coast of India, was from 1835 to 1845 engaged with the idea of converting the Maldivian people from the Muslim to the Christian religion. This is some of the documentation of his efforts and it exposes the cynical European view of the Maldivian people.
[Translated from French]

THE MALDIVES.

In 1835, the question of going to the Maldivian Islands and evangelize its savage inhabitants had come up among the missionaries of Pondichéry, but His Grace Hébert had objected, that his new charge of the missionaries work of Maduré and Tanjore (South India) did not yet allow him to take care of the Maldives. When the Maduré was entrusted to the Jésuites, by Rome (The Pope) through a decree dated the 2:d of May 1837, it placed the islands under the jurisdiction of His Grace Bonnard. Several missionaries became most eager to go there and preach the Gospel. M:r. Pacreau wrote first and in his long letter addressed to His Grace Bonnard, he does not forget any argument in order to emphasize his own ideas and to some it might seem, that the missionary plans of the Providence (The Pope) read a little bit too fluently:

Letter the 21 Oct. 1837 from M:r. Pacreau in Mogur to Mgr. Bonnard.

"It seems that Your Lordship recently received the decree of Rome which entrust you with the jurisdiction of the Maldives, and to hear these makes me very pleased indeed. However it seems that some information about these countries, provided by a certain Captain who voyaged a lot on these seas, would slightly have made you loose your heart. This Captain admits he never landed on these beaches. How can he therefore know them. They are, he says, so little worthwhile. However, any geographer will estimate the number of inhabitants to more than ten thousands."

"It is true that they are not all inhabited, but many are. They are enough to form a kingdom ruled by a king. Two things seem certain, first that these islands are nearly entirely unknown, second that they are very poor. The latest appeared to be first as a proof, because had the cupidity or greed of the Europeans profited from there being, surely the islands would have been perfectly known by now. If the merchants' covetousness does not find anything there, is there a reason for the missionaries to do the same?"



THE OLD MOSQUE AND WELL. GUHLI. KAAFU ATOLL.
PHOTO 1988. FROM-VILGON.

"As a contrary, does not the state of poverty of these people strongly speak in their favour as the poor are nearer the kingdom of Jesus Christ? Even though these islanders would be Moors, is not the gentle compliment that people appear to assign them made to encourage our project? How unfavourable the informations obtained may be, it will not in my opinion counterbalance, God's merciful intentions concerning these, until today abandoned beaches. In-fact, who would not be able to recognize God's touch in the simultaneous desire of several missionaries to go and evangelize these countries. The sudden approval in Paris of all ours Messieurs consulted 'ex officio' on this matter and in the non-premeditated circumstances which allowed this questions to be treated so rapidly in Rome with the assent, I would nearly say the orders of the Holy Father, and in the kindness, which was not applied for of His Holiness to dispatch us with such efficiency the required abilities to carry the whole thing out. In spite of the great distance, all this has been written in the short time of one year."

"No, I will never be able to convince myself that our Lord Jesus Christ, through His Vicar's (The Pope) voice, conferred us with such powers in vain. From now on, the great difficulties will appear to me, the more they will prove to me the aims of the divine mercy. Any desirable proof of "the holy will" does exist. The approval, and nearly the orders of the superiors in this matter. Not to say even of infallible Rome, all the obstacles that will show up, will appear to me as works of the spirit of obscurity that trembles for this part of its empire. Therefore the more obstacles there will be, the more inspired I shall feel, on the contrary to those who shivered and threw away everything when they heard the name Moors, and who pretend that thing are able to damp the most ardent enthusiasm."

"Any foreign information that will be obtained will always appear to me suspicious, ambiguous. Who would prevent to see the things by oneself? Who would not Your Lordship send a missionary on the neighbouring coast and even if necessary, on the very spot in order to know the whole thing in detail? The expenses needed to do these, being the only real objection, represent nothing because of the nearness of the mission place. As to me, to carry out such a mission, I shall not ask for more than what I normally get. There would not be any further expenses than that for the road. They would be small, as it is the habit going by land between missions. Going through the Madure where Sirs Mousset and Méhay are, one would, in most places, be treated as well as them. Arriving on the coast the charity of the faithfuls would maybe reimburse all the expenses? If not, I should be confident on my ability to cut half of my quarter's pay, either for repairing the churches or for other costs, which eventually would not be of strict necessity. M:r. Bochaton told me that the mission in Attipakam (S.E. India) would suit him because it is so near Pondichéry. In this way, nothing would suffer from my absence from here."

"Ah! Monseigneur, would we not see it in all this the work of our good Mother? The more I think on these things, the more I find 'The Beloved Mother' entitled to the gratefulness and the love of our small union in her tender heart, and would not abandon that union for anything in the world. The only thing that distresses, is to see me in such strong



LONG-BOAT WITH SIXTEEN PAIRS OF OARS.
PHOTO 1935. PLATT.

appointment with the spirit of that union, with the purpose, that Your Lordship decided to choose me when founding it, God's glory, the souls salvation, our progress in God's direction and Maria's honour. And then I think that, as the poorest and last member of this family with the best mother possible, I will attract maybe even more because my need is greater, her compassion, her looks and sacred protection." (End of letter)

Apart from M:r. Pacreau, the most eager to go and evangelize the Maldives Islands was M:r. Lehodey, who expressed his wishes in this manner:

Letter the 14 Feb. 1838 from M:r. Lehodey in Pondichéry to Mge. Bonnand.

"The Maldivian expedition for which yourself and the other directors seem to have great expectations, never was of any attraction to me until now, it nearly even repelled me in a way, as I would not imagine any means to convince some Muhammadans and lead them to the humility of the Christian religion. Now my ideas are totally changed. Last week I had the happiness to spend some time in retirement during which God allowed me great favours. Now, I am convinced that God calls me to evangelize these poor islanders, still I have only mentioned it to my director and to Your Lordship. I feel entirely confident that the whole thing will succeed." (End of letter)

His Grace Bonnand would admire the enthusiasm of his missionaries to go and evangelize new lands, even when the surrounding and the work to do was very demanding and the workers very few. But his positive mind would definitely not allow him, in his post as leader of the curacy, to start a project inconsiderately and without realizing the obstacles and the chances of success that it may offer. Before taking a decision he asked Monseigneur d'Amate, the apostolic vicar of Verapoly (India), for information and this is the answer:

Letter the 5 Oct. 1837 from Mgr. d'Amate in Verapoly to Mgr. Bonnand.

"There are some indications that formerly there has been some Christianity, nowadays all the inhabitants are Muhammadans. The whole country consists of an amount of small islands cut out by an infinity of corals, the King is Muhammadan. They have not any import trade. Using small boats, entirely built with wood from the coconut palm, they carry for themselves these coconuts and some caught fish, to the coast of Malabar and Canara, in order to exchange that for rice etc." (End of letter)

The bishop tried to get some more precise information from somewhere else, but in vain, therefore he neither agreed to M:r. Pacreau's request nor to M:r. Lehodey's but he only promised them to do his best to satisfy them, the latest gave away immediately, but M:r. Pacreau returned to attack and, in 1840, he wrote again:

Letter the 30 Jan. 1840 from M:r. Pacreau in Karumattampatty to Mgr. Bonnand.



CHIEF AND HIS SERVANT IN THE HOUSEGAREDEN.
PHOTO 1899. GARDINER. [FESTETICE]

"A possibility for a first attempt, without danger or expenses, and very sure, would be to stay some time in Mahé (Town between Calicut and Cannanore) or elsewhere, were those islanders remain as long as six months of the year, and there try to baptize some of them. From these it would be possible to learn the language and communicate in a reliable way. Even though, at first, it would not be possible to baptize any of them, at least, one could certainly learn the language, with the help of some small reward. In the beginning one missionary would be sufficient to do that. It is said that the queen of Cananore protects those islands, which pay a tribute to her, and for this reason vessels from the coast often sail over there." (End of letter)

His Lordship Bonnand held fast to his first reply, and even if the missionaries felt regrets, at least he did not disobey, and no priest departed, nor any unsuccessful expedition was to be deplored, as the expedition of M:r. Supriés. (This is not mentioned in the papers)

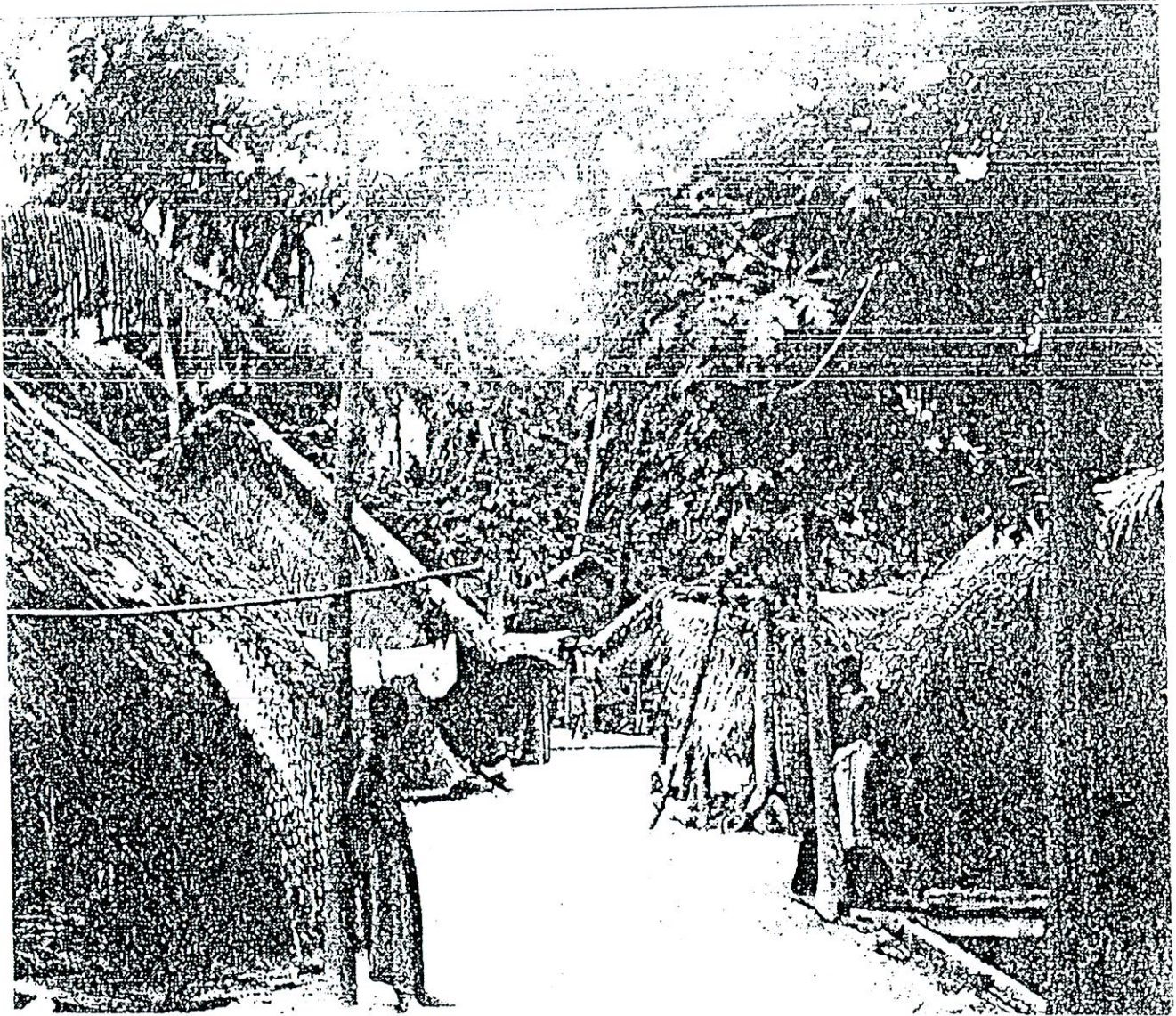
Those two cases show striking analogies and very big differences. Some missionaries desire deeply to evangelize a new land, but as one seem to be pressed by human motivations that he dresses up, with supernatural pretexts, the others only have in mind God's glory, the will of his bishop has no power on the former, where as it is all mighty on the seconds, therefore, while one of them looses his life. For no purpose with useless efforts, the others work efficiently in the field where their obedience detains them.

His Lordship Bonnand had however, not taken the final decision if or not sending any missionaries to the Maldives, and he must be admired not having believed that the work of his apostles was too much for them, as each of them had to direct 7.000 or 8.000 Christians scattered in a 15- to 20-leagues radius (80-110 km.), sometimes more, he considered that they had to be apostles rather than shepherds. Servers of the Gospel, like in the earlier times of the Church, and not some parish priests. Their duty was less trying to be perfect, than to spread the religion. But still he was willing to know where he would send them and what they could accomplish for God's glory and the souls' salvation. This is why he wrote in an ordinary letter in 1842:

Letter the 18 Aug. 1842 from Mgr. Bonnand in Pondichéry to his Superiors.

"You are not without knowledge, M:r's and very dear colleague, that the Holy Siége has entitled us several years ago, to bring the light of the Gospel to the Maldives. We are deeply regretting not having been able, up till now, to set to work. However we wish to do so as soon as we obtain information that lets us know the way we must take to get to that point. All the inquiries that we made from here to get some certain notices about these islands have not been able to lead us to a satisfactory result. Like ourselves, you will certainly find it necessary to have at least some data that allows us, if I may express myself so, to draw up a battle plan."

"Therefore it seemed, that to obtain as much information as possible, one of our missionaries had to go to the coast of the Maldives. There he will study those islanders as much as possible. He will converse with



THE VILLAGE OF GADU ISLAND. SUVADIVA ATOLL.
PHOTO 1906. LUBBERT.

them and from them will learn the customs of the islands, the genius of the different people, how to get to those islands and how to stay there etc. He will also have to try converting some of these islanders, as a beginning of Christianity in this archipelago. In the same time make them the disciples and guides of the missionaries who will go and evangelize the Maldives. We first thought of sending to Ceylon the missionary who also will go to the Malabar coast. Many of the inhabitants of the Maldivian Islands go to Colombo, but the death in April of the apostolical vicar of this island (Ceylon) made us change our mind. What we heard about these islands (The Maldives) makes us believe that the idea of sending a missionary in the actual circumstance has to be given up."

(End of letter)

Some time later, as M:r. Jarrige was sent to Ceylon. He was ordered to get some information about the Maldives, and to return to Pondichéry in order to discuss with his apostolical vicar. If necessary, he would then leave with M:r. Pacreau to the Maldives. At the end of Sept. 1842, M:r. Jarrige departed for Colombo, carrying this letter from His Lordship Bonnand to Father Antoine Cajetan, provicaire of the Ceylon mission.

Letter the 29 Sept. 1842 from Mgr. Bonnand in Pondichéry to Vic. Cajetan.

"Most Reverend Father.

You have certainly heard that the Holy Siége has entrusted me, several years ago, with the work of evangelization of the Maldivian Islands. Concerning this matter, I had asked the Most Illustrious and Most Reverend bishop of Amate about certain information that he kindly provided me with and I did the same with the most Illuminated and Reverend archbishop of Sardes, who sent me some."

"Although my hope of converting these islands to the catholic faith, considering the very weak knowledge I would get about them in this way, I am strictly bound, in front of God and the Holy Siége, to send some missionaries to preach Christ's Gospel."

"As the information I have got, as far as yet, does not appear to me sufficient to allow sending to these islands some apostolic 'workers' without a better knowledge of the places. I found it necessary to dispatch one of my priests to the place where the boats usually stop, when coming from the Maldivian islands. There he can examine, successively and with care, all our questions of their evangelization. Then he can keep me informed of everything. As this matter is of high importance, I have decided to send to Ceylon my general prociviar, reverend P.F. Francois Jarrige, who self wished to work for the evangelization of the Maldives."

"According to what I know, the Maldivian boats normally stop on the coast of the Malabar, but most of them stop in the ports of Ceylon. This is why I first send my provicar to this island, according to the reason I already explained. He will leave in some days. I am writing this letter to Yours Reverend and I will send it previously by the public mail, so that at the arrival to Ceylon of Father Jarrige, you will be informed by the right person, about the motivation of his journey"



THE GRAVE, MAUSOLEUM, OF PROMINENT MALDIVE MAN.
GULHI. KAAFU ATOLL.
PHOTO 1988. FROM-VILGON.

"Allow me, Most Reverend lord, to beg your Reverence to have the goodness to welcome my provicar with kindness and to help him, as much as possible to reach the goal which has been marked upon him. Doing this, you will fulfill, not only my wishes but those of the Sacred Apostolic Siége. Meanwhile, I beg the Lord to allow your Reverence some long and happy years." (End of letter)

Returning from Ceylon, M:r. Jarrige did not bring back very encouraging information. The people of the Maldivé Islands were savage in manners, mohammedans in religion, evangelization would demand much time and effort, without even being sure of that it would finally result successfully. His Lordship Bonnand therefore did not take any final decision and sent to the Propaganda (Rome) the summary of the information that he had obtained, and added that, in case the Sacred Congregation would wish so, he would send two missionaries.

He received an answer that he conveyed to his missionaries in these terms:

Letter the 28 July 1843 from Mgr. Bonnand in Pondichéry to the Missionaries.

"The Sacred Congregation knows that the aforesaid islands are not and will never be within good reach of Pondichéry, so that we may rule them easily and sucessfully. It is understood that in order to make a new division of the missions in a way that would be favourable for the use of the jurisdiction its compulsory aim was to be giving them to some evangelic hands or workers, who could eventually receive help from their superiors in a better time than Pondichéry could ever supply them with. This is why it said to me: 'In eodemque exemplari, de Maldivis insulis quand magis in Domino expedire sentius, addere poteris.' (Latin transl.: The Maldivé Islands the Great God will add in due time.) By this respond I have done what the Sacred Congregation has demanded me to do." (End of letter)

In 1845, as a matter of fact, the Propaganda (Rome) took away the Maldives from the mission of Pondichéry and gave it to the mission of Maduré (Inland in South-India).



THE PROCESSION WITH THE ANNUAL MALDIVIAN DEPUTATION TO CEYLON.
PHOTO 1930. HOCKLY.

1859. TENNENT, JAMES EMERSON.

IN: "CEYLON", by James Emerson Tennent. 1st Ed. London 1859.
6th Ed. Vol.2. P.686-687. Dehiwala, Sri Lanka 1977.

Sir J. E. Tennent was Colonial Secretary of Ceylon from 1845 to 1850 and he gathered information about Ceylon till 1859 for his 1.100 pages book. In some of the 'Footnotes' "new" Maldive history is to be found.

About the Maldive Ambassadors to Ceylon.

Once in each year, shortly after the setting in of the south-west monsoon (May), a fleet of small vessels arrives at Galle from the Maldive Islands, the Commander of which is invested for the occasion with the dignity of Ambassador. He is the bearer of presents and a letter from the Sultan of the Maldives to the Governor of Ceylon, soliciting the continued protection of England, and giving assurances in return of the Highness's anxiety to afford every succour to vessels in the event of shipwreck.

This custom has continued from time immemorial, at least from the remote period when the Chinese, in right of their supremacy over Ceylon, also claimed the sovereignty of the Maldives (from 400 A.D.). The Portuguese asserted a similar right, and erected a fort in an island on one of the Atolls. Unflinching in their adherence to their ancestral pursuits, the commodities which the islanders produce at the present day consist of precisely the same articles which they exported a thousand years ago, when, according to the Persian author, Abul-Hassan of Djordjan, of the "Modjmel-Alte-Varyke" (History of the Kings of India), written in the Hejira 417 (A.D. 1026). The Maldive Islands are divided into two groups, cause of their principal export products. One part was called 'Diva-Kouzah', that is the islands of 'Cowries' (Kouzah=Cowrie). Cowrie-shells were caught in the branches of the coconut-palm, placed in the seawater. The other part of the islands was called 'Diva-Kanbar', the island of 'Coir' (Kanbar=Coir), the cordage spun by the natives from the coconut-husk fibre.

The boats, in addition to these, are laden with dried fish and tortoise-shell. The white cowrie-shells (*Cypræa Moneta*), which they bring, are sent to Africa, where they still take the place of coin, and along with them the Maldives supply quantities of the great shell, the 'Cassis Rufa', which is exported to Italy for the manufacture of cameos.

The Maldive Ambassador is received by the Governor with every mark of respect, he is preceded by a guard of honour, and introduced with his interpreters, his presents are accepted and reciprocated by suitable equivalents, one of which is a piece of scarlet cloth for the Sultan, and on the conclusion of the ceremonial he re-embarkes with his little fleet, and proceeds on his voyage to the Coromandel coast.



NORTHERN ESPLANADE, "DHEDHOROSHI DHEYTHERE".
FIVE GIRLS TO THE RIGHT OF THE UMBRELLA. Looking South.
PHOTO 1901. WOODWORTH.

1885. ROSSET, CARL WILHELM.

IN: Illustrierte Zeitung. No.2286. Bd.88. P.421, P.424, P.426.
Leipzig & Berlin. 23:d of April 1887.

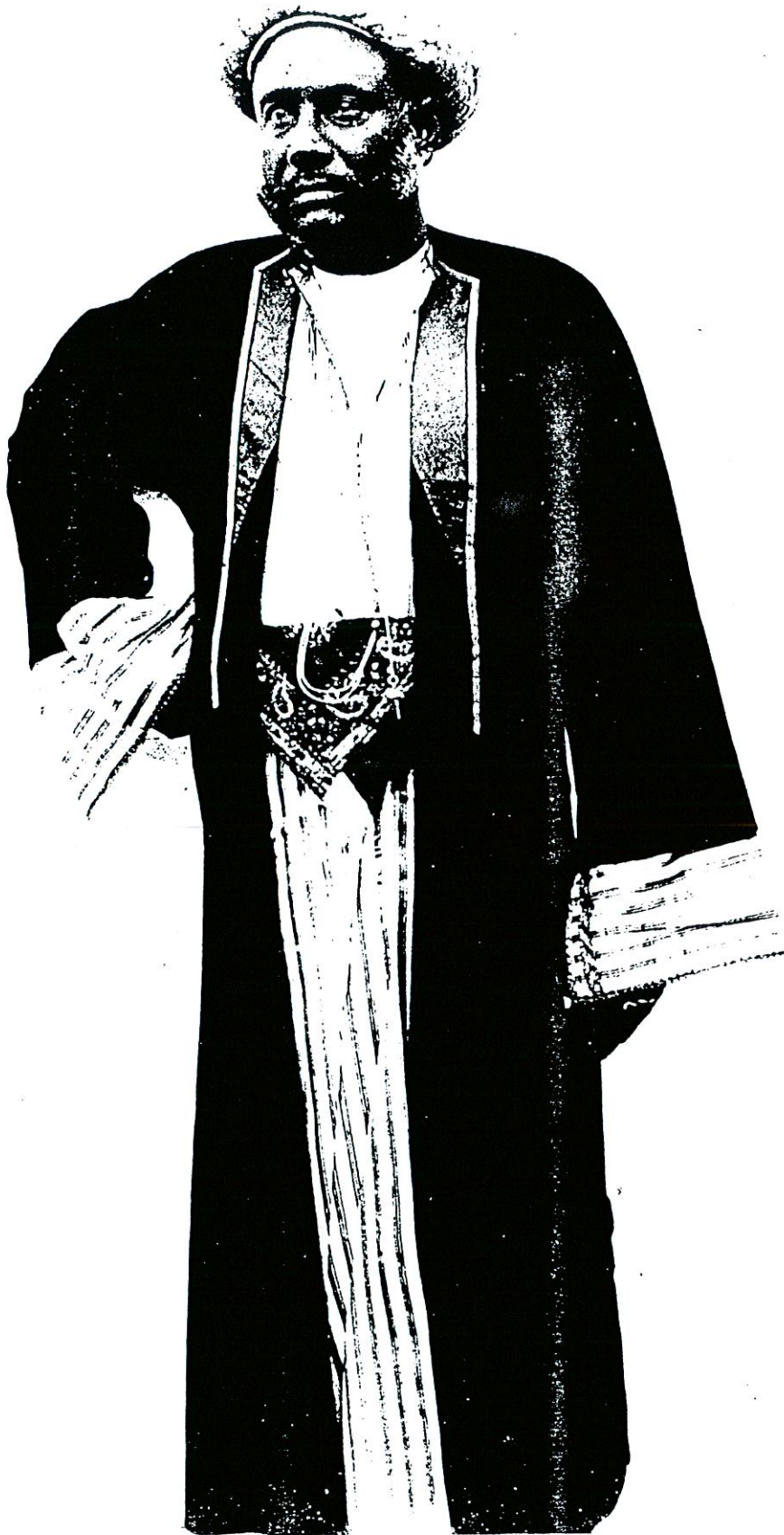
CARL WILHELM ROSSET was a German explorer from Freiburg in Württemberg, who had travelled for many years in the Indian-Ocean region. He was the first person who went to the Maldives Islands because of his interest in its people, their culture and to collect artifacts for different museums. (Bell was sent out by the British) After his two months stay at the Maldives, 29 Okt-21 Dec.1885, Rosset did not write much about them, and this German article has never been translated into English. Most of Rosset's photos seems to have been lost in Berlin in 1945.

THE MALDIVE ISLAND GROUP.

In the month of May in 1885 I stayed in Ceylon and collected informations about how to make a journey to the Maldive Islands, a long chain of innumerable coral islands, S.W.of Ceylon, between the latitudes 7° N. and 1° S. I did not take any notice to my friend's warnings about its unhealthy climate conditions. As I had promised to show a Maldive collection at "The Indian Exhibition" in London, the Government set an English (Ceylon) state steamer to my disposal. The ship was to take me to Male-atoll, the major island group in the Maldives, and the residential place for the Sultan. It was also to take me back again in the end of December. The 25th of October the ship left Colombo and we arrived to Male, the main island, in the morning of the 29th of October.

The whole island group consists of 13 or 14 so-called Atolls, which are built up of an ring of settled layers of Coral, one to two English miles (ca.2.000m.) broad. The small islands, of which there are said to be 12.000, in all these Atolls, never reach more than 7 m. above sea-level. Each Atoll has in its middle a sea, which, by channels is connected with the open ocean, but it is sometimes totally enclosed and shut off. Because of this the water inside the ring turns putrid and makes the atmosphere stink, what we really could notice when we approached such an islands. Besides these the islands give the most magnificent view, with their green cocos-nut palms, with their white sand- and coral-beaches, and their deep-blue sea. When we were about twenty English miles (ca.30 km) from its shores, we met the natives in their fishing-boats, and they showed us how to find the best way to pass into the Male-atoll. This way took us through the Waddu-Kadu-Canal in the North of Male-atoll (Kaashidhoo-Canal).

The town of the Sultan is protected by an old and useless fort, that is armed with many wornout and rusty old guns. When we came close up to the walls of the fort, the Sultan had us saluted with the Turkish flag. Our captain, Wilding, answered the salutation with the English flag. We dropped our anchor 250 m. outside the town's fort. At the landing place of the town, hundreds of natives gathered, men, women and children. Soon some of the Sultan's Official servant came on board, and one of them, Ibrahim Didi, spoke English. I gave my letter of introduction to him, with a request, that he should take me to the Prime-minister, A. Ebrahim Didi, as he could be of great help, they had told me in Ceylon. My requ-



THE SULTAN OF THE MALDIVE ISLANDS. MALE ATOLL. [Handscript Rosset]
 PHOTO 1885 Oct. ROSSET [Mus. Völkerkunde. Berlin]
 (XYLOGRAPHY in [Ill. Zeitung] Text: THE SULTAN'S FATHER.)
 (XYLOGRAPHY in [Graphic] Text: THE SULTAN'S COUSIN.
 MANIFULLOO. FATINA KILAGE FANU.)

est was at once fulfilled. I went ashore with the Official and my two Singalese servants. From my first step ashore the Sultan's first Vizier took me by hand and showed me through the town. He led me to a small fenced in house that was the townhall for representation. I had to bow my back to be able to enter, and as the house had no windows the rooms in it were obscure. I sat down on the chair I was shown to, and found that four of the Maldivite leaders had already seated themselves in the room.

I asked the Official about the Prime-minister, and he pointed out one of the persons whose face had a lightbrown complexion. I asked the Minister for an audience with the Sultan. The Minister replied and wanted to know if I had any letter for the Sultan. I had to deny that I had any letter, as I had been told in Ceylon not to take with me or bring any direct or personal letters to the Sultan, as he could neither write nor read. Later I found out, that this neglectance of his person made the Sultan very sour. I now expected his agreement to give me an audience and his permission to let me stay and live for some time in Male and to visit other Maldivite Islands. The Prime-minister went away to his Master with my requests, and half an hour later he came back with the reply that said that His Highness needed eight days to think about the answer. The Minister was to give me an apartment, and he gave me one of his houses close to the beach. To this house all my equipment was brought and my provisions for four months, that I had taken with me. I will now describe the experiences I made of the land and the people of the Maldives, as I remember the two months I spent there.

About the climate at the Maldives, and particularly at the Male-Atoll, it is not so very good. Almost all Europeans, who, by different shipwrecks, have landed on these Islands, have died there from fever (Malaria). During my stay at the islands, up to 60 % of the natives were sick in fever, of course due to the unhealthy season (N.E.monsun-time the best weather !). Because of always having a right and good diet and my experiences from nine years of travelling in Africa, India, Arabia and like places, I have always managed to stay healthy, even though I have been in daily contact with sick persons.

The land-animals of the Maldives are not very many, there are rats, and mice in great abundance, snakes (lizards), frogs, some different birds, even chicken, and insects. The opposite we find with the sea-animals, which specially in the coral-areas offer a good field for the scientists. In the flora the coco-nut palm is magnificent. The nuts are sometimes as big as a soup-plate.

The inhabitants of the Maldives are a mixture of different races. Arabs, who are the first and main population, Singalese from Ceylon, and Malabars from India. The language is related to Arabic and Singalese. The mighty and the rich people understand Arabic. The whole population tells 150.000 persons. Only the Prime-minister and his two nephews Ibrahim Didi and Ali Didi speak fluently English. The Maldivite people are by religion Mohammadans, and the Sultan is very devoted. Strangely enough, they also believe in a Devil, whom they blame all disasters.

It was very difficult for me to be able to meet the Sultan. In an audience, I did not succeed in getting any permission from him, to go and visit other Maldivite islands. He took me for being a German agent, who was sent here to work among his people for a German annexation. I met the Sultan just two times. He is a big, stout person who suffers from adiposity, has a light-brown face colour and black short full beard. He is about 22 or 23 years old, but a stranger should judge him ten years older. He calls himself "The Sultan of 13 Atolls and 12.000 Islands", and his country has English protection (Note 1885 !). He has a



MALE HOUSE. IN FRONT CUT CORAL STONES.
PHOTO 1901. WOODWORTH.

great power over his subjects and demands to be addressed "His Royal Highness". Without his permission they are not allowed to have anything to do with strangers, and neither buy nor sell anything to them.

The Sultan was in possession of several valuable artifacts, like spears, swords, shields, and musical instruments, but it was impossible for me to get hold of any of these. Not counting all the other gifts, I offered the Sultan an excellent shooting-gun with leather-cover in exchange. But he did not enter into any bargain. Instead he wanted to buy my gun. I have noticed that if you want some items from the Maldivians, it is not advisable to offer them any money. Thereby you appear in their eyes as some businessman or trader and will be treated as such a person. Moreover the Sultan has no manners at all, has never been in contact with Europeans, and is not able to read the Holy Koran.

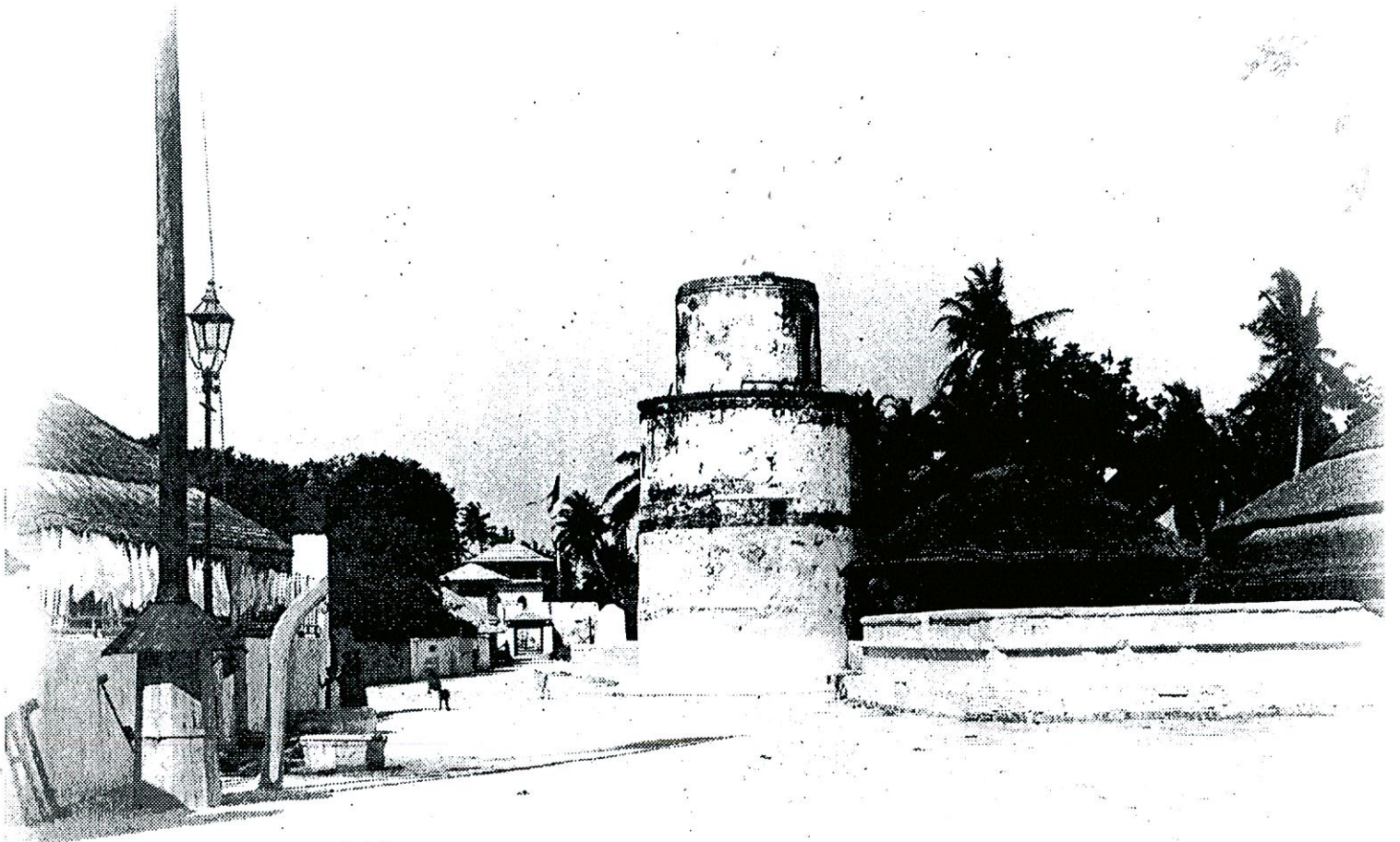
Because of this he is forced to hand over all official government decisions to his Prime Minister, A. Ebrahim Didi or the Maldivian 'Dorimaina Kilegefanu', the only Maldivian who has had European education from schools in India and Ceylon. He speaks seven different languages, is intelligent, stable, and very loveable person. He has copied the European system and introduced an organisation for taxation of the import and export. The Sultan does not like this new system, and most of all he would like to dispose of his Minister, but he is not able to govern the land without this Minister.

The Minister helped me in my efforts to collect Maldivian ethnographical material. Without the Sultan's permission he sent out sailing-boats to other islands, in order to get informations and artefacts for me. Besides this the Sultan supported his subjects to give me four-foot animals (Rats) and lizards, as he enjoyed to see them prepared in glass-bowls. I was also given permission to make photographic pictures, and the Sultan showed that he was pleased to see the photos I had made. I gave him a picture of myself, but he hesitated when I wanted to have a photo of himself. He showed an interest in my European civil-uniform as he had never seen anything like it.

The nobility and the rich persons of Male came every day to visit me in my house, they observed me curiously in my scientific occupations, and listened with great interest to me when I told them about Europe. Specially they wanted to hear about Germany and the German war-ships' activity at Zanzibar (German annexation). They had already been informed about this by merchants from Zanzibar. They showed the greatest respect for the German manifestation. They payed much reverence in the 'German Kaiser' and his 'Kansler Bismarck'.

The Maldivian people are friendly and hospitable. They helped me when I was debarking and moving my luggage ashore, and they helped me in my collecting activities. The young people gave gladly help by a roll-call system. The Maldivian people are anxiously curious, the first days of my stay, they besieged my house, and in the streets hundreds of them followed me. When I was called to some house, they wanted medical help, to get quinine, opium-pills, castorseed-oil and other medicines for the sick. Sometimes it was just of curiosity that they asked me to come in.

The 29th of Nov. (Friday) the Sultan gave me permission, after my asking, to take photos of the musicians and the dancers. This permission gave me access to his private apartment, and thereby he and especially his wives could have a closer look at me. The Maldivian women seemed very shy, when I was called in to their different homes, to give them medical help. In the beginning I had to stand in front of the house's room curtain, that separated the men's and women's space from each



MINARET. MALE MAIN FLAGSTAFF.
PHOTO 1901. WOODWORTH.

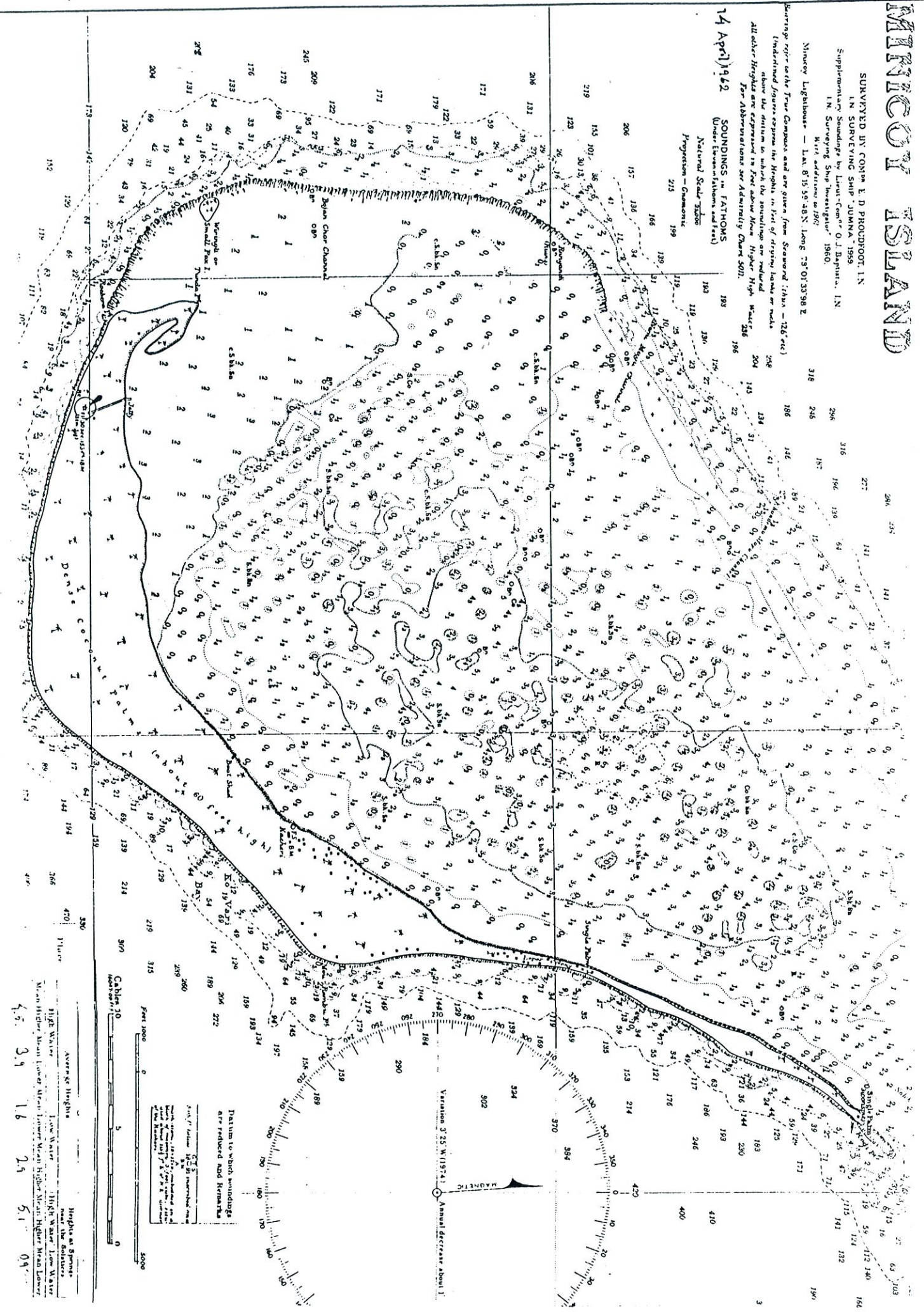
MINICOI ISLAND

SURVEYED BY COMDR E. D. PROCDROFF, U.S.N.
 IN SURVEILING SHIP "JUNO", 1958
 Supplemental Soundings by Lieut. Comdr O. J. Bagnall, U.S.N.
 U.S. Surveying Ship "Thetis", 1960.

Minicoi Lighthouse — Lat. 8°15'59.48" N, Long. 78°01'33.98" E
 M.T. address is 8902

Barrage refer to the True Compass and are given from Seaward (180° - 126° etc.)
 (Underlined figures express the Heights in Feet of rising banks or rocks
 above the station in which the soundings are reduced.
 All other Heights are expressed in Feet above Mean Higher High Water.
 For Abbreviations see Admiralty Chart 5017.

14 April 1962
 SOUNDINGS IN FATHOMS
 Under Even Stations and Feet
 National Scale 33000
 Projection — Gnomonic



Return to which soundings
 are reduced and Remarks

1128	1129	1130	1131	1132	1133	1134	1135	1136	1137	1138	1139	1140	1141	1142	1143	1144	1145	1146	1147	1148	1149	1150	1151	1152	1153	1154	1155	1156	1157	1158	1159	1160	1161	1162	1163	1164	1165	1166	1167	1168	1169	1170	1171	1172	1173	1174	1175	1176	1177	1178	1179	1180	1181	1182	1183	1184	1185	1186	1187	1188	1189	1190	1191	1192	1193	1194	1195	1196	1197	1198	1199	1200
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Cable 10
 Magnetometer

Average Heights
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Heights of Springs
 4.5 3.9 1.6 2.5 5.1 0.9

other, when I was to examine the women. At once there were six to ten hands sticking out from the drapery, when I wanted to find out the heart-pulse. Whoever the arm belonged to I did not know, as I never saw the women behind the curtain. After some time the women became more open and associable, as they got acquainted to my informations and approaches, and I was able to examine them properly.

Male has about 800 single stored houses. The house I lived in, the one that the Minister had supplied me with, was one of the few with an upper floor. In this house I used the lower rooms as store. In the whole the house is 10 m. high, the bottom floor is 3 m, the upper floor is 4 m. and the roof is 3 m. The house stands on six to ten cocos-palm logs ca. 40 cm. thick. The external walls are covered with 20 cm. broad wood-planks. The wood they use for this, is called 'Magu dandi', and it is also used as flooring-board. For the roof-covering and the second floor they use a more delicate wood called 'Dumbury'.

The ceiling and the external walls of the ordinary houses are covered with water-proof cocoa-palm leaf-mats, 'Fangandu'. The door entrance has no enclosure. An opening, about one square meter, on the second floor serves as a window, with a sliding curtain-mat made of cocoa-palm leaves.

The houses are in gardens and these are fenced in. The interior of the houses is divided into two parts, one for the men and the other for woman and children. Both are equipped with suspension-beds. The women's part of the room has also a swing, called 'Aendu'. The two parts of the room are separated by a curtain, to seclude the sexes.

The Sultan's residence is walled in by a high stonework, and at its corners and its entrance gateway European iron lanterns are standing, which give light by burning coconut-oil in the dark nights. Inside the stonewall are (1) the palace built in European style, (2) one big tent without sidecovers, where there is place for the Sultans 150 to 200 dancers and musicians to perform their show, (3) and finally the Sultan's private house, also in European style, built with a nice veranda, expensively furnished with European outfit. In this veranda I saw the instruments of the Sultan's musicians, I even found many a name of various Dutchmen and Portuguese. From the private room of the Sultan there are one door and four windows with red silk curtains. The windows are as well fitted with ironbars. Behind these curtains the beautiful heads of different women, with big black eyes and lustrous necklaces peeped out, and red gold- and silver-embroidered satin-walls came in sight. The head of the Sultan was usually in the door-opening. The women of the superior cast are characteristic of being most beautiful.

Most of the time the Maldive men walk around half-naked, and only ordered by the Sultan at celebrations they change into their Arabic dresses with their cast designations. The main food-intake for the superior people is birds, the poorer mostly eat fish, and to be a fisher in the Maldives is a fine labour. Vegetables is brought from abroad. All food is cooked with curry. The only fruits available are the coconuts and the bananas. Lemons, melons and oranges are only to be seen in the Sultan's garden.

The information I was able get about the other Maldive islands from the natives, I do not consider reliable. I plan to go back to the Maldives this year (He newer went), and then visit the other islands. The Sultan is hopefully not going to make any obstructions. His Minister was informed by the captain of the steamer, which came the 21th of Dec. to take me back to Ceylon, that my journey to the Maldive islands was entirely done for scientific reasons. #

1889. LOGAN, WILLIAM.

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 Vol.CXLIV. Edinburgh 1889.

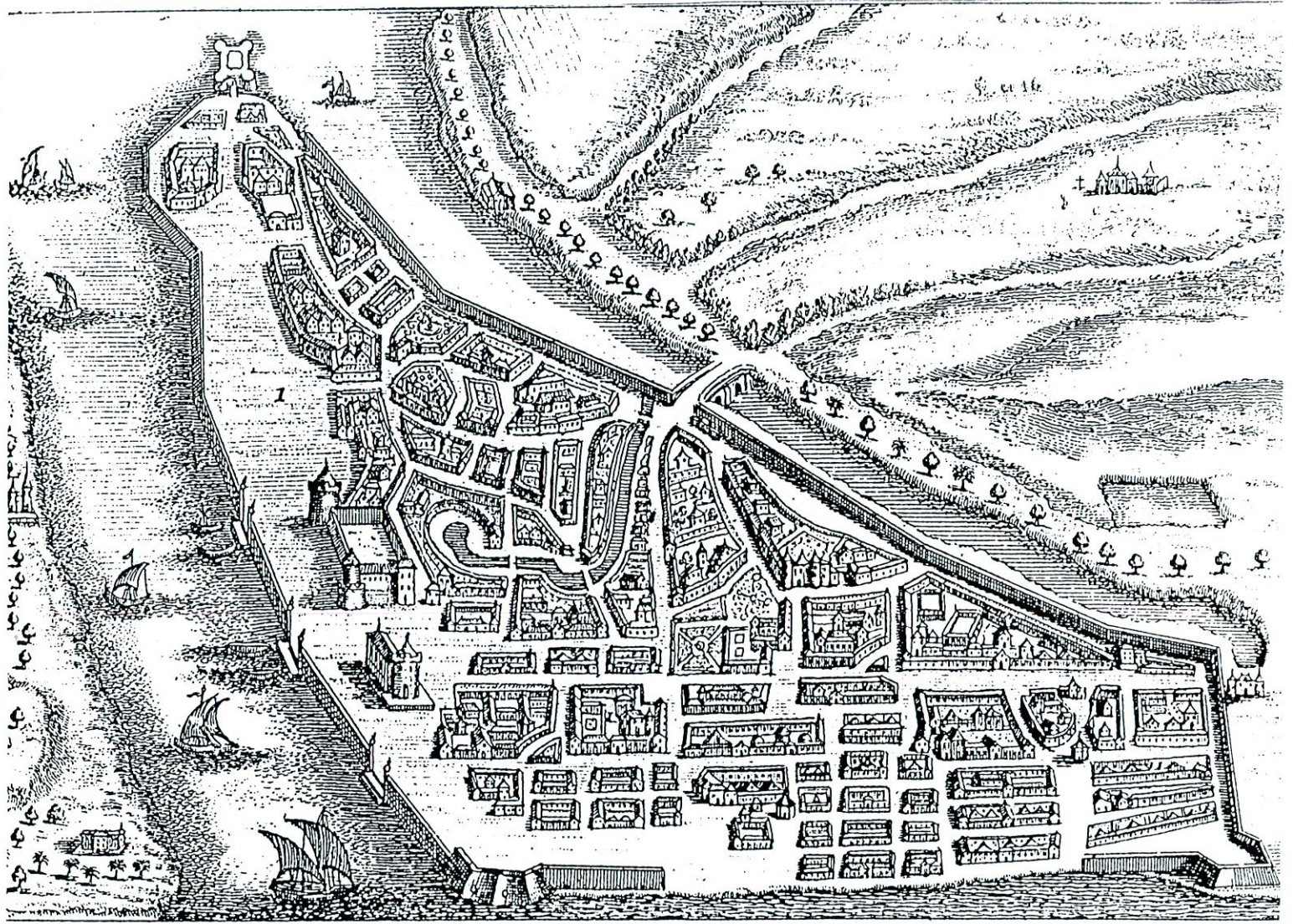
WILLIAM LOGAN was the British / Indian Government's Collector in the Malabar District from 1869 to 1887, and during this time he visited the Island of Minicoy several times. Minicoy's Maldivian population with its all Maldivian culture, language, and living conditions made him write this about Minicoy, the only Maldivian island which is administered and restricted by India 1990.

THE ISLAND OF WOMEN.

An unbroken strip of dazzling white sandy beach, fading out of sight in the dim distances north and south, a background of darkgreen palms fringing the beach, and contrasting vividly with the sandy shore, a few red-tiled or thatched houses peeping sparingly out from amid the dark-green foliage, a white-washed circular lighthouse tower, reaching above the tall tops of the feathery fringe of palm foliage, low flat-topped plateau-like hills, rising inland beyond the palm-tree scene, one of them more advanced in position than the others, crowned with feathery casuarina trees, and studded with low red-tiled, yellow-washed, primlooking buildings, betokening the presence of that world-wide policeman, the British soldier, other hills of the same kind, lying farther back from the beach, but crowned with the same graceful Australian tree, the sacred tree of the English, as the natives hereabouts regard it, marking the presence, though unseen, of other European housing rising on the hill-tops to woo the grateful sea-breeze which is whistling through the rigging of our ship, in the farther distance loftier hills, grass and forest-clad, and towering above them all, some twenty miles inland, the Camel's Hump, highest of a line of rugged forest-clothed mountains hemming in an outlying mountain buttress of the Western Ghats, with peaks rising to near 8,000 feet (2,400 m) above sea-level. The scene above, imperfectly sketched, gentle reader, is the capital of Malabar, the ancient town of Calicut, and its surroundings, as viewed from from the deck of one of the many steamers frequenting its roadstead, under a tropical sun slanting towards the watery horizon in the west.

Look to the right past the mountain buttress above sketched, and in the dim distance you will see a still higher mountainous flat-topped plateau, with just a peak or two, the rounded Nilagiri bluff, and the sharp-pointed nose of Mukurti, breaking the mountainous line of the western or Kundah edge of the famed Nilagiri plateau. Beyond that again to the right, the mountain wall is of lower elevation, and that sugar-loaf hill marks the confines of the Silent Valley, where never human habitation now is reared, for the coffee industry has been deluged out of that remote spot, and nought but thorny scrub, with here and there a guava-tree, rapidly reverting to its wild state, remains to mark where the forest gaints were laid low to give place to the cool, glossy, dark-green leaves and brilliant scarlet berries of *Coffea arabica*.

If your eyesight is good, you will see still farther to the right another mass of mountain heights, and in the still more remote distance yet another, indicating that remarkable break in the long chain of the Western Ghats, known



COCHIN TOWN 1733.
ENGRAVING 1733. LAFITAU.

as the Palghat Gap, through which road and rail run, connecting the Malayalam-speaking race of Malabar with their Dravidian kinsmen, the Tamils, Telugus, and Canarese, of the east coast of the Indian peninsula.

In the immediate foreground a ship or two swing easily to their anchors, and close inshore lies a whole fleet of lateen sail, native craft, with dipping sharp noses, and elevated sterns of a type that has known no change for centuries.

But where is Calicut? You very justly remark. Well, a city of nigh 60,000 inhabitants lies comfortably covered up in that dense palm-foliaged belt. Calicut, as we have already said, is the metropolis of Malabar, and Malabar reaches far and wide, embracing within its area scattered bits of land stretching over four degrees of latitude, and more than four degrees of longitude. Up in those Ghat ranges you will find, if you care to go at Christmas-time, and seek for them, woodcocks and hoarfrost covered crisp grasses, and bright frosty nights. And by way of contrast, away out in the ocean behind us, lie little specks of Malayali-land amid. "The glows and glories of the broad belt of the world."

It is not, however, with the mountains and forests and broad rich belts of palm-trees on the mainland that we are concerned at the present moment. Steam is up to the required pressure, the chief engineer, in spotless white, is down below in the engine-room, among his grimy and perspiring subs. "Stand clear there! Give her a turn ahead, and then one asterne, just to make sure that all is right."

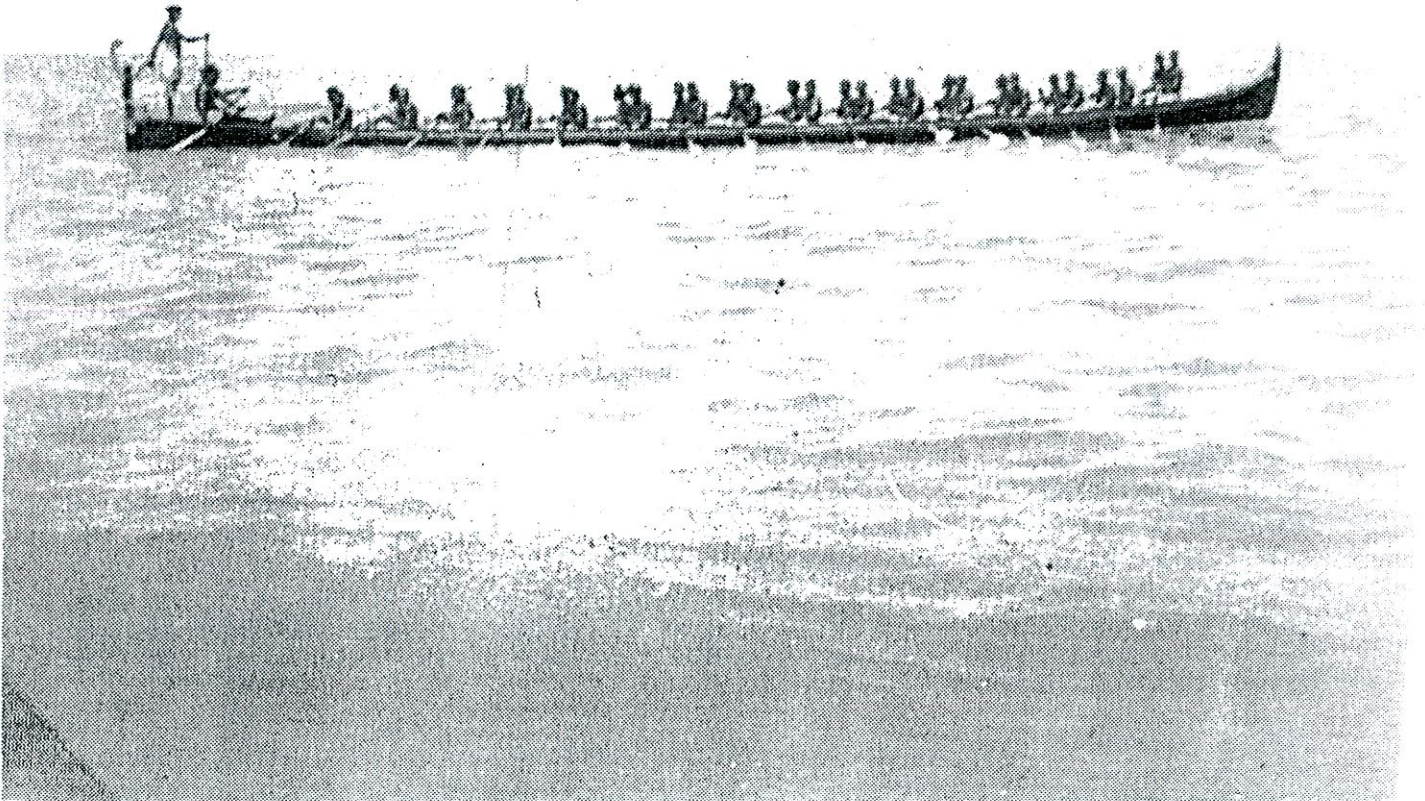
We feel for one instant the familiar throb of the screw, and then all again is quiet, but for the spasmodic rattle of a donkey-engine forward, hauling steadily away at the anchor-chain as it comes slowly clinking in, link by link, through the hawser-pipe. "All ready below, sir." "Thank you." The skipper and his lieutenant, the third officer, are on the bridge, the chief is forward watching the anchor weighing, the second officer is aft, standing on the bulwarks of the quarter-deck, with his head and shoulders above the awning, watching for a sign from the bridge.

"All right for'ard?" "All right sir." "All right aft?" "All right sir." "Half speed ahead." The tinkle of the bell in the engine-room is immediately followed by an answering tinkle on the bridge, and we are off. "No recall signals up at the lighthouse, eh?" asks the eldest of the party assembled on the quarter-deck of another, who has been busy sweeping the horizon in all directions with a ship's telescope. "None. The port-admiral has even forgotten to run up 'good-bye' to us." "No boats with the flag coming out?" "None."

With a heartfelt sigh of relief, as he takes up the latest novel from the station library, and subsides, with a cheroot in his mouth, into a comfortable canvas-backed ship chair, the questioner adds, "Then farewell to telegrams and tappals (Mails) for a fortnight, and hey for Minicoy and its silken-clad dames!"

The party assembled on the quarter-deck, we may tell you, consists of the collector of Malabar, outward bound on the annual trip to the Laccadive Islands and Minicoy, and in the fore-part of the tight little steamer is clustered a motley crowd of surveyors, medical subordinantes, clerks, belted peons, and half a party of that fine body of men, the Malabar Reserve Police, not a man of them under 5 feet 8 inches in height.

As the steamer's bows swing slowly round to two points to the S. of SW., we begin to realize that our mission lies in that direction. We project our



LONG-BOAT WITH SIXTEEN PAIRS OF OARS.
PHOTO 1935. PLATT.

course onwards 243 miles (ca. 425 km), and there, lying solitary in the mid-ocean, directly in the fairway from Aden to Colombo, is a speck of an island, almost invisible on the chart. That speck on the chart is Minicoy, and the district officers are on their way thither to visit that part of the wide dominions under their control. Let us follow them in their journey, to that speck of coral-limestone in the mid-ocean, and see what is to be seen, and hear what is to be heard.

"Coral!" Did we catch the word correctly? "Coral-island!" Is it that we are bound for? Ah! what delightful memories those two words conjure up, memories of boyhood, when we read of coral-islands and coral-reefs in enchanting books, memories of manhood, too, when coral-islands and coral-reefs and coral-bound lagoons were realities within our ken.

Now there are at least two ways of inspecting a coral-reef. You may walk through the shallow water among "the living mounds of coral", as Mr Darwin did at Direction Island in the Cocos group. But that plan we do not recommend. Coral is sharp, and cuts the feet and boots, coral is uneven, and gives the unwary one a fall, coral clings tenaciously to the bottom, and cuts the fingers, coral, in short, is a stubborn thing, and will not readily yield itself to the investigations of the most eminent of wading philosophers. Naturally, therefore, perhaps Mr Darwin was in a great measure untouched by the beautiful things that lay among his feet, he admitted, however, that it was excusable to grow enthusiastic about them, while he condemned the "exuberant language" of other naturalists, who possibly took our plan of investigating the wonders of a coral-reef. So let us to our plan.

We are not naturalists, except in a general sort of way. We doubt if we could at sight distinguish a madreporite from a milleporite. Porites, astræas, and meandrinæ occupy only waste and neglected spots in our cerebral tissue. But we have an eye for beauty of colouring and form, and variety of type combined with radiant loveliness, such as are to be met with on a coral-reef, excites our admiration without any hankering after a closer and more intimate knowledge of the things themselves. Come with us then, gentle reader, and while our good ship is "Slipping through the summer of the world," on her mission southwards, let us introduce you to a coral-reef on our plan.

First of all, let us select the calmest and clearest day for our purpose, a day when the blazing sun in the heavens looks down on a glossy sea. It will be hot of course, but a giant white umbrella will keep off the sun's most ardent glances as you lie along the high-peaked decked-in fore-part of a Laccadive rowing boat. Lie flat on your face, let us recommend, leaving room for yourself to peer down comfortably over the sides of the boat into the watery depths below. The tide is near the end of the ebb, the water is nearly at its lowest on the reef. By the time we return the tide will be making, the turtle will be swarming into the shallow waters of the lagoon in search for food, and after seeing the reef we can divert ourselves and replenish our ship's larder by catching a turtle or two for soup on our way back.

"Gently there with the oars! Gently! Gently! Ship the oars and let us drift, and now, look over from your point of vantage in the bows." The first sensation is, "Why, we are floating on air!" Not a ripple from the oars or boat serves to break the exquisite crystal clearness of the buoyant element. Every grain of sand and tiniest pebble can be distinguished as we lean over the bulwarks and try to touch the bottom with a cane. Vain endeavour! Why the water is still ten feet in depth if it is an inch, and the cane fore shortened in the limpid water attests the depth which lies below.

The floor of the lagoon is carpeted with the most exquisite colours. Here a stag's-horn coral throws up its many grey branches, each tipped with the



SMALL ROWING BOAT FOR FISHING INSIDE THE LAGOONE.
PHOTO 1935. HORNELL.

brightest of bright blue. There, nestling down among its taller brethren, is a tuft of bloom that might almost be a tuft of heather in its brilliant autumn colouring. Near it is a 'Leech', as the natives hereabouts call it, a harmless creature, jetblack in colour, and from a foot to fifteen inches long. If you touch it, it will exude a liquor which will stain your fingers red. John Chinaman holds it in high esteem for the concoction of soups, and as 'Holothuria' or 'Bêche de mer' it is an extensive article of commerce. Here again is a thick stem supporting a flattened arborescent type of polypifer, each of its innumerable branches occupied by countless hosts of coral insects, and all of them in purple robes.

Now for a stroke or two of the oars, and we shoot into a shallower basin, protected by ramparts of broken coral from the rough swell of the sea. Why, we are floating in the air above the loveliest carpet of flowers! Visions of sunny Himalayan slopes, from which the snow-wreaths have just melted away under the general genial warmth of early summer, leaving behind them a robe of exquisite sweet-scented flowers, involuntarily obtrude themselves upon the mind. There, every step seemed to be a desecration of God's fairest creations, for at every footfall we crushed wild hyacinths and other lovely flowers into the dust, here, however, we ride buoyantly above the blaze of colour, and can admire without injuring others of God's fairest gifts.

As the scare of our boat's approach dies off, we see that the water is teeming with life. A tiny hog-nosed fish comes cautiously out of its retreat among the living coral-branches and watches us till reassured that all is safe, then, with a whisk of his tail, he darts at some minute crustacean on the coral-rock, over which he hovers for a second with his fins, we had almost said wings, in rapid motion, ere he pounces on his prey. Hanging over the spot, we can see his jaws move as that crustacean is being reduced to pulp, then, with flick of his tail, he is off like a humming-bird. Now a host of tiny whitebait suddenly flash into view, swimming out and in among the variegated rocks at the bottom. They are red, they are black, they are striped, they are green, and yellow, and white, and purple, and blue in all shades. The diversity of colour is perfectly marvellous. The rays of the sun, peering through eyeholes in the coral-rock, seem to break into a hundred rainbow colours, and stamp themselves on the fish sheltering beneath.

Gradually, and without disturbing the water, we have drifted into a still shallower basin, and are now on the reef itself. The water is but a few inches deep. Crabs of strange forms shelter themselves in the many sinosities of the broken coral fragments with strew the reef. We lifted a piece of it, and out runs an alarm a bloodthirsty-looking hirsute crustacean on to our hand. Ugh! with a splash he and his house are dropped into the water, and our blood runs cold with visions of tarantulas and other such horrors. That wavy yellow-and-black softlooking substance conceal the shell of a 'Cama'. Be careful about putting your fingers into its open mouth, for its strong jaws will close upon them with the power of a vice. Here is bright-green sea-weed, and clinging to and feeding on it are hosts of cowrie-shells of a creamy greenish-yellow, still used as money in some parts of the East. The fish spreads a membranous envelope over the back of its shell, and slowly withdraws it when disturbed. There, too, are other 'Cypraeas', which slowly disclose their spotted beauties to view as we lift them from their soft couches among the sheltering sea-weed.

But how shall we describe the wealth of the mollusc world which meets us in our researches in the treasury of a coral-reef at low tide? Let us land on this shell-strewn spit of sand. Why, the whole place is alive! Can it be that the molluscs we have just been visiting in their quiet homes among the sea-weed have taken to walks abroad, and on dry land, too, in their leisure moments? For as we jump ashore, numberless shells of all shapes and sizes start suddenly into life on the beach, and run aside to give us place. Legs



STERN OF ODI.
PHOTO 1935. PLATT.

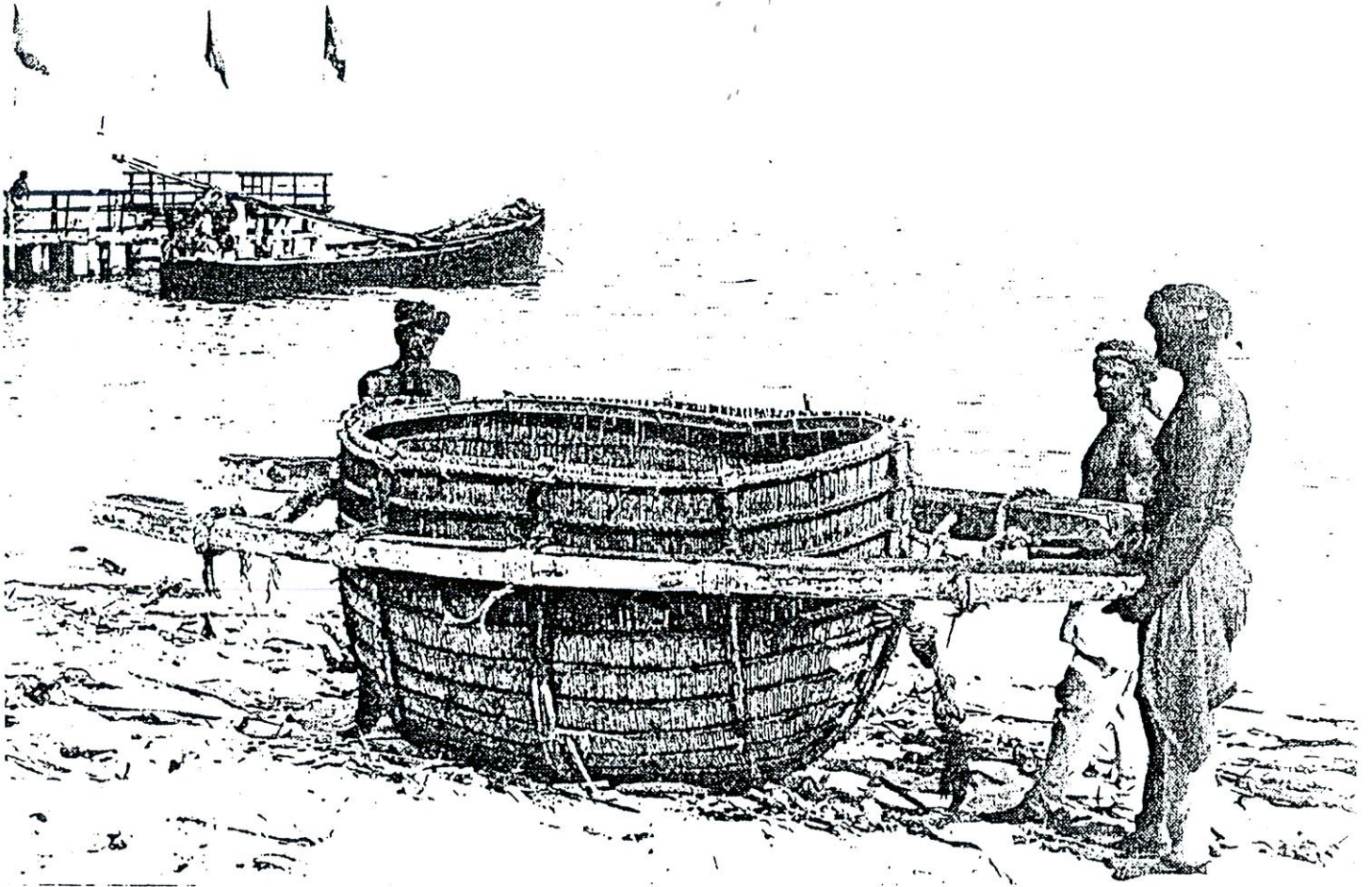
they must have, to go that pace over the uneven shore. There goes a 'Turritella'! We shall be safe in handling him by reason of the spiral pyramid with those legs, legs they must be, carry upon their back. Moreover, he makes comparatively bad time in getting out of our way, for a 'Turritella' is an unwieldy thing for legs to carry over an uneven shore. We lift him up gingerly with thumb and forefinger to look for those legs, and the secret is out. Of legs we can see nothing, but closely fitted into the opening of the shell, as if originally made for the place, we discover the brilliant scarlet and white mandibles of a hermit-crab.

These, then, were crabs that were in such hurry to get out of our way, crabs, certainly, and of considerable size, too, some of them, some babies among them, only big enough to fill with their mandibles the opening in a marbled turbo, largest of its species. But why call these gentlemen hermits? So far as we can judge, they are the most gregarious of their kind. Of their battles to secure a covered tenement we could tell some stories, and their wars and loves and hates would fill.

Ugh! A sharp nip on the thumb from the fighting mandibles of a big hermit-crab is a thing not to be easily forgotten! He interrupted us in our discourse, and shall suffer for it. But how are we to get at him? It is not an easy thing to coax a hermit out of his shell. Pull him out? Oh no! He would allow us to tear him limb from limb rather than quit his domicile. We are humane, and only want to frighten him a bit, as well as to inspect his interior structure and economy. The end of a lighted cheroot deftly applied to the apex and sides of his calcareous tenement will make him uncomfortably hot without hurting. Look out for your fingers while you are about it, else the fighting mandibles will again close sharply and painfully on thumb or finger. His shell becomes hot, and our friend becomes restless. It becomes hotter, frantic are now his efforts to reach the enemy's thumb and fingers, but they are of no avail. "This really cannot be born a moment longer", and, suiting the action to the words, out he comes with a flop. A sorry and despicable object he looks, as every one too lazy to build a house for himself ought to look, a miserable soft body, covered only with skin ending in a prehensile pointed sort of a tail, one pair of huge fighting mandibles, and legs. These make the sum total of our hermit's parts. Moreover, he is evidently ashamed of himself, for he tucks his body under his legs till it is nearly out of sight, a wretched and miserable object. Now let us give him back his shell. In a very gingerly and careful manner he examines it, till satisfied that the abnormal heat has departed, then with a backward step or two, and a ludicrous sort of a jump, his prehensile hinder, end is again safely ensconced in its secure retreat, and the brilliant scarlet-and-white mandibles are again ready to do battle with all comers.

The tide has been making fast while we have been trifling with the hermits, so let us to boat once more, and this time take a seat at the stern, for now we have other works in hand. Kutti Ali, a spare but sinewy boatman of middle age, takes our post on the high-peaked, decked-in bows, and standing up, shades his eyes with his hand, and looks abroad. He is intent on action, for as he looks he tightly grids his lions, after stowing away securely in a corner of the boat his small packet of betel-leaf, areca-nut, tobacco, and lime, and a bright-coloured handkerchief, of which he is very proud. His skull-cap, too, for is not he a true follower of the prophet of Mecca?, is laid aside, and all superfluous clothing with it, and he stands before us with loins girt, looking, in his bronzed and sinewy strength, a perfect athlete, ready for action.

A word or two from him puts spirit into our boatmen, who quicken up into a short, sharp, steady stroke, and an excited quiver runs through us all, for our game is in sight. Where? We look intently in the direction in which our boat is heading, but can discern nothing. The water is deep, ten twelve,



A LIVE-BAIT BASKET CAGE FOR SMALL FISHES.
PHOTO 1935. HORNELL.

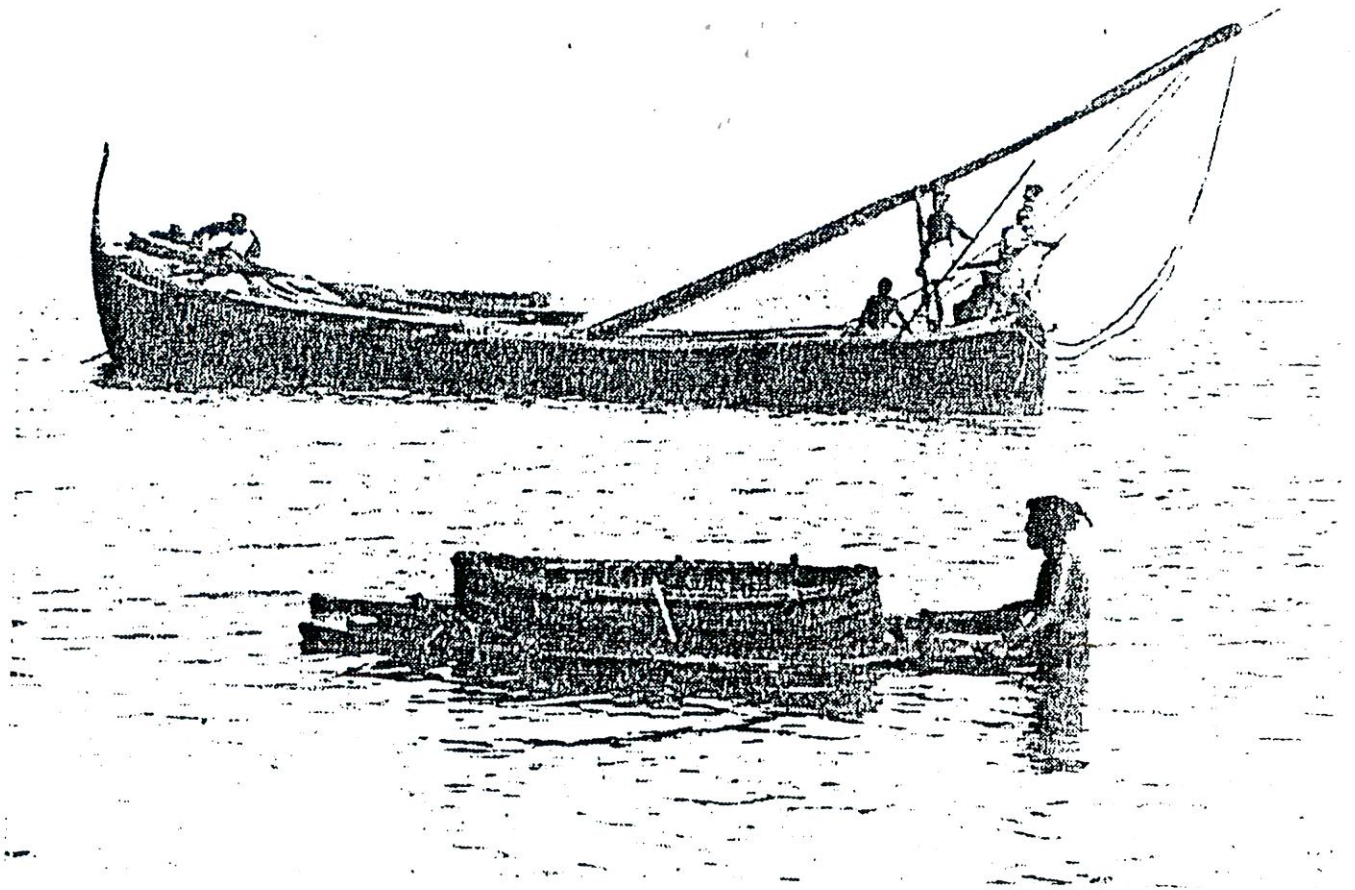
fifteen feet or more, but the bottom is of pure white coral-sand, illuminated by the blazing sun overhead. Patches of living coral of a darker shade are strewn here and there about the lagoon, and it is for one of these that we are evidently now heading, though it is still one hundred yards away. Kutti Ali, from his point of vantage in the bows, has seen a small dark shadow pass into that clump of rock, he has been watching intently since, and that shadow has not passed beyond the clump in any direction. At a word from the look-out, our boatmen slow down as we approach the dark patch. Can Kutti Ali have been mistaken as to that shadow? For we reach the place, some ten or twelve yards in diameter, and still nothing appears. The boat has almost stopped, the oars are still, and we are just beginning to peer down into the clear depths, when, with a flash, something suddenly springs into active life down below. The rogue! He has found safety in the dark shades of a living coral-patch before in his lifetime, else he would not have lain so still, to be started at last almost like a hare from its form.

Out into the clear sunny depths overlying the coral-sand he flashes. We catch a sight of him for an instant as he shoots away, but now it is all eyes in the boat to get her round, for he has taken us at a disadvantage, and is off on our port quarter. Even Kutti Ali, still standing in the bows, helps in getting the boat round, using for this purpose a long bamboo pole, laid ready to his hand, but without taking his eye for an instant off that quickly fleeting shadow under water. The boat is round at last, but with all our haste that fleeting shadow has gained seventy yards on us or more in the interval, and is making for a much larger patch of rocks lying close to the reef and the deep sea beyond. If he gains that patch, we shall in all probability lose him, for he will gain the reef and reach the sea while we are looking for him. That patch of rocks he must not be permitted to reach.

As the boat's head comes straight, six pair of lusty arms settle down to get us to that patch of rock before that swiftly fleeting shadow can reach it. "Valli-Valli-Oraka-Valli-Kuttigalé" (Pull-Pull-Strong-Pull-My-Children) shouts Kutti Ali excitedly, chapering about on the fore-deck, brandishing aloft his long bamboo pole the while. We are gaining undoubtedly, but half the distance is done, and still the shadow fleets steadily ahead of us. A quarter of the distance only now remains, and the flying shadow is still ahead, though distinctly visible now. Can he keep it up and do the best time on record in the turtle escaped? I believe he would have escaped, only that knowing fellow in the bows is up to tricks.

With the stump-end of his bamboo pole he suddenly brings a resounding thump down on the hollow deck planks of the boat, and as the sound reaches below the turtle shoots quickly forward, for a few yards distancing us, but as quickly comes back as soon the increased effort dies away. Another thump, another spurt, and the pace is evidently beginning to tell. Those spasmodic efforts have tended to exhaust the stock of air in the turtle's wind-bag. Next instant he for the first time leaves the bottom, close to which he has been all along racing, comes suddenly to the surface with outstretched head and neck, springs nearly clear out of the water to take breath, and again dives.

As we race alongside of him, he sheers off from his original line, that coveted patch of rock and are never to be reached again. Kutti Ali again induces him to further exhaustion, and all the while he is being headed away from the big rocky patches near the reef. The boatmen, all breathless, perspiring, and having got our quarry to a safe distance, now take up his line directly. As we near him, however, he suddenly doubles and shoots off to the side, thereby gaining twenty yards or so before the boat can be brought round. Again we approach, again he turns, this time diving right under the boat, and racing away by the stern, thus gaining ground once more.



LIVE-BAIT CAGE IN THE WATER AND BONITO FISHING BOAT.
PHOTO 1935. HORNELL.

But we can see as he passes astern that his flippers are beginning to flag, and are working convulsively. Round comes the boat, the men quicken up, and quickly overhaul him on the starboard bow. Now comes the time for the man in the bows to display his skill. Watch him as he poises himself preparatory to his spring, fists clenched, arms bent at the elbows, and pressed closely to the sides. Watching his chance, he swings his body slowly back, poising it on his left leg, and as the boat, still going at racing pace, reaches alongside within a yard or two of the turtle, he springs clear into the air over the starboard bow, and turning face towards us in the air as he springs, disappears feet downwards into the water, a yard or two ahead of the turtle. As the boat shoots rapidly past the spot, we see for an instant in the troubled water a confused jumble of legs and feet and arms and flippers. But our quarry has evidently been hunted before, for as the boatman touched the water he turned suddenly, and just in time to evade the fatal grasp of the flippers. Turning back under the boat, he again puts his old game in practice, and in the excitement of moment our steersman springs head-formost into the water to intercept him, and fails.

This was a smart race, for our quarry was young and vigorous. The full-sized lusty fellows, we once caught one in this way that weighed 350 lb. (160 kg) avoirdupois, the shell measuring 3 feet 8 inches in length by 3 feet 4 inches in breadth (110 x 100 cm.), do not, as a rule, show so much sport. Their dimensions are aldermanic, and their wheezy breath, as in the case of portly middle-aged bipeds, is scanty and soon exhausted. They are more easily overtaken and caught, but not so easily brought to the surface or hoisted into the boat. Sometimes two divers go down below to bring them to the surface, one of whom passes his hand warily, for that powerful horny beak can nip off a finger or two with greatest ease, over the neck and head, and plants a thumb and forefinger in each eye of the turtle. Thus blinded, the turtle, it is said, rises to the surface at once. Turned on his back, and his head released from chancery, the fight then recommences, a second, a third, sometimes a fourth, boatman jumps into the water and lays hold each of a flipper, amid much laughter and excitement and splashing. Tired out at last, all hands are turned on to the task of hoisting the turtle into the boat, and not unfrequently the boat capsizes and fills. Crew, turtles, and all are launched into the water, and a scene of boisterous mirth and excitement follows, till the boat is rigged and baled out, and all the missing things recovered, including as many as possible of the turtles thus restored unexpectedly to their native element.

We could tell you of other sources of sport and amusements furnished by these brilliant lagoons, of fish and turtle spearing by torchlight, of boats being dragged about by gigantic skates and sharks, which occasionally find their way across the barrier reefs into the quiet lagoons, and of many other things, but it is time to return to the good ship, which has all this time been steadily ploughing her way towards that speck in the mid-ocean with which we are chiefly concerned.

The skipper and his officers have been busy at night with their sextants shooting stars to determine the ship's exact position, for a little dot of an island only a mile or two wide lying solitary in the mid-ocean, and showing, palms and all, not 100 feet (30 m.) above the water, is an easy thing to miss. As day breaks we should, according to the ship's reckoning, have the island dead ahead and within sight. As yet, however, the lascar on watch on the foreyard-arm makes no sign. We strain our eyes and sweep the horizon with our telescopes, but it is of no avail, not a speck of land is visible anywhere. It is the chief officer's watch, and he is on the bridge, binoculars in hand, steadily gazing ahead. The skipper turns out of his snug cabin on the upper deck, and goes up to the bridge too. He is clad in the



THE LIGHTHOUSE OF MINICOY.
PHOTO 1935. PLATT.

ariest of sleeping garments, with an old pea-jacket atop. he, too, can make nothing of it. It is dangerous to chaff a skipper when you think he has made a bad land-fall, so give the bridge a wide berth till all is settled up there. The chief is sent aloft to spy the land, not satisfied with his report, the skipper himself follows. The sun is up, an hour of daylight is gone, for half an hour more no word comes down from the foretop. Have we run past it in the night? Impossible, the glare of the lighthouse would have been seen, even if the light itself were invisible, for Minicoy has a light-house we may tell you, one of the first magnitude too, but of that more anon.

"Land ahoy!" at last comes down from the watch. "Where is it?" is shouted in reply from the bridge. "Straight ahead, Sir" "Just where it ought to be", growls the skipper, looking more pleased than, from his gruff words, you would judge to be the case. Now we may speak, now even some mild chaff may go round, so we crowd up to the bridge, all eager to get a first glimpse of our destination. "We have had a strong current against us all night, should have been here at daylight". "Oh! that's the reason, is it? Now, did you ever yet know a skipper out in his reckoning but he hauled in a current or something to put himself square? Currents are handy things at sea to explain away knotty points." "Knots is it? why, there's fifteen of them gone clean out of the ship's run in twelve hours."

Where at we all laugh and take to our telescopes and binoculars. A long low line of shadowy somethings showing above the filmy mirage to the left, then a break and a white pillar, that is the lighthouse, of course, another break, and, finally, another and shorter line of shadowy somethings, that is all we can see. But as the ship holds on her way, the nearest of the shadows to the left are quickly taking shape and resolving themselves into palm-trees, and we can make out that an unbroken semicircle of them runs from the northernmost corner of the island right round to and past the lighthouse, which close to the southernmost point of the land. Then there is a break, and farther west lies a detached clump of palms, marking the quarantine islet of Viringilly. A square object we could not at first make out begins to loom larger in the filmy haze, and we discover it to be a big boat, carrying a huge square sail, set well forward, and without a jib. Another, and another, and another seem to spring up and set their sails. "These must be the 'Mās' boats going out to fish," says one of the party, who has been here before.

Now we come in sight of high combing rollers as they flash white in breaking on the shallow reef at the northernmost point of the land. Beacons are also visible, hardly distinguishable at a distance from the bare masts of other 'Mas' boats, still at anchor in the lagoon, laying in their stock of white-bait before proceeding to the fishing-ground outside the barrier-reef. These beacons mark the boating passages in the coral-reef, which we can now distinguish stretching away in a wide western semicircle from the north as far as the islet of Viringilly, near the southernmost extremity of the land. A low-lying, piratical-looking craft, with raking masts, showing an immense capacity for spreading canvas, is anchored inside the lagoon. A workman-like boat she is, owned, we find on subsequent inquiry, by the Sultan of the neighbouring Maldive Islands, and commanded by a smart Minicovite born and bred. They are born seamen, these Minicoy islanders, as we shall presently learn. Three or four other native boats are now distinguishable lying at anchor in the lagoon opposite the little township. Island-built, island-rigged, and named by smart island-seamen, familiar with the use of the sextant and European navigating tables, these boats set out on trading voyages annually, to the Maldives, to the Malabar coast, and Colombo, and father still, to the Bay of Bengal. The "James and Mary," and other treacherous quicksands of the Hooghly, are familiar to them. Chittagong is perhaps their farthest point eastward on the coast of India, Bombay their farthest point west.



WOMEN OF THE ISLAND MINICOY.
PHOTO 1899. GARDINER. (FESTETICE)

The annual setting-out of the fleet, after the S.W.-monsoon has moderated its squally force, and its annual return in March or April, are the two events in island life. For four months, May to August, the sailor-lads are at home to gladden the hearts of their island wives and sweethearts, for eight long months the latter remain in their island-home, looking longingly forward to the day, well watched for, when the shiny white sails, dimly visible on the horizon, come sliding safely homeward over the summer seas, or when, at night, blue lights come flashing their weird gleams through the gloom, and rockets flying skyward proclaim to weary watching women on shore that the sailor-lads are safely back again.

"Safely back again." " Ah! who knows?" Did not one hundred and twenty sailor lads in the prime of life sail gallantly forth with the fleet in 1867, and only a few of their shipwrecked comrades return to tell the sorrowful tale of disaster and ruin, how three of their fine island-vessels had gone down in the cyclone waves in the Hooghly at Calcutta? Twenty years have passed away, and still that sorrowful tale is told, and many a Minicoy heart is yet aching for the loved ones who perished amid the crash and splinters and wreck of vessels broken loose from their moorings, and driven madly and blindly, pell-mell, in a heap on the wreck-strewn shores of the Hooghly. No such catastrophe has happened this time, however, for there floats at anchor the DHARIA DOWLAT, (Good Sailor?) 700 tons burden, with her spars and rigging intact. Yonder comes the DHARIA BEG (Good Prince?), the other 700-ton leviathan of the fleet, with every inch of canvas spread to woo the loitering breeze, and flags floating gaily from all her masts. And the KUDUJA PALI (Small or Saucy Polly?) can just be descried on the horizon bearing down upon the island.

As the truth is realised that the fleet has really returned, a great long-drawn shout goes up from those upon watch, this is caught up by those who hear it, wherever they may be, and however engaged, and the great volume of sound travels up and down the township, men, women, and children joining in it, and then rushing tumultuously out upon the sandy coral-strewn shore of the lagoon, to verify for themselves that the joyful and exciting news is really true. Glad tidings, indeed, it is, for those ships are freighted with all sorts of goods of value in feminine eyes, besides the stores of rice on which the islanders chiefly subsist.

In order that you may not bear away the impression that we are romancing, we will not attempt a description of our own, but will quote here from a staid and solemn official report: [Winterbotham 1876. Proceedings 23 Feb 1877.]

"Every woman in the island is dressed in silk. The gowns fit closely round the neck and reach to the ankles. The upper classes wear red silk, and earrings of a peculiar fashion. The Melacheri, the lowest class or caste, whose men are occupied chiefly in climbing the palm-trees to draw palm-toddy or to pluck the nuts &c., these women are restricted to the use of a dark striped silk of a coarser quality. Every husband must allow his wife at least one candy (5 cwt. or 560 lb. = 250 kg.) of rice, two silk gowns, and two under cloths a-year. He also presents her on marriage with a fine betel-pouch, brought from Galle, and a silver ornament containing receptacles for lime and tobacco, and instruments of strange forms intended for cleaning the ears and teeth." "The women appear in public freely with their heads uncovered, and take the lead in almost everything except navigation. In fact, they seem to have as much freedom, We should rather say more freedom - see what follows, as there is in European countries. Inquiry into their civil condition, whether they are married or unmarried, is regarded as an unpardonable affrot. Unmarried men may converse with maidens, and courtship is a recognised preliminary to marriage. The girl's consent is, in all cases, necessary, and the 'Kazi' (Priest) will not perform the ceremony unless he has sent two 'Mukris' (Sextons) to ascertain that she is willing."



LANDING PLACE ON THE EAST BEACH OF MINICOY.
PHOTO 1934. STAPLETON.

An Eastern people like this, which treats its women with such marked respect, deserves to be intimately known, and so, with your permission, gentle reader, we will now revert to our voyagers, who have all this time been steaming gently onward to the anchorage indicated by the ancient island-pilot, who has been fetched to show the way. What wind there is is coming from the east or north-east, so the skipper and pilot in consultation decide that we shall cast anchor on the south-west corner of the reef, so as to be under the lee of the island.

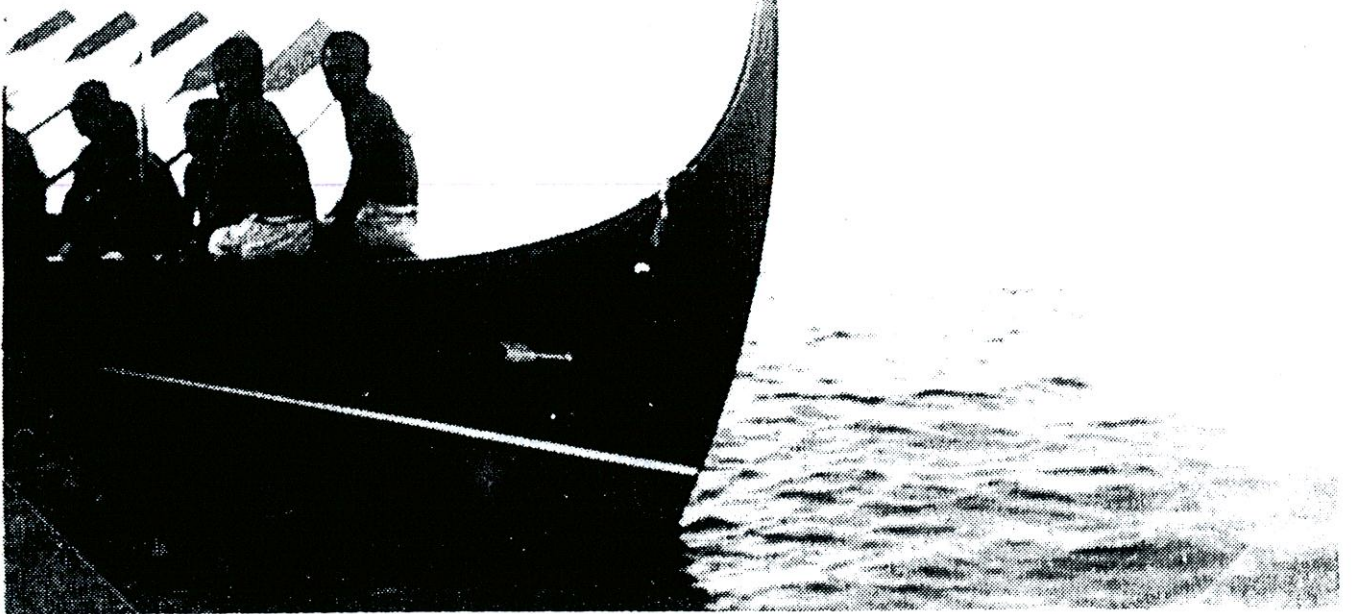
There is no need to take precautions here against hidden rocks and reefs as we approach the anchorage, for the chart shows a hundred fathoms at least of depth almost within gunshot of the barrier-reef enclosing the lagoon! And the same freedom from shoals holds good all round this tiny island. It is only about five miles in length (8 km.), by about the same in breadth, and rises sheer, so far as we know, from the bottom of the ocean, lying probably 6,000 feet (1,800 m.) beneath the surface on which our good ship floats. Realise the fact for an instant, remember that there is no other land anywhere near it, it lies solitary in mid-ocean, as we have already said more than once, a tall and comparatively slender column of rock over a mile in height, perhaps even the column is not so large below as it is on the surface, and the island and its rocky foundation may be umbrellashaped, who knows?

It was Mr Darwin who originally suggested, in regard to coral-reefs in general, that the land had slowly sunken beneath the waves, and that the reef-forming coral insects kept it from submergence by their ceaseless labours in elaborating limestone from the briny deep, and piling it up on the mountain-tops. How much of that 6,000 feet have they built up in this way? How long have they been about it? These are questions which we will not attempt to answer. Some doubts have recently been cast on the accuracy of Mr Darwin's theory, but we would suggest to the doubters to visit Minicoy, and account for its formation in any other way.

Our skipper is a Scot, and therefore cautious, too cautious as it turns out, for he not unnaturally dislikes the idea of his ship swinging in close to the barrier-reef should the wind change to the S.W.-point, and he therefore lets go the anchor on the sloping limestone, worn smooth by wild waves of the S.W. monsoon. The day is calm, the barometer steady, and coals are dear within the tropics. Our fires are allowed to go out. In the first watch of the night the ship begins to change her position. Is the anchor holding? No, we are distinctly moving. "Pipe up all hands and see what has gone wrong." The anchor-chain hangs perpendicularly from the bows, the anchor has slipped down the smooth sloping limestone, and tumbled over the edge of the stupendous submarine precipice beneath us, and we are helplessly adrift on the Indian Ocean, with fifty fathoms of heavy anchor-chain, and a heavy anchor at the end of it, hanging from our bows! Fortunately the night is calm, and the current carries us away from the island.

"How soon can you get up steam?" "Two hours Sir." "Then get it, please, as fast as you can." These words ring out sharp and clear in the night air, and so for two hours at least we drift helplessly about. The light from the light-house is growing fainter, at last the donkey-engine begins to snort, and farewell sleep. Link by link the chain comes laboriously in through the hawser-pipe, amid much spasmodic snorting from the donkey-engine, and convulsive quiverings of the ship from stem to stern. The anchor is at last recovered, and we steam slowly about till daylight enables us to fetch up to the island once more and drop our anchor, this time more securely, in a pot-hole among the living coral-rocks closer inshore.

The islanders have been on the whatch, and, as we come up to our anchorage, we can see boat after boat hoist their huge square lug-sails, and come away



BOW OF ODI.
PHOTO 1935. PLATT.

from their bait-grounds inside the lagoon, under a spanking north-easterly breeze. They are all making for that narrow passage through the barrier-reef marked by a line of bacons, and handsome they look, as one by one, with curving lines and full-breasted, with shoot through the narrow passage into the open sea, and then with the wind well abaft, sweep down to ward our ship. The clean sharp stems of the boats show to great advantage as they approach under full sail. Those boats can sail, it is very evident, moreover, they are prepared to meet with heavy winds, for line above line of reefing-points can be seen flying freely in the breeze as they approach. The number of lines seems extraordinary, for when the last reef is taken in, there can be but a foot or two of the sail left above a board to sail with. And yet the men evidently know perfectly well what they are about, and can be trusted to put no more reefs in their sail than are absolutely required for navigation. As they approach our ship we can see the order given, without any fuss or needless talking, to lower the sail, and on the instant a dozen hands are hard at work taking it in, and stowing it securely away to prevent its getting wetted. The sail is of finely plated matting, with a quaint device or two in black on the outside. Having stowed the sail securely, they are busy next with the mast, a man at the bows is gradually slackening the ropes which keep it in position, and half-a-dozen hands are standing on the thwarts of the boat ready to catch it in its decent and guide it to its place of rest, an upright post just in front of the rudder. No lifting of the ponderous mast is necessary, you see, for, as the ropes are slackened forward, the mast comes gently backward and downward of its own accord, till it is securely lodged in the hollowed-out top of the upright post aforesaid.

And now look at the boat itself. Where have we seen that shape before? The gondola-like, graceful, upright sweep of the cut-water, terminating in an elegant and quaintly painted stem-post rising high above the boat, reminds us powerfully of moonlight nights on the Grand Canal, and musical Italian voices singing "Stali-i-i!" The great breadth of beam, and weather-boarding on the sides, the fine lines and great depth of keel, remind us, though we cannot exactly remember where we have met them before, of cloudless Mediterranean skies, and deep sapphire-coloured waves. The bows are decked in as far back as the mast, and the stern ends in a lobster-tail shaped platform, projecting considerably beyond the sides of the boat. The platform is useful when the boatmen congregate at the stern with their fishing-rods to catch the bonito as their boat, under full sail, passes and repasses through the shoals of that fish, which periodically visit the neighbourhood of the island in the fair season. You can see the rods lying, tied up in a bundle all ready for action, above the weather-boarding forward. A closer inspection reveals the facts, that the rod consists of a stout pole, and that the line and hook together are exactly of the length of the rod. Moreover, the hook is unbarbed, and consists of a piece of white metal flattened out for an inch and a half or so, and then turned up at one end into a barbless hook, while at the other end, also curved, there is a knob to which the stout cord forming the line is securely fastened. Trailing these bright metal hooks over the stern, the boat under sail passes and repasses through the shoals of fish, which, mistaking the hooks for silvery fish-fry, dash at them and are hooked, the point of them rod is raised, and the fish is without further ado swung into the boat. Disengaging itself readily from the unbarbed hook, it is left to flounder about in the bottom of the boat, while the fisherman proceeds to capture another. To attract the fish, the wells in the boat you see are already stocked with the brilliantly coloured tiny whitebait, with which we became acquainted in our excursion to the coral-reef, and which is ladled out by a scoop from the water-tight compartments into which the boat is divided at the thwarts as soon as the boat comes among the bonito shoal.

The bonito they thus catch is of two kinds. One is the 'Khalubida Mas', vulgarly called 'Komboli' or 'Combally' or 'Cobally Mas' by the Portuguese



TUNA-FISH.
PHOTO 1988. FROM-VILGON.

writers (Scomber Pelamys. Linn). It is striped length-way with blue or purple stripes, with a small silver thread in the middle of each stripe. 'Khalu' means black in the language of the of the island (Mahl). 'Bida' may mean striped, but we are not very sure about that. And 'Mas' is certainly fish. The other kind is called 'Kanali Mas'. It is striped, and it probably corresponds with the 'Skipjack' well known to English sailors. The prevailing hue of both kinds is black.

Let us go ashore with the boatmen and see what is to be seen on the land. As soon as our intention is known, the whole of the cargo of living whitebait is unceremoniously bundled overboard, except some which we reserve for a real whitebait dinner on board. Stepping on to the stern deck-platform, we are at once charmed with the extreme cleanliness and neatness of all the appointments of our craft. There is absolutely no fishy odour, although the whitebait has just been bundled overboard before our very eyes, and although the boat was probably loaded to the gunwale yesterday with the catch of bonito. The Minicovites evidently take great care of their boats, and scrub them well after each day's fishing.

The men themselves are smart, active, sinewy fellows, with no spare flesh about them. They are dressed in brilliantly coloured pantaloons, and each wears a coarse goat's-hair girdle round his waist, pendent from which hangs a regular seaman's knife hooked to the girdle by a solid silver twisted wire. Their jackets are of various makes and of various materials, and on their heads, in addition to the orthodox skull-cap of Muhammadans, they wear some of them brilliantly coloured handkerchiefs, others have helmets of European patterns, much battered by rough usage, and one in particular, the skipper of the boat, has a well-worn military forage-cap, with a stiff projecting brim to it to shade his eyes.

The skipper, taking his stand behind where we sit on the stern platform, proceeds to steer the boat, working the rudder with his feet and knees, standing the while on a plank projecting inwards at right angles from the ruder-post. Beneath this plank there is a square box, holding spare wooden pins and sundry other things belonging to the boat, in addition to some quaintly carved cocoa-nut shells, which serve as drinking-cups.

At a sign from him the oars, all lying snugly shipped along the inside of the boat, are shot out through the rowlock-holes in the weather-boarding forward, and a dozen pairs of sinewy arms pull us some fifty yards from the ship. Then at a word from the skipper, these Minicovite boatmen are remarkably sparing of words, the oars are again slid inboard, and all hands set to work to step the mast and hoist the huge mat-sail. We shall have to beat up to wind-ward in order to reach the narrow passage through the reef, and the boatmen will be able to display the good sailing qualities of their craft. Two of the men attend to the sheets which control the peaks of the huge lug-sail, while the skipper himself hauls in the main-sheet, which he secures to a peg in the upright post already mentioned for supporting the mast when it is lowered.

The boat has good weathering qualities we can see directly the wind catches the sail, and we are off in a sparking breeze and a smooth rolling sea. Talk of centre-boards and wedge-shaped boats, these Minicovites have evidently learnt the art of boat-building, and as the boat lies over under the huge press of sail, we feel that we are safe as in a house ashore, thanks to the great beam and deep keel with which the boat is furnished. The rippling water comes coursing in along the lee gunwale, and splashes in at times through the rowlock-holes in the weather-boarding forward, but on the weather side she is as dry as if floating in a mill-pond, although every now and again she dips her nose into the long ocean-rollers.



DRYING BECH-DE-MER ON THE BEACH.
PHOTO 1935. HORNELL.

We have already weathered on the ship considerably, when again, at a word from the skipper, all hands prepare to tack. How is it to be done? Shall we have to lower that huge heavy sail and haul it laboriously round the mast? Not a bit of it. As the helm is down the boat's nose runs up into the wind's eye, and such is the place we are going, and so fine are her lines, that she is round and ready to go off on the other tack inshore almost in three times her own length. Haul in the forward peak, slacken away the aft, let go the main-sheet and pass it forward to the bows, and pass aft the other sheet which has secured us to the stem on the port tack we have been making. The thing is done in a couple of seconds, the boat has lost no way, and in far less than it takes to write or read the description of it, the huge sail comes bellowing round the front of the mast to the starboard side, is instantly secured, and again our craft heels over, and goes spanking through the water on the shore tack.

The smart handling of such a big boat is interesting and pretty to watch, and as we become better acquainted with the boat and boatmen, our admiration of both increases. A joyous sense of bounding freedom possesses us, such as a rider knows with a strong-going horse beneath him, and a limitless grassy down in front. The exhilaration of our spirits is such that we feel inclined to shout or dance a hornpipe on the sloping deck!

But at last we have weathered the narrow entrance through the reef, and for the last time the helm is put down, the boat comes round, and running free, we glide swiftly in towards the reef. Shoaler and still more shoal the water becomes. We catch flying glimpses of lovely living coral-rocks below the surface, magnified to double their actual size for an instant as a smooth ocean-roller slides quietly over them. A turtle raises its head above the glassy swell, and then with a flip dives beneath, and shoots away like an arrow. We can see the bottom now quite easily, and mark that the arborescent kind of polypifer has disappeared, the hard limestone bottom has been worn smooth by the fret of the waves and the grinding of the masses of coral-rock they churn up and strew about on the shallows, rock which either goes to maintain the barrier-reef, or drops in time back over the stupendous submarine precipice, to find a resting-place at the bottom of the ocean several thousands of feet below where we are now floating.

The channel narrows as we approach the first guiding beacon, a cairn of poles kept in an erect position by laboriously piling round their butt-ends, resting on the hard limestone-rock, the pieces of coral wrenched from their places by the waves, and thrown broadcast by them during the heavy weather of the south-west monsoon season. It is a laborious business keeping these narrow channels open, and on the day appointed for the purpose the whole of the male population of the island assembles to perform the task.

As the actual reef is reached, we find the passage through it just wide enough for one boat to enter at a time. We leave the swell of the ocean behind us, and find ourselves in the lagoon in perfectly smooth water, except that it is rippled slightly by the wind, and with a brilliantly white coral sandy bottom below. We take a pull at the main-sheet, and bring in the after-peak of the sail a little to correspond, and then our course is set on the starboard tack, straight across the lagoon, to where the township lies embedded in that huge grove of palm-trees. A line of beacons, and sundry others dotted here and there, denote shoal patches of coral-rock to be avoided. These beacons are the favourite resting-places of a solitary sea-gull or tern or comorant, which obtain a comfortable footing among the bundle of dry twigs at the top of each and lazily take flight as we swiftly rush past them. These coral patches in the lagoon are the bait-grounds of our fisher-men, for the fish-fry congregate for safety and shelter about them. A



WOMEN DEPUTATION WITH GIFTS. MINICOY.
PHOTO 1935. FLATT.

narrow-meshed net, lying out to dry on the deck forward, is employed to catch them. When caught, they are transferred to one of the transverse water-tight compartments into which the boat is divided by planking running across it under the thwarts of the boat. A plug is withdrawn, and in rushes the water through the boat's bottom, it rises till it is on a level with the water outside, and as the plug is not replaced the water in the compartment is kept fresh for the whitebait, which are thus kept alive until wanted.

As we approach the shore, one of the first objects that attract our attention is a snow-white egret standing on something floating in the water, and eagerly watching something below. That floating thing is a huge rough basket structure anchored in the lagoon, and used for storing the live white bait until they are required for the fishing, and the egret is dining off incautious specimens which come too near the surface of the square hole in the lid which gives access to the basket. There are several such baskets floating about, and on nearly every one there is an egret, or perhaps two, thus engaged.

Let us now turn our attention to the shore, which we can see is crowded with people. Those groups in dark long robes must be women. They have heard of our arrival, and as the boats are returned so early from the fishing grounds, we must be coming on shore, and so they have come out to see and welcome us. They are not disappointed. We land opposite the Government office of the island, a neat little thatched stone-and-mortar house, with a verandah running round it, and on the sea-front a large thatched 'Pandal', structure raised on poles, to give additional shade, and to keep off the glare, while admitting every breath of air that blows. We find it stocked with a table and one or two wooden chairs and benches, so we sit down to breakfast, and rest before starting to view the settlement.

As the meal is finished, and cheroots are lighted, a deputation is announced. Who? Only the ladies of the island come to pay their respects to the strangers. The deputation is ushered in, and, headed by a grave matronly lady, a bevy of modest-looking healthy girls, bearing island produce of all kinds, comes foreward, and spreads at our feet a number of baskets containing eggs and vegetables and fruit, and an odd chicken or two. The striped silk gown worn by them extends nearly to the ankles, and has a hole for the head to pass through, and a short sleeves, in many cases very tastefully embroidered. The gown fits pretty closely to the figure, and shows off its wearer's charms very becomingly, and sometimes a white, sometimes a green, under-garment shows itself below the skirt of the gown. Although Muhammadan by religion, they are all unveiled and bareheaded. We ask a few questions through an interpreter, convey our thanks, and then, with much propriety, the deputation files out. What? Another deputation of ladies? Yes, in they come, and lay their gifts before us and depart. And another, and another, and another succeed each other in quick succession, till we are perfectly bewildered with deputations and gifts, and ask how many more there are to come. We are told there are ten altogether, and then we begin to wonder, Is there any magic in the decennial number? Why not eleven or nine?

Our interpreter begins to explain that there are ten 'Varângis' in the island. But what is a 'Varângi'? we perplexedly ask. A 'Varângi' is a female institution peculiar to Minicoy, at least we have met the organisation nowhere else. Ladies are organised separately from the men, who again are organised into 'Attiris'. Happy matrons! Happy men! we interject. Let us investigate this a little. But, hilloa! Here comes the deputations back again, for as we settle down to a cross-examination of our interpreter, a fresh bevy of girls and women comes filing into view, each carrying a water-pot. Why the water-pots? But we are speedily enlightend, for, just throwing a curious glance or two at us, they file past our verandha, and one by one



"VARANGI" WOMEN'S HOUSE.
PHOTO 1935. PLATT.

pour water into a big tub. That water is intended for our use while ashore. We are proceeding to thank the women for their services, and begin to think of remuneration, when our interpreter stops us. It is the custom of the island for the women so to treat strangers, and no remuneration is either asked or expected, their head-women arrange it among themselves, we are told, and each 'Varangi' takes its turn at the task. So we just throw a grateful glance or two at the bonniest and sonsiest of our fair servers, who receive the attention nothing loath, but with much decorum, and then we settle down again, determined to get at the bottom of this 'Varangi' and 'Attiri' business.

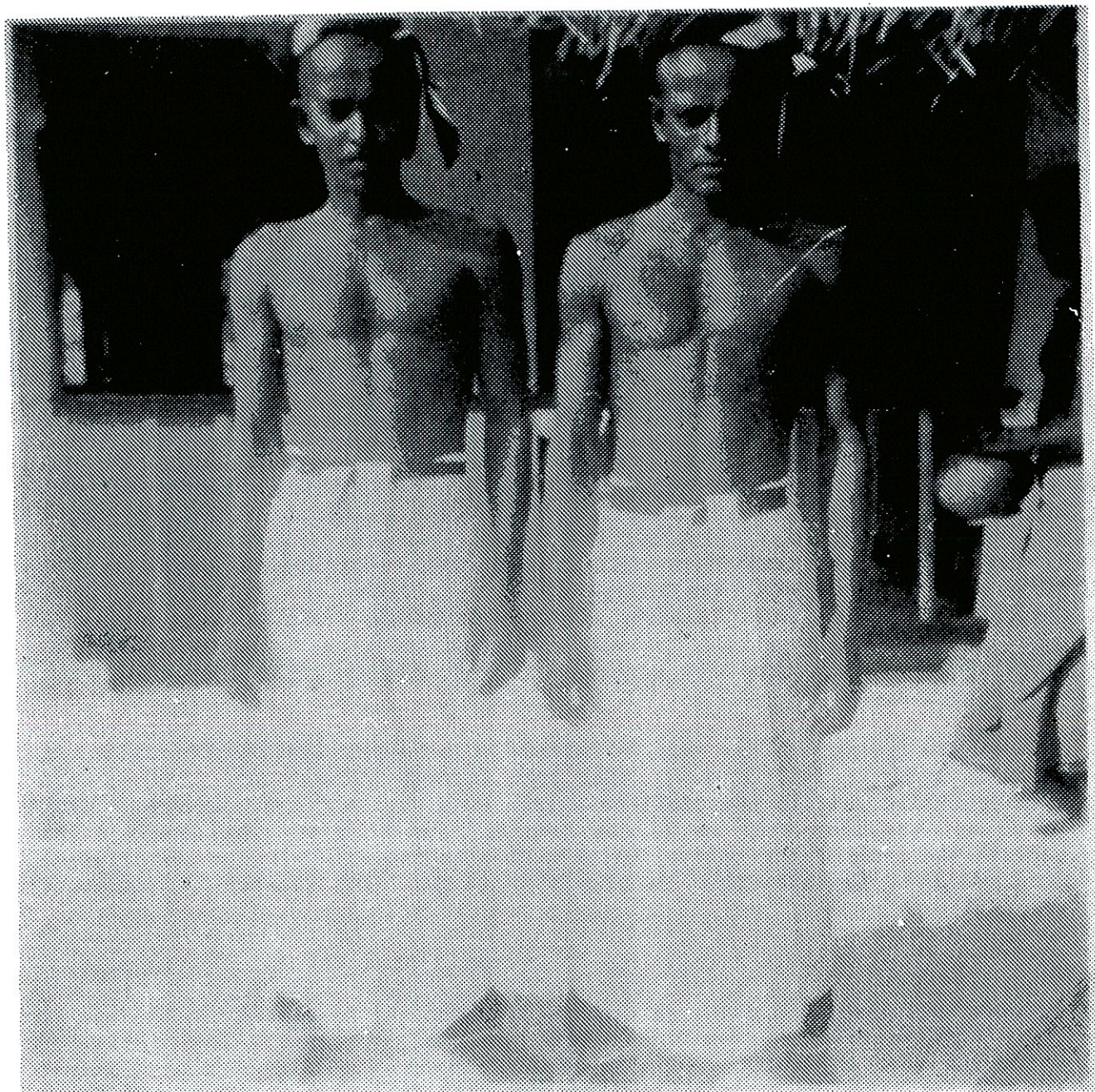
We find that the township is divided into ten 'Varangis', but into only nine 'Attiris'. Comparing the names, however, we discover that the two exactly correspond, except in regard to two of the former, to which there is but one corresponding 'Attiri'. These divisions of the township, then, are territorial in their character. But for what purpose are these separate male and female divisions organised? is our next point. The answer we receive is a curious one, and takes long to tell.

Did you ever hear about the discoveries of Dr. Trembley about the middle of last century? We presume not, so let us explain a little. Well, then, there is a Zoophyte called 'Hydra viridis', of the order of 'Acalephæ', or Seanettles, which possesses certain extraordinary qualities. Those qualities Dr. Trembley discovered and made known to the astonished scientific world. With the aid of a thick pointless boar's bristle, and delicate manipulation, he turned that unfortunate zoophyte inside out, just as you might do the fingers of a kid glove. The polype died, of course, you suggest. No such thing. It lived, and what is more, its stomach became its outer skin, and its outer skin, finding itself in such a novel position, adapted itself to circumstances and became its stomach, able to digest worms and other such succulent morsels!

Now we are going to ask you to effect a somewhat similar operation on yourself! It is not, however, with your stomach we wish you to deal, but with your mind and its associations! Take into yourself a new understanding, we do not say that that is an easy matter, far from it. The needle stuck through the neck of the polype, which prevented its reversion to its original form, will be indispensable in your case if you wish clearly to apprehend what follows.

You have hitherto been brought up to consider that the man is the natural head of the house and of the family. Put that idea away from you for the present, and imagine a state of society in which the woman and not the man is there cognised head of the house, and in doing so you will have taken the first and most important step towards a clear apprehension of the relations between the sexes in Minicoy. Have you got that fact clearly and firmly fixed in your mind? Well, then, you are ready for the next step in advance, and you will accept without cavil or ungallant comment our next position, which is, that the ladies so placed manage their affairs far better than gentlemen. You doubt the fact. Then go to Minicoy, and satisfy yourself how it can be done. There the ladies will have no breaking up of homes, until sheer necessity from want of space compels them to it. There you may see with your own eyes grand-mothers, mothers, and daughters all living peaceably together, and not only that, but grandfathers, fathers, and sons all members of the same household, eating out of the common pot, and living in peace and friendship all under one roof.

"Every woman in the island is dressed in silk", says the official report already quoted, and well they can afford it too, say we, for are not economy of the plan and the wisdom of the ladies self-evident? The house belong to



ORDINARY MEN OUTSIDE HOUSE.
PHOTO 1935. PLATT.

the women, everything in the house belongs to them, the men work hard as sailors and fishermen and tree-climbers, in plucking nuts, but whatever they earn goes into the family stock, and increases the family substance. The men even belong to the women, and wise they are to accept the position, and to submit to their fate! But, you suggest, you have already told us they marry among themselves, what happens, then ? you ask.

There is, let us say, a household of Browns, and another household of Jones. Moreover, 'A', a daughter of Brown, loves, and is beloved by, 'B', of the household of Jones. B comes home from a voyage to Calcutta in the Dharra Beg. He brings with him in his sea-chest the silken gowns and other joys which A expects. Happy is their meeting, and in the great marrying month of May, when the island registrar is busy with his books, they are wed. Does Miss A. Brown become Mrs. B. Jones, and live happy ever after? Not a bit of it. Au contraire, Mr. B. Jones becomes, how shall we express the idea, our English fails us to find an equivalent, but if we might, without unsexing Mr. B. Jones, for he is far too smart a sailor to permit of us doing him that injustice, say that he becomes Mrs. A. Brown, we should be conveying as near an approach to the truth as our halting English will allow !

Anyhow, the result is that, with his acquisitions, either hereditary, for the Minicovites follow strictly the Prophet's law on that point, or self-amassed, Jones passes quietly into the Brown family household, sinks his Jones patronymic, and becomes a Brown! Jones's children, who are, of course, like himself Browns and not Joneses, in due time succeed to Jones's separate property, for at his marriage the acquisitions he brought with him belong to him and his wife as long as they remain members of the Brown household. Following the Muhammadan law, Jones's sons get double the portions of his daughters. The sons in due course marry, and in like manner become, let us say, Robinsons, and take with them to the Robinson household their shares of Jones's goods. But Jones's daughters remain always Browns, and their shares go to swell the household stock of the Browns, augmented, of course, in due time by the goods their husbands bring with them from, let us say, household of Smith, among whom they select their husbands.

Let us follow the fortunes of the Browns a little further. The Brown daughters are numerous and prolific, the Brown family house is incapable any longer of holding them all, there is no land adjacent whereon to build the additional accommodation required, what happens then? Such a contingency is not regarded with much equanimity either by the elders of the Brown household or by the younger members themselves, but of course necessity, and this applies more particularly to the poorer classes of the community, sometimes compels them to break up the household. And in such a case the husbands and men of the Brown household select a fresh piece of land, and build for the eldest daughter and her husband and family a new house, to which the eldest daughter and her family are in due course transferred, thereby founding a fresh household of Browns, which, to distinguish it from the original house, is called, let us say, the household of the Brown-Smiths.

In like manner the second daughter and her family are next, if necessary, provided for, and so on until the original Brown household is reduced to manageable proportions once more. Sheer necessity, for lack of space, however, alone compels the family thus to break up, and often the family house is much overcrowded by reason of the reluctance with which the members resort to the extreme step of founding fresh households. The ladies, in particular, endeavour most zealously to keep the family together, for thus economy in management is most readily secured.

But enough for the present of mere talk, let us go out and view the ladies in their own homes. The sun is high in the heavens, and although there is a



THE AMIN WITH A LONG-BOAT MODEL.
PHOTO 1935. PLATT.

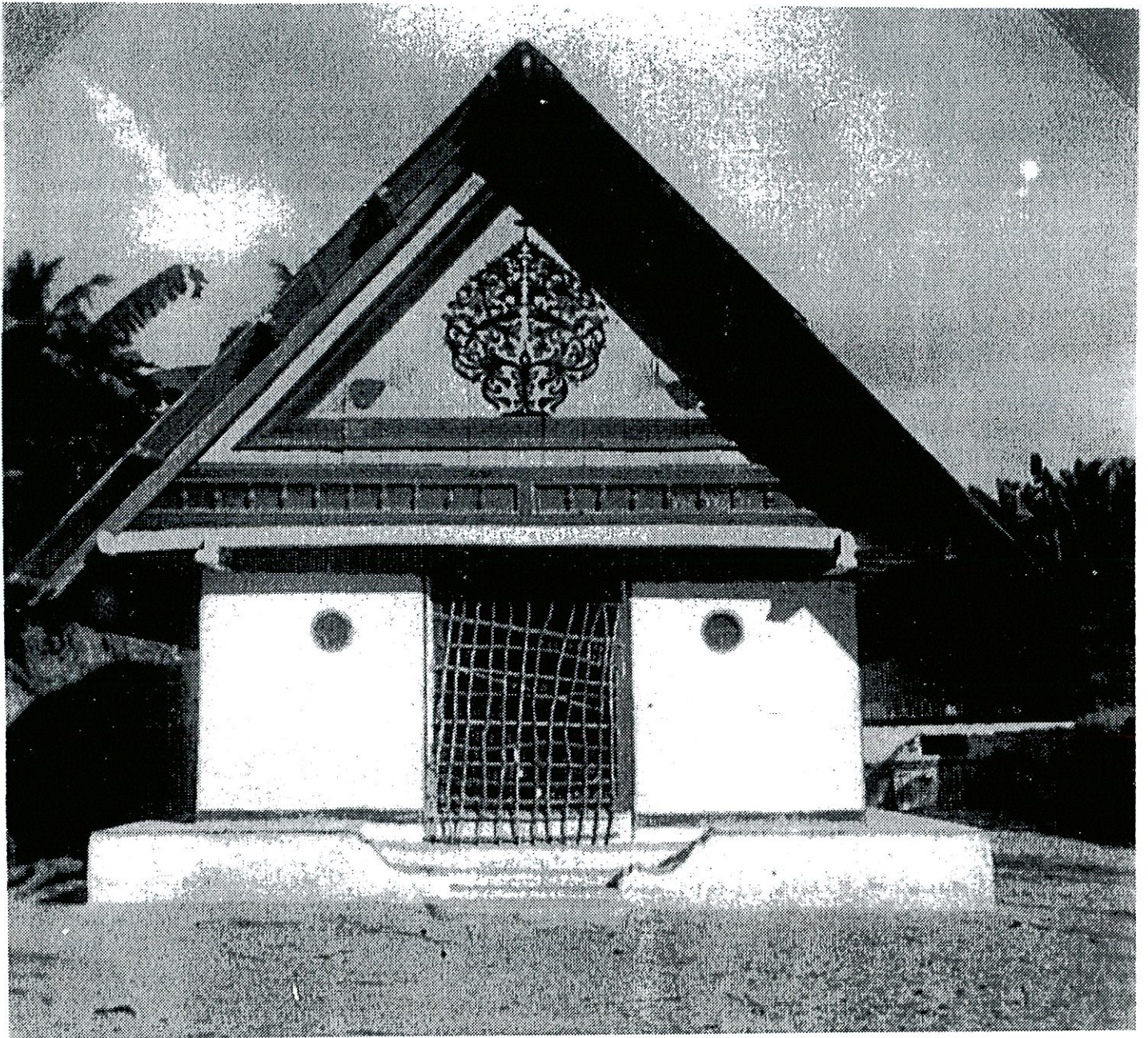
strong breeze blowing, we shall be the better of white umbrellas and sunshades in the open spaces uncovered by trees. So, thus provided, we start. First we come across a group of children of both sexes crowding to the apothecary to be vaccinated or treated for petty ailments. A gateway to our right in a stone-and-mortar wall leads into the Great South Pandâram, a huge orchard of cocoanut-palm and other trees, of which more anon. But what is this tied conspicuously to a palm-tree at the gate? A bit of the tip end of a cocoanut-leaf, with part of the stem bared of the fronds, and remaining fronds tied with a knot at the end of each, and so splayed out. That means that no islanders may, without special orders from the headman of the island, pass into the orchard, with its strewn temptingly with nuts which have dropped from the trees. We next pass some tanks of fresh water cut out of the solid limestone rock, which underlies the soil of the island at a depth of a foot or two. Sweet and wholesome the water is, as we have already tested, and yet it rises and falls with the tides!

Just before we enter among the houses the pathway diverges, and at the angle is the dry leafless branch of a tree stuck into the ground. Pendent from the crooked points of the branch hang numerous vessels formed of double cocoanut-shells. One shell is placed end up on another shell, the joint is neatly fitted, and the two shells are tied together firmly by three strings of finely twisted coir yarn, to the lips of the upper shell a string is attached for the vessel to hang by, and the vessel itself is half full of a liquid which we find to be palm-juice toddy of the unfermented kind. To prevent fermentation, a limestone pebble or two from the beach are placed in each vessel. But why are these hung here? we ask. And the answer is, that the toddy-drawer draws for several households, and the household vessels full of toddy are placed here, to be removed by the households at their leisure. It is clear that thieving is not common among the community, for the toddy-pots full of the liquid are left here in a retired but public spot without any protection against theft. From the unfermented sweet toddy the islanders prepare sugar and sundry toothsome sweet-meats.

But here we come to the village, the sandy path is clean, and we fail to discover the slightest ill odour. Moreover, the path is neatly fenced off from the court-yards of the houses by rough stone walls or by plaited cocoonut-leaf hedges. Passing a mosque, with its adjacent burial-ground, we are struck by the care taken to mark permanently the last resting-places of the community. At the head of each grave is a beautifully carved and inscribed headstone, a foot to thirteen inches in height, those of males being distinguished from those of females by having a square point to the rounded top of the headstone, while those of females have the top rounded off.

The path becomes narrow, and the houses more and more numerous. The latter are all thatched. What havoc a fire would make, we imagine, but the danger is not really so great as it appears, first, because the township lies hidden in a regular blanket of lofty cocoanut-palm trees which prevents the breeze from striking it severely, and next, because the islanders, the men, are admirably organised into 'Attiris', and one duty of the 'Attiri' is to assemble sharp at the point of danger directly three blasts on the island alarm-trumpet, a conch-shell with a bit broken off at the apex, go booming through their island homes.

But what jauntily decorated building is this on our right, with its gable-end set off with quaint designs in bright green, and yellow, and crimson? A low murmur of people talking reaches our ears, not men's voices clearly. As we approach the quaintly neat stonebuilt and plastered but thatched structure, our approach is observed, and there is a rush of silken-clad women and girls from the open gable-end lying away from us as we near it. They collect in a



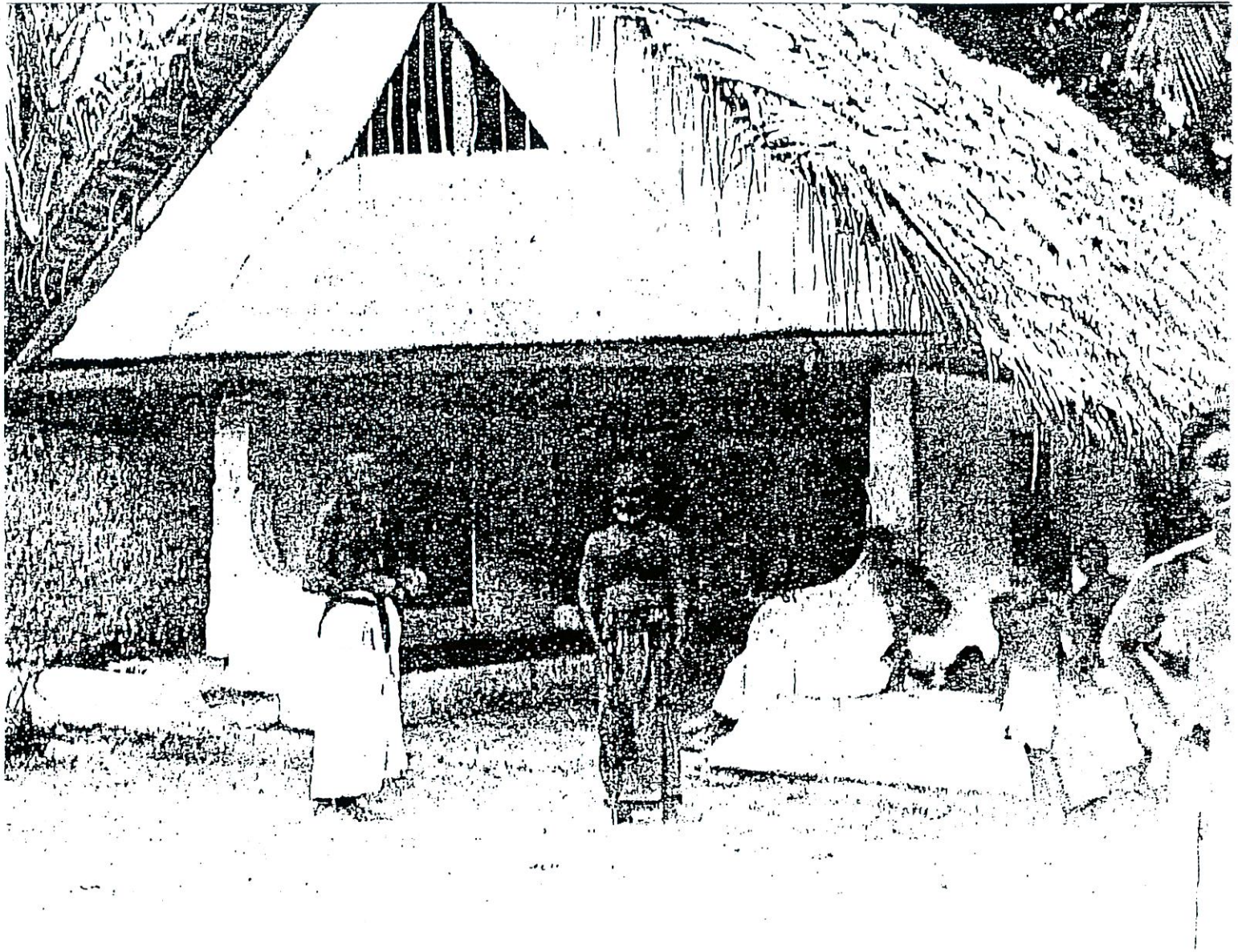
"VARANGI" WOMEN'S HOUSE.
PHOTO 1935. PLATT.

group a short way off, and watch our proceedings. A girls' school? No, for the ladies have left their work behind them in their flight, and that consists chiefly of coir fiber and coils of spun coir yarn. A manufactory, we ask? No, it is the 'Varângi' meeting-house, the 'Varângi' ladies' club. Its appropriation to female uses exclusively is manifest. It is a rectangular structure, with one gable-end open, round the three enclosed sides runs a low divan edged off with wood, divan and floor are beaten hard and worn smooth by naked feet, rows of cowrie-shells of the floor and divan in elegant curves and figures. There are one or two small barred windows, and the walls hang sundry flaming pictures, in the native style, of impossible heroes and heroines in the gaudiest of colours, varied by a stray picture or two from some illustrated English newspaper, and interspersed among these are various bits of mirror, sure proof that the Minicovite female society is not indifferent as to its looks. The floor and divan are strewn with the coir fibre and yarn, in process of manufacture.

Let us call up the head-woman and ask her what functions are here enacted. Let us try to penetrate the mystery how she manages to restrain the tongues of her younger sisters, and keep scandal within due bounds. At our request the head-woman of the 'Varângi', a matronly, good-looking, self-possessed lady, advances, and in simplest way, without any self-conscious shyness, tells us why they were there.

The 'Malumi', 'Takkaru', and 'Khalu' women usually, she says, stare for the coir-beating grounds, which lie behind the township, at 5.30 or 6.00 A.M. But who are these? we ask. And then it appears that the islanders, though exclusively Muhammadan by religion, are divided very strictly into Castes after the Hindoo fashion. The 'Malumis', 'Takkarus', and 'Khalus', are respectively the pilots or superior sailors, the ordinary seamen, and the palm-tree climbers, or the palm-toddy drawers of the community. There is one other class, the 'Malikhans', or chief men, who superintend the work of the other classes, but the 'Malikhan' ladies do not belong to the 'Varângi' organisation, nor do they go with the other women to beat coir-husks into fibre, nor spin it into yarn at the 'Varângi' meeting-house. The 'Malumi', pilot, women, too, though they take their turn at the out-door work of beating the husk, are not required to spin it at the meeting-house, nor are they in any way under the 'Varângi' head-woman. The common sailor and tree-climber women thus alone belong to the 'Varângis', and alone use the 'Varângi' meeting-house. But, on the other hand, as there are in the whole island but 36 houses of the superior sailor caste 'Malumis', and 17 houses of the 'Malikhan' caste, to 302 (Takkarus) houses and 207 (Khalus) houses of the two lower classes respectively, it is clear that the bulk of the women in the island do belong to the 'Varângi' organisation.

Well, the 'Varângi' women and girls go to the husk-beating ground behind the township in the very early morning. We visit this place afterwards, and find it to be a maze of neatly swept, scrupulously clean, and shady walks among the palm-trees. By the sides of these shady walks, sundry pits have been excavated out of the coral limestone substratum of the island. These pits are full of fresh water, and in this water the outer husk of the cocoanuts are thoroughly steeped before being pounded into coir fibre on slabs of limestone placed for the purpose close to the pit. Considerable heaps of refuse beaten out of the husk lie round each pit. Interspersed, too, among the coir-soaking pits are numerous tanks of clear water, where the women bathe before returning to their domestic duties. No man may intrude into this portion of the island in the early part of the day when the women are there. Even the head-man of the island is particular in asking the head-women for permission for us to visit the place before the usual hour.



SPECIAL HOUSE FOR THE MEN OF MINICOY, ATTIRI.
PHOTO 1934. STAPLETON.

By 8.30 or 9.00 A.M., the women and girls have usually, beaten out sufficient coir fibre for their day's work, and have completed their ablutions, so about that hour they return home with the fiber, take their breakfast, and then proceed to the 'Varângi' meeting-houses to spin their fibre into yarn. From 2.00 to 5.00 P.M. the 'Mâs' (Fish) boats return from the fishing-grounds. The women then proceed to the shore to secure their household shares of the day's catch. With this they proceed home, and in home duties the rest of the day is spent.

Such is the ordinary life of the women. But on stated occasions, once a month, they have other duties to perform, which will be dealt with more appropriately when we visit the Great South Pandâram, or cocoanut-palm orchard, in the south of the island. Each 'Varângi' selects its own head-woman, and she has authority over all females in the 'Varângi', and over all boys up to the age about seven years, when the latter are fitted for duties of the community devolving on the men. The head-women calls the 'Varângi' together whenever the public services require it, and under her superintendence they plait cocoanut-leaves into mats (Cadjans), draw and carry water, &c.

The men, as already said, of the two lower castes are similarly organised into 'Attiri'. Each 'Attiri' selects its own head-men, and has its own meetinghouse, a thatched wooden erection on the shore of the lagoon. There the men congregate to do the work of the community, the carpenter plies his instruments of carpentry, there they are shaved by the barber, it is there that they collect to debate on public questions, to cut the exquisitely elaborate, fancifully designed tombstones in vogue in the island, to haul up the boats as soon as the fishing season is at an end, and also the island vessels when their voyages have been completed, and they are hauled up to be placed in shelter for repairs during the monsoon months.

The Minicoy houses, owing to the curious relations existing between the sexes, differ much from houses elsewhere. Among the well-to-do families, they are large rambling collections of stone-and-mortar thatched buildings, enclosed within either a dry-stone wall or a fence made of plaited cocoanut-palm leaves. The rooms of the house are few, and are chiefly utilised as store-rooms, but deep shady verandahs are everywhere. The most noticeable feature about them is the number of swinging cots hanging from the rafters of the verandahs, each cot having a set of thick cotton mosquito-curtains, which effectually provides such privacy as the Minicovites desire. Each daughter of the house has her own cot, occupied by herself and her husband when he is at home. The cots are made to swing, and so to keep the air in motion to prevent mosquitoes, surely there are nowhere mosquitoes so numerous or so bloodthirsty as those of Minicoy, from attacking the occupants of the cots while the mosquito-curtains are up. The children of the house have swinging cots of their own. The cots themselves are plain slabs of wood, of various patterns and devices, covered with gay quilts, and hung by a rope at each corner to the roof. A low railing runs round the edge of the bed, to keep things from falling off it, and here there is considerable room for a display of taste in the colouring, carving, and laquering of the rails. A few larger wooden bins for keeping grain, sundry very handsome grass mats for the floor or to serve as dinnercloths, a chair or two of European pattern, a box or two, and perhaps a table, complete, along with flaring native pictures on the walls, almost the whole of the furniture. The wealth of the family is shown in tasteful carvings of verandah pillars and doors and windows, and in various cornices and brackets on the walls.

The township stretches along the shore of the lagoon a distance of three-quarters of a mile to a mile, but inland it is not width. In this space there



LEPERS. EIGHT WOMEN STANDING AND NINE MEN SITTING.
PHOTO 1935. PLATT.

is congregated a population between 3,000 and 4,000 inhabitants, the females being by far the most numerous. Behind the houses lie the gardens, which are cultivated with much care, and produce vegetables of various sorts, particularly the sweet potato and several kinds of yams, betel vines, and a little Indian corn. The fruit-trees comprise, besides cocoanut-palms, limes, citrons, and large number of the seedless variety of the bread-fruit tree. There is no authentic record of when and how this latter tree was introduced, the old people say it was brought from Point de Galle in Ceylon. It is believed to be indigenous to the South Sea Islands only, and it is well known that about a century ago the *Bounty*, rendered famous by the mutiny of its crew, was sent to those islands to procure a supply for introduction into the West Indies. The tree is propagated by suckers, which spring plentifully from its roots. The coast natives call the fruit the 'Divi Chakka', that is, the Island Jack-fruit, from its resemblance to the fruit of the real Jack-tree (*Artocarpus Integrifolia*). The fruit is usually boiled for the table.

The township is very clean, its streets and by-lanes are swept daily, and all rubbish removed and burnt or cast into the waters of the lagoon. This latter practice leaves something to be described in the matter of sanitation, for the waves cast up the light floating refuse on to the foreshore, which is in consequence always more or less in a filthy state. But the sanitary arrangements of the community do not end here. The quarantine islet of Viringilly we have already noticed. Thither the islanders send all cases of infectious disease, smallpox, cholera, &c., for treatment. Moreover, they have separate burial-grounds for persons who die of these diseases. And away to the north of the township lies a small collection of miserable thatched huts, in which there dwells, in great discomfort and under many privations, a small colony of lepers.

"The islanders have," says the official report from which we have already quoted, "from time immemorial adopted the precaution of separating lepers from among them. On the appearance of the disease the sufferer is called before the Kázi (Priest), and if the leprosy is pronounced to be contagious, he is expelled to the north of the island, where a place is set apart for the purpose. A hut is built for him, and he subsists on supplies of food and water, which his relatives bring at intervals and leave on the ground at a safe distance." [Winterbotham 1876]

The Minicovites, it will be seen from the above follow the Old Testament ordinance in regard to lepers (*Leviticus*, Chap. XIII, XIV.), and the interesting question arises how such a custom was imported into the island, for nowhere else that we know of is it followed among races connected with India. Moreover, it is not a Muhammadan institution in any way. Were the Minicovites at any time Christians? One Christian custom they certainly have, "which", says the official reporter already quoted, "as far as I know, is without parallel among any society of Musulmans, namely, that the men are monogamous. I was assured that it was an established custom that no man could have more than one wife at one time." Can this be the 'Female Island' spoken of by Marco Polo in the thirteenth century A.D.? Marco Polo's male and female islanders if such ever existed anywhere, were undoubtedly " he tells us. Moreover 'Baptised Christians', and maintained 'the ordinances of the Old Testament', he tells us. Moreover, they had no 'chief except a bishop, who is subject to the arch-bishop of another island, of which we shall presently speak, called Scotra. They have also a peculiar language.' [Yule, H. 'Marco Polo' London 1903, and Watters, T. 'Hsüan Tsang' London 1905]

However, Marco Polo, A.D. 1292-93, insists that there were two islands, in one of which dwelt the women alone, and in the other the men. The two islands again, he said, lay about thirty miles distant from one another, and some 500



DRUMMERS IN SPECIAL DRESSES.
PHOTO 1935. PLATT.

miles (ca.850 km) south of the Mekran coast (Persia-Pakistan). But let us quote his exact words.

"In the island, however, which is called Male, dwell the men alone, without their wives or any other women. Every year when the month of March arrives the men all set out for the other island, and tarry there for three months, to wit, March, April, May, dwelling with their wives for that space. At the end of those three months they return to their own island, and pursue their husbandry and trade for other nine months. They find on the island very fine ambergris. They live on flesh and milk and rice. They are capital fishermen, and catch a great quantity of fine large sea-fish, and these they dry, so that all the year they have plenty of food, and also enough to sell to the traders who go thither. As for the children which their wives bear to them, if they be girls they abide with their mothers, but if they be boys the mothers bring them up till they are fourteen, and then send them to their fathers. Such is the custom of these two islands. the wives do nothing but nurse their children and gather such fruits as their island produces, for their husbands do furnish them with all accessories."

Let us consider how all these statements of fact fit in to what we know of Minicoy and its people. First of all, we may notice that Messer Marco's islands were Indian islands. Minicoy is certainly an Indian island, and the 'peculiar language', of which Marco makes mention, may well have been Mahl, the language common to the Maldivé islanders and to Minicoy. Of the peculiarities of their language we cannot say very much, because there has been as yet no adequate opportunity of studying it, but we may note that, although living in an island, they have no word expressive of the idea conveyed by our word 'island', they call it 'country'. Again, their system of notation is duodecimal to a certain extent. Seventeen is with them not 7 and 10, but 12 and 5. One hundred is 96 and 4, but here their duodecimal notation ends, for they have borrowed a word to signify a hundred, and so 101 is, as with us 100 and 1, and so on, with duodecimal numbers until the next hundred is reached. And so it goes on, for 1,000 there is a special word. The Koran they call 'Tiriss', which is the Hindustani corrupted word for 30, and the reason for calling it so is, that in the big copy of the Koran in their chief mosque the Scripture is written on 30 portions, each consisting of 12 leaves, or 360 leaves in all. But let us pass to other matters.

It does not appear that Messer Marco ever visited the islands themselves, so his ideas in regard to distances must be accepted as only roughly approximate. And his statement that there was a special island for the males can be explained only by the suggestion that the men did in his days, as they do still, proceed to the Maldives proper, and to, Ceylon and elsewhere on trading voyages. It is certainly still the fact that a large majority of the men remain away from the island on trading voyages during seven or eight months every year, and return to Minicoy in March and April annually, and May is down to the present day the great marrying month. Let us quote from the island marriage registrar's books on this point. In the year 1885, 67 marriages in all were registered in the island, of which number 34 took place in May, the next largest figure for any month being 7 in March. In 1886, there were 49 marriages, of which 24 took place in May and 8, the next largest figure for any month, in June.

If Marco's account of the time during which the men remained in the Female Island be correct, the custom must have changed since his day, for the men return from their voyages nowadays about April, and remain in the island with the women during the southwest monsoon months of May, June, July, and August. When the island was officially visited in 1876, there were 1,179 women on the island and only 351 men, whilst 383 men were absent on voyages. The official



WOMEN FETCHING WATER FROM PUBLIC WELL.
PHOTO 1935. PLATT.

report adds: "But when all are present in the island, the women exceed the men by 26 per cent."

"Ambergris", of which Marco Polo makes mention, continues down to the present day to be a royalty. As regards their food, it may be noted, in passing, that the islanders live principally on the dried fish of the 'Bonito', which they call 'Más', They have no special word for flesh, which they also call 'Más'. There is at the present time a considerable export of the dried fish 'Más', so that Marso's account, if it applies to Minicoy at all, is even yet literally true of this branch of their industry, which is still, as will be gathered from what has already been said above, in a flourishing condition.

As to the age when the boys pass from under the jurisdiction of the head-woman to that of the head-men of the 'Attiris, that has already been stated to be seven years, and not fourteen, as it seems to have been in the time of Messer Marco.

Lastly, as to Marso's statement that "the wives do nothing but nurse their children and gather such fruits as their island produces, for their husbands do furnish them with all necessaries," we have already an official report detailing what things are brought home annually to the women from the trading voyages to Bengal and other places, and we will now proceed, if you please, to follow the crowd of women in one of their periodical visits to the great orchard known as the Great South Pandáram, "to gather such fruits as their island produces". to use Messer Matco's own words.

The great orchard stretches away to the south of the township, a distance of about three miles, and extends to the whole breadth of the island, from the shore of the lagoon to the sea-shore on the opposite side. It is nowhere more than 500 or 600 yards wide (450-550 m.), and towards the lighthouse end it tapers considerably. It is densely crowded throughout with trees, among which the cocoanut-palm predominates.

But the ladies are just gathering at their 'Varangi' meeting-houses with their baskets, and are not yet ready to start. Let us go on with the 'Khalu' men, who have turned out in great force to climb the trees, and who are mostly provided with short right wrists. Just as we enter the great orchard through the gateway already mentioned, where is posted the splayed-out cocoanut-leaf, the sign that it is forbidden ground, a dozen fine athletic fellows begin swarming up the smooth stems of a dozen palm-trees. Are they going to pluck the nuts? No, we will attend to that presently. Their present objective is rats!

Nowhere, we fancy, on the whole globe is 'Mus Rattus', or is it 'Mus Domesticus', so abundantly supplied with food and drink, or so comfortably quartered, as he is among the branching crown of leaves of a productive Minicoy cocoanut-palm tree. The coarse fibrous sheath which protects each tender frond as it shoots into the upper air from the head of the palm-tree bursts asunder as the frond swells out. Shreds of it may be seen still hanging from the parent frond, other shreds fall down and lodge at the roots of the mature fronds beneath. When the palms are systematically handled, as they are on the coast, this fibrous matter is all cleared away regularly by the tree climber, but in Minicoy, in the great southern orchard, the trees are allowed to grow as nature listeth, the head of spreading fronds is never cleared of this refuse fiber, and comfortable, not to say luxuriously warm and snug, quarters are thus provided in the top of each palm-tree for the innumerable colonies of rats which swarm up the trunks to feast on the abundant supplies of food and drink which the nuts afford. Look around and you will see nuts in all stages of their existence strewn about upon the ground. Here is a green tender nut, which had not reached the age when the



PROFESSOR A. AGASSIZ WITH MALE INHABITANTS.
PHOTO 1901. WOODSWORTH.

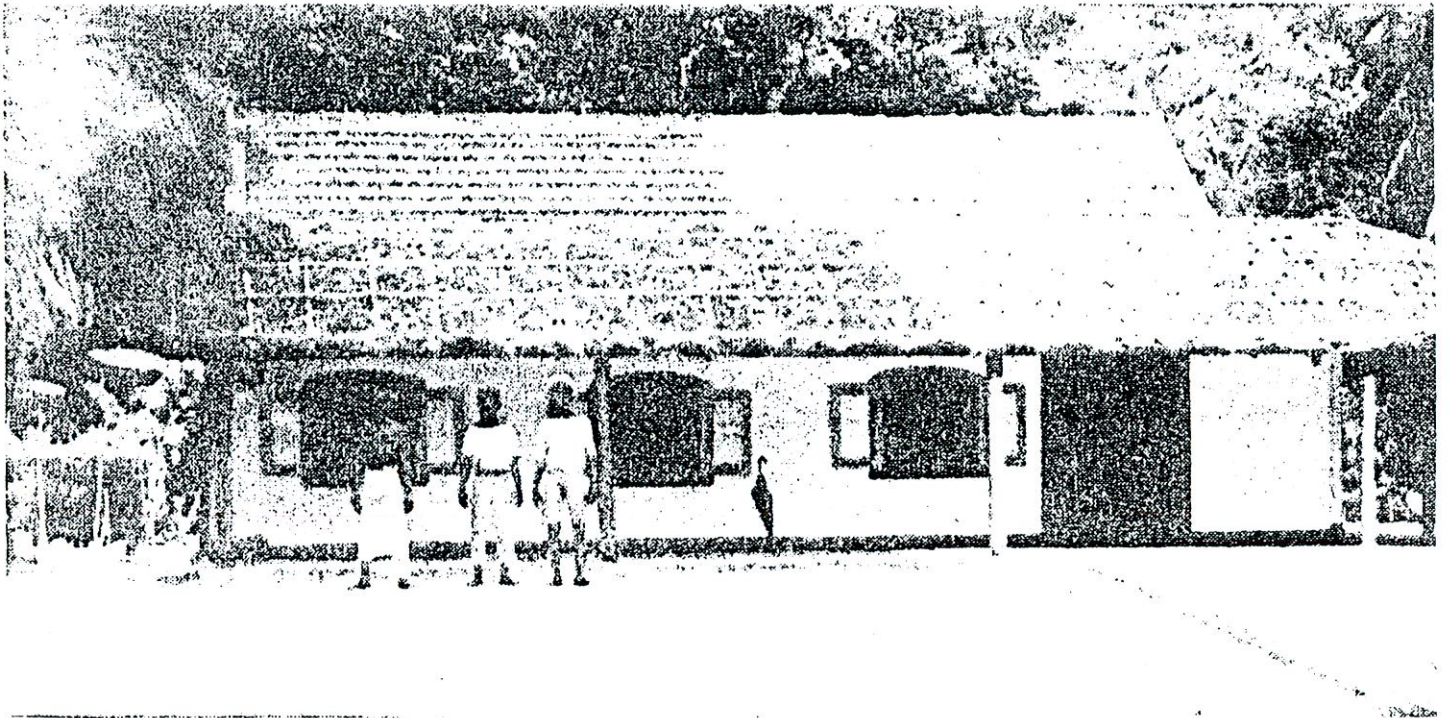
milk contained in it had even begun to deposit itself in the shape of kernel, lying apparently uninjured on the ground, turn it over with your foot, and there at the swell of the lower end is a neatly excised hole in the fibrous husk, showing where a thirsty rat had worked his way through to the sweet waters within. There is a fully matured nut lying on the ground, with a similar gaping wound fully exposed to view, take it up, and you will find that Master Rat has gnawed away every particle of the sweet kernel, slaking his thirst no doubt the meanwhile on the milk which he also found there. It is barely a month since the last gathering of nuts was made, and yet the ground is thickly strewn with the remains of the rats' feast.

Nature has, in this isolated spot, failed to provide any natural enemies to the rat tribe. Owls, except such as have been imported on Government account, do not exist. The mongoose and the ratsnake are not indigenous to the island, and even cats are scarce, and when imported are not easily kept alive, owing to the great plague of mosquitoes.

But the fun is becoming fast and furious around us, the three-climbers, with their sticks, have reached to the crowns of a dozen trees, and poking among them, have disturbed a number of rats, some of which, the young and inexperienced of the flock, have incontinently taken headers from the tree-tops in the hope of eluding their enemies aloft. Worse awaits them below, however, for they are caught like cricket-balls by eager upstretched hands before they can touch the ground, and are instantly hurled violently to earth, and then thrown to the boys, who have come provided with collecting baskets for carrying them. Others run down the trunk, hoping thus to evade the enemy aloft, a shout proclaims that this manœuver has been observed, and as Master Rat, suddenly taking in the situation, makes a dive for safety from high up the trunk into the low brushwood below, half-a-dozen hands pounce down upon him among the bushes and weeds, and secure him, and next instant he is dashed a lifeless corpse against the trunk of the tree he just left. Still others, the knowing once who have been at this business before, scurry along the mid-ribs of the branching fronds, passing with agility and much ludicrous screwing of their tails from one frond to another, till they meet with fate from the short stick of the tree-climber on the neighbouring tree, in which they have endeavoured to take refuge. It is reserved to the experienced patriarch of the colony to make for safety to a tree which does not yet hold a climber, but his movements have been watched from below, and as he reaches his fancied secure retreat, the avenger is already several feet up the trunk after him. Beaten out of this tree, he seeks shelter in another, and yet another if that be possible, and not unfrequently he drops or dives unscathed from the trunk or branching fronds into a bush of prickly screw-pine, *Pandanus Odoratissimus*, whither the yelling crowd below cannot follow to overtake him.

The boys with the baskets have been busy meanwhile collecting the slain, several scores of victims have already fallen, nearly every adult of the crowd has taken his turn at climbing the trees. This has been only an overture to the serious business of the day, here come the ladies in detachments, under their commanding officers of the 'Varângis', so let us break off and see how the fruit is collected. On inquiry we find that the great southern orchard is divided administratively into twenty-seven compartments. The boundary-mark between one division to the unpractised eye, but, as a rule, a narrow pathway leading inwards from the shore of the lagoon serves to show where one compartment ends and the next begins, a more or less imaginary straight line right across the island to the seashore completes the boundary.

In the first five compartments which lie nearest to the township, and which, in consequence of their accessibility, receive more attention than the others



LIGHT-HOUSE STATION AND THE LIGHT-KEEPER'S BUNGALOW.
PHOTO 1934. STAPLETON.

from the island head-men, the nuts are gathered by plucking. The 'Khalus', or tree-climbers, swarm up the trunks and throw down all the mature nuts, which, with those already on the ground, are gathered by the women and conveyed to the store at the Government office already described. The men receive 20 per cent of all the nuts they pluck as remuneration, and the women for gathering them get four each, and 4 per cent more of all they gather.

In the three next compartments the fallen nuts only are collected, and this duty is assigned to the boys of three 'Kôyilams', properly 'Kôvilagams', a Malayalam word, signifying originally king's houses. The boys are remunerated with seven nuts apiece, and 4 per cent more of all they collect. Why this departure has been made from the original island custom of allowing the women only to collect the nuts we cannot on inquiry ascertain, but it was instituted long ago, and was probably meant to secure some extra remuneration for the boys belonging to the houses which manned Mammâli's, the island chieftain's, fleets.

Mammâli, you must know, was a great corsair in days gone by. His descendants still live at Cannanore on the mainland, and are still chieftains of this island and of some of the Laccadive Islands, also belonging to Malabar, and lying to the north of Minicoy across the 9' channel, formerly known as Mammâli's canal or channel. On the mainland the family holds only a few square miles of territory, but in former times not only the Laccadives and Minicoy, but the Maldive Islands also, were subject to their sway. The Minicovite tradition is that their island was so subjected to harries and oppressions by sea-robbers of sorts, that they eventually placed themselves under Mammâli's, properly Muhammad Ali's, protection. If the islanders were "baptised Christians" in Marco Polo's time, their conversion to Islam must have taken place some time subsequently, say, about the date of the traditionary "Great Mammâli's" regin, A.D. 1364-65, when a great extension of the family influence took place. The political history of the island, however, rests in great obscurity.

The remaining nineteen compartments of the Great Southern Orchard are allotted among the women of the various 'Varângis', according to population. No attempt is made to pluck the nuts or cultivate the trees, which are largely smothered by dense growths of impenetrable screw-pine and other jungle. The rats regin supreme, and what nuts they spare are collected from the ground by the women, each of whom receives as remuneration eight nuts on each occasion, and 4 per cent more of all she collects. The nuts thus collected are piled into rough stores at various points along the lagoon shore of the island, and after being stripped of their outer husks, are exported to the mainland, and sold on behalf of the Government revenue.

Let us walk down the central pathway of the island to the lighthouse, and pay a visit to the two solitary Europeans whom we shall find there installed as custodians of the light. It will be a pleasant walk, for the sun though now at mid-day in the zenith, will be screened by the dense foliage of the palm-trees meeting overhead, and a fresh northerly sea-breeze coming in from the lagoon will likewise tend to keep things cool and comfortable for us. Moreover, for thirsty souls a well of sweet water will be found at each of the nut-gathering stores.

These wells are square in form, about four feet each of the sides, and surrounded by a low parapet of rough limestone. To each well there belongs a long stick, with a cocoanut-shell cup at the end, with which to draw the water. The water is, we find, at most five or six feet below the surface of the ground, and we begin accordingly to have doubts regarding the existence of certain caves about which we heard when talking of the piratical harries to which the island was subjected long ago.



TUNA FISH PILED UP UPON THE BEACH.
PHOTO 19???. MANIKFAN.

The islanders, they said, used to take refuge from the buccaneers in the caves, which are still to be seen in this uninhabited portion of the island, so let us see the caves en route. To do this we diverge from the central pathway, and dive, with much stooping, into thickets of dense screw-pine. After considerable search, for the places are now deserted, and allowed to go to ruin, a shout at last proclaims that the caves have been found. Hurrying to the spot, we find that the caves are indeed myths, as we had judged from the proximity of the water to the surface-soil. But here is a neat hole in the ground, disclosed by removing a rough slab of limestone, which served to conceal it.

Peering down we discover that, instead of a cave, we are looking down into a shallow narrow burrow, the sides of which are built up, and the roof constructed of rough limestone slabs taken from the great piles of this material which have been heaped up by the force of the waves on the sea-shore side of the island. Did the islanders thus burrow under-ground like rabbits? It must have been so, for a little further on we find a place where the roof has fallen in, and disclosed the run of the burrow.

One of our guides descends into it to test the size, and we find that there is just room enough for him to sit squatting inside. The place is overgrown with trees and brushwood, and we cannot arrive at any definite conclusion as to the extent to which these burrows prevailed in former times, but we are told that the remains of them are by no means uncommon in the island, and that some of these remains are of considerable size, as if some of the burrows had had, many ramifications, and had had, like those of rabbits, many bolt-holes. Surely never was there elsewhere such a device to enable human beings to escape enemies of their own race? The hardest of buccaneers would hardly have cared to crawl on hands and knees into these dark places of refuge in quest of their victims, and even if they did so, unless all the bolt-holes were watched, their labour might be in vain.

We can see at a glance that to have laid bare the burrow, and thus found its occupants, would have been a work of time and difficulty, a work which any one who ever attempted to lay bare a rabbit-burrow among the roots of a quickset-hedge would well appreciate. Buccaneers were not gentlemen accustomed to labour hard under a tropical sun, and we may conclude, on the whole, that the device must have afforded an effective escape for the people under the circumstances of a temporary occupation of the island by pirates.

Marvelling much at the sight, and speculating largely as to when these burrows were last used, and contrasting the then and the now to the poor inhabitants of the island, we return to our pathway, and proceed onwards the lighthouse. Is it possible that the men alone used these burrows to conceal themselves while the women remained at the township to receive and entertain the interlopers? It is easy to understand, if such was the practice formerly, how mariners casually visiting the island would be astounded to find none but women to receive them, and everything arranged and managed by the women. So much is certain, that this island was notoriously the prey of sea-robbers in former days, and it would have fared badly with the men who were not absent on trading voyages if they had shown themselves or offered resistance. In the 'Lusiad' of Camoëns there is a vivid description of a company of Portuguese mariners running riot in an island like this.

On the whole, we conclude that there is a good deal to be said in favour of the view that Minicoy is Marco Polo's "Island of the Women", and the facts set forth above, tend not a little to give to his and other similar legends a local habitation and a name.



VIEW FROM THE LIGHTHOUSE TO THE SOUTH-WEST OF MINICOY AND WILINGILLI.
PHOTO 1935. PLATT.

Pursuing our way southwards, we come suddenly on a clearing in the forest where the sun's rays beat fiercely down on the scorched earth, and as we step into it we find that we have reached the lighthouse site, a narrow belt stretching from the lagoon to the sea having been cleared of all the forest-growth. At the one end, on a slightly raised sea-shore, stands the lighthouse, a fine modern structure, furnished with all the latest improvements, towering high above the palm-trees in the vicinity. At the other end of this belt, built out into the water on wooden piles driven into the sandy bottom of the lagoon, stands the rough wooden shanty which was used as a dwelling by the builders of the lighthouse.

Passing over the rough plank-bridge which connects the shore with the structure on piles, we find that the place is now used by the light-keepers as a working-shed and boathouse. Myriads of brilliantly coloured fish-fry have taken shelter from their enemies among the piles on which the structure is raised, and as we enter the verandah fronting the lagoon, large shoals of them flash for an instant into the sunlight, disturbed by our intrusion.

Our presence has not yet been discovered at the lighthouse, but as we turn to come ashore, and the creaking planks give forth a sound underfoot, we hear a yap-yap in the lighthouse direction, and find that our presence is at last detected by the one solitary dog that the island can muster, an affectionate little beast of a nondescript breed, yearning for society, as we afterwards find him to be. Attracted by the barking, as we approach the lighthouse a window high above us opens, and the cheery bronzed English face of one of the keepers appears.

"May we see the light?" we shout upwards. "Oh yes, wait a minute". The door at the foot of the tower is locked, but we hear footsteps rapidly descending the winding staircase inside, and in a few seconds the bolt inside is shot, the door thrown open, and next instant we are receiving a hearty welcome from the two light-keepers, who, aided by a native assistant from Ceylon, have the sole charge of the light.

Breathlessly and half-giddy we toil up the rounds of the staircase, passing store-houses neatly fitted up with huge oil-cans, spare machinery, and good and chattels belonging to the keepers. On a landing immediately below the light itself, the keepers have fitted up their cots, so as to be within instant call in case of accident. Passing upwards through a narrow trap-door in the floor of the light-room, we find ourselves among gun-metal machinery and big dioptric lenses, built up of huge glass prisma, which slowly revolve at night round the intensely brilliant light cast by the cylindrical burners in the center of the chamber.

But where is the motive power? we ask. And in reply we are shown an endless chain with heavy weights attached, which slowly descend through a hollow cast-iron shaft reaching from the light-chamber down to the lowest storey of the tower. The weights descending actuate the machinery, and as they approach the bottom an alarm-bell is rung to warn the keepers that it is time to recommence the winding-up process. But what if the chain should break, or other accident happen to the machinery? Then, until this breakage is repaired, the lenses must be kept revolving by means of this crank, which, as we see, can be done by manual labour independently of the driving machinery.

Having satisfied our curiosity in regard to the internal arrangements, we next pass out through a low narrow door into the cool breezy balcony running round the structure, immediately beneath the diamond-shaped panes of plate-glass which enclose the light-chamber. And there spread out before us, as on a map, lie the tiny island and its lagoon and enclosing coral-reef. Down below us there, hidden by the forrest, lie the curious burrows we have just been



LONG-BOAT WITH SIXTEEN PAIRS OF OARS.
PHOTO 1935. PLATT.

visiting, and the contrast between the state of the island then and what it is now, once more comes home forcibly to our minds. There rides our trim little steamer at anchor almost on the reef itself it seems, there goes a great three-masted liner, ploughing its way steadily homewards, with its rich freight of silk or tea from China, studiously unobservant it seems of the gay Union-jack, that emblem of world-wide peace, which our worthy light-keepers have run up to remind them of the care that the great Trinity House Brethren take of the lives and property of those engaged in the Eastern trade.

Perhaps she was too far off to think of sending us a kindly greeting, but here comes a Messageries Maritime boat, making strait for the southern-most point of the island, we shall be able to look down upon her decks as she passes almost within stone's-throw, as it seems, of the point of land. We can see the tricolour run up as she approaches, she at least means to take some notice of us, and as she comes abreast, we can see the flag hauled down and then smartly run up again, in answer to the responding dip from our ensign.

It is such interchange of courtesies as these that again take our thoughts far away back to the time when the islanders watched in dread for any stranger-sail bearing down upon their helpless little island. Who can picture without a shudder the breathless provisioning of these wretched human burrows among the screw-pine thickets, and the crowd of trembling women thronging to the beach with their poor little gifts of fruits and eggs to welcome the intruders, and learn their fate? Will the rough sailors, mindful of mothers and sisters left in far-distant lands, be merciful to these kindly women in their solitary island abode? Or must recourse be had to the darksome stifling burrows, the last island-refuge of the distressed? We can imagine the crowd of women melting imperceptibly away before scowling looks and harsh treatment, the organisation of parties to search whither they have disappeared, and the blank amazement on finding no trace of them anywhere above ground.

But let us turn to the happier picture of a kindly reception from the bearded seafaring men, and the gradually increasing crowd of girls and boys drawn from the screw-pine thickets as the benevolent character of the intruders becomes known, and let us imagine the astonishment of the sailors on finding the island tenanted chiefly by women and girls and boys. What wonder that in seafaring yarns the account of a visit to the "Island of Women" should ever after be one among the choicest stories for recital to gaping crowds in far-away sailor homes!



MALE PORT ROADSTEAD WITH THE BASTION.
PHOTO 1901. WOODSWORTH.

1900. DUTTON, FRANK.

IN: South African Railway Magazine. Vol.3. No.2. P.80-85.
Johannesburg 1909.

At the shift of the century the civil engineer FRANK DUTTON was stationed in Ceylon responsible for building railroads. He came from The South African Republic, where he had been working in the same field. His visit to the Maldives, Male, was presumably in 1900, and this nice and generous essay has also been published as 'An Eastern Utopia' in "The Ludgate Magazine", The Steamer's name was "VASNA". [English]

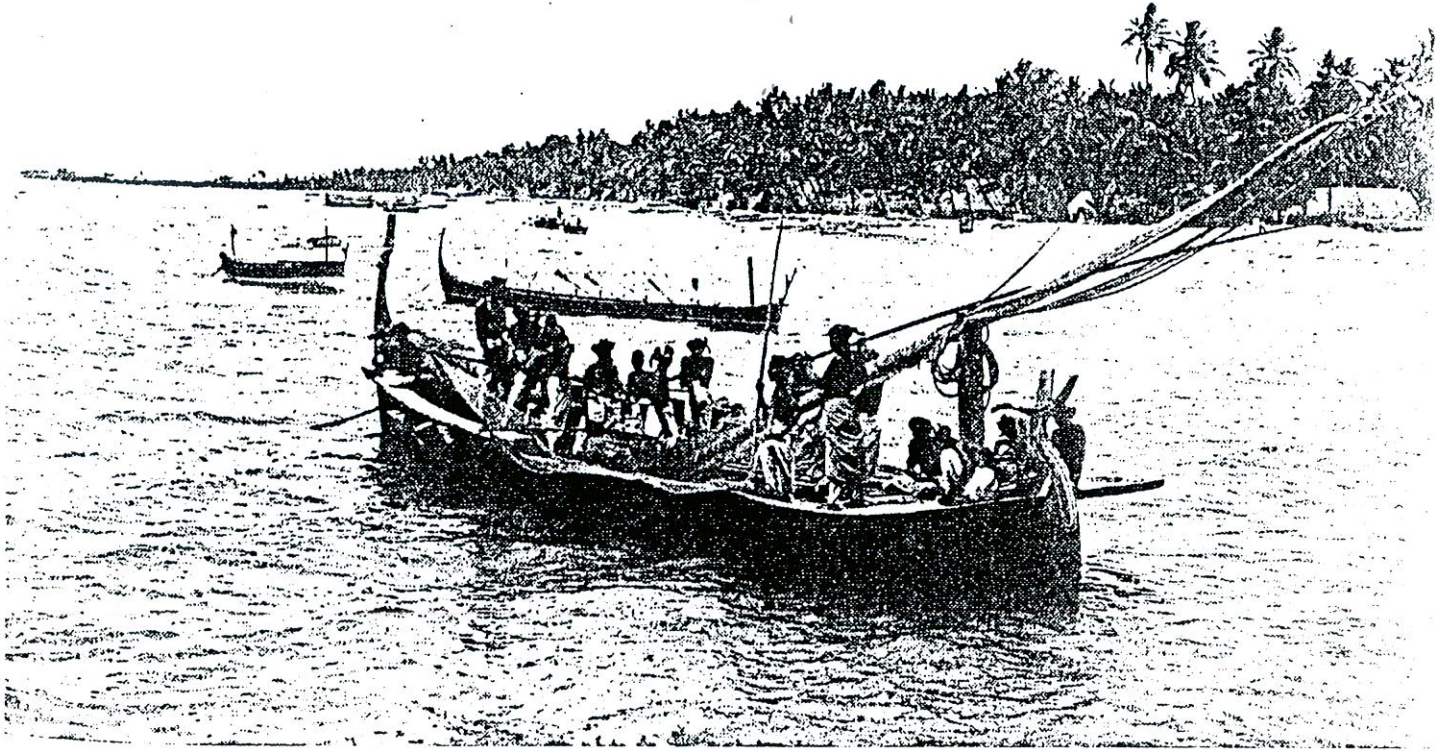
A Trip to the Maldive Islands.

When working on the Ceylon Government Railways, I had come in from up-country, and was spending a few days in Colombo. The greater part of the time was spent in cruising about in the harbour in a small steam launch, visiting various mailboats, men-of-war, and other craft. Nothing can be more fascinating than to spend a day in Colombo harbour and watch the majestic ships with the tiny native canoes alongside them, the busy scenes loading and unloading the huge cargo ships, the derricks rattling, the coolies singing and yelling, the whole scene being one mass of colour, rendered doubly effective by the brilliant tropical sunshine.

One day we noticed a small steamer making for the harbour, and when she had dropped anchor we found she was one of the British-India Steam Navigation Company's "Mosquito fleet", whose skipper was a friend of ours. These small steamers are only of 300 or 400 tons burden, and are used for the traffic between Colombo and Tuticorin, and other coasting work fitting about from port to port, hence I suppose, the name "Mosquito". [The Awing-deck Steamer was 'VASNA' of Glasgow 1890, Captain W.J. Hornsby, 915 Dead weight, 61 m Long, 8,6 m Broad. 130 Horsepower]

We soon learned that she had been chartered by a wealthy Parsee merchant to take a load of rice to Male, the capital of the Maldive Islands. As it happened, we were also acquainted with this Mr. Dhababhoi, who invited us as soon as we were on board, to be his guests for the trip, and promised to show us something that we had never seen before. As it was only a matter of ten days' absence, and both my friends and myself were free for that period, we gladly accepted, and in less than three hours we were on board with our kit, camera, grammophone, etc.

The gentle rolling swell in the harbour gave indication of the sea that was running in the Indian Ocean, but the huge waves that, without a moment's intermission, dashed themselves against the enormous breakwater, and were thrown up mast-high, and fell thundering on the stonework, reminded us only too vividly that the we should soon be put



BOAT PREPARING FOR BONITO-FISHING.
PHOTO 1935. HORNELL.

to the test as to whether we were good sailors or not. Before sunset the same day the pilot was aboard, and we were gliding out between the two long rows of steamers swaying gently at their moorings.

As soon as we made the open sea the course was set due west, and we resigned ourselves to the mercy of the monsoon. Strangely enough, neither of us were affected beyond being a little fastidious about our "grubb", the real reason being I think, not that we were top-hole sailors, but that the monsoon over-did it, the motion not being that usually connected with shipping, but rather one that called for considerable gymnastic skill to ensure our feet did not change places with our heads without our knowing it.

Male, our destination, the capital of the Maldivé Islands, lies 115 miles (190 km) west of Ceylon and four degrees (444 km) north of the Equator. The Maldives consist of a group of over 1,000 small coral islands in the Indian Ocean. In many cases several are connected together by coral reefs, thus forming a small landlocked sea or lagoon. A large proportion of the islands are no more than two or three acres (12-16,000 kvm) in extent, while the largest one would probably be not more than three or four miles long (4-6 km). The largest islands are generally in the shape of a ring, with a large fresh, or rather brack water lagoon in the centre. In the dry season the confined water in these lagoons becomes stale, and emits a most offensive odour, at which time it is quite impossible to remain to leeward of them, consequently many of these islands are uninhabitable.

These islands are a dependency of Ceylon, but ruled by a Sultan who resides at the capital Male, and who is to all intents quite independent. Little or no communication takes place between the Governments beyond the annual reception in Colombo of the Sultan's Ambassador, who presents the Sultan's letter, with presents, to the Governor, who in return sends presents to the Sultan.

On the second evening out we sighted land, but, owing to the meagre information shown on the chart, it was some little time before the channel into the lagoon was located. Having run into smooth water, we dropped anchor about a quarter of a mile (400m) from shore, opposite the harbour of Male, and close to some native seagoing sailing boats, called buggalows, the stern stands much higher out of the water than the stem.

The scene from the bridge was lovely in the extreme. The water here is a lovely green of apparently unfathomable depth. The sea all round was studded with little islands covered with dense tropical foliage, topped by the graceful cocoanut palms, rising from the golden coral sand, and mirrored in the emerald sea. Between the islands the glistening waves were dashing against the coral reefs. By the use of field-glasses we could see the rigging of the native craft lying inside Male harbour, and behind them some godowns, or stores, and the relics of the old Portuguese fort. The shore was thronged with crowds of interested people, who had not till recently seen a steamer.

Not many minutes had elapsed before we saw several small boats putting out from the harbour, and we soon made the acquaintance of the Sultan's



HOUSE WITH WELL AND IN FRONT PALMLOGS BUILT UP TO A RESTING VERANDA.
PHOTO 1901. WOODWORTH.

Admiral of the Fleet, a dignified and courteous old gentleman, whose first business appeared to be to ascertain that we had no bubonic plague or cholera on board. Having satisfied himself on this point, and having leisurely acknowledged our Indian fellow passenger, with whom he was apparently well acquainted, he gave the signal for the commencement of the operation of discharging the cargo of rice. It was not long before swarms of natives were aboard, but before any work was done it was apparently necessary that each one of them should explore the ship thoroughly, and not a single corner of the ship did they miss peeping into. To anyone accustomed to ports in the East, where it is essential to close all portholes and lock the cabin doors to prevent thieving, it was a very pleasant experience to find that, although one's watch, knife, in fact, our every belonging, was scrutinised by dozens of people, not one single thing was lost during the whole time we were there.

Considerable amusements was caused during the unloading operations by giving the natives small lumps of ice, a thing quite unknown to them. At first they thought it was very hot and threw it on deck, others would change it from hand to hand, blow on it, and finally, the more daring would put it to their mouths and, finding no evil result from it, they wrapped it up in their waist-cloth to take home to their people ashore.

As it was getting dusk by the time the many curious Oriental formalities had been duly observed, we decided to wait till the morning to pay our respects to the Sultan. Next morning the Sultan's State barge, with the interpreter on board, came off to fetch us. On landing, we walked up the hot and glaring streets to the Palace, followed by an admiring crowd that grew every minute.

With true Oriental pomp, and in order to impress us with the Sultan's vast importance, we were entertained in the Prime Minister's house while our "Salaams" were being conveyed to the Sultan through the various Ministers. In due course we were acquainted with his Highness's pleasure, that he much desired an interview, but, being unwell, would be unable to see us, but that instructions had been given that all our wants were to be attended to.

After partaking of sweet sherbet and other delicacies we were conducted round the island, walking with considerable discomfort on the glaring white coral sand, which threw up a stifling wave of heat in the hot still air. Strolling along, we saw several Mohammedan mosques and burial grounds, the walls of which are decorated with innumerable small white flags, the method by which the memory of departed relatives is kept green. We also saw a large round praying tower, used by the priests, and from which, each evening, they bless the faithful community.

The native huts are all built of coral walls with cadjan roofs (plated cocconut leaves), and are enclosed by a fence about 6 feet (180 cm) high cadjans, with little gates that are balanced to swing shut. As we walked along we could see at a distance women's heads peeping out, and gradually withdrawn, as we approached, when they viewed us through little cracks in the fence. The women are very shy, and we hardly saw



FRIDAY CELEBRATION AT MAINSTREET MALE.
PHOTO 1901. WOODSWORTH.

one close to, a number of them may be seen on the battlements in the photo of the spear dance.

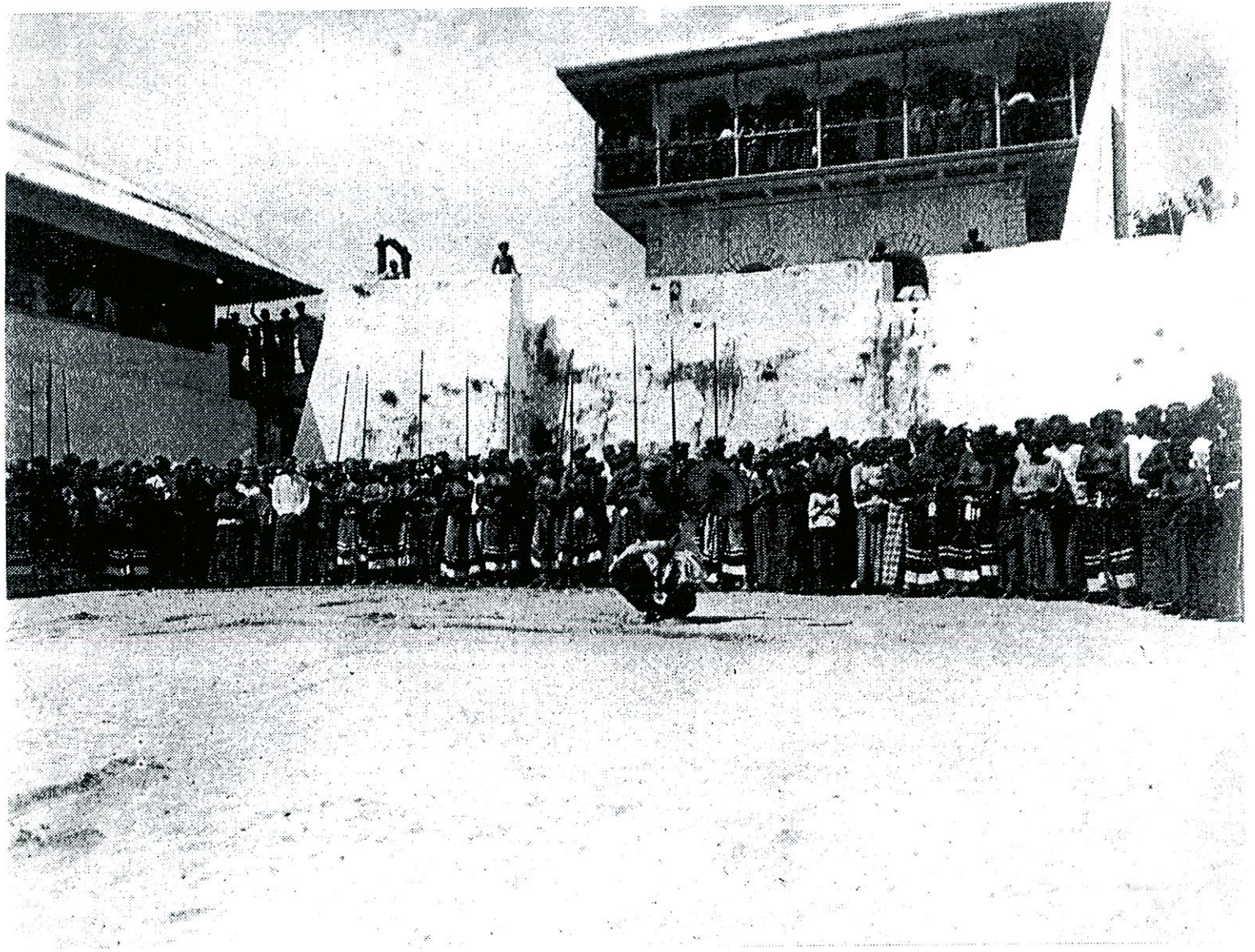
We wended our way to the house of the Minister of Finance, where we were glad to quench our thirst with water from the cocoanuts, which we did sitting outside the house on the verandah. While sitting here we were for all the world like a show, hundreds of curious natives staring at us chattering away, and passing remarks, no doubt gems of wit and not particularly complimentary, but entirely lost to us, as it certainly was not Hindustani or Tamil that they spoke. Not only were we being carefully inspected from the front, but on looking round we saw at every chink in a door, window, or other point of advantage a woman's hazel eye. They appeared to be just as curious as the men, only they wanted to see us and for us not to see them. Not a little commotion and bustle appeared to be taking place inside the house, the reason of which was explained when we were invited to take breakfast with the Ministers.

The breakfast, an enormous feast, was served in true Oriental style, the staple dish being curry and rice, while dotted about the table were spices and all the tasty etceteras for curry, interspersed with small dishes of native sweetmeats and chapatties (native bread). Knives and forks were provided for our use, while they, of course, according to Indian custom, used the right hand. Sweet sherbet was served to us in fancy glasses, and at the end of the meal we inwardly congratulated ourselves that we had got through it safely to ourselves, and what was more important, had not hurt their feelings by refusing most impossible-looking dishes. The meal finished up with a servant bringing round a brass bowl and a brass jug that had a long spout, to act as a finger bowl.

The interior of the Minister's house made one instinctively think of the Old Testament, the pompous, patriarchal Indian, in his long flowing robes, the room draped with brilliant and showy lace, the bed littered with soft and downy pillows and hung with dainty curtains. Overhead swings an elaborate punkah moving silently to and fro. An old-time brass lamp of oil floating on water helps also to complete the picture which seemed quite what, to my mind, would be the style of those days.

To while away the time I took my gramophone with me, and this beyond everything interested the natives. The songs they did not appreciate, but the band pieces, and especially the bagpipes, were much to their liking. The Sultan got to hear of the gramophone, and requested that he might hear it, so we took it ashore next day. He was much disappointed that it did not play Hindustani music.

On Friday, this being the Mohammedan Sabbath, all work was suspended, and we went ashore to witness the entertainments that were to take place. In the morning the Sultan leaves the Palace in state, and with great dignity goes to the mosque, where a service is held of some hours' duration. A blast of trumpets and shouting heralds his departure from the mosque in the State palanquin. A procession is now formed, and goes all round the village with a band of native cornets, trombones, drums, etc., and finally arrived in the courtyard of the Palace, where the dancing and festivities are to take place.



SULTAN'S GUARD IN FRONT OF THE PALACE.
PHOTO 1901. WOODSWORTH.

The upper rooms and the battlements surrounding the courtyard are given over to the womenfolk and children of the islanders, while the men make a large circle in the courtyard, and at the top of the circle the Sultan sits in state in his gorgeous palanquin, decked in silk and golden robes, with a magnificently jewelled turban on. Servants in front fan him with large peacock feathers fans, while others slowly rotate large sunshades over the palanquin. By special authority from the Sultan we were accommodated with chairs at the edge of the circle, to watch the the performance, and here again my little camera caused much interest among the spectators.

The performance consisted of sword-and-buckler dances, and also spear dances, the dancing throughout being always on the same lines, the only variation being in the number of men performing. It was a long affair, taking quite three hours, < which to us, sitting in the blazing sun, seemed monotonous and wearisome, although the dancing was exceedingly well executed to the music of drums, cymbals, and cornets. > The sword-and-buckler dancers dodged about, always dragging their feet heavily through the loose white coral sand, guarding and attacking alternately, and standing in most grotesque attitudes of apparent great difficulty and discomfort. Each set of performers would, after their turn, "Salaam" to the Sultan and withdraw, and other dances would commence.

The spear dancing and fencing was much on the same lines as the sword dancing, only a far more active display altogether, and the turns were consequently shorter. What struck me most during the whole performance was the exact time the performers kept, and the accuracy and uniformity of their movements. The performance coming suddenly to an end, the bodyguard cleared an opening, and the Royal party in the palanquins, disappeared within the precincts of the Palace, where they hide themselves from the public gaze till the following Friday.

A Royal salute terminated the proceedings, and we repaired to the house of the Admiral of the Fleet, Mahomed Didi, where we remained till sunset. Although Europeans never visit these islands, the fact of their having seagoing boats enables them to keep in touch with civilisation so far as general commodities are concerned. They have imported from Ceylon and Indian ports useful articles, such as cloth, salt, copper wire, and even a street lamp-post, but on the whole they are quite independent except in the matter of rice, this they must import.

Our ship took back a valuable cargo of saltdried fish (which was by no means a pleasant cargo), and also coir, copra, and cowries coral. The coir is from the husks of the cocoanuts, and the copra is the kernel dried, from this is extracted the coconut oil which is largely used in the manufacture of candles, as it solidifies at a low temperature.

The Maldivians seem an exceedingly happy, cheerful, honest, and kindly-disposed people. Nature provides practically all their requirements, very little effort on their part being necessary to produce their modest requirements.



VIEW OF COMMON HOUSES.
PHOTO 1901. WOODWORTH.

1905. HULBERT, A. R.

IN: Report on the Military Forces of the Sultan of the Maldives. Colombo 1905.

Commander A. R. HULBERT of H.M.S. "PROSEFINE", went to Male in the end of July 1905, with the Official British delegation, deputed to take part in the Maldivian State Ceremony of Sultan Muhammad Shams-ud-din's assumption of the State Sword.

The organized armed men in the pay of the Government consist of the following totally distinct bodies: 1) The Palace Guards, 2) The Gunners, 3) The Volunteers, 4) The Lascreeen or Militia.

1) The PALACE GUARDS are about forty (40) in number, dressed in the native uniform of dark striped sarong and silk sash, the Officers being distinguished by a yellow border to the sash. These Guards are of finer physique than the average Maldivian, and are probably the pick of the inhabitants of Male. Their duties appear to consist of the guarding the Palace, keeping order at State Ceremonies, and inflicting corporal punishment upon offenders against the law. They can hardly be called "troops", as their arms consist only of a leather shield, a wooden lacquer stick, and a dagger.

2) The GUNNERS are only about twelve (12) in number, their employment is the care of the various pieces of Ordnance in the Island, and the firing if saluted. These men wear a most extraordinary uniform, consisting of a coarse scarlet cloth tightly buttoned in front and cut like a European "evening dress-coat" behind, with long tails edged with white. The trousers are of the same coarse scarlet cloth, with most voluminous folds round the hips, but fitting closely round the ankles. Like all Maldivians, except the Sultan and his brothers, they wear no shoes. The headdress is a scarlet hat with large soft flaps hanging down, which are lined with dark blue. They carry no arms. The Ordnance consists of seven small Dutch guns of brass mounted on iron carriages, numerous old iron guns in various dilapidated batteries round the Island, and some small hand mortars, which are carried from place to place for saluting purposes during State processions. There are also several brass flintlock blunderbusses used for saluting purposes.

3) The men who go by the name of VOLUNTEERS are a small body of thirty (30) men armed with Martini rifles and long sword bayonets. They receive pay, and are liable to be called upon as a Guard of Honour upon all State occasions. They wear a white drill uniform of European pattern, red fez, and white belt. These arms and equipments were stated to have been originally a gift from the Ceylon Government to the Sultan. Their physique is poor, but a great deal of trouble has apparently been taken to teach them drill and parade movements.

4) The LASCOREEN, or MILITIA, who are about one thousand (1,000) strong, are apparently the whole male population of Male not enrolled in the forces mentioned above. They are armed with light 16 ft. lances and short daggers. Their uniform is the same native dress as the Palace Guard, with some minor differences. They are used as Police, or for Ceremonial purposes, and may be apparently called upon by the Sultan to perform any public tasks requiring a large number of men. They are paid in money and food. The Forces described above constitute the whole of the armed men at the disposal of the Sultan. They appear to be suitable for Police duties and for upholding of the Sultan's authority in the Islands.



GRAVE OF PROMINENT MAN.
PHOTO 1901. WOODWORTH.

1909. MARSHALL, H. J. T.

IN: Report on the Troops and Fortifications at Male,
to Rear-Admiral Slade. Colombo Sept. 10 1909.

Commander H. J. T. MARSHALL stayed at the Maldives for three days, when the H.M.S. "PROSERPINE" called there in August 1909, as the British Governor to Ceylon, Sir Henry E. McCallum payed an official visit to the Sultan in Male. [English]

The whole of the male population forms a Militia, for which they are not paid. The only body of troops that are paid are the Palace Guards, about twenty-five strong. There is no artillery, but there are several old guns. Apparently there are no projectiles for the guns, but some powder for firing salutes is manufactured in the Island and some supplied by the Ceylon Government, who also supply 4,000 rounds of ammunition annually. The rifles are '45 calibre.

The Fort, which is made of coral rock, is very ancient and dilapidated, and quite in keeping with the guns mounted. There is one Battery of seven cast-iron Muzzle-loader guns, about 20-pounder, mounted on wodden carriages, and five bronze guns on similar mountings, these are covered in with galvanized sheeting, and are in better condition, but any of these guns would be very dangerous to the guns' crews if fired with projectiles.

In two or three cases guns, both iron and bronze, are placed in position, apparently for show. There are several different kinds of iron guns lying about on the ground inside the Fort, varying in size from the small swivel gun up to, and including, the 20-pounder size already mentioned.

The entrance to the Courtyard of the Palace is guarded by sentries somtimes. There are two steel 7-pounder Muzzle-loader guns on field carriages placed here. On the right is the Arsenal, to enter which one must first pass through the Guardroom and Armoury.

The Armoury, on the upper floor, contains 50 Martini carbines '45 calibre, also a ready supply of ball cartridges, the annual supply being 5,000 obtained from the Ceylon Government, there is also some gunpowder. The powder made on the Island is of very poor quality, lacking density, sulphur only is imported, and the powder is used for saluting purposes.

The Guard appears to be a superior class of native to those met with in the Town or Bazaar, and are called on for various duties in connection with the Government, such as sentries, boats' crews, labourers. They are very intelligent and civil.

THE SULTAN'S BROTHER. Left.
THE SULTAN, MUHAMMAD IMAD-UD-DIN VI. Right.
GRAND VIZIR. MUHAMMAD DIDI RANNA BADEIRI. Center.
THIRD VIZIR, MALINGE ABU HASSAN DIDI. Behind the Sultan.
PHOTO 1899. GARDINER. [FESTETICE]



1905. DIDI , MOHAMED ISMAIL.

IN: Mohamed Ismail Didi's Memory of the Disturbance in the Maldives
1905-1910. Original Divehi, translated to English by Mr. Ali Riza.

A little of the internal history about the Maldivian life, written by the Maldivians themselves has been open to foreigners. This is an initiated part of an episode in the beginning of this century, told by one of the main actors himself, the well known Mohamed Ismail Didi. The first page gives an interesting view of the Sultan's and his father's environment from about 1850 to 1935. All thanks to Mr. Ali Riza for the translation.

AL SULTAN MOHAMED SHAMSUDDIEN. III.

Al-Sultan Mohamed Shamsudden. III, Muleegey Manipulu, was the eldest son of Al-Sultan Ibrahim Nooraddeen and though the latter, was occupying the throne of the Maldives during Shamsuddeen's childhood, he was brought up in a famished environment without any good educationalist to train and educate him. Hence he was learning music and indoor recreations, this included Hindi music, drumming and blowing of trumpets. Even today he could be considered as the best in these fields in the whole of the Maldives. His hobby seemed to be poultry rearing and kite flying.

During his Sultanship the day-time to him was really night-time for others and the vice versa. As a result he used to keep up at nights from 1100 p.m. to 400 a.m. enjoying in some music party of his own wherein he himself used to take part. Nowadays music parties in the Maldives consisted of hermoniums, violin, drums, gramophones etc. In short he could be defined from the local standard as the last Nawab Wajeed Ali Shah of Lucknow in India.

At the beginning of his reign, because he knew well, the Maldivian diplomacy, he joined hands with Athireege Abdul Majeed Rannabadeyri Kilegefaan and hence was able to hold to his position firmly for thirty years, but on the day he loosed his hand from those of Rannabadeyri Kilegefaan he was compelled not only to abdicate the throne but also get banished to another island.

Al-Sultan Mohamed Shamsuddeen.

Was born about 1879.

Sultan first time 20 May to 3 Aug. 1893.

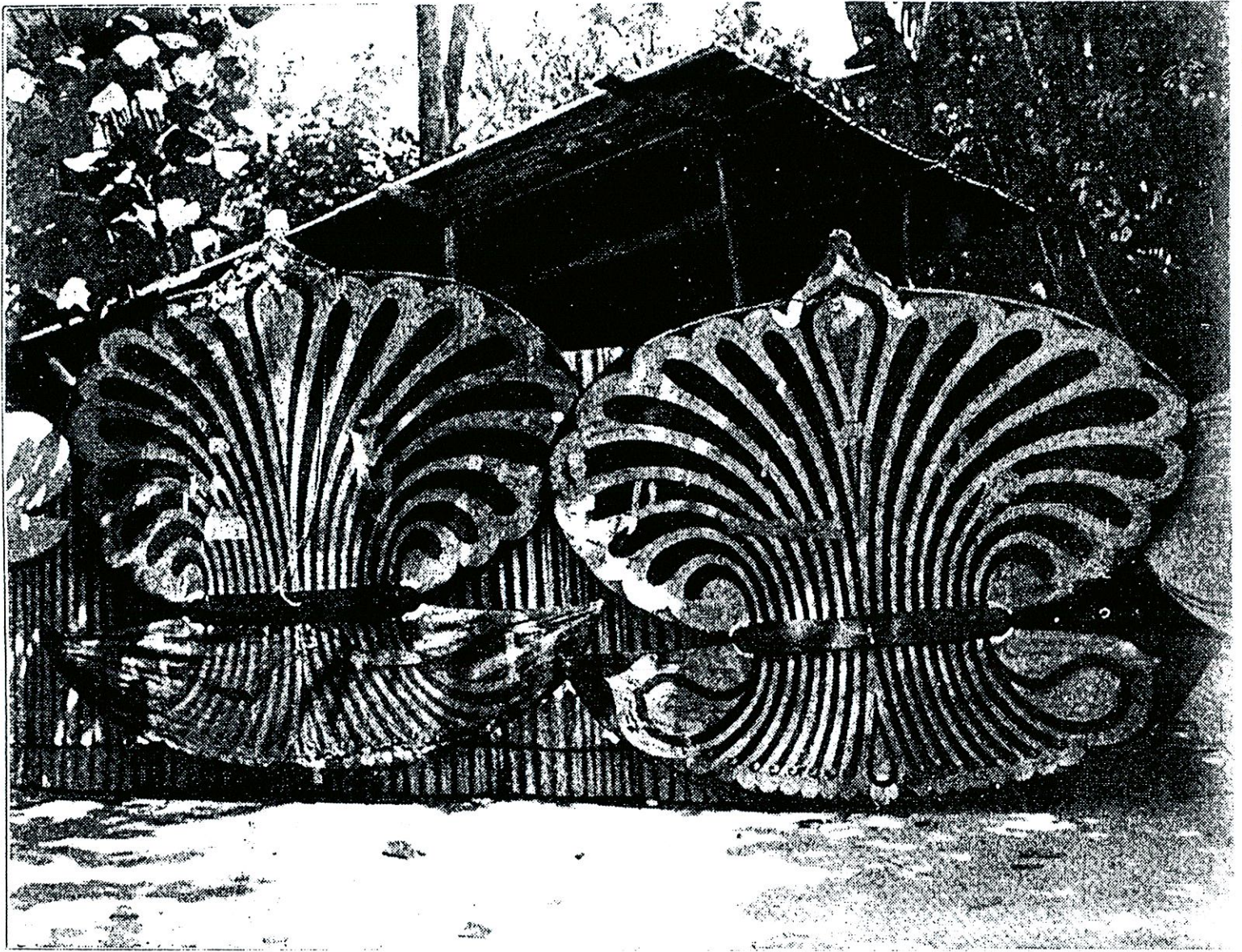
Sultan second time from May 1903.

Assumption of State Sword 27 July 1905.

Dethronement after Un-Constitution conduct Oct. 1934.

Deported to some Maldivian Island 1935.

His father 'Sultan Ibrahim Nur-ud-din' was not able to read, and accordingly in the hands of his Ministers, says Rosset. 1885.



GIANT KITES USED FOR THE RAMADAN.
PHOTO 1899. GARDINER. [FESTETICE]

1905-10. DIDI, MOHAMED ISMAIL.

IN: Mohamed Ismail Didi's memory of the Disturbance in the Maldives
1905-1910. Original Divehi and translated to English by Ali Riza.

VELAANAAGEY MOHAMED DIDI's DISTURBANCE. 1905

At the very beginning of Sultan Mohamed Shamsuddeen III regin in 1903, Velaana Manikufaan, Malingey Hassan Didi, had in 1905 been banished to Fonadhoo island in Hadhunmathi/Laamu Atoll in the South, for being convicted of a political offence. A few days later two sons of Malingey Hassan Didi, Velaanaagey Mohamed Didi and Velaanaagey Ibrahim Didi, left Male for Hadhdhunmathi Atoll in a Maamigili Odi, a fairly big sailing cargo vessel from the Maamigili island in Ari/Alifu Atoll. According to reliable information, that I am in possession of, they both left Male with sufficient provision for a voyage to travel abroad to Ceylon. Those days some of the superiors in Male owned guns, and so they too took their guns with them.

In this trip the said Maamigili Odi first visited Veymandoo island, in Thaa/Lolumadulu Atoll, and there they got hold of two flags of the Sultan's new Bandu Odi Kolu named "Dhaannaagey", and owned by the Sultan and particularly shaped. It had then been on the slipway in that island. From there they proceeded to Fonadhoo island in the South of Hadhdhunmathi Atoll, hoisting the two flags in the Maamigili Odi they were travelling in, and said: "We have come to take our father back to Male". When the then acting Atoll chief, in the absence of the true Atoll chief, heard this news he said: "If a person who has been banished is to be taken back to Male, the Atoll chief should be informed in advance, those people who have come to take back Malingey Hassan Didi without my prior knowledge must be kidnappers".

Thereafter the true Atoll chief Feridhoo Mohamed who had been then in another island called Dhanbidhoo in the North of the Atoll came back to Fonadhoo. By this time the Odi Kolu, known as "Dhaannaagey" that had been in the slipway in Maavashu island of the same Atoll had been set afloat, to the order of Velaanaagey Mohamed Didi, and was lying near Fonadhoo Island.

Very early in the night of the day the Atoll chief of Hadhdhunmathi, Feridhoo Mohamed arrived at Fonadhoo, the two sons of Malingey Hassan Didi accompanied by some others who joined them went to the house of Dhon Hussain Kaleygefaan and assaulted Feridhoo Mohamed severely. Velaanaagey Mohamed Didi, at once, whacked on the nose-bridge of Feridhoo Mohamed with the iron weapon he was holding in his hand.

It was said that the injuries incurred on Feridhoo Mohamed by Velaanaagey Muhamed Didi and his friends included, among other things, threading his body while he had fallen and was lying flat on the ground. Whatever the case might have been, according to what I heard when Velaanaagey Mohamed Didi and his friends finished assulting Feridhoo Muhamed, he was lying unconscious bleeding from his mouth and nose. The people of the Atoll remained quiet helplessly before Velaanaagey Mohamed Didi's inhuman cruelty, as he also was holding a gun. Obviously enough, Mohamed Didi has become an unofficial Atoll chief of Hadhdhunmathi for a while. At that moment the people of Fonadhoo had been so scared of Mohamed Didi that they did not even care to give any treatment to Feridhoo Mohamed. Finally Mohamed Didi



MALIGEY HASSAN DIDI MANIKOFANN. THE SULTAN'S THIRD VIZIR, Centre.
 HASSAN'S FATHER-IN-LAW, Behind.
 HASSAN'S FIRST SON, VELAANAAGEY MOHAMED DIDI, Left.
 HASSAN'S SECOND SON, VELAANAAGEY IBRAHIM DIDI, Right.
 HASSAN'S GRANDDAUGHTER, In his lap.
 PHOTO 1899. GARINER. [FESTETICE]

told them: "There lies your Atoll chief, take him and give him treatment". Then he went on board the Odi "Dhaannaage" which had been set ready to sail and left to go abroad. It was said that he took with him whatever he got hold of, whether they belonged to the Government or to private individuals, the things he took with him were mostly coconut and fish.

According to my knowledge those who went in this trip of "Dhaannaagey" Odi were 1) Malinge Hassan Didi, 2) Mohamed Didi, 3) Ibrahim Didi, 4) Felidhoo Bodu Ali, 5) Huliyaandhoo Vaarugey Yoosuf, 6) Saikuraa Koi, 7) Fonadhoo Dhon Thakuru, 8) Hassan Fuluge Ibrahim Didi, and also of Fonadhoo Island, 9) Dhon Adam and 10) Mäle Kaasim. As this news reached Male before the news of their arrival at Colombo in Nov. 1905, the people of Male kept up at nights and maintained continuous watch through out the day. Further more it was said that people in Male set to sail two or three Odies to look for them.

1906.

The following year, the 23 of Nov. 1906, Male received the news that Velaanaagey Mohamed Didi had come to North Miladhunmadulu/Shaviyani Atoll in an Odi from Maliku (Minicoy), landed at Lhaimagu island Atoll, where the Atoll chief had his office and took away whatever he could, from that office and then sailed away.

1907.

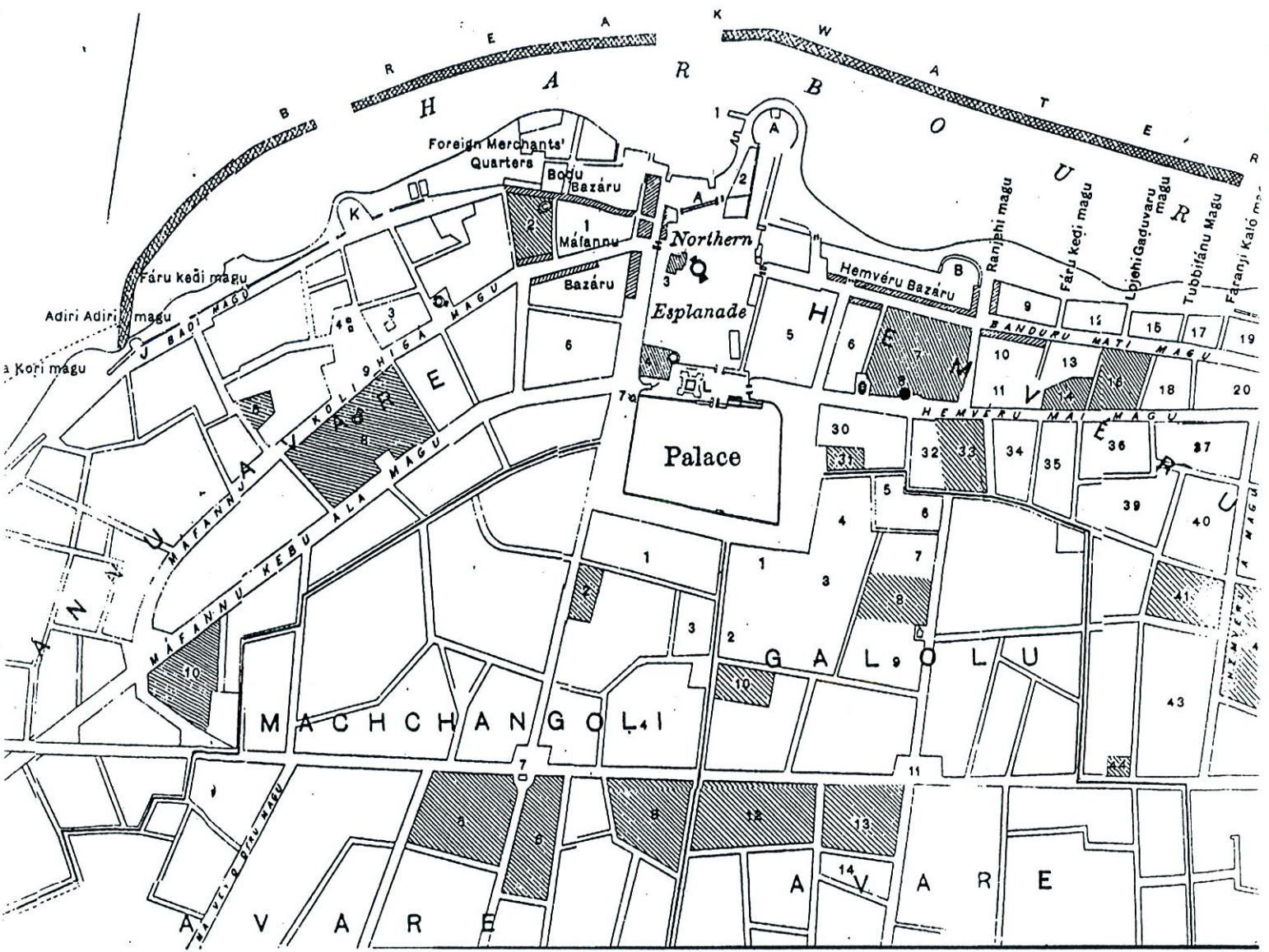
The very next year, the 8-12 Nov. 1907, Velaanaagey Mohamed Didi came from Calicut and passed over Maliku (Minicoy), he arrived at Nohivaranfaru island in Thilandhunmathi/Haa Atoll and thereafter went to Vaikaradhoo Island and Lhaimagu Island where he acted in the same way as he had done the previous year. For these reasons the people of Male had to be alert and vigilant on the two members of the Velaanaagey family, as their father Malingey Hassan Didi had died in the Civil Hospital in Colombo 1906.

THE NEWS OF VELAANAAGEY MOHAMED DIDI'S DEPARTURE FROM COLOMBO 1909.

Al Ameer Ibrahim Dhoshimeynaa Kilegfaan was the prime minister during Sultan Shamsuddeen's III reign. The three young and able sons of that Kilegefaan were responsible for the administration of the country. They were fully awake and aware of any possible treason against the country's sovereignty and therefore were keenly scrutinizing in all and every probable direction. Consequently reports of the movements and activities of this anti governmental group that had gone abroad were being received at Male from Ceylon and India.

Very late in the month of Shaubaan 1327 Hijra (1909), Male received the news that Velaanaagey Mohamed Didi and a party with a gang of people from Patan in Gujarat in North India, had either left or were planning to leave from Karachi, now in Pakistan, in a "Bagala" boat and it was clearly known that they were carrying firearms too. Though this information had not been openly declared to the public, the security and defensive measures were being taken, trenches and ditches were dug both on "Aifaanu Magu", a road in Male and near Edi Mosque. Telephone facilities were also made between those places and "Aakottey mathige" (The Army headquarters), and the army began to keep continuous watch in these places. Telephone lines were also laid between the residence of Annabeel Athireegey Abdullah Didi, "Aakottey mathige" and the "Bandaara Fihaara" (The Customs).

The chief of the army was Annabeel Athireegey Abdullah Didi who had been trained in the voluntary army service in Galle in Ceylon. Trenches and



MAP OVER CENTRAL MALE.
ENGRAVING 1921. BELL.

ditches were made under the supervision of Ahmed Dhoshimeynaa Kilegefaan, and beside the army even some others who were loyal to the government and faithful to the members of Athireegey family had started keeping up at nights to guard the coast line of Male. Athireegey Abdul Majeed Didi was then away in India and the full responsibility of making all arrangements to safeguard the country was laid on the shoulders of Ibrahim Dhoshimeynaa Kilegefaan. The Army was under the chief Annabeel Athireegey Abdulla Didi, and Meerubahuru Ismail Didi was in command of guarding the country. In fact he had stopped coming home even for his sleep in the afternoons, and even if he slept at night for a while, he did so at Jarraafage (Port-house), but at the same time if a light was sighted from any direction or distance, let it be at the dead of the night or otherwise, Ismail Didi proceeded there in the Jarraafa dhoni, a digging machine, to seek whatever information was possible. Bad weather conditions, strong wind and rough sea did not stop him from doing so.

NEWS OF THE ARRIVAL OF THE TWO VELAANAAGEY BROTHERS AT FAADHIPPOLU.

From the month of Ramadan 1327 Hijra (Mars/April 1909), Male had been prepared to defend the Island with all available facilities at that time. The news had reached Male that the two brothers of Velaanaagey had arrived in Faadhippolu, in Lhaviyani/Fadiffolu Atoll, on the 6th of Zul-hajja of the same year (1909), along with some foreigners. This news was conveyed by the Khateeb of Naifarua island in Lhaviyani Atoll, Mr. Ali Maniku, son of Bodugalu Hassan Maniku. On his landing at Male shores he rushed to "Bandaara Fihaara", the Customs, he was then somewhat off his head over the news he had had, and with a trembling voice he seemed uttered the following words: "Sir, Sir, there is massacre-massacre in Hinnavaru", in Lhaviyani Atoll North of Male, and though he was not in a position to answer any further questions, the Government was able to gasp his objective. At that moment the "Jarraafa", and the army started blowing their respective horns and whistles much longer than they usually did, the people in general knew for certain that something dangerous must have happened. While they were astonishingly gazing, the government started issuing orders for all possible precautionary measures to defend the country.

Under the advice of the then prime minister Ameer Ibrahim Dhoshimeynaa Kilegefaan Athireegey Abdullah Didi and Ahmed Kuda Dhoshimeynaa Kilegefaan were carrying out the orders, next to them was Meerubahuru Ismail Didi, as Dhosheekaleyfaanuge Assayyid Faamuladeyri Kilegefaan and Al-Ameer Abdullah Faashanaa Kilegefaan were both among the high ranking officials they too took part in these operations Sayyid Kilegefaan, of course, more actively.

Excepting "Kandinma", a breakwater-gate, all other accesses to the inner harbour from the breakwater had been closed with wooden bars. Ditches were made at Male facing "Kandinma" and the Army kept continual watch at that point day and night, with guns and ammunitions. In addition they also maintained nonstop lookout all along the entire length of the Northern coast line. The sea going vessels approaching Male from the Northern islands were being stopped by the Jarraafa dhoni once they reached the island of Dhoonidho just to the North of Male, they were permitted to enter Male from "Kandinma" only after being thoroughly searched. Pedestrians walking across "Dhedhorosi deythere", enclosed square in Male with four gates, one to the Custom house, one to the Sultan's Palace, one to the Shopping Center, and one to the interior of Male, were also being questioned by the army men before being permitted to go to the seafront near "Kotteykolu". The army men on duty have their batons hung to their belts.

From among the junior government officials Annabeel Kanzudhoshugey Tuttu Manippulu, Al-Faalil Henveyrugey Ali Didi, Al-Faalil Kuda Ibrahim Didi,



VIZIER HASSAN DIDI IN MALE.
PHOTO 1901. WOODWORTH.

Al-Faalil Ahmed Didi had been recruited in the army and were being giving firing practice. Nowadays Al-Ameer Ibrahim Dhoshimeynaa Kilegefaan spent most of his time at "Bandaara Fihaara" (Customs).

Although the anti governmental elements of the Sultan Mohamed Shamsuddeen III reign had already been banished, the administrative powers are fully aware of a potential opposition against the Sultan, hence all arrangements were made with due consideration on them. The government was quick at carrying out security system and defense operations in the country. Orders were issued that all men be fully prepared with iron bars and clubs and also to be on the lookout always.

Boats were sent out to search and obtain information of the enemy that was said, had landed at Faadhippolu/Lhaviyani Atoll, these boats were well supplied with food provisions like biscuits, beaten rice etc. In addition to this, when boats of other islands that had visited Male sailed back, the Government gave them food supplies, also sent a man from Male in each of them with instructions to return to Male immediately in the event of noticing any signs of the enemy action on the sea and to inform the Government.

VELAANAAGE MUHAMED DIDI AT THE FAADHIPPOLU ATOLL.

Up till now we have only written about the activities and arrangements that were made at Male. Therefore we now would like to elucidate on the activities of Velaanaage Mohamed Didi and his party who was said to have arrived at Faadhippolu Atoll. Yes, on their landing on the soil of the island of Hinnavaru in the Atoll they began to guard all the lanes leading to the shores and banned all sailings from the islands. The "Pishorin", the Maldivian name for Velaanaagey Mohamed Didi invading mercenaries, then started looting the houses which included catching and killing of poultry owned by different individuals and using them for food. They too snatched necklaces of small children. Moreover they entered the houses, opened the cupboards and stole money and forcibly removed the essential food items like rice and sugar. While the "Pishorin" were going ahead with looting, Velaanaagey Mohamed Didi, on the other hand, went on warning and threatening the people of the island not to pass information to Male even after they leave the island. Further he threatened the people of shouting any one who disobeyed him. So the people ran away through fear while the women and the children hid themselves in their houses and behind closed doors.

After doing all this damages to the people, their properties and the island itself, Velaanaagey Mohamad Didi went on to an Odi owned by Kaasim Haajee, that was lying in the island lagoon, and left the island in both the vessels. The leading men of Hinnavaru island and Naifaru islands dared to sail off in another boat soon after the departure of Mohamed Didi and party, their intention was to convey the news to Male at any cost, before Mohamed Didi and party arrived. Indeed, they were successful too !

BATTLE OF PISHORIN.

At about 10 O'clock in the morning on the 8th of Zul-hajja 1327 (1909), there stood a group of a score of Maldivian youths on the verandah of "Bandeyrige", the gallant commander of the "Jarraafa", Meerubahuru Ismail Didi was standing at a pillar to the West end of that verandah. Al Ameer Ibrahim Dhoshimeynaa Kilegefaan and Addayyid Moosa Maafaiy Kilegefaan were seated on two arm-chairs, Sayyid Kilegefaan, on the instructions of Dhoshimeynaa Kilegefaan was delivering a lecture to the group of those youths. He clearly explained to them that they were to go and face their enemies equipped with arms and despite all these each one of them must be



THE SULTAN, MUHAMMAD IMAD-UD-DIN VI.
HIS BROTHER, Left, AND A. AGASSIZ, Right.
PHOTO 1901. WOODWORTH.

fully prepared and ready to attack the enemy with bravery and steady fastness. He also detailed out that even if one's own neighbour standing next to him had been shot dead, not to get scared but to fight on. Even if any one of their enemies came up on them with a knife or anything not to lay behind but to attack with whatever they had. Ismail Didi too assured them that in the event of the death of one of them his wife and children will most certainly be very well looked after and cared for. Sayyid Kilegefaan advised them at length in encouraging words and told them pointing to Ismail Didi: "Here is your commander, you must obey him and carry out his orders as long as you breath".

At 10 O'clock the group of youths left "Bandeyrige" gate and walked on, to the West, the men walking fast in front of them was always ready to carry out whatever instructions given to him. He wore a coat of thick material and a woolen hood on his head. Unlike other days, that day he swung his arms more wider apart from his sides and the stern look of his eyes was much more inspiring that day. Obviously the faster circulation of blood in his veins today showed signs of anger and pride. There were six armed men marching behind him who were followed by the group of youths holding clubs in their hands, the lower ends of their sarongs were tied up around their waists.

There were onlookers on either sides of the roads when this military unit marched on North-west ward through Dhedoroshi Dheythere, the main square of Male later renamed to "Ibrahimee Maidhaan", and halted at "Kandhiga-sdhoshu", facing the shrine of Haajee Edhuru Kaleygefaan. Then after paying their homage they marched and passed through "Dhathurah araavadai guannavaa dhoroshi", straight to the main jetty.

The Chief of the army Annabeel Abdullah Didi, Ameer Ahmed Dhoshimeynaa Kilegefaan and also some of the other dignatories were, then, present on the jetty. The two Jarraafaa dhonis were ready on the sea fastened to the jetty. Meerubahuru Ismail Didi shook hands with those present on the jetty and got down onto the boat, the men of the military unit behind him also got down into the two waiting boats. There after with the sounds of uttering "Fee Amaanillaahi" from the jetty the two boats left Male through "Kandinma". The seafront around the area were thronged with people. The two boats moved on rowing, also with their sails unfurled, and went to the Ship "Ganjaa Fathey Rahmaane" of E.G. Adam Ali, a merchant in Male. By that time that vessel had already been prepared and ready to sail off. No sooner those in the two boats boarded this vessel it unfurled its sails and with the gentle Northerly breeze the vessels sailed ahead to look out and search for the enemy.

Although "Ganjaa Fathey Rahmaanee" was a cargo boat owned by a foreign merchant in Male, it now took the status of a Maldivian Government "Warship", captained by Meerubahuru Ismail Didi. Under his command were a group of military men and also some clerical staff. This "Warship" had been equipped with guns kept on their stands, the leader of the military unit Ranfuluge Ali Maniku of "Moodhug koshi" was the gunner and Bihi Moosa Fulu was his aide. The "Warship" also carried six ordinary rifles.

The ship was supplied with large amount of food stuffs and eatables which included cabin biscuits of "Hantly and Palmers", tea, etc. While the ship "Ganja Fathey Rahmaanee" sailed in a Northerly direction, it had contacts with the sailing boats that came across to seek information from them, those that sails at long distances from the ship are contacted by sending the ship's small boat to them. The ship was sailing all through that day and night until moon set. There after it anchored near a reef. When it was in its anchor berth, a sailing vessel that came from the North gave an



BOHRA MERCHANTS' QUARTERS IN MALE.
PHOTO 1901. WOODWORTH.

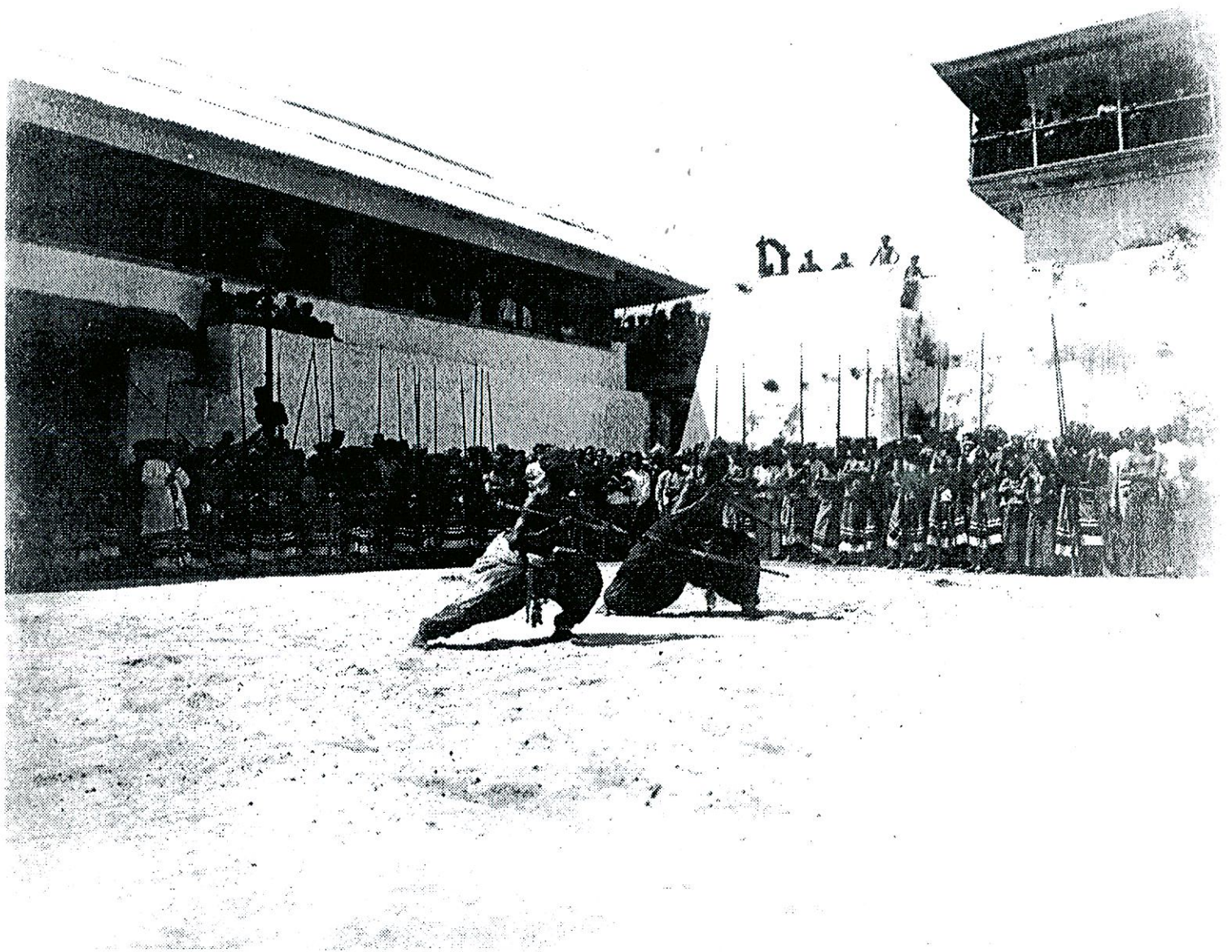
information to the ship that Velaanaage Mohamed Didi and party had left Faadhippolu Atoll in both their own vessels and another Odi, that they had forcibly got hold of from Hinnavaru island. On hearing this news Ismail Didi took the pilot Kaasin Haajee of that "informing vessel" to his ship and ordered that vessel to sail with a letter to Male, asking them to deliver that letter to Male that night. Ismail Didi took Kaasin Haajee to his ship to use him as a pilot.

The ship, however, was not able to sail in the dark of that night, moreover there was not enough blowing too. The following day, 9th of Zul-hajja at twilight the ship "Ganjaa Fathfull Rahmaanee" began sailing and came across an Odi that came from North. They gave the news that the enemy ships had anchored at "Kagi" an Island at the Northern end of Male Atoll, and all of them were entering the island of "Bodu Bandos", now Bandos resort, an uninhabited island close North of Male, in the Odi they had forcibly owned from Hinnavaru Island and they themselves were just coming behind that lurking. Just then the ship "Ganjaa Fathey Rahmaanee" diverted its way to Bodu Bandos but due to very slow wind speed the ship was not moving as fast as they wished.

The ship, while slowly sailing towards Bodu Bandos with the help of the little breeze blowing from the North another "Ganjaa" boat was travelling North-ward from Male harbour. It was "Ganjaa Haidharee" of Moosa Bhai Sheik Hibathulla Bhai, a Bhora merchand. Yes, as soon as Male received the news of the enemy departures from Hinnavaru Island, Male set sailed this ship "Ganjaa Haidharee" prepared and equiped similar to the ship "Ganjaa Fathey Rahmaanee". The commander of that ship was Sanpaideege Latuttu. While the ship "Ganjaa Haidharee" was traveling towards Bodu Bandos from the South, the first ship "Ganjaa Fathey Rahmaanee" was nearing that island from the Northern side. At about 3.30 in the afternoon the two ships were nearing Bodu Bandos Island on either sides. The "Pishorin" were running and dancing on the beach of Bandos.

When "Ganjaa Fathey Rahmaanee" lowered its sails for entering Bodu Bandos from North-eastern side, the "Pishorin" was in the sea at knee depth and firing their pistols at the ship. Luckily their bullets did not reach the ship but were falling into the sea. Not very long after the ship "Ganjaa Fathey Rahmaanee" began firing its guns, one modern cannon was really firing cartridges while the other old cannon was shooting iron balls. This was the beginning of the battle. At that time the other warship "Ganjaa Haidharee" too had come closer to Bodu Bandos from the South-westward side and began firing. The enemy who were on the shores of Bodu Bandos hooked away into the island to escape. There after "Ganjaa Fathey Rahmaanee" was firing to the enemy ship, and within a while that ship had been badly damaged. The "Pishorin" had no means of escaping. As soon as it was dark one set fire to the house and a shed built in the island. Very soon they were burnt down to ashes.

Soon after the sun set the same day the "Odikolu Ddhoni" and some fishing boats of Male went to Bodu Bandos and kept on circling the island. The people who went in these boats were also equiped with sharpened iron rods. Some time later a loud cry of a man was heard near one of the boats, then a man named Madoovaree Ali in that boat aimed his iron rod at that man, at once that man started reciting "Shahaadhath", the declaration of oneness of Allah, saying that he was a crewmember of a boat from Maamigilee Island stationed at Bodu Bandos to look after the island. "Our little house has also been set on fire" he added. The man said that he was so frightened he decided to swim across to this boat as no other alternative for his survival seemed possible. This man was soon followed by two or three of his companians.



FENCING. FRIDAY CELEBRATION OUTSIDE SULTAN'S PALACE.
PHOTO 1901. WOODSWORTH.

The "Pishorin" had, of course, been earlier satisfied with what they had experienced in Faadhippolo Atoll, because Velasnaagey Mohamed Didi had assured them that things at Male too, would be something similar to that. But the moment they heard the firing of the guns from both sides of Bodu Bandos the "Pishorins" were shocked and surprised and soon fell out with Velasnaagey Mohamed Didi, also disputes started among themselves. Some of them wanted to surrender. By that time a man, Ghasid of Maliku (Minicoy) who had been among those of the Maamigilee boat stationed there to look after the island came along in their boat carrying the news that two of the "Pishorin" wanted to surrender and they begged the authority to accept their surrender. It was then around eight O'clock that night.

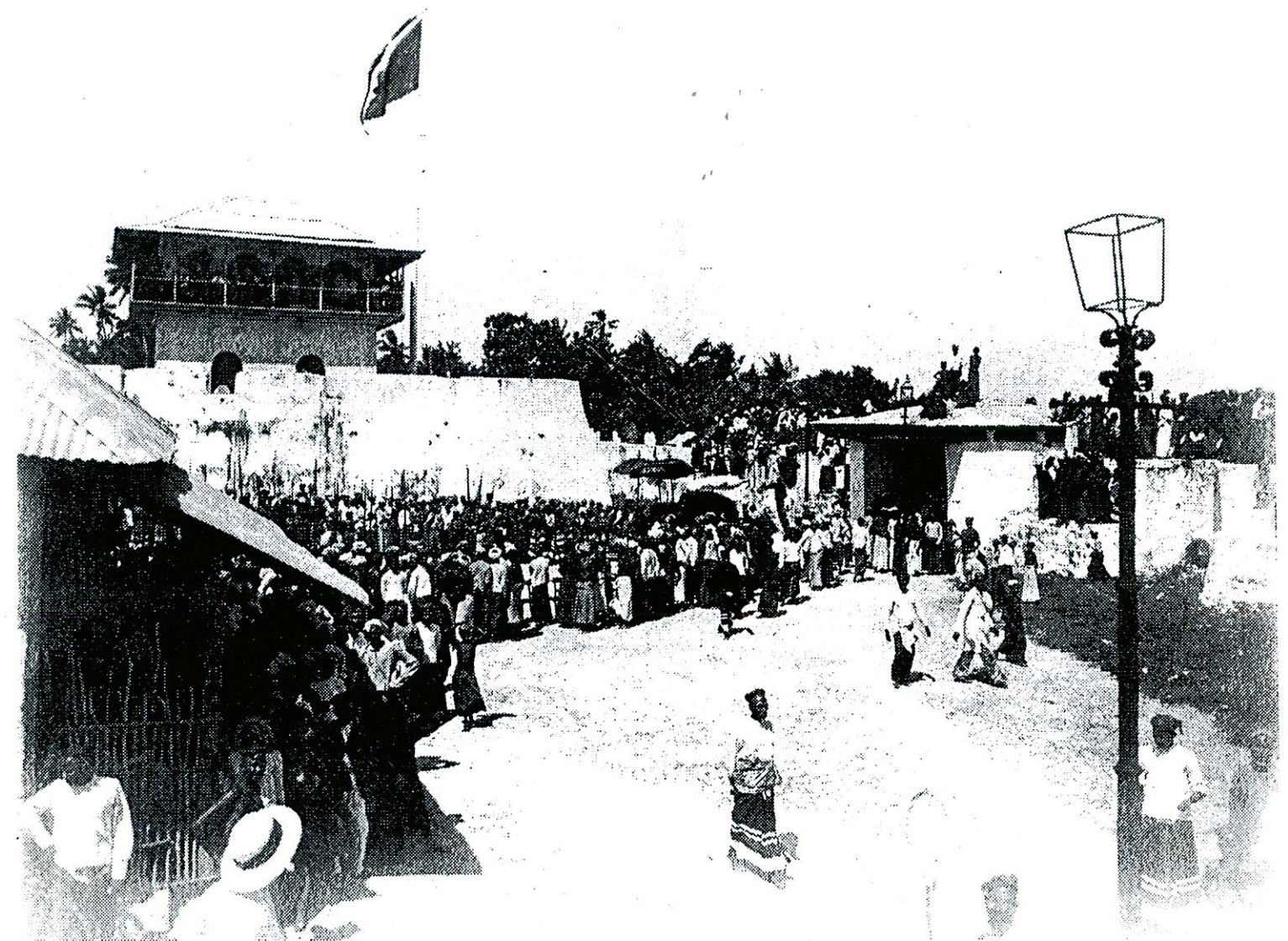
Then the captain of this warship "Meerubahuru", Ismail Didi wrote and sent a letter to Velaanaagey Mohamed Didi through that man Ghasid of Minicoy. In that letter Imail Didi explained the power and facilities the Government had to defend itself and asked Velaanaagey Mohamed Didi to surrender and come over to that ship before seven O'clock the following morning and his failure to do so would mean resuming the fighting again. Thereafter it was up to him to seek ways and means for his survival, Ismail Didi further explained.

Not long after this ultimatum had been conveyed to Velaanaagey Mohamed Didi, the said "Pishorin" came to the warship in that same boat and surrendered to Ismail Didi. Then when they were taken to the warship two military men were standing by, ready with their rifles, Ismail Didi stood in front holding his pistol in his right hand. When the first man came up he was ordered to stand with his hands up, he obeyed and did so. Then the two military men searched his body thoroughly. There after, to the order of Ismail Didi both his hands were tied behind his back and was kept seated on the rear side of the ship. The second man was also dealt with similarly.

Later, having sought Ismail Didi's permission they went to the foremost part of the ship and called out to others to surrender and come. The "Pishorin" then began coming to the ship in groups in that same Maamigilee boat, that had been stationed on the Bodu Bandos, and surrendered before Ismail Didi, each one of them was dealt with similar to the first one, but those who came later were kept at the bottom hold of the ship. In between the surrendering of the groups of Pishorin, the two brothers Velaanaagey Mohamed Didi, Velaanaagey Ibrahim Didi and Abdulla Didi of Eggamuge also came and surrendered. Their bodies were also searched thoroughly by the military men and were kept on the "Kamara", or cabin, of the ship, their hands were tied too like others but with cloth. Now, it is around ten O'clock that night but the surrendering of all the enemies was over by the following morning. It was Hajji festival day. Seven pistols, their bullets, also some money and jewelries, made in the Maldives, were obtained from them. Velaanaagey Mohamed Didi admitted that they brought nine pistols, 500 bullets in all and the money and the jewellery were looted from Faadhippolu Atoll.

HAJJI EDI FESTIVAL NIGHT OF THE YEAR 1327 AT MALE (1909).

Since Male received the news that Pishorin had landed at Faadhippolu Atoll, the people of Male almost always kept awake keeping watch all around the shores and on the security measures in the island. When this was going on, on the eve of Hajji festival night, news reached Male that Pishorin had come as close to Male as Bodu Bandos and so that night every single individual was up right through. As the zeal and vigor of military men and their auxiliaries in the island were rousing up, the fear and discomfort in the hearts of women and children were growing too.



NORTHERN ESPLANADE, "DHEDHOROSHI DHEYTHERE".
FRIDAY CELEBRATION UTSIDE THE SULTANS PALACE.
PHOTO 1901. WOODWORTH.

Nevertheless that particular Edi festival night happened to be one of the nights or the only night like which Male had never before seen or experienced. Ibrahim Dhoshimeyna Kilegefaan spent almost the whole night at Bandaara Fihaara, while Ahmed Kuda Dhoshimeyna Kilegefaan, Sayyidh Kilegefaan and many other dignitaries were on the jetty. Needless to say that the Chief of the military, Athireegey Abdullah Didi, was keeping awake and busy both at the army barrack built at Ibrahim Maidhaan, then called "Dhedhoroshi Dheythere" and near the trenches made near "Kabaaja". Arrangements for food and refreshments were very generously made. The military men on duty at different points were holding their batons in their hands. Small boats were plying between Male and the warships near Bodu Bandos carrying news and Edi festival night's "Dholangu", a tray of food.

BRINGING OF CAPTURED PISHORINS TO MALE.

On Edi festival day at daybreak the Captain of the warship "Ganjaa Fathey Rahmaanee" Ismail Didi sent military men to patrol the island of Bodu Bandos for any possible enemy lurkers. After this had been done the warship left Bodu Bandos and reached Male in the morning itself. This was followed by the other warship "Ganjaa Haidharee", and some of the captives were in that ship too.

After the Edi prayers the Maldivian military Chief Athireegey Abdullah Didi accompanied by a group of armed soldiers were standing on the jetty at Male while Ibrahim Dhoshimeyna Kilegefaan was sitting in the Bandaara Fihaara, Customs. Now the captives were being brought ashore, when each of them came down to the shore the Maldivian soldiers hand cuffed them smartly and took them away, two armed soldiers go with each. Pishorin were taken to "Ronu Gudhan", a godown for storing coir-ropes, and the local captives to Babdeyrige Ashige, that is Bandeyrige prison. Yes, the mercenaries had been defeated and the Maldives had gained victory.

The Maldivian prisoners taken in this battle were 1) Velaanaagey Mohamed Didi, 2) Velaanaagey Ibrahim Didi, (their father was Malingey Hassan Didi, Velaanaa Manikufaan who died 1906,) 3) Eggamuge Abdullah Didi Faamudheyri Kilegefaan, 4) Hadhdhunmathee Huliyaadhoo Don Maniku, 5) Vandhoo Bodu Haajege Mahamed Fulu and 6) Fonadhoo Dhon Thakuru. According to my information, excepting the two brothers of Velaanaage, the remaining four died in the prison. Eggamugey Abdulkah Didi died on the 10th of Raiab, the following year, 1910, and was given a ceremonial burial in Hukuru Miskit graveyard.

The following were the Pishorin taken prisoners: 1) First Commander Khan Shah, 2) Second Commander Gulbardeen, 3) Third Commander Ahmed Gul, 4) Third Commander Miya Gul, 5) Sayyid Akbar, 6) Ali Asgher, 7) Muhamed Noor, 8) Mahboob, 9) Kareem, 10) Saudh Wala, 11) Kahn, 12) Zaman Shah, 13) Jurshal, 14) Khiyaaluddeen, 15) Waalee, 16) Muhamed Kahn, 17) Ali Kahn, 18) LalShah, 19) Thajar, 20) SaudhMahamed, 21) Sherin, 22) Magdh Rasha, 23) Mohamed Aman, 24) Abdullah Kareem, 25) Jaalundh Rasha, 26) Ameer Shah, 27) Meeruddeen, 28) Jaan Mohamed, 29) Awjal, 30) Noor Kahn and 31) Kahn Meer. The last two died in the island of Dhoonidhooh just North of Male.

Out of the above, Kan Shah, Gulbardeen and six others had been trained in the Indian Army. According to Khan Shah he had been serving in the army for five years. Their activities and style of walking indicated that they had been trained. They took salute to Athireegey Abdullah Didi and Meerubahuru Ismail Didi. Their heights varied between five and a half and six and a half foot. They were strong and had broad shoulders, Khan Shah and Gulbardeen were much stronger and taller than others. Out of all



VIEW FROM MALE.
PHOTO 1901. WOODWORTH.

foreign mercenaries eight were from Peshawar and the rest came from Rawalpindi. If any one of these men wanted to go to the toilet two local army men went with him. "Kotteykolu" and "Dhedhoroshi Dheythere", Male Square, were fully under army control, and any one who passed across any of these areas was permitted to proceed after they were stopped and questioned. The whole area of "Kotteykolu" was strongly guarded during the nights also some of the Government officials and Custom Officers were keeping up on the jetty.

This system continued for over six days. Thereafter the Odi used by the mercenaries that they left anchored at Kagi Island was brought back to Male harbour, and all the foreign captives except Khan Shah were removed to that Odi with army men guarding them, some of the army men were also in the Government schooner lying in harbour close to this Odi keeping careful watch on them. Within about a month sheds were put up in Dhoonidhoo island, close to the North of Male, and the captives were taken over there but still they were well guarded by the army as before. A tall flag staff was erected and communications by flags and light signals were conducted between Male and Dhoonidhoo Island day and night respectively, at Male the "Bodu Kottey" flag staff was used for this purpose.

Although Ismail Didi at that time had been in charge of Dhoonidhoo, there he used to go on board any foreign vessel that come to Male. The cargo boats that regularly ply between Colombo and Male were allowed to come only up to Vihamanaafushi island, now Kurumba Village, and at that point Ismail Didi went there in the Jarraafa dhoni and after doing a thorough search permit them to come to Male harbour. Similar to the people of Jarraafa, the "Dhoonidhoo Meehun" too had quickly been trained by Ismail Didi and after their operations in Dhoonidhoo was over, most of them were mobilized in the local army.

INVESTIGATION OF PISHORIN.

The foreign mercenaries after being under arrest and punished for nearly one month, their own Commander Jamadar Khan Shah in "Ronu Gudhan", the coir-rope storhouse at Male, and the rest in Dhoonidhoo, the Government began their investigations. The investigations were conducted by Dhara-vandhoogey Husain Didi, and Bodu Naibu, Bodufenvaluge Moosa Didi, from the Department of Justice. The two prosecutors from the Maldivé Government were Sayyidh Moosa Faamuladheyri Kilegefaan and Meerubahuru Ismail Didi, the latter concurrently was acting as their translator as well. The clerk was Assiyyidh Bodufenvalugey Seedee.

To my knowledge at the very beginning of the investigations they all said that they came, as they had been told by Velaanaagey Mohamed Didi, for the excavation work of the Male lagoon, but after they had been interrogated for a couple of days and questioned as to why they had been equipped with weapons for such a work, six of them admitted they had been fully aware of Velaanaagey Mohamed Didi's plot and joined him. Most of the others too admitted that they came to know about the whole thing after they had entered the territory of Maldives. They call Velaanaagey Mohamed Didi by the name "Godhee Rajaa". I do not know the full details of the investigations and even the verdicts passed on them. However according to what I have been made to understand Velaanaagey Muhamed Didi's plan had been to enter the Male lagoon from "Raiveri Neru" at the same time that the Sultan would have gone for Edi prayers, land at "Muiveyodhoshu Athirimathi", a passage on the Western side from the break water into Male harbour and send one division of men to Athireege, then to assault and kill some people and to take others into their custody and thus to overthrow the throne of Male. Once this is successfully done to give half of



VILLAGE VIEW. WELL OF CUT CORAL STONES.
PHOTO 1901. WOODWORTH.

whatever had been in the Government treasury to the Pishorin as their reward. After this investigation Athireege Abdullah Didi took number of photographs of the Pishorin.

ISMAIL DIDI ACCOMPANYING THE PISHORIN TO INDIA.

After the investigations of the Pishorin were finished the Government decided to send them back to India, as they were all Indian citizens. Athireege Abdullah Didi has then been the chief executive of the Government of Maldives. So after he had discussed the matter with Ibrahim Dhoshimeynaa Kilegefaan as to who should be sent in charge of them, it had been decided to send Ismail Didi in their charge. There after preparations were being made for the schooner "Meeree", "Thiri Naakolu" or "Thirinaa Kolu", to repatriate the mercenaries to India. The bottom hold of the schooner was thus made ready, by spreading sands on it for keeping the Pishorin. Once the schooner "Tiri Naakolu" was thus made ready, Ismail Didi along with 29 captured mercenaries left in it on 27th of Rajab 1328 Hijra, 1910. Ismail Didi was, of course, accompanied by twelve brave youth chosen from among the Army, Jarraafa and also "Dhoonidhoomeen". In addition to the above, six soldiers were also sent with them.

Throughout the voyage the mercenaries were kept in the bottom hold of the schooner, they were neither tied nor hand cuffed, the hatch has always been kept open and guarded by soldiers armed with batons. If any of them asked for permission to go up to the toilet they were guarded by two soldiers, there after they were allowed to wait in the open air for some time before being brought back to their hold, but thus not more than two men were allowed to go at the same time. Four days after the departure of the schooner from Male harbour it reached Tuticorin in India after a very pleasant voyage of favourable wind and current. By that time a representative of the Maldivian Government Agents in Colombo, "Messers P.B. Umbichy" Mr. Mayan was awaiting the arrival of the schooner at Tuticorin, a town on the extreme South-east India opposite to Colombo in Ceylon. The following day the Ismail Didi and the said representative, Mr. Mayan took the Pishorin from the schooner and sent them away by train to Bombay. Thereafter the schooner "Meeree" left Tuticorin and arrived to Male, via Colombo, on the first of Ramadan the same year.

The people of Peshawar were really from the tribe of Patan, whose physical strength, bravery and also ruthlessness, those days were known by all and every one who knew the history of Patan. For them to kill another human being, was like killing a bedbug. Those days they might have been termed in one sense as ruffians and pirates. Even the military strength of the most powerful British Government, those days ruling in India failed to use their influence in that region of Peshawar except to a very little extent.

It is, therefore, worth deeming that Ismail Didi ventured to sail on the high seas with such a group of people, and had they used their own tactics and attached on the few Maldivians on board what would have been their fate. Though the Maldivians on board were armed, the Maldivians had not been trained, nor had the courage to face a fierce fighting leading to bloodshed. Therefore does Ismail Didi deserve commendation and high praise for undertaking such a dangerous voyage under his command.



MEN FROM THE SUVADIVA ATOLL.
PHOTO 1883. FRUNDSBERG. [WIEN]

1911. DENHAM, EDWARD BRANDIS.

IN: Ceylon at the Census of 1911. Being the Review of the results of the Census of 1911. The Maldivé Islands. Chapter XVIII. P. 498-509. Colombo 1912.

Edward Brandis Denham worked in the Ceylon Government Civil Service as Colonial Secretary and made in 1911 this first British Census over the Population of the Maldivé Islands.

The Maldivé Island Census 1911.

THE Maldivé Islands lie to the south-west of Ceylon. They are grouped together in clusters called atolls, of which there are more than twenty in all, though ordinarily divided into thirteen groups, to which number they have been confined for centuries by the Maldivians themselves for political purposes.

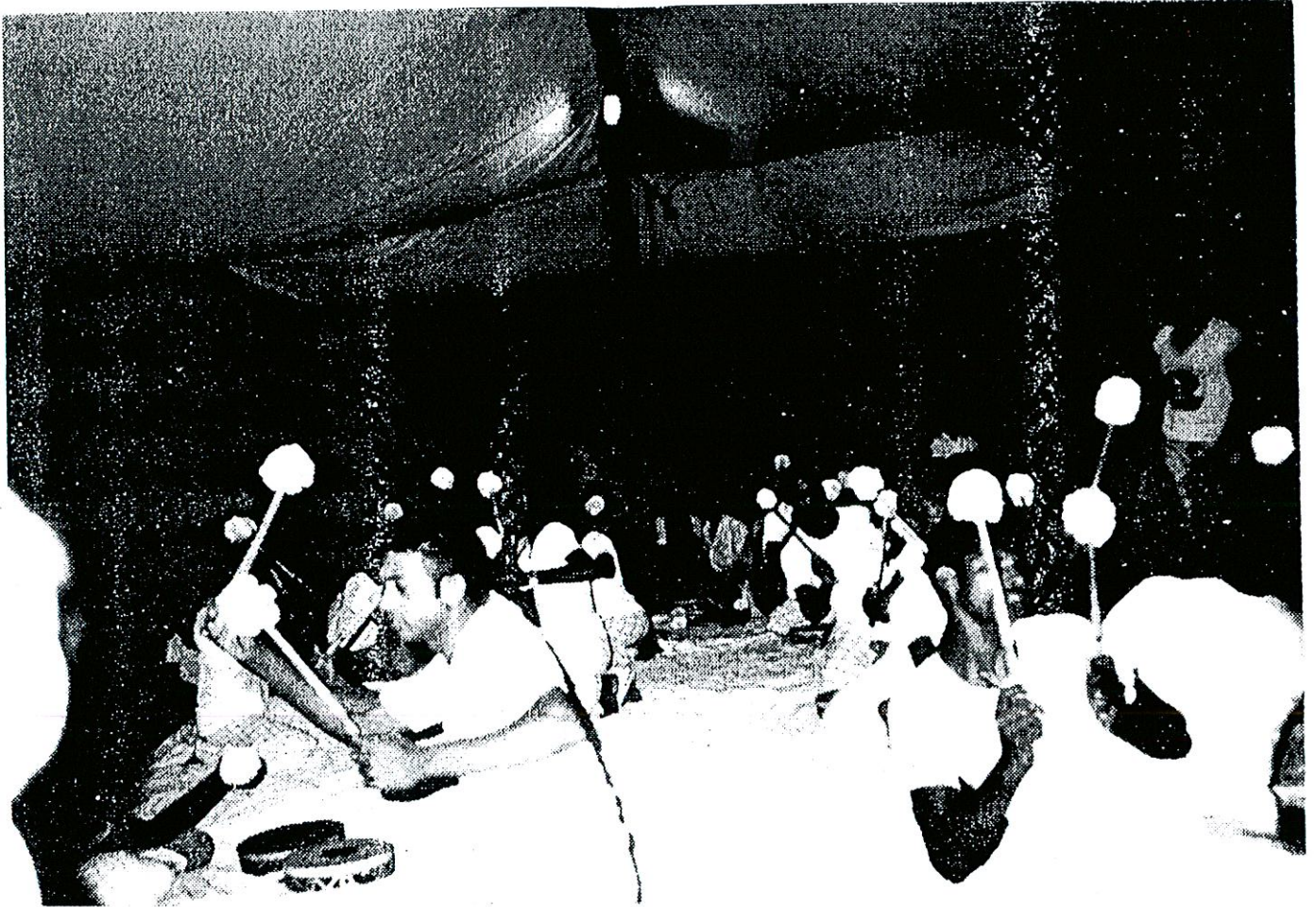
Ihavandippula, the most northern atoll, is distant about 350 miles from Cape Comorin, the nearest point of India, and Málé atoll about 400 miles from the nearest port in Ceylon.

The Census of the Maldivé Islands commenced at the same time as the Ceylon Census—March 10, 1911—and the first returns were received (from Málé atoll) at the end of October, 1911; the returns have come in gradually since then; and the last to be received were those of the Huwadu atoll at the end of August, 1912.

There were considerable difficulties in taking the Census, owing to the number of islands to be visited; and the limited period of the year in which it was possible to land at many of these islands.

The number of inhabited islands according to the Admiralty charts compiled in 1836 was 182. In 1882 Mr. H. C. P. Bell, of the Ceylon Civil Service, calculated the number to be 146—exclusive of the Tiladumati and Miladummadulu atolls, in which there were 56 inhabited islands in 1836. This figure was arrived at "by a close personal examination of islanders from different atolls." According to a footnote to the Hakluyt Society's edition (1887) of the Voyage of François Pyrard, the number of inhabited islands is given as 175. The number of inhabited islands according to the Census returns is now 217.

The schedules had to be lithographed, as there is no printing type with Maldivian characters in existence. These schedules were all in Maldivian, and there was no one in the Maldivé Islands who could tabulate the results in English. The Census returns were accordingly despatched to Ceylon, where the figures have been tabulated and compiled and summaries submitted in English by the Maldivian Government representative (Mr. E. Abdul Hamid Didi), who has taken great personal interest in the Census, and to whom the successful compilation of the returns of the first recorded Census of these islands is due.



TWENTY MEN PERFORMING THE TARA DANCE AND MUSIC.
KAASHIDHOO, KAAFU ATOLL.
PHOTO 1982. VILGON.

Pyrard writing in the early part of the seventeenth century mentions an annual Census as being taken at the close of Ramedan :—

“ Three days before the close of Ramedan, the bell or *coly* and the trumpets go round the town in the usual way, as when a festival or a royal command is announced, and warn the people on behalf of the Pandiare (whom the Arabs call *Cady*) that all the Maldive islanders should bring or send in writing the names of all, both great and small, men and boys, women and girls, to be registered ; those of Málé to the Pandiare, and those of the other islands to the Naibe of their atoll. When they do this, they have to give in for each person an offering of half a larin, equal to four sols of our money, or its equivalent in goods ; this is done quite voluntarily and faithfully, for they believe that without it their fast would be of no effect.”¹ This custom seems to have long since ceased.

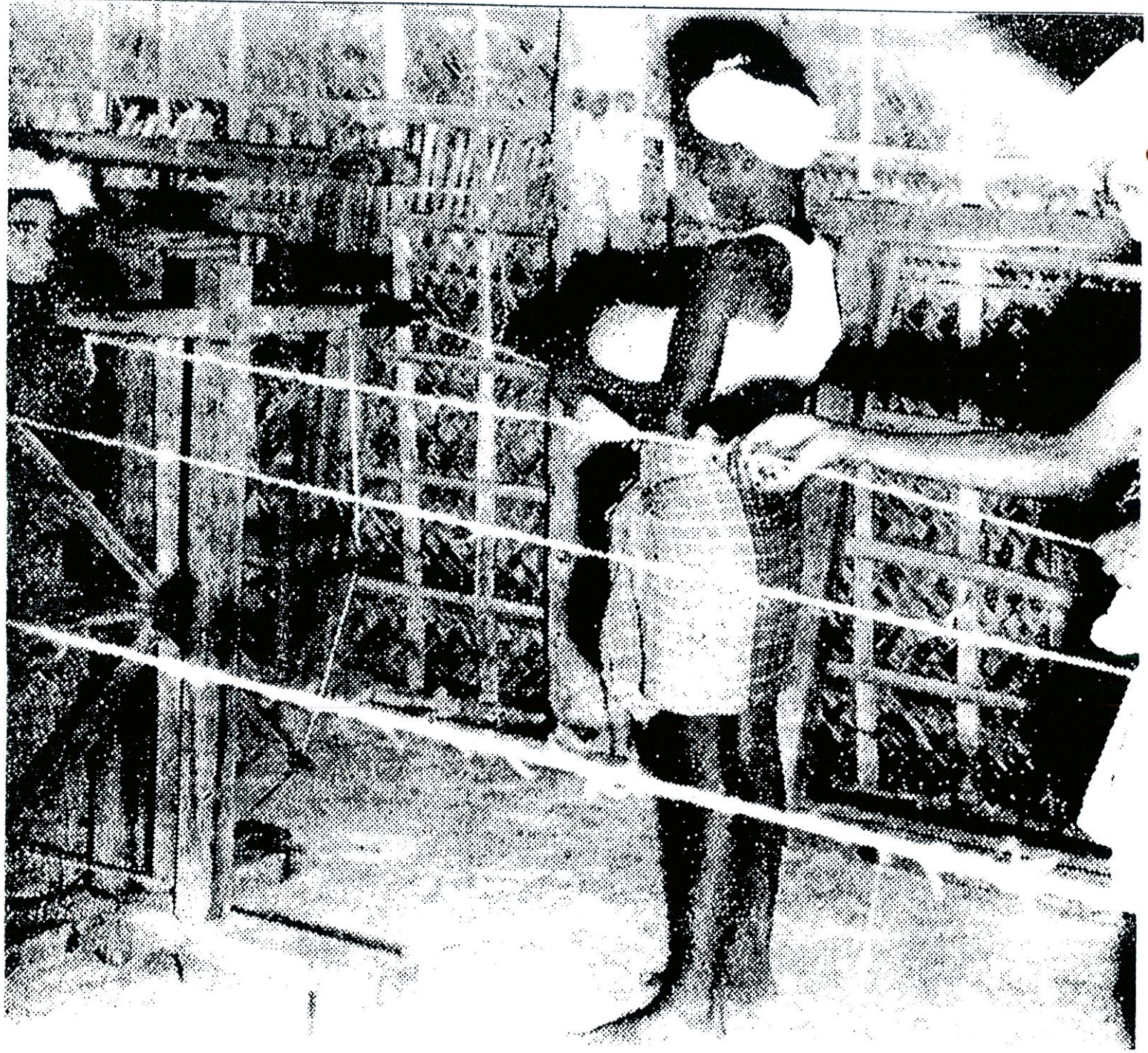
It is said that the last Census of the island was taken during the reign of Sultan M'win-ud-din (1799-1835), but no particulars are forthcoming. Censuses have been taken since that date for taxation purposes (the last about twenty-five years ago), when the number of the tax-paying population, viz., persons between fifteen and sixty, was about 36,000. Children under 15 and adults over 60 were not included in these Censuses. There are rough calculations as to the number of persons on several of the islands between 1834-36, made by Lieutenants Christopher and Young when engaged on a survey of the atolls. A memoir compiled by them was published in the Bombay Geographical Society's Transactions.²

Only rough estimates of the population of the Maldives have been made from time to time.

It was once estimated at 150,000 to 200,000 (Charton, Vol. IV., p. 255),³ but all writers with any knowledge of the islands have put the figures considerably lower. “ The population has been guessed at in some books as 200,000 ; almost certainly one-tenth of that number would be an ample estimate. Moresby states the population of 98 islands, and the aggregate is 11,310. In the same proportion 178 islands would give 20,543, but the aggregate quoted includes the King's Island, which is much above the average in population.”³

Mr. Gray puts the population at 20,000.⁴ Mr. H. C. P. Bell, in his Report on the Maldive Islands (published in 1883), considered this “ perhaps too low an estimate, and a total of at least 30,000 may, with more probability, be assumed ” ; and Mr. Bell adds, “ that the population was in former days larger is admitted by the islanders themselves, who point with melancholy significance to islands in nearly every atoll now lying waste where homesteads stood of old. It is, however, satisfactory to find good grounds for the belief that the gradual depopulation—mainly attributable to the proverbially unhealthy climate—has not merely been arrested, but that from the closer connection now yearly being established with the outside world, and the increased facilities for obtaining yearly necessities of life, a steady reaction is setting in.”

The last estimate of population has been generally accepted. The “ Colonial Office List ” gives the population of the Maldives as about 30,000. White's “ Manual of Ceylon ” and “ The Statesman's Year



ROPE-WALK FOR MAKING COCONUT-FIBRE ROPE.
PHOTO 19???. MANIKFAN.

Book" put it at the same figure. Bartholomew's "Atlas of the World" gives the population as "about 50,000."⁷

The following Table A shows the number of houses, families, and population (male and female) for the Maldive Islands and for the thirteen groups. The figures for Málé island are given separately :—

Table A.—Houses, Families, and Population, 1911.

Name of Atoll.	No. of Houses.	No. of Families.	Persons.	Population.	
				Males.	Females.
Maldive Islands	13,820	13,966	72,237	39,244	32,993
Tiladumati Atoll	2,405	2,456	12,600	6,805	5,795
Miladummadulu Atoll	1,657	1,754	8,068	4,409	3,659
Malosmadulu Atoll	1,590	1,651	7,958	4,370	3,588
Huwadu Atoll	1,498	1,419	7,378	3,907	3,471
Addo Atoll	1,136	998	6,335	3,312	3,023
Málé Island	1,148	866	5,236	2,829	2,407
Kolumadulu Atoll	680	763	4,066	2,228	1,838
Ari Atoll	813	857	4,004	2,254	1,750
Nilandi Atoll	648	777	3,797	2,078	1,719
Málé Atoll	554	572	3,027	1,680	1,347
Fadiffolu Atoll	419	540	2,886	1,536	1,360
Hadummati Atoll	603	471	2,855	1,599	1,256
Felidi Atoll	368	488	2,367	1,289	1,078
Mulaka Atoll	301	354	1,660	948	712

The total population of the Maldive Islands is 72,237, 39,244 being males and 32,993 females. Tiladumati atoll has the largest population of any atoll, 12,600. Miladummadulu atoll comes second with 8,068 inhabitants; in 1834–36 the population was estimated at 1,700 or 1,800. Malosmadulu comes third with 7,958. Huwadu atoll comes fourth with 7,378 inhabitants; in 1834–36 the population of this atoll was estimated at about 2,000. Then comes the Addo or Addu atoll with 6,335 inhabitants; males and females are more evenly distributed on this atoll than on any of the others, 523 males to 477 females. The population of the islands comprised in this atoll was estimated in 1834–36 to be just under 1,000.

Málé Island comes next with 5,236 inhabitants. Málé is the residence of the Sultan, and the capital of the Islands. It is more in touch with the outside world than any other part of the Maldives. All the foreign trade of the atoll is conducted here. "Málé," says Mr. Bell, "must contain between 2,000 and 3,000 inhabitants, and has for two centuries at least been over-populated, rendering it even in 1602–7 'la plus mal saine,' says Pyrard, of all the islands, owing chiefly to the numerous graveyards which at the present day meet the eye at every turn."

The Maldivian Government representative reports that at the present time "the healthiest atoll is undoubtedly Addo, and the most unhealthy is Huwadu."

The atoll with the smallest population is the Mulaka atoll with only 1,660 inhabitants, of whom 948 are males. This population in 1834–36 was estimated at 980. This atoll consists of only one inhabited island, and is included for revenue purposes, &c., in the Maldives in Addo atoll.



OLD DOHNI PUT TO REST. VILIGILI. KAAFU ATOLL.
PHOTO 1988. FROM-VILGON.

The next Table B shows the average number of persons per house and per family in the Maldivé Islands and in the atolls separately :—

Table B.—Number of Persons per House and per Family, 1911.

Name of Atoll.	Average Number of Persons	
	Per House.	Per Family.
Maldivé Islands	5·2	5·2
Málé Atoll ..	5·5	5·3
Nilandi Atoll ..	5·5	5·3
Mulaka Atoll ..	5·5	4·7
Fadiffolu Atoll ..	6·9	5·3
Felidi Atoll ..	6·4	4·9
Kolumadulu Atoll ..	6·0	5·3
Ari Atoll ..	4·9	4·7
Miladummadulu Atoll ..	4·9	4·6
Malosmadulu Atoll ..	5·0	4·8
Hadunmati Atoll ..	4·7	6·1
Addo Atoll ..	5·6	6·3
Tiladumati Atoll ..	5·1	5·1
Málé Island ..	4·6	6·0
Huwadu Atoll ..	4·9	5·2

The proportion of persons per house is exactly the same for the Maldivé Islands as for Ceylon; the proportion of persons per family is higher in the Maldives—one person more in every two families.

The Fadiffolu atoll shows the high rate of nearly 7 persons per house. Families are largest in the Addo atoll (6·3), and smallest in the Miladummadulu atoll (4·6). The number of houses (13,820) and of families (13,966) closely agree. Of the houses, 54 were tiled, 754 were roofed with galvanized iron, the remainder were either thatched or built of coral stone.

The next Table C shows the number of females to 1,000 persons in the Maldivé Islands and in each atoll :—

Table C.—Proportion of Females in a 1,000 Persons of the Population.

Name of Atoll.	Number of Females in 1,000 Persons.
Maldivé Islands	457
Málé Atoll ..	445
Nilandi Atoll ..	453
Mulaka Atoll ..	429
Fadiffolu Atoll ..	468
Felidi Atoll ..	456
Kolumadulu Atoll ..	453
Ari Atoll ..	437
Miladummadulu Atoll ..	454
Malosmadulu Atoll ..	451
Hadunmati Atoll ..	440
Addo Atoll ..	477
Tiladumati Atoll ..	460
Málé Island ..	460
Huwadu Atoll ..	471

There are 543 men to 457 women in every 1,000 persons in the Maldivé Islands, or 8,407 females to 10,000 males.

These figures are little affected by emigration. The number of natives of India and Ceylon enumerated in Málé was only 206. All these are male immigrants who are engaged in trade, but subtracting them from the total male population the proportion of females to males is still only 8,452 to every 10,000 males.

The highest proportion of females to males in any atoll is 477 females to 523 males in Addo atoll, while the highest proportion of males is 429 males to 429 females in the Mulaka atoll.



CHINA SHARDS AND SHIVERS. BLUE MING ca.1500 A.D. MALE.
PHOTO 1988. FROM-VILGON.

There are no vital statistics of the Maldivé Islands on record which can throw light on the birth- and death-rate amongst males and females.

Female children appear to be treated with the same care as the males, and though the proportion of women employed is high, their occupations are not of such an arduous character as to affect their health. It is probable that there is a considerably higher death-rate amongst the females, especially between 10 and 20, owing to deaths in child-birth, puerperal mortality, &c.; deaths from these causes are said to be very numerous.

With the exception of the 206 persons above mentioned, the population of the Maldives was entirely Maldivian—all Muhammadans.

Of the 165 natives of India, 146 were Bhoras, merchants from the Bombay Presidency, and 19 were entered as "Malabars." The 41 natives of Ceylon were all Moors—of whom 37 were born in Galle.

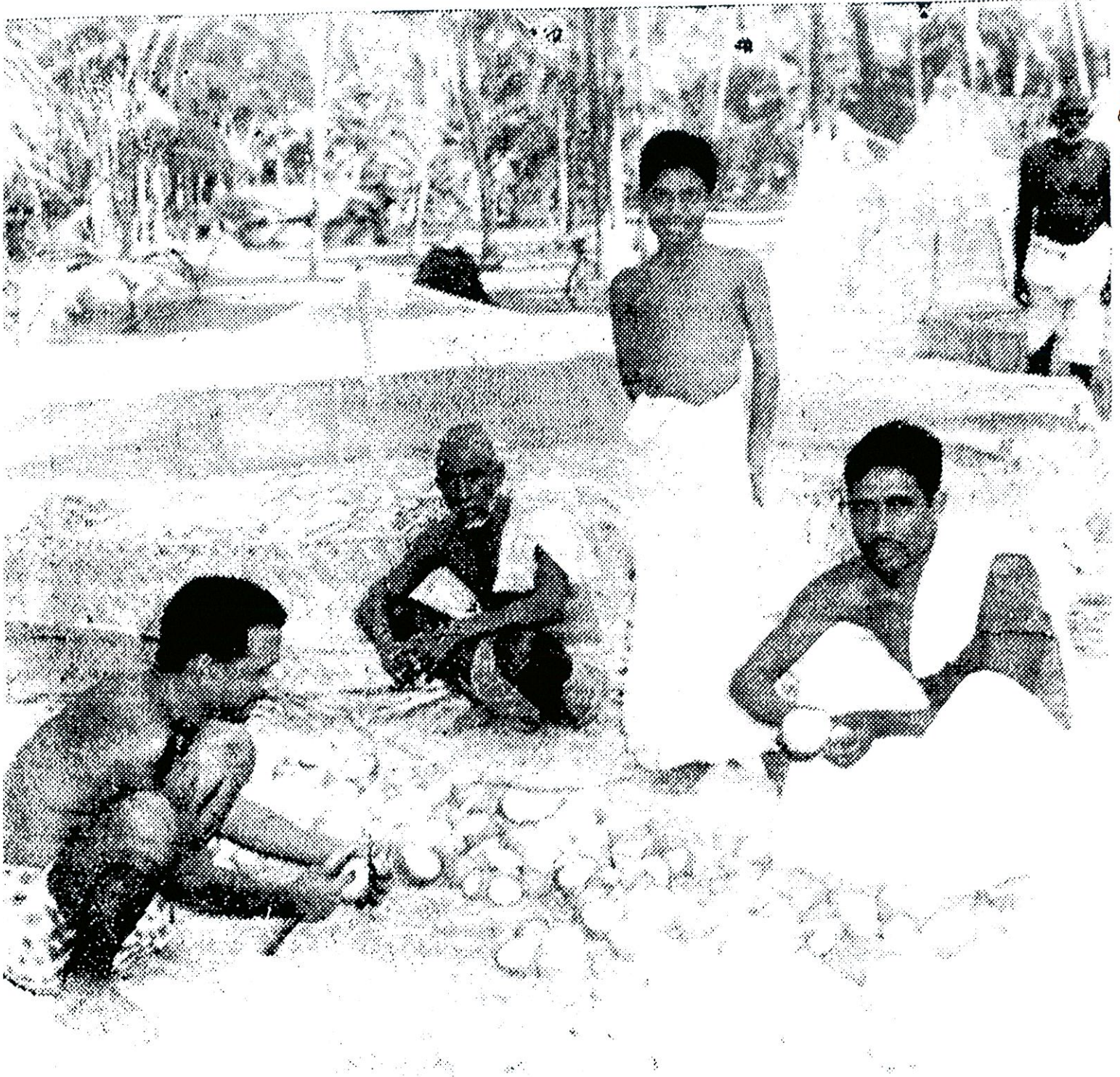
The following Tables D and E show (a) the number of unmarried, married, and widowed males in each atoll, and their proportion to the total male population; (b) the number of unmarried, married, and widowed females in each atoll and their proportion to the total female population:—

Table D.—Proportion of the Single, Married, and Widowed Males to the Total Number of Males.

Name of Atoll.	Un-married.	Married.	Widowed.	Percentage of.		
				Un-married.	Married.	Widowed.
Maldivé Islands	20,192	15,168	3,678	52	39	9
Málé Atoll	843	627	210	50	37	13
Nilandi Atoll	1,107	782	189	53	38	9
Mulaka Atoll	511	354	83	54	37	9
Fadiffolu Atoll	882	567	87	57	37	6
Felidi Atoll	713	474	102	55	37	8
Kolumadulu Atoll	1,217	786	225	55	35	10
Ari Atoll	1,130	857	267	50	38	12
Miladummadulu Atoll	2,220	1,764	425	50	40	10
Malosmadulu Atoll	2,376	1,641	353	54	38	8
Hadummati Atoll	854	534	211	53	33	13
Addo Atoll	1,595	1,376	341	48	42	10
Tiladumati Atoll	3,428	2,800	577	50	41	9
Málé Island	1,323	980	320	50	37	12
Huwadu Atoll	1,993	1,626	288	51	42	7

Table E.—Proportion of the Single, Married, and Widowed Females to the Total Number of Females.

Name of Atoll.	Un-married.	Married.	Widowed.	Percentage of.		
				Un-married.	Married.	Widowed.
Maldivé Islands	15,127	14,866	3,000	46	45	9
Málé Atoll	582	626	139	43	47	10
Nilandi Atoll	808	751	160	47	44	9
Mulaka Atoll	305	329	78	43	46	11
Fadiffolu Atoll	670	551	129	50	41	10
Felidi Atoll	513	475	90	48	44	8
Kolumadulu Atoll	868	752	218	47	41	12
Ari Atoll	723	857	170	41	49	10
Miladummadulu Atoll	1,564	1,751	344	43	48	9
Malosmadulu Atoll	1,620	1,653	315	45	46	9
Hadummati Atoll	547	532	177	44	42	14
Addo Atoll	1,375	1,471	177	45	49	6
Tiladumati Atoll	2,547	2,699	549	44	47	9
Málé Island	1,256	918	233	52	38	10
Huwadu Atoll	1,749	1,501	221	50	43	6



COPRA TAKEN OUT FROM THE COCONUTS.
PHOTO 19???. MANIKFAN.

The next Tables F and G show (a) the total number of unmarried males in each atoll, the number of males under 20, the proportion of unmarried males over 20 to the male population over 20; (b) the total number of unmarried females in each atoll, the number of females under 15, the proportion of unmarried females over 15 to the female population over 15:—

Table F.—Total Number of Unmarried Males in each Atoll, the Number of Males under 20, the Proportion of Unmarried Males over 20 to the Male Population over 20.

Name of Atoll.	No. of Unmarried Males.	No. of Males under 20.	Percentage of Unmarried Males over 20.
Maldive Islands	20,192	19,546	9
Málé Atoll ..	843	824	7
Nilandi Atoll ..	1,107	1,070	7
Mulaka Atoll ..	511	489	11
Fadiffolu Atoll ..	882	848	8
Felidi Atoll ..	713	701	6
Kolumadulu Atoll ..	1,217	1,147	10
Ari Atoll ..	1,130	1,079	8
Miladummadulu Atoll ..	2,220	2,132	8
Malosmadulu Atoll ..	2,376	2,133	13
Hadummati Atoll ..	854	773	13
Addo Atoll ..	1,595	1,657	6
Tiladumati Atoll ..	3,428	3,489	6
Málé Island ..	1,323	1,142	20
Huwadu Atoll ..	1,993	2,062	9

Table G.—Total Number of Unmarried Females in each Atoll, the Number of Females under 15, the Proportion of Unmarried Females over 15 to the Female Population over 15.

Name of Atoll.	No. of Unmarried Females.	No. of Females under 15.	Percentage of Unmarried Females over 15.
Maldive Islands	15,127	13,604	10
Málé Atoll ..	582	584	3
Nilandi Atoll ..	808	769	6
Mulaka Atoll ..	305	295	5
Fadiffolu Atoll ..	670	617	8
Felidi Atoll ..	513	441	11
Kolumadulu Atoll ..	868	790	9
Ari Atoll ..	723	671	6
Miladummadulu Atoll ..	1,564	1,504	5
Malosmadu Atoll ..	1,620	1,500	7
Hadummati Atoll ..	547	486	8
Addo Atoll ..	1,375	1,211	17
Tiladumati Atoll ..	2,547	2,392	8
Málé Island ..	1,256	853	28
Huwadu Atoll ..	1,749	1,491	14

Only 9 per cent. of the males over 20 and 10 per cent. of the females over 15 in the Maldive Islands have not been married.

It is seen from these tables that the proportion of unmarried males over 20 and unmarried females over 15 is very small indeed. Pyrrard says: "Youths may marry when they list, but girls may not till they have attained the age of fifteen years. I mean, when they are orphans, or rather, bereft of their father, for a mother would have no authority, neither any of the kindred on the mother's side. In default of a father, their brother gives them in marriage; if no brother, the nearest male relative on the father's side. Fathers, however, give their daughters



MALDIVE GIRL SMOKING WATERPIPE.
PHOTO 1885. ROSSET. [Museum Völkerkunde. WIEN]

in marriage as soon as possible after the age of ten years, thinking it a great sin to let a girl want a husband; wherefore they hand them over at the age of ten or eleven to the first that asks them, without making any bother, be he old or young, man or boy; provided only there is little difference in their quality, that is all they think of."

The proportion of widowers to widows is 1,000 : 816. It is curious that widowers should so largely outnumber widows, but it is probably due to the large excess of males over females.

"After the dissolution of the marriage by divorce or death, the women cannot marry again quite so soon. When a husband dies, four months and ten days are ordained for the widow to mourn him; and then to marry again it suffices not for the woman to say off-hand that her husband is dead, for she must prove his death by three witnesses who speak to the time, manner, and cause thereof. If, however, the husband were absent from the Kingdom and the wife had nothing of his, she could re-marry a year after."

The following Table H shows the proportion of persons between 0-10, 10-15, 15-20, and 20 and over in each atoll and in the islands as a whole :—

Table H.—Distribution of a 100 Persons of the Population by Age.

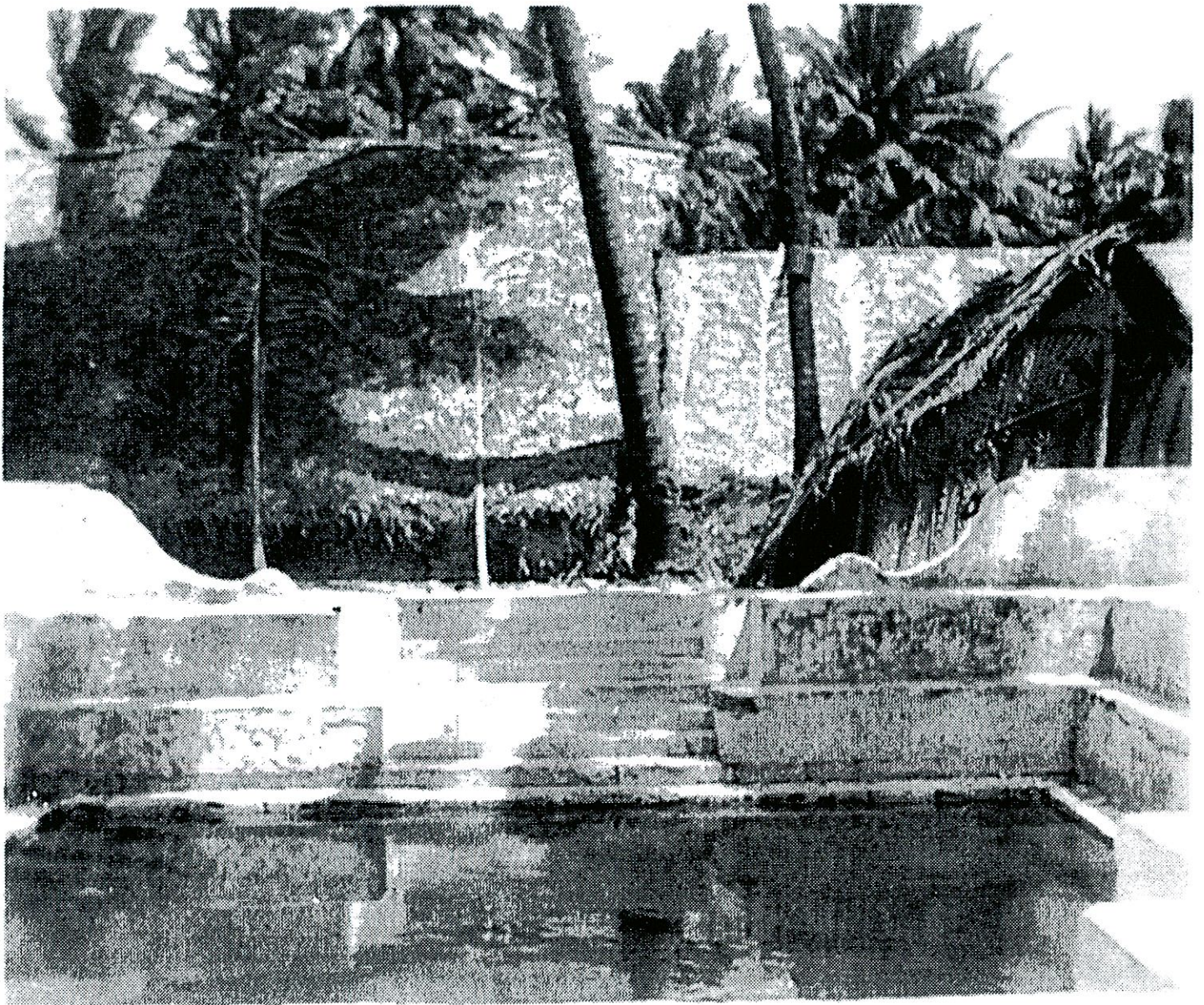
Name of Atoll.	0-10.	10-15.	15-20.	20 and over.
Maldive Islands	30.3	10.6	9.7	49.4
Málé Atoll ..	29.2	12.6	9.2	49.0
Nilandi Atoll ..	31.3	11.2	10.1	47.4
Mulaka Atoll ..	33.0	8.9	9.2	48.9
Fadiffolu Atoll ..	36.4	9.6	9.0	45.0
Felidi Atoll ..	30.9	13.3	8.4	47.3
Kolumadulu Atoll ..	29.3	13.0	10.2	47.4
Ari Atoll ..	28.7	9.8	10.1	51.4
Miladummadulu Atoll ..	30.7	10.0	9.0	50.3
Malosmadulu Atoll ..	30.5	10.3	9.3	49.9
Hadummati Atoll ..	29.4	9.6	9.1	51.9
Addo Atoll ..	28.7	11.2	11.1	49.0
Tiladumati Atoll ..	32.1	9.8	9.2	48.8
Málé Island ..	21.9	12.2	11.2	54.7
Huwadu Atoll ..	32.7	10.2	9.9	47.2

The age distribution of a hundred persons of each sex in the Maldives is as follows :—

Age Group.	Males.	Females.
0-10	29	31
10-15	11	10
15-20	9	10
20 and over	50	49

The following figures show the proportion per cent. of males and females in each of the age groups 0-10, 10-15, 15-20, and 20 and over :—

Age Group.	Males.	Females.
0-10	53	47
10-15	57	43
15-20	52	48
20 and over	55	45



BATHING TANK.
PHOTO 1935. PLATT.

These figures show that the proportion of males and females most closely approximates between 15 and 20, and that the largest difference is between 10 and 15, when there would appear to be a heavy female mortality, probably largely due to early marriages. The decrease in the proportion of males between 15 and 20 may be due to a heavier mortality of males at the period when the young men are beginning to earn their own livelihood.

There were no persons entered as centenarians at the Maldivian Census; 18 were entered as between 95 and 100.

The following table shows the proportion of *literate*s in each age group 0-10, 10-15, 15-20, and 20 and over for males and females in the Maldives and in each atoll:—

Table I.—Percentage of Literates, 1911, by Sex and Age Groups.

Name of Atoll.	Literates.							
	Males.				Females.			
	0-10.	10-15.	15-20.	20 and over.	0-10.	10-15.	15-20.	20 and over.
Maldivé Islands ..	3	41	60	72	4	45	60	71
Málé Atoll ..	6	40	64	71	7	47	66	69
Nilandi Atoll ..	3	40	65	74	5	46	67	69
Mulaka Atoll ..	12	57	66	81	9	69	80	80
Fadiffolu Atoll ..	8	46	64	70	8	52	66	65
Felidi Atoll ..	12	51	76	88	13	62	78	88
Kolumadulu Atoll ..	5	46	65	78	9	52	81	75
Ari Atoll ..	8	39	61	69	5	41	54	58
Miladummadulu Atoll ..	0·4	22	42	63	1	27	44	54
Malosmadulu Atoll ..	0·4	27	46	64	0·4	27	49	60
Hadummati Atoll ..	1	19	38	56	2	24	41	59
Addo Atoll ..	1	84	91	90	1	85	91	95
Tiladumati Atoll ..	0·4	19	39	54	0·2	15	32	39
Málé Island ..	8	62	82	94	14	71	83	89
Huwadu Atoll ..	2	54	68	82	4	55	68	81

The proportion of literates amongst the male population is 47 per cent.; excluding children under 10 the proportion is 65 per cent.

The proportion of literates amongst the female population is 44 per cent.; excluding children under 10 the proportion is 62 per cent.

These proportions are very high, especially for the females.

Schools are numerous: there are 498 Koran schools, and 28 schools where navigation is taught.

Mr. Bell, in his report, writes: "Children of both sexes are required to read the Koran, under the tuition of the minor priests, from the age of three or four. When considered to be sufficiently grounded in its precepts, they receive no further instruction beyond being initiated into the ceremonials of religion. Christopher is at fault in asserting that a knowledge of writing is left to be acquired anyhow. 'Their studies,' says Pyrrard, 'are to read and write and to learn their Alcoran they write their lessons on little tablets of wood, which are whitened, and when they have learned their lesson they efface what they have written and whiten them afresh'; he adds that the letters are drawn on fine white sand spread over wooden boards. ¹ It would otherwise be difficult to account for the fact that at the present day



ROPE-MAKING.
PHOTO 1899. GARDINER. [FESTETICE]

the majority of the men seem to possess a fair acquaintance with the ordinary Maldivian character if they had received no instruction when young." ⁵

In fact, the Maldivians appear to be very well instructed in their language, and most Maldivians, men and women, can read and write it.

The following Table J shows the occupations in which the largest number of males and females in each atoll were employed :—

Table J.—The Principal Occupations followed by Males and Females in each Atoll.

Atoll.	Occupation followed by majority of Males.	Percentage of Workers following this Occupation.	Occupation followed by majority of Females.	Percentage of Workers following this Occupation.
Máló Atoll	Fishing	66	Coir makers	36
Nilandi Atoll	Fishing	60	Coir makers	41
			Husk boaters	37
Mulaka Atoll	Fishing	60	Thatch makers	32
			Cowrie collectors	26
Fadiffolu Atoll	Fishing	72	Sail makers (working with coconut leaves)	65
Folidi Atoll	Fishing	75	Thatch makers	35
Kolumadulu Atoll	Fishing	66	Husk boaters	41
	Thatch makers	7	Coir makers	38
	Carpenters	7		
Ari Atoll	Fishing	49	Coir makers	37
	Carpenters	13		
	Coconut pluckers	10		
Miladummadulu Atoll	Fishing	68	Coir makers	65
Malosmadulu Atoll	Fishing	63	Coir makers	68
	Carpenters	5	Spinners	10
	Weavers	14		
Hadummati Atoll	Fishing	48	Coir makers	59
			Cowrie collectors	28
Addo Atoll	Fishing	44	Coir makers	42
	Cultivators	17	Cultivators	38
	Toddy drawers	7	Lace makers	6
Tiladummati Atoll	Fishing	61	Husk beaters	57
	Thatch makers	10	Coir makers	23
	Coconut pluckers	10	Sail makers	8
	Carpenters	4	Vogotable sellers	4
Máló Island	Soldiers	36	Dressmakers	49
	Government servants	19	Domestic servants	22
	Domestic servants	15		
	Shopkeepers	7		
Huwadu Atoll	Fishing	66	Mat weavers	52
	Carpenters	7	Sail makers	17
			Coir makers	13

65 per cent. of the male population of the Maldives follow an occupation, and 35 per cent. are dependent upon others for their living. The percentage of males under 15 is 41 per cent. of the total male population.

56 per cent. of the female population of the Maldives earn their own living, while 44 per cent. are dependents. The percentage of females under 15 is 41 per cent. of the total female population.

These figures show a very high percentage of employed, especially of female workers.

57 per cent. of the males employed depend upon *fishing* for their livelihood ; 35 per cent. of the total employed males and females upon



TARA DANCE DRUMMERS.
PHOTO 1935. PLATT.

the *coconut palm*, of these, 79 per cent. are females; 70 per cent. of all the men who earn their own living in the Maldives are either fishermen or workers in connection with the coconut industry.

The Maldivians are essentially a sea-going population. The statistical returns furnished give 2,999 boats in these Islands, 1,542 of which are described as *dhonies*, or fishing boats; 800 are termed *bokuras*, which are about 10 to 12 feet in length; the rest (657) are called *hodees*, the class of vessel used for navigating from one island to another.

There are 1,045 *cowrie* collectors, of whom 851 are females.

The early export trade of the Maldives consisted principally of *cowries*, *coir*, coconuts, and ambergris, and the trade in the first two commodities was so great that in the eleventh century the Islands were divided by traders into two groups, which were known as "Cowry Islands" (Dyvah houzah) and "Coir Islands" (Dyvah Kanbar).

Pyrard, writing in 1611, says: "They vend also little shells that contain a creature in them of the bigness of the end of one's little finger, white, very smooth and glittering. These go only to Bengal, the inhabitants of which esteem them so much that I have seen thirty or forty ships laden without any other commodity bound thither, though in Bengal they have gold and silver and plenty of other metals, yet these shells pass there as money, and the king and noblemen hoard up prodigious quantities of them, accounting them their treasure. They give twenty coquetes (? kegs) of rice for a parcel of shells, each parcel containing 12,000." ¹

The Dutch attempted to secure a monopoly of the trade in cowries in the latter part of the seventeenth and in the eighteenth centuries. The instructions to Dutch Governors always impress upon them the necessity of securing larger supplies of cowries from the Maldives, while the market price was always to be fixed at much below their fair market value.

The trade has steadily declined, and is now only carried on with British India direct.

The coir of the Maldives has been famous for centuries for its light colour, fineness, and strength. The Portuguese are said to have obtained most of the rope required for their fleets in Indian seas from the Maldives. The best sort is reputed to come from Tiladumati atoll.

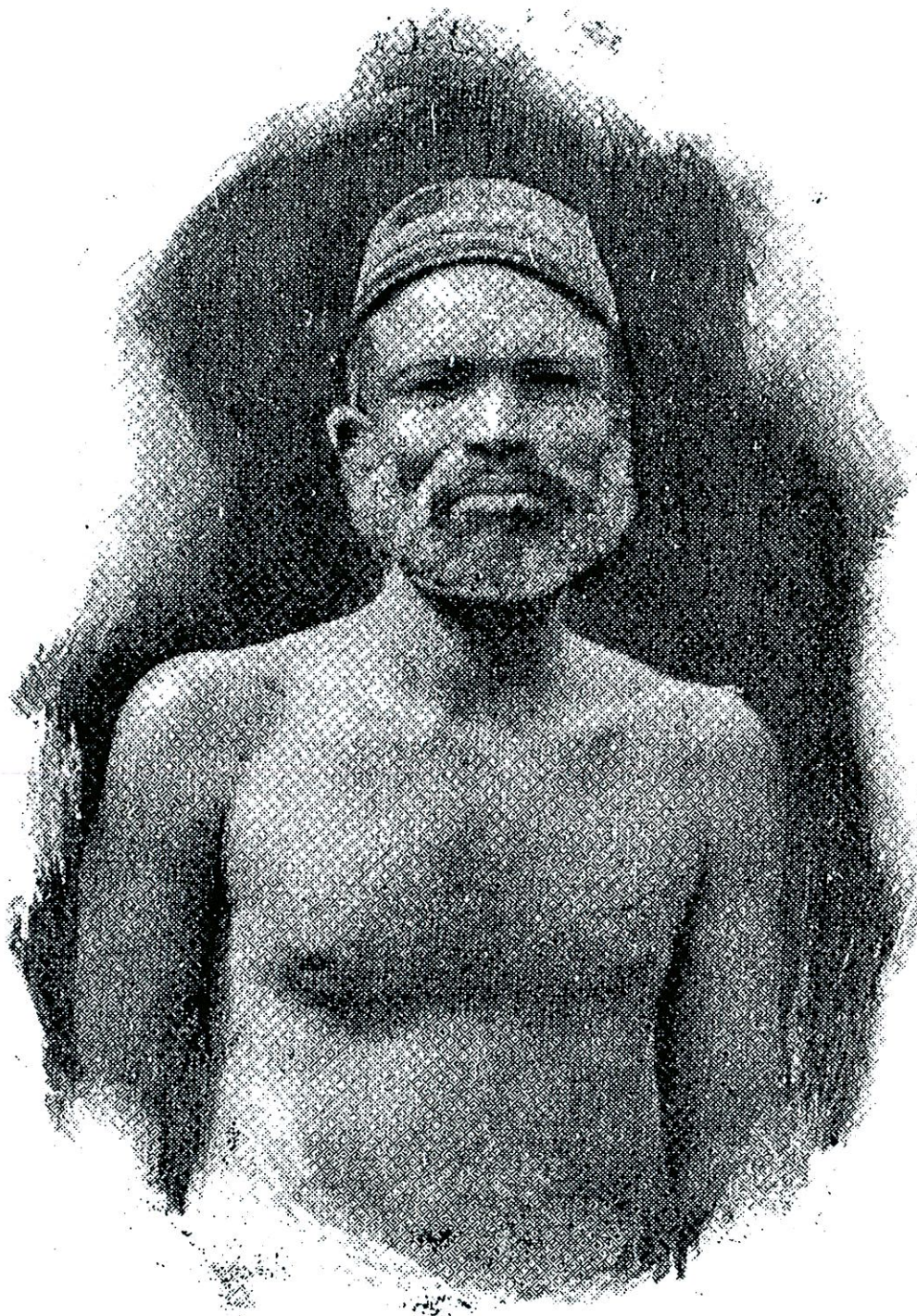
There were 421 native *doctors*, of whom 204 were women. All the women in the Maldives are said to be treated by female doctors. There were 223 *midwives*. There are 439 dispensaries in the atolls.

A large number of male doctors probably come under the head of *charmners*, of whom there were 142.

Astronomers, who are also necromancers, numbered 28 in all.

The Maldivians are famous for their knowledge of spells and charms. Sorcery is called by the Maldivians "the learned science," while Mr. Bell notes that "any one thrown in contact with the modern islanders (particularly those of the Southern atolls) will find demonolatry and nature worship as rife as of old, if pursued nowadays somewhat less obtrusively. To be well versed in astrology and 'the black arts' is no mean distinction; some persons even gain their livelihood by writing philters and other charms, worn as amulets, which are much relied on." ⁵

464 persons live by being *mosque-keepers*, 1 is a *shrine-keeper*, and 6 are "callers to prayer." There are 444 mosques in the different



OLD MAN.
PHOTO 1899. GARDINER. (FESTETICE)

atolls. There are 64 priests. Of *teachers*, there are 205 entered as *Koran teachers*, of whom 126 are women, 407 as *secular teachers*, and 44 as *instructors in navigation*. There are 28 schools in which navigation is taught. Three women are entered as *arithmetic teachers*.

Of other learned professions, there are 10 *writers or copyists*, 16 *poetry reciters*, 8 *engravers*.

There are 58 *lacquer workers* and 1,160 *mat weavers*, of whom 1,155 are females. The Maldives are famous for their excellent lacquer work and finely-woven mats. Mr. Bell says of the Maldivian lacquer work : " In painting fancy articles, such as favourite boats, lances, wooden dishes, axe handles, &c., the Maldivians have reached a degree of perfection both in brilliancy and gradation of colour and beauty of design which it would be difficult to surpass, throwing in the shade the by no means contemptible efforts of the Kandyans in similar lacquer work. The best specimens are procurable at Taladu, in Malosmadulu atoll."

Huwadu atoll is the centre of the mat industry, as the rush from which the mats are made is found there in the largest quantity. The colours used are black, yellow-brown, and white; these are very tastefully combined.

There are 193 *goldsmiths* and 205 *silversmiths*. 322 women live by *lace-making*.

There were 13 persons entered as *undertakers* and 1 as a *tombstone maker*. The burial grounds number 410; there are 34 in Málé Island alone.

There were 21 *law officers* in the Huwadu atoll, where there are 21 court-houses.

There were 12 *state prisoners*, 6 in Tiladumati atoll and 6 in Huwadu atoll. The last atoll was the usual place of banishment, and Pyrard records that " it is the place where the King sends into exile those who have displeased him, as it is an island very far from his Court, where foreign ships do not land, and of which the inhabitants are very unmannerly, rude, and boorish." 1

Ibn Batuta (1343-44 A.D.) also mentions the banishment to "the islands of Souweid" of Abd-Allah of his stepson Sultan Chehaat-ed-din.

The number of *Government servants* is 435, of whom 389 were enumerated in the Island of Málé. There are 571 *soldiers* and 20 *volunteers*, all on Málé Island. Mr. Bell describes the military force as consisting of "a nondescript militia at Málé, divided into six companies, numbering nominally 100 men each, but with an actual strength at the present day of probably not less than 1,200 all told." 1

..... A body of forty men is required to mount guard in rotation at the Sultan's palace, and is in charge of an officer These men have certain privileges, and are distinguished by their head-kerchief." Pyrard says : " They have many privileges ; among others none durst strike them ; and it is permitted to them to habit themselves differently from the rest, to wear a thick gold ring on the finger, to assist them in drawing the bow, which others may not wear in a word to be more brave and fine in their dress. So there are few men of means but choose to join ; albeit they must have the permission of the King ; and it costs them sixty larins to enter, whereof twenty go to the King



TOMBSTONES SOME WITH METAL SHIELDS.
PHOTO 1978. VILGON.

for permission and forty to be divided amongst the Company which one desires to join." ¹

There were 40 persons entered as *beggars* and 85 (all in Málé Island) as dependent on Government charity.

There were 129 *blind* or .18 per cent., 96 *deaf and dumb* or .13 per cent., and 47 *insane* or .07 per cent. of the total population of the Maldivé Islands.

The proportion of blind, deaf and dumb, and insane in the Maldivé Islands is considerably higher than in Ceylon, where the proportions were for blind .09 per cent., for deaf and dumb .08 per cent. for insane .04 per cent. Pyrard records that "the eye sickness is common enough, and you see great numbers of people blind by it, and most of them have short sight." He appears to be referring particularly to "night blindness." Elephantiasis is said to be common, and most diseases in the Maldives are ascribed to bad water. The number of wells in the Islands is, however, very large (10,573), and there are 747 "tanks" and "lakes," in most of which the water is probably very bad.

The Maldivé returns were received as this report was going to press ; it has not been possible therefore to do more than summarize them here. The writer, however, hopes to issue a special volume dealing with the history of these Islands and their present condition as illustrated by this Census, the first complete Census ever taken in these Islands.

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COMMON SAILOR.
PHOTO 1899. GARDINER. [FESTETICE]

1912. DUCKWORTH, WYNFRID L H.

IN: On the Anthropometric Data collected by Professor John Stanley Gardiner, F.R.S., in the Maldive Islands and Minicoy.
 Wynfrid L.H. Duckworth, M.D. Sc.D. Jesus College. Read 28 Oct. 1912.
 Printed in: Proceedings of the Cambridge Philosophical Society.
 Vol. XVII. P.8-30. Oct.28,1912-May.18,1914. Cambridge 1914.

The collected "Data" are absolute and correct. How Dr. Duckworth uses the "Data" depends on his own background, education and his environment's expectations. Dr. Duckworth's vague conclusions about the Maldive population, after comparing them with many groups of inhabitants from India, Ceylon, Malaya, and the Pygmy may be interesting but of very little value today. He shows no knowledge about the seafaring Arabians and their influence in the Maldives.

In the course of an expedition (1899-1900) to the Maldive Islands and Minicoy, Professor J. Stanley Gardiner, F.R.S., collected a number of anthropometric data. These he handed to me, and they form the material upon which the following report is based.

1. The total number of individuals examined is 69. All are males. Of the 69, 20 are Minicoy men, while of the remainder 24 are from Addu Atoll. Other islets of the Maldive group supply a few representatives each. The complete list is as follows:

Island	No. of individuals measured	
Minicoy Island	20 (cast is said to be of little moment)	[Error!]
Maldives: Addu	24 (in 4 sets according to caste)	[Addu]
Hulule	9 (in 3 sets according to caste)	[Hulhle]
Kaharidu	1	[Kaashidhoo]
North Mahlos	1	[Raa Atoll]
Mulaku	1	[Mulhadhoo]
Nolewangfaro	2	[Nolhivaramfaru]
Total...	69	

2. Professor Gardiner records 13 measurements of each of these men. In addition to these data, five in indices have been worked out. In preparing the list of the mean values and the range of variation I have been greatly aided by Dr. Poole, of Sidney Sussex College. Dr. Poole intended to prepare the whole of the report, but the claims of professional work made it necessary for him to hand the material back to me when he had nearly completed the determination, previously begun by me, of the means, the maximum and minimum values. As a result of all this, I am able to deal with the data re-arranged in the following list:

Tabel A.

I. Stature.	VII. Face breadth.
II. Height seated, i.e. height of torso.	VIII. Bigonial breadth.
III. Cephalic length.	IX. Nose length.
IV. Cephalic breadth.	X. Nose breadth.
V. Face length.	XI. Cephalic height.
VI. Upperface length.	XII. Cranial height.
	XIII. Circumference of head.



SHEDS CONTAINING THE HULLS OF SAILING VESSELS.
FOR THEIR PROTECTION AGAINST THE SUN.
PHOTO 1934. STAPLETON.

Table B. Indices.

Cephalic.	Nasal.
Altitudinal..	Gonio-zygomatic.
Facial (Kollmann's)	

These data are arranged in three tables, of which No. I. contains the original measurements made by Professor Gardiner, together with some of his comments on the same. Table II. gives the complete list of indices, while Table III, the means, the maxima and minima are set forth in relation to the different groups of individuals described in paragraph 1 (supra). The absolute dimensions added to the indices give a total of 18 characteres (cf. Tabel A. and B. above) for examination.

3. It is convenient to enquire first into the extent of variation and the manner in which it is exhibited by the several groups of men. For this purpose, the records of the maxima and minima as set froth in Table III may be employed. An examination of Table leads to the following conclusions in this connection.

The maxima and minima are shared in the proportions given as follows:

Minimum values... Minikoi 16 out of 18 characters.

Hulule	2	---"	(sharing the lowest place
Addu	1	---"	once with Minikoi)

Maximum values... Minikoi 4 out of 18 characters.

Male	7	---"
Addu	7	---"

The tables show clearly that the men of Minicoy are of smaller dimensions on the whole than the men from the Maldives. In addition to this, this Minicoy men are the most variable of the groups into which the data have been divided.

4. The standard deviation and coefficient of variation will provide further evidence on the same point, viz. the relative variability of the different groups. Here we may begin the examination by a scrutiny of the seriations upon which the calculations of these data are based. Eight measurements and four indices are here available for study, but the analysis is not suitable for discussion in this place and it is presented in a tabulated form. Only a summary will be given here, and it is to the following effect.

(a) Stature: The Minicoy men are nearly at the bottom of the list in this respect. The Addu men (the most numerous group and therefore most fitly comparable) are the tallest and thus at the opposite end of the scale. The remaining group are intermediate, if the Hulule men be excepted, for they are the shortest of all. But they are only nine in number.

(b) Head dimensions (Length, Breadth and Cranial Height): The Minicoy men provide the smallest heads, whether length, breadth or cranial height be taken. The Addu come again into contrast, for they have the largest heads. The contrast is most marked in respect of length and it will be noted that this is in accord with the fact noted above, viz. that the men of Addu are the tallest. The other groups are again intermediate.

(c) Cephalic Index: The Minicoy men are more frequently (21.05 per cent) and more intensely brachycephalic. The Addu men are more frequently and more intensely dolichocephalic. The remainder occupy, an intermediate position in regard to this index.

(d) Altitudinal Index: The Minicoy men have higher, and therefore more spherical, heads. The Addu men are not markedly distinct from the other Maldivian groups in this respect. It is to be noted that the shortness of the



GRAVEYARD IN MALE.
PHOTO 1885. ROSSET. (Museum Völkerkunde. WIEN)

head in the Minikoi men, as well as their lower stature, are influential factors in the production of this result, as are also the opposite characters presented by the other groups.

(e) Nasal dimensions (viz. length, width), and Index. The Minicoy men present a curious series of contrasts in this respect. The Minicoy nasal length is distinctly smaller than in the Addu group and other Maldivian islands, of which the various subgroups are not distinguishable. The nasal width is distinctly least in the Minicoy group, greater in the Addu men and in the remainder it is intermediate. With regard to the nasal index, the Minicoy men are disposed in equal forces above and below the mean, while the Maldivian group, which is not subdivisible, shows a distinct tendency to excess on the side of the narrow noses. The seriation of these nasal characters yields some rather interesting conclusions.

(f) Facial dimensions (upper facial length, facial width) and facial Index: The Minicoy men have the shortest and narrowest faces: the Addu men have much longer but also broader faces. Moreover the Addu men are shown by the facial index to have relatively broader faces than the Minicoy men. The other Maldivian groups are intermediate between the Addu men and the Minicoy islanders.

5. The various conclusions set out in Section 4, may be still further summarised as follows:

(a) The Minicoy men are distinctly contrasted with the Addu men in eleven out of the twelve characters available for study. The exception is the head-breadth, i.e. the absolute dimension of that name. Of the Maldivian islands, Addu atoll is the most remote from Minicoy.

(b) The remaining groups are intermediate between the Minicoy men and the Addu men in nine out of twelve characters.

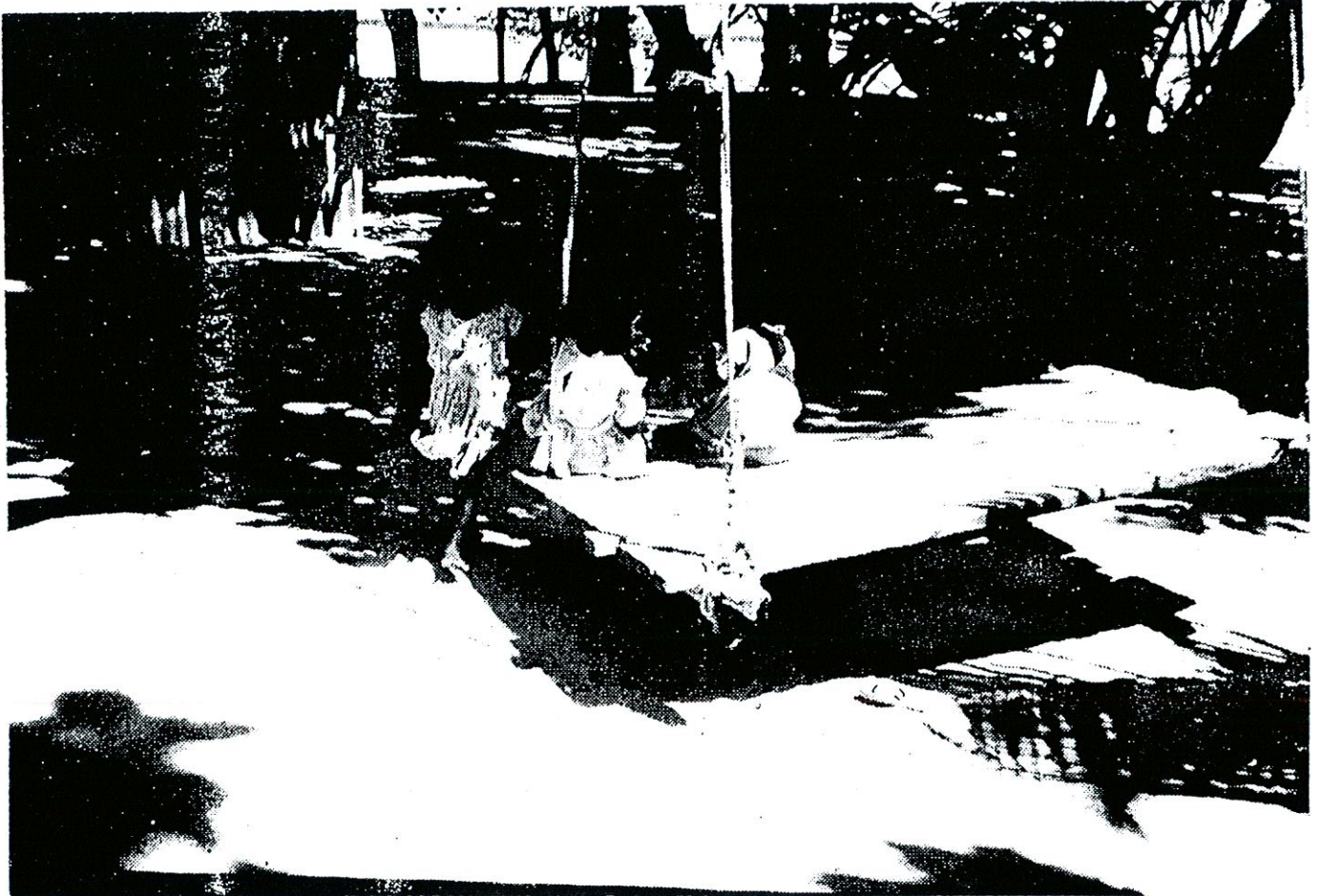
(c) The Minicoy men are distinctly contrasted with the "remainder", i.e. Maldivian groups excepting the Addu men, in three out of the twelve characters.

(d) From such investigations it is fair to conclude that the Minicoy islanders really offer distinct points of contrast with the islanders of the Maldivian group. In section 3 (supra) we have seen that Minicoy men are more variable than the Maldivian islanders. That they should be thus more variable is perhaps intelligible in view of their geographical position as compared with that of the Maldivians. This matter will be discussed a little further in the sequel.

6. The standard deviation and coefficient of variability have been determined by me for a series of some ten characters or so, and these are set forth in the accompanying table: Only two remarks need be made in the present connection. First, the greater variability of the Minicoy men is, on the balance, confirmed. In the second place, the exclusion of the curiously formed head of No.10 (Minicoy) has singularly little effect on the values of the means and other determinations.

7. The variability of these islanders has now to be compared with that of other groups. I have a number of data mostly prepared by myself from the original measurements. As data for the cephalic index are most numerous, they will be considered first. For this purpose I have collected them as shown in Table V, where the values of standard deviation are arranged in their sequence of increase.

The first conclusion to be drawn from Table V is that the Maldivian and Minicoy men agree generally in presenting a higher degree of variability than the other groups brought into comparison with them.



OUTDOOR SWING BED.
PHOTO 1988. FROM-VILGON.

But the Minicoy men are not always thus associated with the Maldive islanders. For in two important characters, vis. the stature and the width of the head, the Minikoi men are dissociated from those of the Maldive group. Moreover the Minikoi men are in these two respects more homogeneous than their neighbours.

Thirdly, this homogeneity as regard stature and cephalic breadth is in strong contrast with the great variability in respect of the nasal index shewn by the men of Minikoi.

Evidently the conclusions already formed as to the mixed character of these island populations find consideration in Tabel V.

8. Before passing from the strict consideration of such numerical data, it is convenient to notice the values of such coefficient of correlation for certain pairs of dimensions. They are shown in Table VI.

The data presented in Table VI do not differ markedly from those based upon measurements of very different origin. I have few records available for comparison, but the values set out in Table VII are not without interest. Yet they do not seem to enhance the value of "r" as a discriminating agency.

9. Thus far an endeavour has been made to deal with all Professor Gardiner's data or at least to subdivide them into two groups only, vis. the Minikoi men and the Maldivians. This was necessitated by the small number of individuals observed. For in the wider comparisons it is absolutely imperative to deal with the largest possible number in each area.

But Professor Gardiner has grouped two series of his measurements, vis. the men of Male and of Addu Atoll, according to cast.

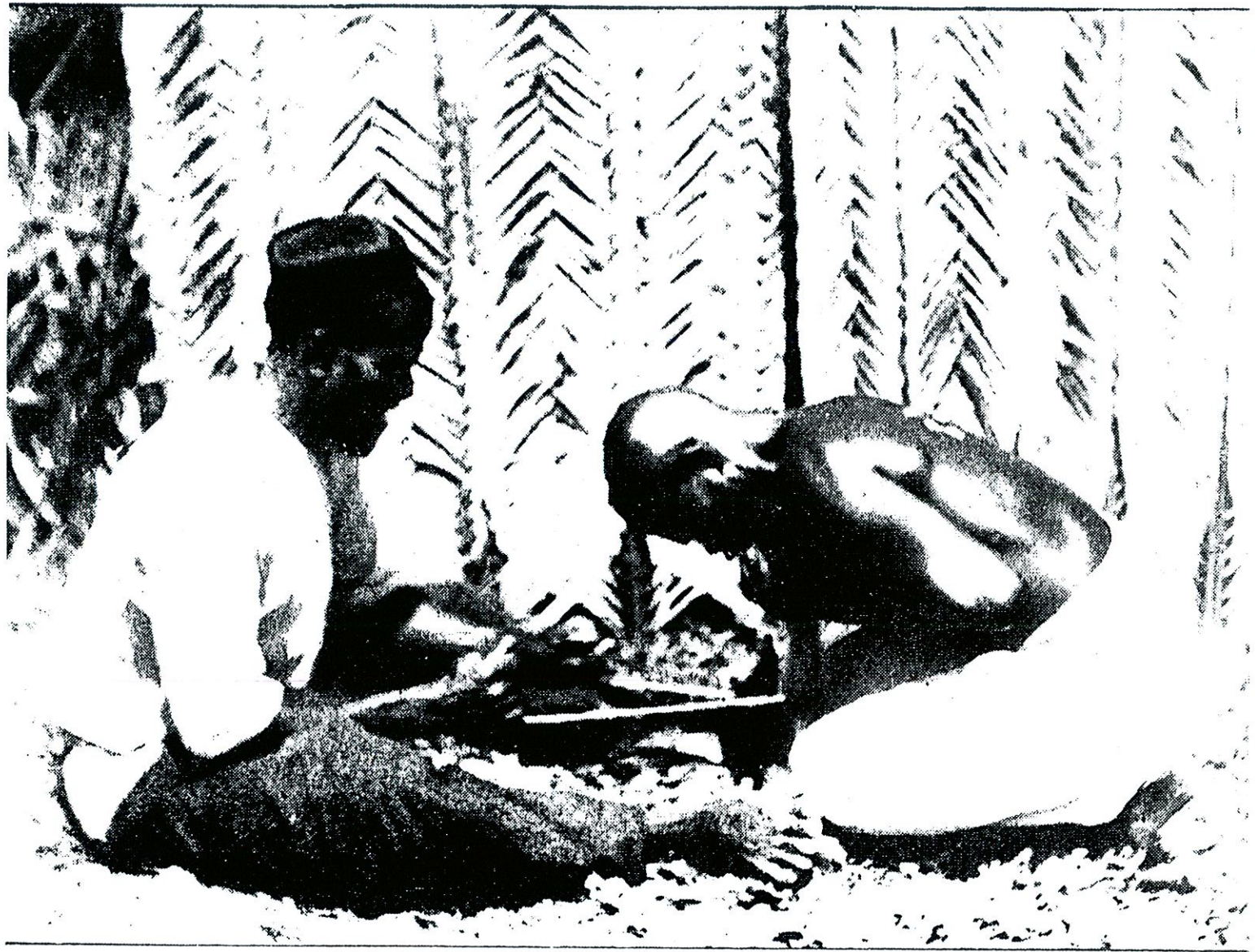
A review of Table III will show that even with the small numbers to which each subdivision finds itself reduced, the influence of caste is quite distinct. Moreover it acts in the same direction both in Male and Addu. For in each, the higher cast has the higher stature, and larger head-dimensions. Indeed the mean values of the circumference of the head may be regarded as an epitome of the rest of the measurements. It should be noted that fishermen are in the lowest caste and class.

The indices do not yield the same contrast, though this might be expected in regard to the nasal index at least, which indicates that the higher caste possesses paradoxically the broader nose. Yet the small number of examples must be recalled again, and this influence is doubtless much more effective in obscuring differences in indices than in the absolute dimensions.

10. The possible affinities of these natives form the next subject of enquiry. The statistical data show that they are not very homogeneous, although certain distinguishing characteres do seem to occur within their own borders.

One feature of Professor Gardiner's lists impressed me at once. Although distinguished by caste, the natives of the Maldives and Minicoy have Moslem names. This very paradox serves, however, to indicate two out of many possible sources of the population of these islands. In other words, Hindustan is suggested at once, and again the Moslem influence, though it may have travelled via that peninsula, need not have done so.

11. Leaving this speculations on one side for a moment, it is convenient to consider another possibility. In many islands of the south-eastern parts of Asia, indications are met with of the existence of pygmy types subjected to invasion by taller and stronger immigrants. Ceylon and Andaman islands will serve as examples of phenomenon in question.



ARTISANS DRILLING USING A CORD.
PHOTO 1899. GARDINER. [FESTETISE]

Evidently it is a matter of interest to make this enquiry as regards the Maldives. It can be undertaken without prejudice in the case before us, for if Ceylon and Andamans suggest a succession such as has been mentioned, the history of the Maldives and Minicoy goes far to discountenance the idea.

If we commence such a search, it is necessary to fix a limit of stature, this character having a prime value in the definition of pygmy types. An upper limit of 1480 mm (4 ft 10 in) will not be too great if it be understood to refer to adult males. The mean values for Andamanese and Aetas exceed this, and the same character among the Vedda is very considerably greater (1570 mm)

(a) Our preliminary search yields the following results:

Adult males of stature less than 1480 mm

1. Maldives: Hulule (No.9) 1478.
2. Maldives: Male (No.18) 1474.
3. Maldives: Addu (No.44) 1466.
4. Minicoy island: (No.2) 1476.

Mean value of 4 individuals, 1473,5 mm

Consequently there is at least a "prima facie" case to be made out for the existence in these islands of a pygmy element. Of these individuals, the only information available, in addition to the other measurements, is to the effect that the three Maldivian men were fishermen and therefore presumably of low caste. Two of the three men are named Hassan, the name of the third is not recorded. The Minicoy man was named Ismail, and Professor Gardiner makes the following noteworthy comment, "mongoloid eyes and rather high cheek-bones", this individual was fat, and none of the other three is described as thin or emaciated.

(b) The four individuals thus associated stand apart in marked contrast to the rest by reason of their small stature. The next stage in the enquiry is directed to the positions occupied by the same men in the other series. For a pygmy type might be expected to provide other series than that of stature. A careful search through the whole range of series, upon which the standard deviations discussed in Table IV are based, shows me that the short-statured men are remarkable in no other respect. (In other words the range of variation they yield is markedly overlapped by that given by the remainder. This of itself need not however disprove their pygmy nature, for I find that in about a score of characters taken at random, the Seman, an undoubtedly pygmy stock, are overlapped by their neighbours, the South Perak Malays.) For in no other character are they grouped together in contrast to the other individuals. The nasal index is not far from providing an exception to this statement. But so far as the nasal index is thus concerned, its evidence is distinctly against the idea suggested by the stature of the four men. For the nasal index is in distinct contrast with that typical of a pygmy stock.

(c) In reference to pygmy types, a good deal of stress has been laid by some authors on the great relative length of the torso as compared with its relative value in the tall races. If we wish to take as a basis of comparison the percentage proportion of the torso to the stature in European races, we find that the percentage is regarded as about 52.5. According to theory, pygmy types, in some cases at least, should provide a larger number as representative of this percentage.

If we turn to the short-statured individuals of the Maldives and Minicoy we shall find this percentage represented in two cases by higher values (than 52.5). viz. 53.6 (Hulule, No.9) and 54.1 (Male, No.18). But on the contrary the two remaining values are 50.1 (Addu, No.44) and 48.5 (Minicoy, No.2) respectively. Evidently this test is of no use in the present instance, and though I have mentioned it here, I am convinced that it is not a reliable test



POT-DANCE "BANDIYA JEHUN" PERFORMED BY EIGHTEEN YOUNG GIRLS.
KAASHIDHOO, KAAFU ATOLL.
PHOTO 1982. VILGON.

in most if not in all instances. The examination of the existing data from various tribes scattered over all parts of the earth will soon bring this conviction home to the investigator. But where data of all kinds are as scanty as the present instance, one must try every test that is not absolutely unreasonable.

(d) Except in point of stature, then, the proportions of the four small men are as variable as they could well be. In such circumstances, the onus of proof is, in my opinion, transferred to those who elect to regard these individuals as representatives of a pygmy stock. This may be the case, but, if so, the stock is not directly comparable with others generally admitted to be pygmy. If a pygmy element does exist in the Maldives and Minicoy, the data here available do not suffice for its detection, or for a demonstration of its distinctness.

The circumstances demand that this criticism should be searching, indeed I conceive that the existence of "genuine pygmy" types has been proclaimed in other instances upon a basis of evidence which is insufficient to warrant such a conclusion. In particular, I am not confident that Vedda would survive as a pygmy type under sound criticism.

12. Three great sources of immigration into the Maldives and Minicoy can be suggested at once. These are

- (i) The peninsula of Hindustan with Ceylon,
- (ii) The coast of Arabia and possibly of Africa,
- (iii) The western shores of the Malay Peninsula,
and the islands of the Malaya Archipelago.

The proximity of India and Ceylon lead naturally to the expectation that they may be called to account for some contribution at least. But again, we have to consider the seafarers of the region. For hundred of years mariners have penetrated as far as the Pacific Ocean. The Maldivians themselves are said by Reclus in "Geographi Universell" to trade in native boats as far as Sumatra. Reclus also refers distinctly to Arabic influences among them. They may have come from the Arabian peninsula, and their stock might be that known as "Himyaritic". Or they may have been accompanied by the negroes of Africa, or again by Semites or Negrito-Susians from the head of the Persian Gulf.

There remains a counter-current setting westward from the great Archipelago. For it must not be forgotten that whether as a reflex or otherwise, certain "Malayan" peoples have travelled extensively in this direction. Prichard in particular (Natural History of Mankind, Vol. IV. P.190. 1844.) speaks of Malay colonies on the coast of Ceylon.

It is therefore necessary to enter upon a brief consideration of each of the three possible sources in turn.

(i) The task of comparing the natives of the Maldives and Minicoy with the various races of Southern India and Ceylon would enlarge this report to such an extent as to render it unwieldy. Only a few selected examples will be dealt with in this place.

Taking first Ceylon, the Vedda may be eliminated at once. The comparative rarity of a nasal index exceeding 82 in the islands may be taken as to justification for this exclusion, and it will also rule out the Rhodians, Tamils and Singhalese. The two latter stocks are further distinguished by stature superior to that of the average man of the Maldives or Minicoy.

But there remains in Ceylon the very curious type known as that of the "Moormen" or "Mariners". They present something of an enigma. I took some



RAFFIA-FIBRE MAT FROM SUVADIVA ATOLL.
PHOTO 1972. VILGON.

pains therefore to enquire into their physical characters. For these we are indebted to the late Sir. H.H. Rislet, who has recorded antropometric data relating to 22 Moormen (cf. Journal Royal Asiatic Society. Bengal. LXII. P.33. Calcutta 1893.) Table VIII provides the comparison between these men and the Maldive islanders.

The concordance is admittedly small. Yet it is perhaps not altogether sufficient to justify the abandonment of the enquiry in this direction. In view, however, of the small numbers of the groups compared, the quest can hardly be pursued further here with any prospect of success. The contrast might be attributed to the difference in circumstances. For the Maldive folk are presumably less favourably situated than the inhabitants of Ceylon. We know little of the way in which Risley obtained his records, and of the social status of his subjects. But the Moormen are characteristically Moslem, a feature already remarked as distinctive of the Maldive islanders, if their names can be held to provide evidence on this point. And again the relation of the Moormen to the Malay colonies mentioned by Prichard (v. supra) remains to be investigated.

The Tamils of Ceylon are even taller than the Moormen, their heads are narrower and their noses are broader. The comparison with the Maldive islanders fails more definetly and conspicuously here, though it may be remarked that the Moorman probably represents a blend into which a distinct Tamil element enters.

When the Indian peninsula is considered, a vast greater range of possibilities itself.

In the first place, our interest must be directed inveritably to the comparison with such "aboriginal" hill-tribes of the Nilgiris as the Irulas and Kurumbas. But in my opinion the comparison fails conspicuously. And the failure is determined chiefly by the difference in the nasal index, for in this respect the contrast is very marked between the wide nose of the hill-tribe types and the relatively narrow noses of the islanders.

Per contra, I may be allowed to make one comment inpassing. The "Mongoloid" appearance of one of the Maldive men of pygmy stature should be recalled here in view of the fact that the aboriginal Kurumba of the Nilgiris is alleged by some to be of Mongolian aspect. The threads of evidence are, however, so frail that I do not venture to insist on the comparison.

Of the great host of types which still remains for discussion, I must be content to select three only for consideration. For the comparative data I am indebted to the admirable paper by the late Professor E. Schmidt, "Arciv für Antropologie". 1911, and even more to the invaluable work by Mr. Thurston, entitled "Castes and Tribes of Southern India". Madras 1906

Of the three groups mentioned above, I have selected one, the Linga Banajiga, on account of the similarity in head-form and proportions which obtains between them and the Minicoy men.

The Mukkavan, another tribe of Southern India, must certainly be considered, for they are the fisher-folk of the Malabar coast, and they are also distinguished by their tendancy to adopt the Moslem religion.

The Billava are not a littoral people, so far as I can learn, but they show in their head-form so marked a tendency to brachycephaly and thus so strong a contrast with most of their neighbours that it seems well to include them in this comparison. The available data will be found arranged in Table IX.



MEMORIAL ENCLOSURE WITH WHITE FLAGS.
PHOTO 1885. ROSSET. [Museum Völkerkunde. WIEN]

The result of the comparison is curiously perplexing, but the one outstanding feature is the inferior stature of the islanders. Apart from this the general conclusion to be drawn is that the mainland tribes may be considered as grouped around the men of the islands, and indeed a further draft on Mr. Thurston's data might be made easily to confirm this view. On the whole, too, this comparison is more apt than that already instituted (cf. Table VIII) with the Moormen. It should be noted here, however, that, according to tradition, both the Mukkavan and Billava natives originally came from Ceylon. At the present time they are not widely separated, though, as has been pointed out, the Mukkavan are a seafaring folk, whereas the Billava are found inland.

(ii) When we turn to the second possible source of immigrants, viz. the western region including Somaliland and Arabia as far as the Persian Gulf, the ground manifestly more uncertain. I will therefore content myself with the reminder that the possibility exists, and that a comparison of the Maldivians, especially the men of Addu, with the men of Yemen is not preposterously absurd. Yet the shorter stature and the greater tendency to brachycephalic heads shown by the islanders the comparison unsatisfactory.

(iii) The third area to be considered may be described as the Malayan one. And it is important to note once more in this connexion that the chief difficulty hitherto encountered has depended largely on the low stature and rotundity of head met with in the islands. To match these, the South Perak Malays may be adduced at once. The Moslem names and the sporadic occurrence of "Mongolian" features are also in accord with this view. There remains the contrast in respect of the nasal index, which points to a broad nose among the Malays who are thus in contrast with the Maldivians.

But the Malay type is extraordinary variable, so that the comparison need not be abandoned should one test, even though so important as that of the nasal index, seem to fail to provide confirmatory evidence. Indeed there is a good deal of evidence to be brought forward on this subject, and the following notes may serve to indicate the general trend in the Malay Archipelago the larger islands often possess an outlying fringe of islets inhabited by native populations differing from their neighbours. A contrast in stature at least is noticeable. Dr. Hose mentioned this to me in conversation, and Mr. Garrett, my former pupil, has just published some notes on the Orang Balik Papan, who may serve as examples of the stunted maritime populations in question.

Further West, they are replaced by the Orang-Laut, and these again in turn by the Selungs of the Mergui Archipelago, and possibly some, though certainly not all of the Nicobarese. In all instances the low stature (The Selungs described by Dr. Andreson in 1890 are however taller than the other tribes mentioned in this connexion), brachycephalic head, and absence of high degrees of platyrrhiny provide just the combination of physical characters sought for. In conclusion, mention must be made of the Biajus or sea-gypsies of Borneo, if only on account of a custom alleged by Prichard in "Researches, etc." Vol.V. P.87. 1847. to be common to them and the Maldivian islanders. The custom consists in the preparation and launching of a small boat as an offering to one of their deities. And even though the custom be now recognized (Skeat) as of wide dispersion in Malsysia, its practice in the Maldives would be most significant.

It remains to add that the discovery of Malayan affinities and relations may not end with the Maldivian islands and their populations. For in my opinion the question may be fairly raised as to whether Malay invaders ever secured a hold in the Malabar district. We read of Malay colonies in Ceylon. We find hints of Malayan influence in the Maldives. The islanders of that group are not without resemblance to the Mukkavan, and possibly to the Billava and Linga tribes just studied. Is there any Malsyan blood in the latter? I can only ask the question. The answer will depend on the study of language and customs. In



CADIAN HOUSE.
PHOTO 1901. WOODWORTH.

regard to the latter, it is at least remarkable that the Mukkavan should make offerings to the sea, though a closed vessel and not a model boat is employed as the vehicle.

SUMMARY.

To sum up this discussion, I would conclude by recalling the great variability in physical type shown to exist in the Maldives and Minicoy. A diversity of racial stocks is thus shown to be probable. The seriations provide two-peaked curves in several instances, but the significance of these is not beyond question, although they may be really evidence in the same direction. Such approaches to pygmy proportions, as be detected, are not to be dissociated from the effects of local conditions upon nutrition, etc.

Of the possibilities in the way of invasions, I have indicated three main sources. On the whole, the resemblance to the maritime natives of Malabar is close enough to satisfy most requirements. But I feel assured that Malabar coast is not the only source of immigrants, and in Minicoy especially I think that account must be taken of what I term generally, Malayan influences. And these may have affected the Malabar natives also and even before they sent immigrants into the Maldives. It is with regret that I am compelled to make a statement which is so deficient in directness. But I do not care to lay more weight on any evidence than it can reasonably sustain, and this thought has influenced the present report. In any case the fact that Professor Gardiner has been a pioneer of antropometric research in this little-known area is a matter upon which he is to be congratulated warmly.

	Group	Standard Deviation	Coefficient of variation	Mean
Nasal index	Moslems of Egypt	7.67	10.12	75.83
	Moorish (Ceylon)	7.75	9.87	80.7
	Sundanese	7.70	8.03	86.02
	Danjerese	7.81	8.88	88.01
	Copts of Egypt	8.18	10.77	75.77
	Bihari	8.51	11.20	76.0
	Maldives (only)	8.66	11.40	76.2
	Javanese	9.18	10.72	85.67
	Maldives with Minikol	10.18	12.20	77.0
	Minikol men only	12.75	14.80	77.6
Altitudinal index	Danjerese	3.81	8.84	73.09
	Sundanese	3.22	4.27	75.31
	Javanese	3.48	4.59	75.47
	Maldives with Minikol	4.64	6.67	69.0
Facial index (Kullmann)	Sundanese	3.63	6.76	46.00
	Danjerese	2.92	6.26	46.58
	Copts of Egypt	3.18	6.55	48.57
	Moslems of Egypt	3.55	7.22	48.37
	Javanese	3.70	7.08	45.07
	Maldives with Minikol	4.10	8.54	48
Stature	Minikol only	35.10	2.22	1580
	Javanese	40.92	2.61	1571
	Danjerese	48.61	3.10	1570
	Sundanese	64.07	3.40	1591
	Maldives only	69.50	3.70	1590
	Bihari	69.90	3.63	1616
	Maldives with Minikol	62.55	3.93	1590
Cephalic length	Javanese	4.68	2.63	178
	Sundanese	6.28	2.93	177
	Moslems of Egypt	6.09	3.13	195
	Copts of Egypt	6.13	3.17	193
	Danjerese	6.22	3.14	181
	Maldives (only)	7.26	3.80	191.9
	Minikol (only)	8.20	4.51	182
	Maldives with Minikol	8.27	4.35	190
Cephalic breadth	Moslems of Egypt	4.34	3.01	144
	Minikol (only)	4.27	3.05	143
	Javanese	4.57	3.03	151
	Copts of Egypt	4.69	3.56	143
	Sundanese	6.24	3.47	146
	Maldives with Minikol	6.325	4.23	146
	Maldives only	6.75	4.69	147
	Danjerese	6.77	4.59	147
Cranial height	Copts of Egypt	4.15	2.83	146*
	Moslems of Egypt	4.65	2.82	146*
	Danjerese	4.76	3.49	132
	Javanese	4.80	3.63	134
	Sundanese	6.82	4.97	133
	Maldives with Minikol	7.70	6.072	130
Nasal height (or length)	Sundanese	2.29	6.29	45.1
	Danjerese	3.19	7.18	44.3
	Copts of Egypt	3.41	7.14	47.8
	Maldives (only)	4.02	8.07	49.8
	Javanese	4.33	9.56	45.18
	Minikol (only)	4.79	11.97	49.0
	Maldives with Minikol	5.77	12.31	47.0
Nasal width	Copts of Egypt	2.72	7.47	35.00
	Maldives (only)	2.92	7.85	38.01
	Sundanese	3.05	7.65	39.80
	Danjerese	3.50	8.76	40.00
	Minikol (only)	4.16	13.53	40.00
	Maldives with Minikol	4.45	12.30	36.00
	Javanese	4.70	11.88	39.53

* Auricular height not precisely comparable with other means in this section.

TABLE V.

	Group	Standard Deviation	Mean value	Reference
Cephalic index	Moslems (Egypt)	2.86	74.60	Myers*
	Coriicans	2.50	75.50	Duckworth
	Amasser	3.15	77.00	Duckworth
	Minikol	3.164	77.5	Garrett†
	Sundanese	3.14	85.34	Duckworth
	Maldives with Minikol	3.42	77.00	Duckworth
	Javanese	3.45	85.02	Garrett‡
	Copts	3.48	74.26	Myers*
	Maldives only	3.53	76.00	Duckworth
	Amasser with Jemeni	3.58	77.00	Duckworth
	Sardinians (Lanusu)	3.57	73.00 (†)	Duckworth
				(10.40)
	Amasser, etc.	3.72	77.00	Duckworth
	Sardinians	3.94	77.50	Duckworth
	Bihari	4.10	79.00	Chantre; Haves§
	Cretans	4.10	79.00	Duckworth
	Greek Youthis	4.14	82.50	Duckworth
Jemeni	4.23	77.00	Duckworth	
Moorians	4.305	79.00	Huxley	
			(77.00)	
Danjerese	4.46	81.48	Garrett	

* *Journal of the Royal Anthropological Institute*, 1903-1905, 6.
 † *Ibid.*, 1912.
 ‡ Chantre, *Recherches anthropologiques en Egypte*, 1904.
 § Haves, *Rep. Brit. Assoc.*, 1906.
 || Huxley, *Journ. Roy. Anth. Soc.*, Bengal, LXXI, 1873. [The index is calculated on Flower's method and should be reduced by 2 units.]

TABLE VI.

Characters compared	No. of individuals	"r"	P. of "r"
<i>Maldives and Minikol together</i>			
1. Cephalic length and breadth	68	.481	1.0561
2. Cephalic length; Cranial height	68	.241	1.074
3. Cephalic breadth; Cranial height	68	.227	1.075
4. Cephalic index and length	68	-.520	1.053
5. Cephalic index and breadth	68	-.475	1.056
6. Nasal length and width	69	-.578	1.051
7. Cephalic index; Nasal index	68	-.0101	1.068
<i>Minikol men only</i>			
8. Nasal length and width	20	-.281	1.123

The data presented in Table VI do not differ markedly from those based upon measurements of very different origin. I have few records available for comparison, but the values set out in Table VII are not without interest. Yet they do not seem to enhance the value of "r" as a discriminating agency.



BODHOO BERHOO. THREE MEN BEATING THE DRUMS.
THE KATHIBO OF KAASHIDHOO Left.
PHOTO 1982. VILGON.

TABLE I. *Anthropometric standards. No. 1. All ♂. Measurements in cm. Ages approximate.*

Number	Height standing	Height sitting	Length of head	Breadth of head	Face length	Upper face length	Face breadth	Bregmal breadth	Nose length	Breadth of nose	Height of head	Height of cranium	Circumference of head	Name	Occupation or caste	Island	Age	Remarks
1	148.9	75.4	19.1	11.0	10.5	6.1	13.2	11.5	5.1	3.8	20.5	19.4	51.7	Ahamada	Toddy Drawer	Hulu	21	Condition good.
2	158.8	73.4	19.1	13.8	11.1	6.3	12.0	10.3	5.3	3.5	19.0	18.0	49.8	Mohammed	"	"	22	" thin.
3	160.4	81.1	20.4	14.6	10.8	6.1	12.3	11.1	4.6	3.4	21.6	18.0	55.2	Ibrahim	"	"	21	" medium.
4	163.2	81.2	19.3	15.0	11.1	6.2	12.2	10.0	5.0	3.7	22.8	18.6	53.8	Fisherman	"	"	21	" thin.
5	161.4	80.7	18.9	15.1	11.2	6.3	13.3	11.1	5.1	4.2	21.2	18.4	55.9	Toddy Drawer	"	"	21	" good.
6	150.1	76.0	19.0	14.0	10.4	5.9	12.6	10.1	4.7	3.8	21.6	19.3	53.6	Donykoku	"	"	24	" thin. Syphilitic.
7	165.0	79.3	19.8	15.3	11.3	6.1	13.5	10.8	4.0	3.5	22.4	19.0	55.3	Ibrahim	Toddy Drawer	"	32	" good.
8	153.2	83.1	17.8	11.1	10.8	6.3	12.8	11.0	5.6	3.3	23.0	19.0	53.8	Hassan	Head man	"	60	" good. Stoops but teeth good. Deaf. (Photo)
9	147.8	79.3	18.2	14.1	10.8	5.8	12.7	10.2	4.8	3.3	20.3	19.0	52.9	Hassan	Fisherman	"	30	Condition good.
10	156.7	83.7	20.0	15.7	11.0	6.5	13.6	11.6	4.8	3.8	21.1	18.2	58.2	Mohamed	Didi	Male	25	Stout. High caste. (Photo)
11	172.9	89.2	18.3	11.3	11.2	6.7	13.9	13.1	4.0	4.2	24.2	18.3	66.0	Hassan	"	"	51	Good. Father of last. Velamannihofan.
12	158.1	80.9	19.1	16.0	11.7	6.5	14.5	13.0	4.8	4.5	22.8	18.6	60.1	Mohamed	Chief Vizier	"	53	Good. Best caste.
13	173.8	88.2	20.5	16.0	11.1	7.0	14.2	12.0	3.1	3.7	25.0	14.7	58.8	Manipul	Head of Mosque	"	31	" (Photo)
14	161.3	83.3	20.0	15.1	12.1	6.4	14.3	11.7	4.0	3.0	21.0	19.1	56.8	Hosain	Overseer	"	33	Good, stout. Maniku.
15	154.1	72.1	17.9	11.0	10.0	5.4	12.5	10.7	4.8	3.8	21.8	19.2	51.3	Hassan	Singling Boy	"	20	Poor, thin.
16	158.1	79.5	20.2	11.4	11.4	6.8	13.3	11.2	5.2	3.0	21.0	19.7	55.8	Ibrahim	Servant	"	40	Good. Fat. Sloping forehead.
17	155.0	76.8	18.8	11.3	11.3	6.8	13.0	11.7	5.8	1.0	22.2	18.4	53.5	---	Fisherman	"	23	Thin.
18	147.4	79.0	18.6	14.2	10.0	6.4	12.0	9.7	5.2	3.3	22.4	19.4	53.0	---	"	"	25	Fair.
19	158.7	78.2	18.6	11.6	12.2	7.5	12.8	11.0	5.7	3.7	21.7	19.3	51.1	---	"	"	50	Spars.
20	161.5	79.4	19.0	11.8	11.6	6.9	12.7	10.1	4.9	3.7	21.9	19.2	53.7	---	"	"	50	"
21	150.8	73.3	19.6	11.1	11.0	6.2	13.6	12.4	4.6	3.7	19.9	19.4	55.7	Mohammed	Servant	Kaharidu	33	Good. Marked stoop and broad jaws.
22	156.3	74.4	18.2	11.4	10.9	6.3	11.0	10.5	4.5	3.2	21.5	19.1	52.3	Mohammed	"	N. Mahlos	23	Thin.
23	163.2	75.0	19.8	11.8	10.7	5.8	13.1	11.0	4.3	3.7	21.5	19.4	53.0	Isuail	"	Malaku	23	Fat. Want. Fool.
24	160.6	83.3	19.3	13.8	11.6	5.9	12.7	11.8	4.8	3.5	23.1	19.8	51.2	Hassan	Sailor	Nolewangfuro	25	Good. My boys. Big Photos.
25	163.8	82.4	19.5	13.9	10.7	5.6	13.7	11.0	5.0	3.3	22.9	11.0	63.1	Hosain	"	"	23	"
26	161.7	81.8	20.7	11.8	10.8	6.5	13.4	10.0	3.0	3.8	23.1	19.8	50.8	Ibrahim	Didi	Aidu	30	Good. Stout in face. Rich man. Marked depression right of head.
27	160.3	82.7	18.9	14.1	11.3	6.2	14.0	11.3	4.7	3.9	22.7	19.9	51.4	Ibrahim	"	"	35	Good. Back of head quite flat. Base nose furrow very marked.
28	160.1	79.9	20.0	13.2	12.3	7.2	13.0	11.4	3.5	3.7	23.7	18.2	58.2	Hassan	"	"	30	Good.
29	158.2	79.7	20.6	15.1	11.7	6.2	13.5	12.3	4.7	4.2	23.3	19.9	56.6	Mohamed	"	"	35	Good. Nose very broad. Deep bridge.
30	156.6	76.5	19.8	11.9	11.2	6.3	13.7	12.0	4.3	3.0	22.9	19.0	56.3	All	"	"	32	Good.
31	163.7	82.1	19.9	14.8	12.3	6.7	13.3	10.6	6.2	3.6	22.6	19.8	55.7	Hosain	"	"	27	Fair, thin.
32	157.7	82.2	19.1	15.9	11.0	6.3	13.8	11.9	5.9	3.4	22.0	19.0	54.9	Hassan	"	"	30	Good. Nose and forehead level, no depression at base.
33	172.0	82.1	19.0	16.2	11.4	6.7	14.7	12.9	5.2	4.0	23.8	19.0	55.6	Ahmed	Manikofanu	"	37	Fair but thin.
34	155.5	78.0	19.5	13.8	10.5	5.9	12.7	10.6	4.4	3.7	20.6	19.0	51.1	Hosain	"	"	21	Good.
35	157.9	79.0	19.3	15.4	12.2	6.8	12.8	11.3	6.0	3.8	22.6	19.1	55.6	All	Thackarufanu	"	21	Fair.
36	161.6	73.8	20.4	15.5	11.3	6.1	13.5	11.7	4.7	3.0	22.2	19.5	57.1	Moussa	"	"	40	Fair. Low receding forehead.
37	163.7	82.4	19.1	15.3	11.4	6.7	13.8	12.2	5.0	3.8	21.8	19.3	56.2	All	"	"	42	Fair, thin.
38	157.7	73.2	19.1	14.1	11.2	6.3	13.4	10.7	5.2	3.8	22.8	19.2	54.5	Ibrahim	"	"	25	Good.
39	157.9	76.1	18.9	13.9	10.8	5.9	12.4	10.2	4.7	3.3	20.6	11.0	52.2	Hassan	"	"	21	Good.
40	162.2	81.0	19.5	11.1	10.5	5.6	13.1	11.2	4.5	3.8	20.1	19.6	54.2	Mohamed	"	"	45	Fair.
41	155.0	80.1	18.8	11.0	9.8	5.7	13.3	11.4	4.2	3.7	21.0	19.0	52.7	Adau	"	"	18	Thin.
42	163.1	80.6	19.5	11.3	11.2	6.5	13.2	11.8	4.9	3.7	21.3	19.8	55.5	Abdullahman	"	"	40	Good. Angles of jaw very fat.
43	153.7	75.4	19.0	11.3	11.1	5.9	12.9	11.1	4.5	3.5	21.4	14.5	51.2	All	"	"	22	Fat in lower part of face.
44	116.6	73.4	19.3	15.7	10.8	5.9	13.0	11.4	4.4	3.3	20.7	19.2	53.6	Hassan	"	"	26	Good.
45	158.0	71.8	19.4	11.4	12.1	6.7	13.4	10.1	4.9	3.3	21.0	19.3	51.6	Hassan	Boatmen, fishermen and agriculturalists	"	48	Good.
46	160.5	80.6	19.0	13.2	12.3	7.3	13.7	11.5	5.6	3.6	23.7	19.9	56.5	Hosain	"	"	30	Good. Very thick lips and face looks long.
47	166.1	82.7	19.1	14.4	12.1	6.6	14.2	13.2	5.3	3.9	23.4	19.7	54.6	Hassan	"	"	35	Stout. Head like ridge in centre; jaws square.
48	161.7	80.8	19.6	13.8	11.5	6.4	12.8	11.2	5.1	3.4	21.2	19.2	53.7	Ibrahim	"	"	50	Moderate.
49	166.5	80.3	19.6	13.6	12.0	6.0	14.0	11.9	5.3	4.2	23.7	19.1	57.0	Hosain	"	"	26	Good. Marked negro features.

TABLE I (cont.) *Minikoi Natives. All ♂. Measurements in cm. Ages approximate.*

Number	Height standing	Height sitting	Length of head	Breadth of head	Face length	Upper face length	Face breadth	Bregmal breadth	Nose length	Breadth of nose	Height of head	Height of cranium	Circumference of head	Name	Approx. age	Caste	Remarks
1	152.5	76.0	18.3	15.2	11.5	6.8	11.8	10.4	2.8	2.9	20.7	11.0	---	Hosain	53	Thackaru	Head broadest about 1 1/2" above ear.
2	147.6	71.6	14.6	14.3	9.7	6.2	13.1	10.3	4.2	3.4	21.7	12.8	51.3	Ismail	19	"	Fat. Mongoloid eyes and rather high cheek bones.
3	150.9	74.7	14.6	14.3	10.7	6.4	13.2	10.9	4.0	3.4	21.0	15.1	51.7	Moussa	25	"	Well grown and nourished. Claims to be about 80.
4	155.3	75.1	17.7	14.3	10.6	6.0	13.0	10.8	4.3	3.7	21.9	12.8	55.0	Ismail	70?	"	Teeth still perfect.
5	164.4	83.8	18.6	18.9	10.2	6.1	12.9	10.6	3.8	3.2	21.2	12.3	63.5	Hassan Ali	25	Bavare	Large healthy man with good beard.
6	155.9	78.4	18.1	14.2	12.1	5.7	12.3	9.3	4.1	3.5	21.6	13.7	55.8	Ismail	63	Thackaru	---
7	165.4	80.3	18.1	14.2	10.7	5.6	12.9	10.8	4.1	3.2	22.2	13.5	53.5	All	30	Bavare	---
8	160.9	77.8	17.8	14.2	10.7	5.8	13.4	11.0	4.2	3.3	20.8	12.8	44.7	Ismail	35	"	---
9	154.5	76.7	18.3	14.7	11.0	6.0	13.0	10.5	4.4	3.7	22.0	13.8	44.3	Mohammed	60	"	Long beard going white.
10	156.9	77.3	16.0	13.2	10.5	6.3	13.0	9.8	4.0	3.8	20.6	12.4	50.9	Mohammed	63	"	Head apparently slightly mis-shapen owing to a blow behind (?).
11	153.8	76.7	18.4	14.4	10.1	5.9	12.9	10.4	4.0	3.3	19.1	12.3	51.1	Hosain	40	"	---
12	163.2	81.7	18.9	14.8	10.5	5.9	13.5	10.4	3.8	3.9	21.5	13.4	65.7	Hassan	25	"	Well made. Very marked supercilary ridges.
13	154.0	77.3	18.2	14.1	10.3	6.1	12.3	10.5	4.3	3.8	21.4	12.7	52.2	Hosain	35	"	---
14	168.0	84.3	19.6	14.3	11.3	6.3	13.3	10.7	4.0	3.4	23.0	13.7	57.1	Ismail	30	"	---
15	149.6	75.1	17.4	13.6	8.1	5.8	11.5	9.8									



FENCE OF COCONUT-LEAVES AROUND A HOUSE.
PHOTO 1901. WOODWORTH.

No. of individual and locality Maldives	Cephalic Altitudinal	Facial (Kullmann's)	Nasal	Gonio-Zygomatice	
1	73.3	61.9	40.21	71.31	47.12
2	70.4	67.4	40.00	60.01	41.73
3	71.0	61.8	40.90	74.58	48.90
4	70.9	60.7	50.92	74.00	41.07
5	71.5	60.3	40.07	42.35	42.22
6	71.7	61.2	47.20	49.27	40.10
7	71.1	61.3	48.12	71.43	41.20
8	70.0	72.5	40.78	60.00	40.03
9	71.1	60.0	43.07	48.73	40.31
10	70.5	60.0	47.90	40.48	40.00
11	71.3	73.0	44.13	44.00	41.21
12	70.5	70.1	44.63	43.73	40.00
13	70.0	71.7	49.22	73.58	44.41
14	71.0	60.5	41.75	70.20	41.82
15	71.0	64.7	42.20	71.92	45.00
16	71.3	62.9	41.13	49.23	41.21
17	70.1	71.3	42.91	73.41	40.00
18	70.3	72.0	43.22	43.40	40.00
19	70.4	61.8	48.39	61.01	45.04
20	71.0	61.2	44.33	73.61	41.99
21	72.5	63.3	45.93	40.43	41.83
22	70.1	60.3	42.94	71.11	40.21
23	71.7	67.1	41.07	46.03	44.53
24	71.5	60.0	40.40	41.10	42.21
25	71.3	71.8	41.98	70.00	40.22
26	71.5	61.8	48.31	70.00	41.21
27	71.0	72.5	41.24	42.94	42.14
28	72.7	63.1	43.34	67.27	47.09
29	71.3	67.1	43.93	49.30	42.39
30	72.3	65.7	43.90	40.70	47.22
31	71.4	60.2	40.28	49.23	70.70
32	67.0	67.0	47.10	47.02	46.23
33	63.3	74.0	45.00	70.92	47.70
34	70.8	61.0	40.10	41.00	43.40
35	71.9	67.9	38.13	70.00	40.20
36	70.0	65.2	43.19	42.98	40.07
37	60.1	62.5	44.55	70.00	44.41
38	71.1	64.1	47.91	72.00	72.53
39	73.5	63.0	47.18	70.71	42.20
40	71.9	61.0	43.24	41.41	42.64
41	71.5	68.0	42.90	44.10	43.71
42	71.3	64.2	49.21	75.31	43.01
43	71.3	70.3	45.71	77.70	46.27
44	60.5	67.7	45.04	70.45	47.09
45	71.7	63.1	40.00	71.13	73.21
46	70.1	62.4	43.24	41.29	43.91
47	71.1	60.3	40.10	71.52	72.00
48	70.4	69.2	50.00	47.90	47.30
49	74.0	67.0	47.11	70.23	43.01
50	83.1	60.1	47.02	103.67	48.14
51	70.0	68.0	41.21	60.07	40.78
52	70.0	81.3	41.21	41.00	42.58
53	60.8	72.3	41.11	40.03	70.41
54	70.9	63.8	47.22	41.21	42.17
55	71.2	74.6	40.31	41.37	77.24
56	71.3	74.0	43.41	70.03	43.23
57	60.3	71.9	43.28	70.47	42.09
58	60.3	71.9	43.28	70.47	42.09
59	83.1	77.5	43.48	77.08	40.77
60	78.3	60.3	43.48	70.00	48.46
61	74.7	70.0	47.20	103.17	40.02
62	77.3	69.8	48.80	65.12	41.00
63	73.0	60.9	47.37	41.00	40.45
64	71.8	71.8	40.43	65.43	40.09
65	71.3	74.8	46.09	40.18	47.03
66	83.3	71.8	41.40	71.79	41.00
67	70.1	71.9	40.31	67.44	41.00
68	71.9	65.1	42.67	63.90	70.09
69	71.1	70.3	48.82	70.15	46.72

Measurement	Group	No.	Mean	σ	C	$\frac{C}{N}$
1. Cephalic Index	Maldives with Minikol	69	77	3.47	4.5	.174
	Maldives with Minikol (less No. 10 Minikol)*	68	77	3.42	4.44	.172
	Minikol men only	20	79	3.161	4.05	.201
	Minikol (less No. 10)*	19	78	3.024	3.87	.181
	Maldives without Minikol	49	76.2	3.34	4.61	.251
2. Nasal Index	Maldives with Minikol	69	77	10.15	13.20	1.490
	Minikol men only	20	77.5	12.25	15.80	1.225
	Maldives only	49	76.2	8.66	11.40	1.530
3. Altitudinal Index	Maldives with Minikol	69	68	4.51	6.67	.298
4. Facial Index	Maldives with Minikol	69	48	4.10	8.51	.243
	Maldives with Minikol	69	1500	62.55	3.23	5.69
	Minikol men only	20	1580	35.10	2.22	1.95
5. Stature	Maldives only	49	1590	69.50	3.70	7.22
	Maldives with Minikol	69	100	4.905	4.73	1.124
	Minikol men only	20	100	4.27	4.35	1.000
6. Cephalic length	Maldives with Minikol	69	146	6.50	4.15	.612
	Maldives with Minikol (less No. 10)*	68	146	6.223	4.23	.558
	Minikol only	20	143	4.37	3.036	.553
7. Cephalic breadth	Maldives with Minikol	69	146	6.50	4.15	.612
	Maldives with Minikol (less No. 10)*	68	146	6.223	4.23	.558
	Minikol only	20	143	4.37	3.036	.553
8. Cranial height	Maldives with Minikol	69	130	7.68	5.90	.854
	Maldives with Minikol (less No. 10)	68	130	7.70	5.022	.872
	Maldives only	49	129.2	6.75	4.59	.930
9. Nasal length	Maldives with Minikol	69	47	5.77	12.54	.482
	Minikol only	20	40	4.79	11.27	.416
	Maldives only	49	42.8	4.02	8.07	.33
10. Nasal width	Maldives with Minikol	69	36	4.43	12.36	.287
	Minikol only	20	31	4.15	13.53	.2665
	Maldives only	49	38.01	2.99	7.95	.18
11. Upper facial length	Maldives with Minikol	69	63	4.185	7.12	.291
12. Facial width	Maldives with Minikol	69	131	6.086	4.81	.71

* There is a doubt about No. 10 Minikol. The dimensions of the head are very unusual and Professor Gardner has a note to the effect that the head in question looks as though deformed, possibly through some injury.

TABLE VIII.

Character	22 Moormen (Hiley)	49 Maldivian men (Gardiner)
Stature	1625	1590
Height sitting	813.8	793.7
Height sitting to statures 100	60.2	60.01
Head length	182 (180)*	171.2
Head breadth	144	147.2
Head height	130.2	130.0
Nasal height	47.7	49.8
Nasal width	38.5	38.01
Cephalic index	79.1 (77.1)*	76.2
Nasal index	40.7	76.2

* Flower's method. About 4 mm. to be added to the cephalic length and 2 units subtracted from the cephalic index, for comparison with groups in which the maximum cephalic length is recorded.

TABLE VII.

Group	Characters compared	"r"	P. R. of "r"	Reference
Maldives with Minikol	Cephalic length and breadth	-.481	4-.0584	Duckworth
Modern English I	" "	-.402	4-.019	Lee
" " II	" "	-.945	4-.019	Lee
Maldives with Minikol	Cephalic index and length	-.520	4-.023	Duckworth
Sardinian <i>eruda</i>	" "	-.513	4-.075	Duckworth
English	" "	-.547	?	MacDonnell
Nagada	" "	-.551	4-.041	Lee

TABLE IX.

Group	Minikol	Maldives with Minikol	Adju	Lings Dausjig, Saurjar	Mokkavan*	Hillava*
No. of subjects	20	69	24	25	40	60
Stature	1577	1480	1631	1650	1631	1632
Head length	182	180	190	182	190	182
Head breadth	143	140	144	142	142	146
Cephalic index	78.8	76.8	73.5	78.3	73.1	80.1
Nasal index	77.8	77.0	76.3	74.6	81.0	72.8

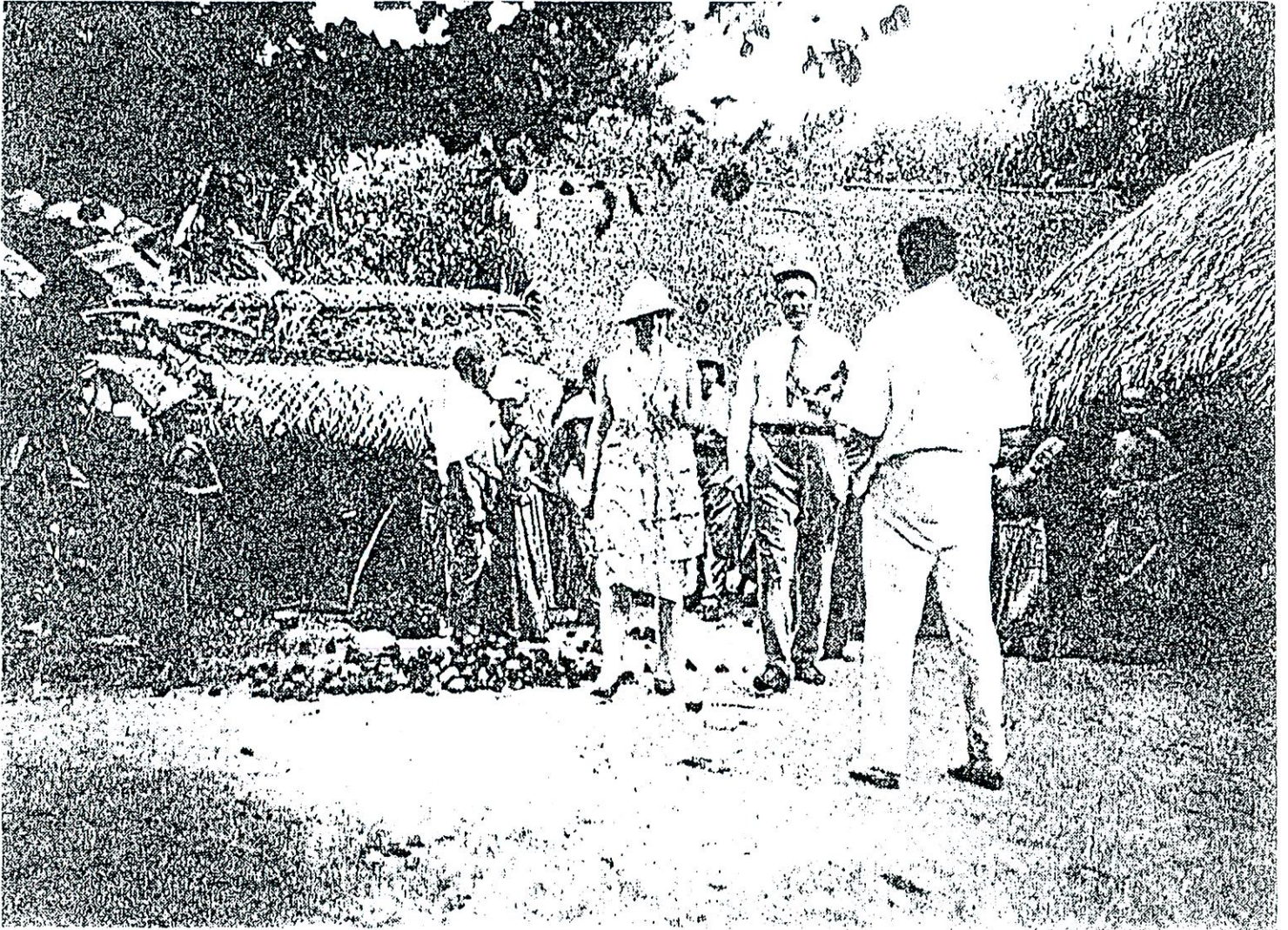
* Thurston, op. cit.

TABLE III.

Number	Adju														
	Minikol, mean	Hulu, mean	Male, high caste	Male, intermediate	Male, low caste	Male, mean	Dili, mean	Mankofanu, mean	Thackarufanu, mean	Four men, mean	Adju Atoll, mean	Mean, mean			
I. Height standing	1577	1553	1654	1593	1553	1600	1611	1634	1594	1597	1621	1581	1595	1564	1466
II. Height sitting	783	792	836	787	780	812	807	805	779	780	794	776	792	782	718
III. Cephalic length	182	180	196	184	189	192	200	193	194	194	196	194	190	180	160(17.1)
IV. Cephalic breadth	143	143	152	146	145	149	150	151	148	146	148	143	145	146	133(10.6)
V. Face length	103	102	113	112	113	113	110	110	114	114	114	110	113	110	90
VI. Upper face length	61	62	67	62	65	65	63	61	63	64	60	63	63	61	50
VII. Face breadth	134	124	141	134	135	137	132	134	134	134	130	147	131	111	113
VIII. Bifacial breadth	104	107	124	112	107	113	113	114	112	115	115	112	111	111	88
IX. Nose length	40	40	48	40	40	40	40	40	40	40	40	40	40	40	34
X. Nose breadth	31	31	41	37	37	38	38	38	37	37	37	35	35	34	28
XI. Cephalic height	214	212	213	213	213	213	214	214	214	214	214	214	214	214	184
XII. Cranial height	181	182	188	183	180	180	180	180	180	180	180	180	180	180	150
XIII. Circumference of head	513*	440	673	645	536	632	610	610	610	610	610	610	610	610	498
Indices—Cephalic	78.8	78.7	80.1	77.2	77.2	77.0	76.0	76.0	76.3	75.2	75.6	74.9	75.2	76.6	69.9
Altitudinal	71.4	66.1	70.4	62.4	57.0	67.2	67.0	67.0	67.0	67.0	67.0	67.0	67.0	67.0	60.0
Facial (Kullmann's)	47.6	48.4	47.8	46.3	44.7	49.4	48.9	48.9	48.9	48.9	48.9	47.7	48.1	48.1	40.4
Nasal	77.3	70.0	63.4	74.0	69.4	70.0	76.2	71.2	75.3	75.3	77.8	103.6	76.4	76.4	60.15
Gonio-Zygomatice	41.2	43.1	47.9	43.6	42.9	46.4	43.2	40.1	45.0	45.0	45.0	45.0	45.0	45.0	38.16

* 19 records only.

† 68 records only.



MRS. RIEL AND COMM. PINKE ON THE SUVADIVA ISLAND.
PHOTO 1929. REIL.

1920. LAWSON ROBINS, Mrs.

IN: English Lady's Visit to the Maldives. By Mrs. Lawson Robins.
 Revised by H. C. P. Bell. 27 P. 8 Ill. Colombo 1920.

When the Maldivian Prince Hassan Izzuddin went back from Ceylon after seven years of education there, he travelled with the famous steamship "LADY McCALLUM". The master of the ship, Captain Lawson Robin, had his wife with him on this occasion, and here is her documentation of the celebrations in Male and at sea from the 12th to the 20th of Feb. 1920. First published in English in the Colombo News Paper "Ceylon Observer".

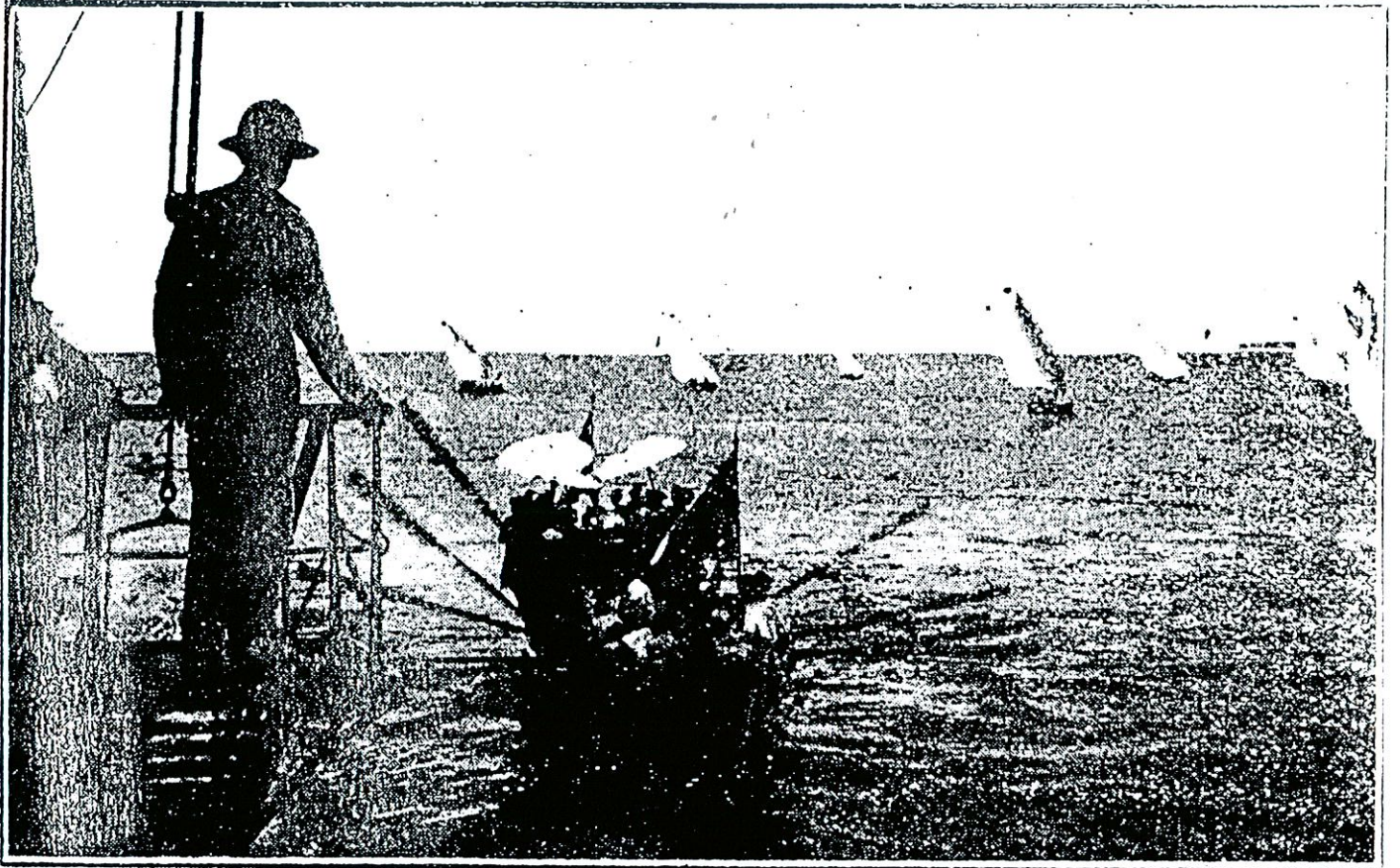
ENGLISH LADY'S VISIT TO THE MALDIVES. THE FIRST ON RECORD

Last week, on Thursday Feb. 12th, 1920, we sailed away from Colombo for the Maldivian Islands. In two days we had reached what seemed to us a fairy land. We have lived "in a book", in a "dreamland", for four days, and Colombo, with its modern haste and bustle and noise, its mingling of East and West, has receded far back in memory and consciousness. A land without a steamer, with no telegraph, no bullock-carts or motors or carriages, no trains or trams, not even a dog, as being tabooed by Muslims, never a footfall in the street, is such not a "dreamland" ? No hum of machinery, no busy rush of people to offices and shops, no children hurrying to and from school or playing in the streets, no hawkers crying their wares, the dreamed of land of unalloyed peace where people are left alone to carry on customs of centuries ago, influenced but little by innovations from modern civilisation.

Prince Hasan Izzuddin came to Ceylon in 1912 to begin his education, now, at the age of 18, he has just returned to his country, and we have been privileged to travel with him and witness the welcome given him by his people.

Our two days' voyage was uneventful. We met and passed no ship, we enjoyed clear sunshine and a calm sea, and, except for an occasional school of flying fish or sportive porpoises, nothing exciting occurred around us. But on the ship the Prince and his two cousins and their attendants were eager for sight of land, and to come within a possibility of announcing their approach. So on the 13th they unpacked some gaily coloured balloons and sent them aloft from the fore-castle head. At night they gave vent to a little of their suppressed excitement by a display of fireworks.

When Saturday morning broke everyone watched for land. We were finishing breakfast in the saloon when a message from the bridge reached the Captain: "Land in sight !" Every pair of binoculars and every telescope in the Ship was soon in requisition. As we watched the horizon at first



THE MALDIVE STATE BARGE WITH THE SULTAN BY "LADY McCALLUM".
PHOTO 1920. C.N. WRIGHT. [LAWSON ROBINS]

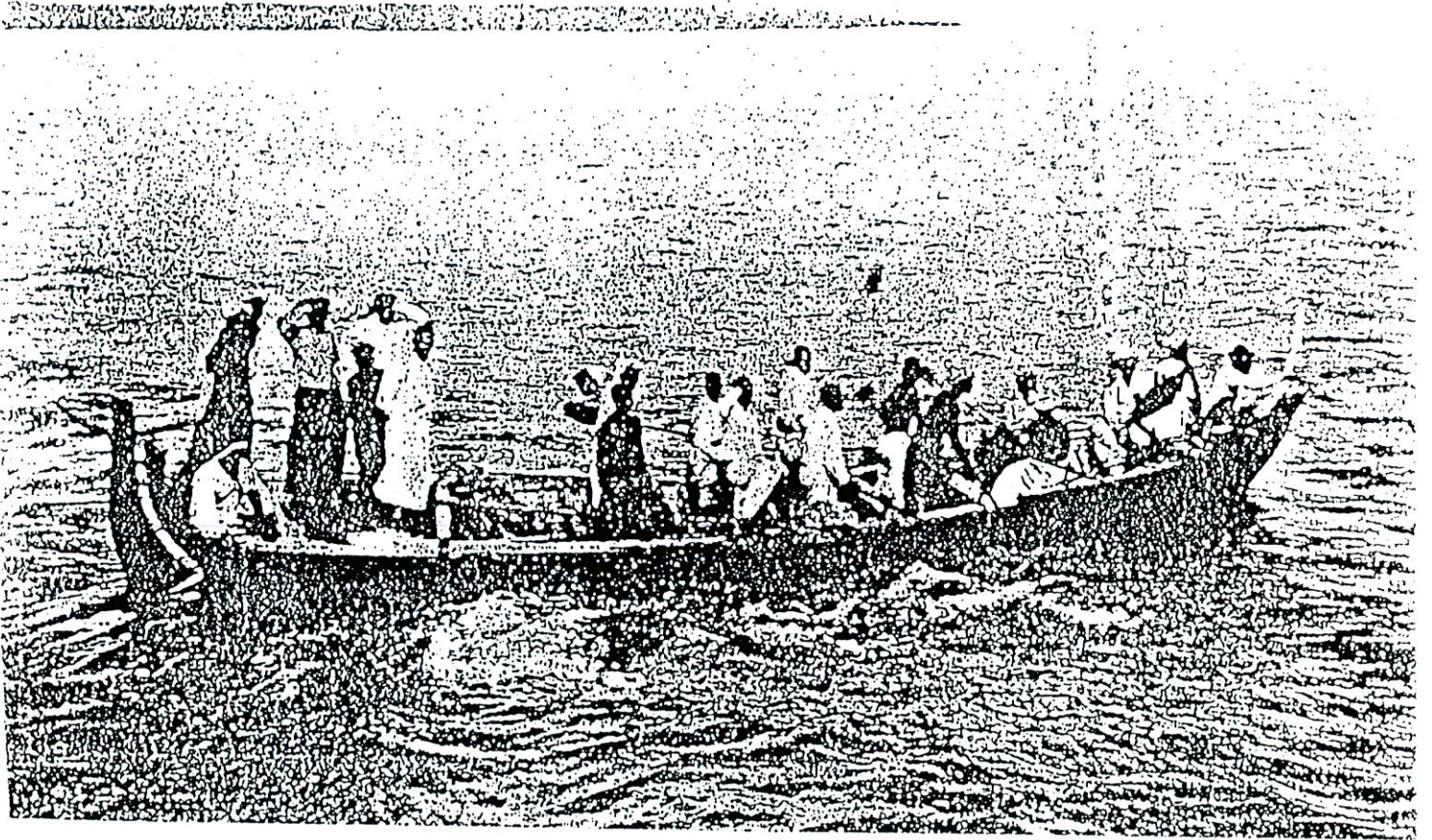
a single thin line of coconut-palms showed itself, looking as if they grew out of the sea. This was the island of Digufuri (Dhiffushi), the most Easterly of Málé Atol. Gradually the land became denser, another line of trees appeared towards the South, a little boat with a white sail showed between the palms, and, while we watched, a third island came in sight futher South, then a 4th, a 5th, a 6th.

Finally we saw "The Wild White Horse" as they foamed and fretted upon the coral reef. Gradually the palm-tree groups took on perspective, each showing a gleaming fringe of white, its beach of coral sand. Our glasses revealed, beyond the reef, a stretch of bluish-green sea. Then we heard the Serang's clear whistle, and the ship was dressed in her long festoon of flags from stem to stern, the Prince's welcome to his Island home had begun. We were near the Islands, and soon we reached an entrance to Málé Atol and steamed inside, anchoring at 0100 P.M. 14 Feb. with Málé Island on our starboard bow and some dozen other small islands in view.

And shortly we were treated to a Pageant that will always remain a very vivid picture in our memory. Only a cinematograph could do justice to the sight we saw, and, even then, the impossibility of reproducing the happy songs and cries of the merry-makers would leave the picture incomplete.

The sea within the Atol was alive with sailing boats, each of which had been newly painted and showed lines of bright artistic colouring along its side. The Islanders make their own paint, and put into it ingredients which produce a fine glaze, so that the little boats appeared like dainty pieces of laquerwork. Each boat had its own pattern of oars. In some the paddles were tulip-shaped and painted in neat designs of black and red and yellow, other paddles were of bright blue with the plume of "Prince of Wales" feathers in yellow on one side and in red on the other. The large triangular sail was of gleaming white and at the masthead was the Chrimson Flag of the Islands. These tiny craft as they skimmed over the water, curtsying to us and circling round and round, might have been so many gay butterflies sporting in the sunshine. Two larger boats moved in and out among them, with huge square sails like woven mats, on one side of which a large octopus, the Máldive "Bowa" had been worked.

Soon after we anchored the Chief Minister of the Island appeared in his boat alongside. The Prince received him on the upper deck, which was kept clear for the afternoon's ceremony. After a short stay the Chief Minister left for the shore to make preparations for the Sultan visiting the ship. Sultan Muhammad Shamsuddin did not arrive for some time, and meanwhile the gay boats around us flitted to and fro. Then we heard firing from the shore, and we knew that the Sultan's State Barge had started. Hid Barge was preceded by three long white boats rowed by men in white with red caps. The Royal Barge resembled that of the Ceylon Government, and the Sultan sat in the "salon" with two of his brothers. Standing outside were strong stalwart men wearing the characteristic sarong of the Island, a chocolate-coloured cloth with border of white and black stripes, and a curiously twisted head cloth. These men bore the State Umbrellas of the Sultan and his brothers, the only umbrellas permitted to Máldivians at the Islands.



FISHING BOAT BEING ROWED BY SIX MEN.
PHOTO 1899. CHUN.

As the three Royalites stepped from the Barge to the ladder attendants came forward to hold their trains, and others to fan them with large peacock fans. The Sultan wore a long silk coat, gaily embroidered, similar in shape to that of a Chinese Mandarin, while his turban reminded one of a Kandyan Chief's headdress, his slippers were of embroidered satin. It was very noticeable that all his Ministers and other attendants were in the simplest attire, while none wore shoes, or sat down, in the presence of Royalty.

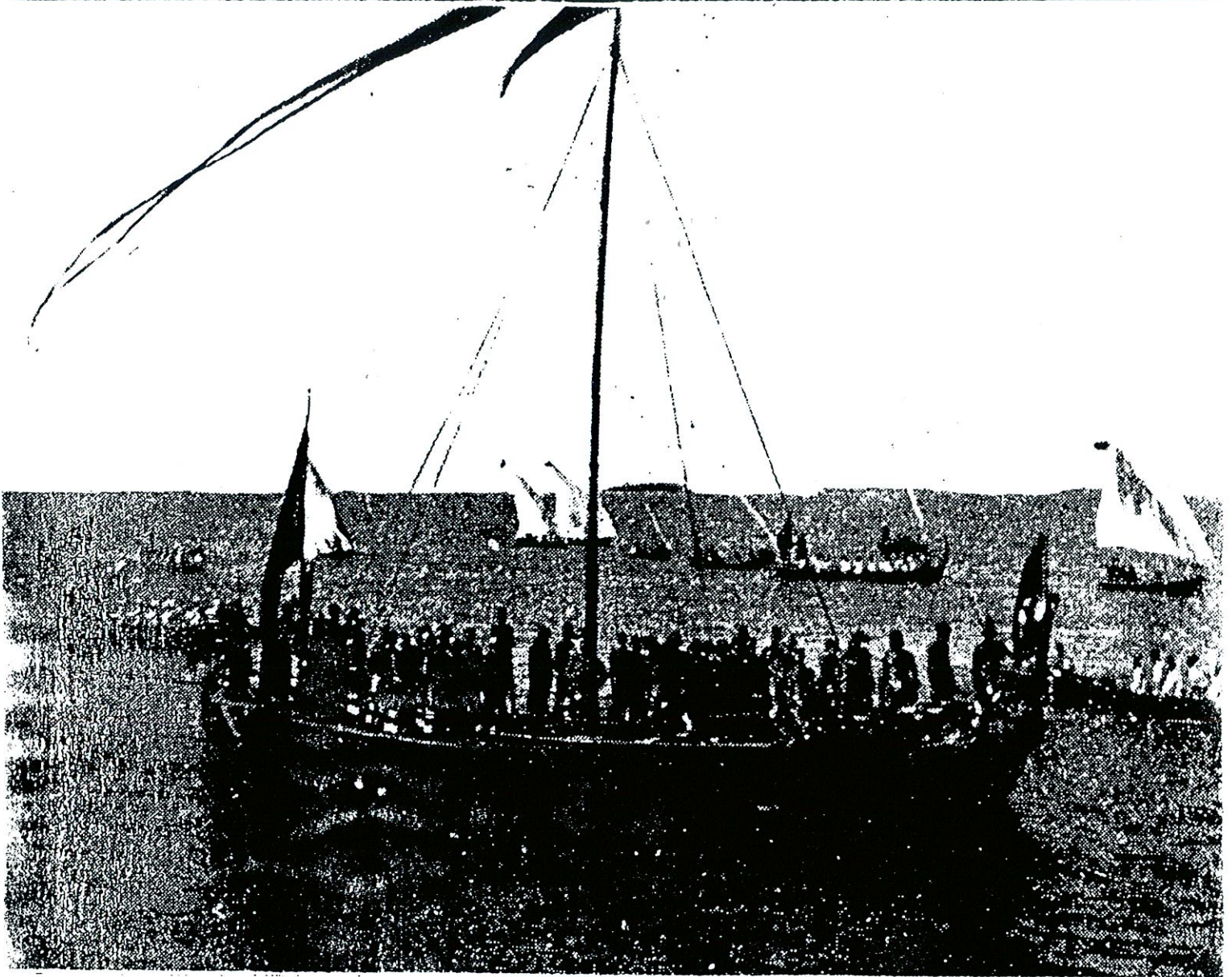
The Sultan greeted his returned son in the saloon, and afterwards came on deck where he sat in state, his brothers the "Maniffulus" on the right, his son on his left. The two young cousins of the Prince, Muhammad Farid and Hason Farid, who had travelled with him, stood behind his chair. The Sultan's Barge had been followed by a vessel called by the Máldivians "Odi", containing his Bandsmen and members of his Artillery Force. The latter in their scarlet costume, recalled somewhat a picture of the British at the Battle of Waterloo. The music of the Bandsmen, as the Barge carried away the Sultan, had some resemblance to that of the bagpipers, only was a little slower and more solemn, as befitted an imposing occasion.

As soon as the Sultan's Barge was seen approaching the Ship, the small boats which had been hovering around us took up their positions, and became an escort for the Royal Barge. While the Sultan and his son sat in state upon the ship's deck, boats from the surrounding islands of Wilingili, Hululé and Giráwaru arrived. Each boat carried two men standing at the stern, their island representatives. They were dressed in the satong and turban before described, and the some had in addition a gorgeous "Sash" of brilliant silk. Each carried a tiny bundle in white cloth in which was a small tribute of shells or coins called "Vedun", to signify their submission to their Prince.

Then came a large boat full of the domestic servants of the Sultan, some 50 or 60 of them. They filed up on to the deck which was soon crowded with the men who had come to welcome their Prince, the first Maldivian Prince to receive his education in Ceylon. It was affecting to see the oldest of the Sutan's Palace servants, a bent, old man of 80 or more, clasp the hands of the Prince and gaze upon him with real devotion.

All this time the islanders fêted their Sultan and Prince. The little butterfly bosts full of happy boys and men fitted gaily round and round the Ship. Among them were rowing boats, two of which were paddled by "the singers" from the island of Hululé and Wilingili.

These had cleverly fixed rings of metal on their oars, and as the men chanted an Eastern song they performed with their paddles, which rang at each stroke, producing a fine effect in rhythm of sound and movement. In two other boats the rowers were conducted by an old man on the stern, who seemed carried away in a frenzy of excitement as he shouted hoarsely and contorted his body to inspire his rowers. A while they lay back as if "asleep", then stirred and rowed furiously, "slept" again and again awoke. One would like to possess a language that could conjure up the scene for those who were not present, the decks, gangways, ladders, crowded with happy people, cries of the men in the Royal Barge and



THE SEA PAGEANT WITH SPECIAL ODIS FROM MALE.
PHOTO 1920. C.N. WRIGHT. [LAWSON ROBINS]

Bandsmen's "Odi" as they tried to keep close to the Ship in defiance of a swiftly flowing current, the shouts of the rowers, the chanting of the singers, the swish of oars and paddles and the sparkle of their colours as they splashed in the clear blue water, the white sails fitting by, the blue cloudless canopy above us, and the islands in the near distance with their fringes of gleaming coral sand.

The Prince had changed his suit of English serge for an imposing one of black, trimmed with gold embroidered braidings, and fez to correspond, and he sat with his father enjoying the people's manifestation of their joy. Such spontaneous, lighthearted abandonment to happiness could only be shown by a people whose pleasures and excitements are simple and unusual.

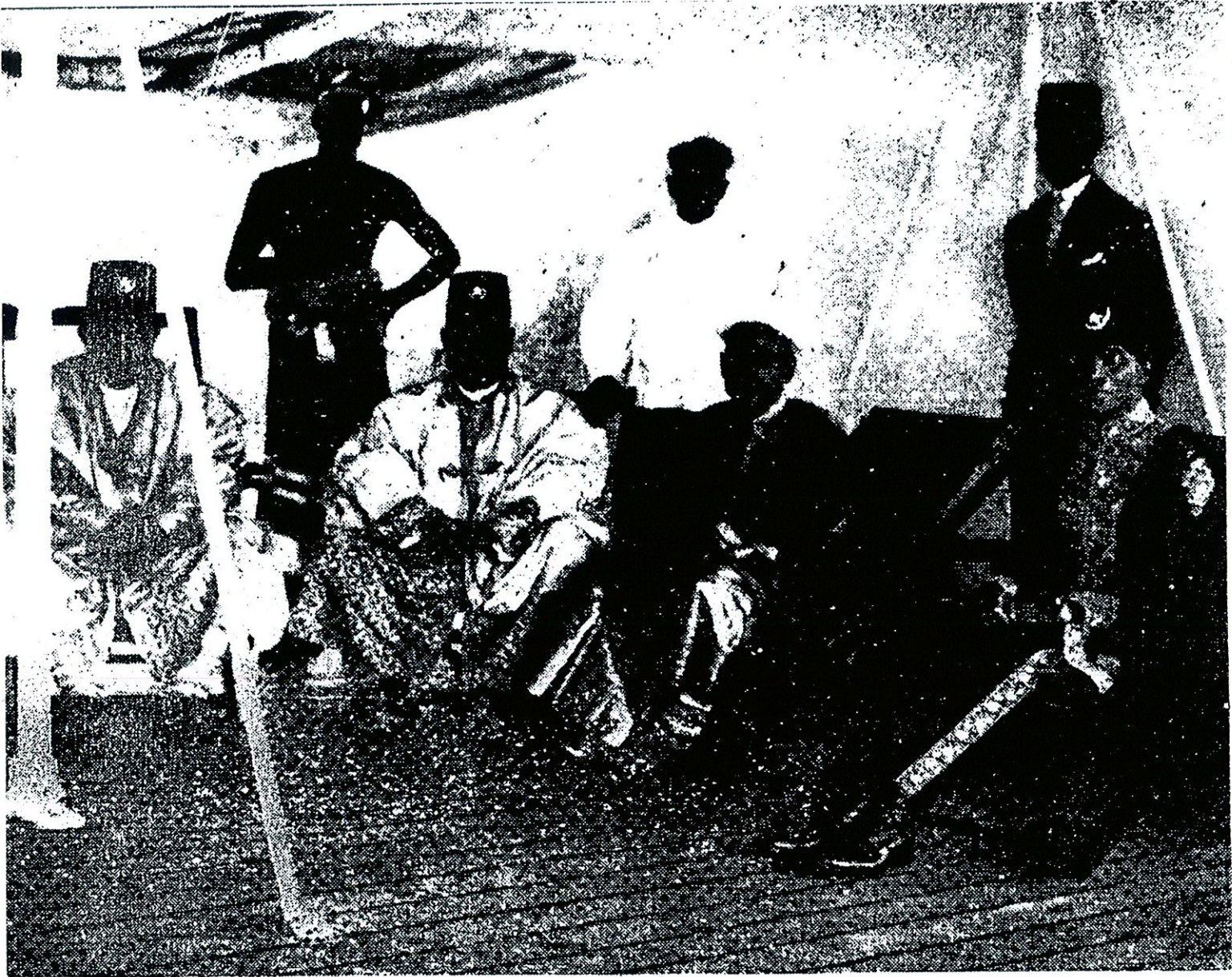
The Sultan permitted a photograph of the Royal group to be taken on deck, then His Royal Highness left for the shore. As his Barge departed a salvo of musketry was fired, and the procession formed as before. We at first joined the procession of boats, but soon took a short cut for the shore. There we found the jetty converted into a beautiful pandal and archway, while the road from it was lined by men, and above the white bastion of the old Fort at the harbour were stationed Artillery men in their curious swallow-tailed scarlet costume.

An address of welcome, in Arabic, appeared upon the pandal at the jetty, while another was written over the entrance to the esplanade in front of the Palace. The Sultan and Prince walked at the head of a procession along the short road from the jetty to the Palace, covered by their State Umbrellas held by attendants behind, and fanned by two men who bowed, walking backwards and swaying before them. Fresh volleys were fired from the Fort, and soon Their Highnesses had disappeared within the Palace gates.

The crowd, debarred entrance to the Palace grounds, followed us instead, and I found myself the object of interest, for, excepting an American lady of the Gordon Bennett party who visited Málé some years ago, I appear to be the only white woman seen on the Island for very many years.

Whenever we turned we found a crowd of some hundreds close by, but all were quiet and well-behaved and soon opened a way for us. As it was near sunset we did not stay long on shore, and returned to the Ship. With the darkness all signs of life ceased and the silence, which is characteristic of the Islands in their primitive isolation and simplicity, fell around us. All boats had disappeared and as the Ship lay in the calm darkling sea the lively pageant of the afternoon seemed a far-away dream. A few lights gleamed along the shore and in the Palace, but we heard no sounds. We were told the next day that the celebrations of the Prince's return continued for several hours and terminated in visits to Muslim Shrines.

The next day, Sunday, Feb. 15, we left the Ship soon after dawn and rowed to Funadu Island, which, except for Málé, was the neatest to us. We landed on the beach, and walked across the island. It is uninhabited, although there are signs of occasional work there, for some felled trees



THE SULTAN'S SECOND BROTHER "MARANDU GADUVARU MANIFFULU".
 THE SULTAN'S FIRST BROTHER "A-GADUVARU MANIFFULU. ONCE SULTAN
 THE SULTAN HIMSELF "MUHAMMAD SHANS-UD-DIN".
 THE SULTAN'S SON PRINCE "HASSAN IZZ-UD-DIN". From Left to Right.
 PHOTO 1920. R.G. ANDREWS. [LAWSON ROBINS]

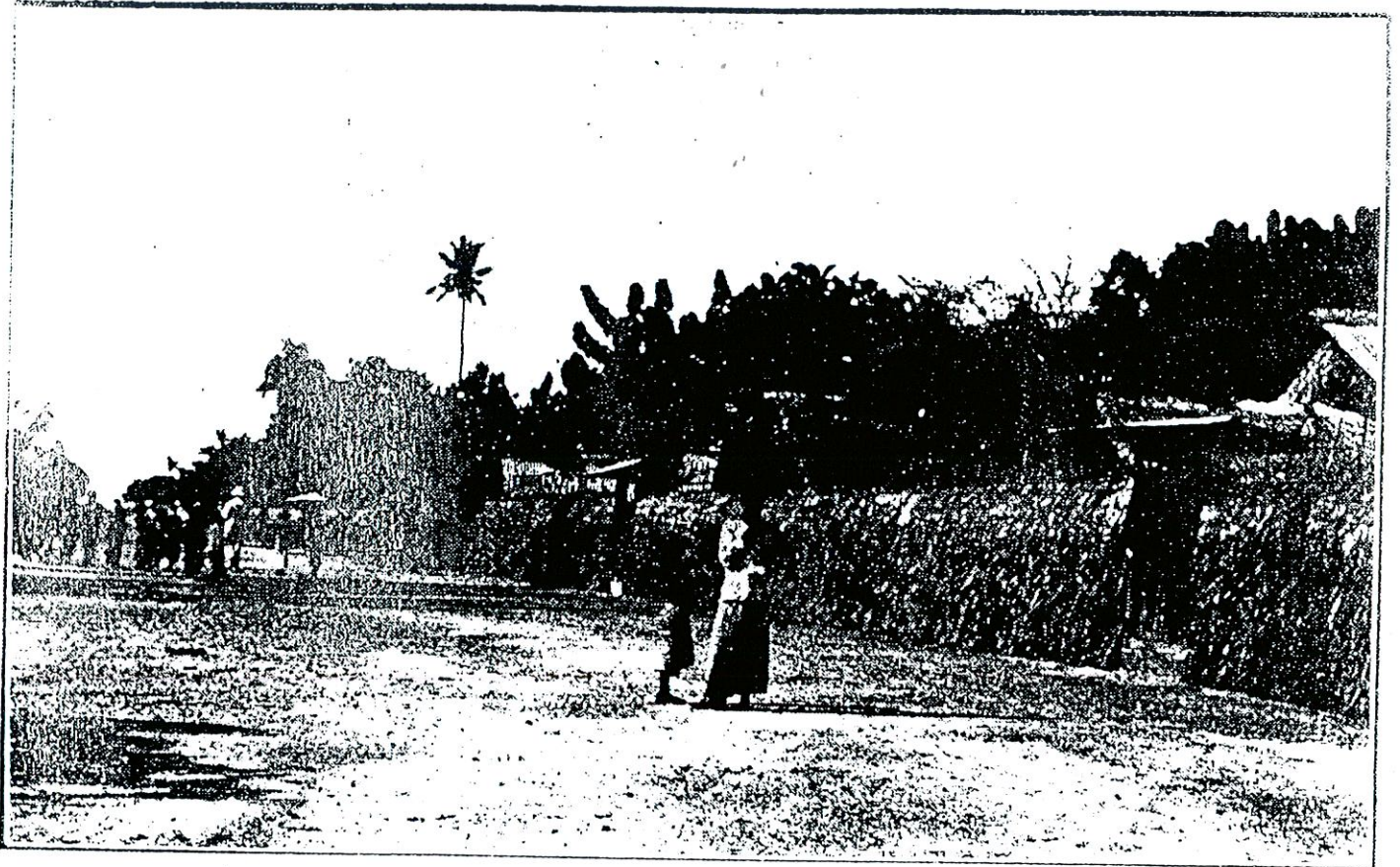
lay on the ground. The only signs of life were a solitary crane upon the beach, and a lonely hen inshore. The ubiquitous crow has found its way even here, probably on the native "Baggalas" which trade between Málé and India, and its raucous voice was the only disturbing sound we heard. On Funadu we saw two graves, one was that of a British sailor, drowned in the Atol, the other stone bore no inscription, but marked the burial-place of Captain Overend, wrecked on the group in 1797. These men were buried here because the custom of the people did not permit their burial upon the Royal Island.

But what will always make Funadu Island memorable to us is the glimpse we had of the fairyland of the deep upon the edge of its coral reef. As we rowed out to the brink of the shore and gazed over the boat's side into the clear water, transparent in the early hours of the morning, we saw the coral reef slope suddenly down and below us stretched a marvellous hillside of coral, down to the sea bottom 30 fathoms (55 m.) below. The coral stood out as in a kaleidoscope, brown and branching like a fir tree, or like deer's antlers, now spongelike, now like a giant fungus or a cluster of begonia leaves, and sometimes extending in gree-gray branches as if a monstrous lichen, usually drab or brown in colour, but with frequently recurring masses of bright pink, purple, green and blue. The sea floor below was of white coral sand. In and out of the tiny grottoes and caves formed by the coral darted fish, of colours unimaginable and passing description, bright orange or flame-colour, soft pinks, vivid greens and peacock blue, silver, dull grey with a belt of purest green between body and tail, all displayed against the subdued background of coral and irradiated by sunlight gleaming through the clear blue water.

I am usually more than content with my lot in life, but twice in those fore days at Málé I would gladly have allowed myself to be transformed for a short while, at Funadu I would have become a sea-nymph to live for a while in that coral forest, while the following day I would have changed my sex that I might gain a glimpse into the Sultan's Palace, where custom forbids to enter all women save those of Máldivian Royal connection.

In the afternoon of Sunday we visited Málé Island where we were shown the chief places of interest by Mr. H.C.P. Bell, who was then staying in Málé on a Government Mission of Historical and Antiquarian Research. We saw the tomb of Tabriz, the apostle of Islám to the Máldives, the new Palace occupied by the Prince Hasan Izzuddin, the "Munnáru" or Chief Mosque tower, occupying a prominent position near the center of the town, the several bastions of the old Fort with many a rusted gun, several other mosques and graveyards, besides lychee-gates and carved and painted doorways which are characteristic of the palaces and chief houses of the Island.

We walked across the New Esplanade, Málé's "Galle Face", where an avenue of shady suriya trees flourishes and then, turning to the right, we looked down the long broad boulevard that opens a vista straight from sea to sea. The main streets are mostly straight, and at right angles to each other. Some of the best houses have walls of white-washed coral stones, by a fence of cadjan. Trees and shrubs flourish, we saw firs,



BODU MAGU. MAIN STREET IN MALE.
PHOTO 1920. R.G. ANDREWS. [LAWSON ROBINS]

oleanders in bloom, bamboos, palms and other plants. Among others crotons, familiar in Ceylon. Each street is carpeted with white coral sand, soft and clean.

A crowd followed us everywhere, and at each entrance to house or compound a group of women appeared, many of them with babies in their arms. This was my first encounter with the women at close quarters, for, although they are allowed much more freedom than most Mohammadan women, they are seen but little in the streets, and had taken no part in the ceremony of welcoming the Prince. We had seen several hundreds of women watching Prince Hasan Izziddin's arrival from the high wall of the "Kachcheri", Old Fort, grounds, but none appeared in the procession. Many of those we saw were alarmed at our approach, and it was amusing to see how several took to their heels and ran as fast as they could to the other end of their street. Their faces were not lacking in beauty, their eyes being full and soft and their teeth good, but their costume did not tend to make them more attractive. They wear the usual chocolate-coloured cloth called "Féliya", with its border of black and white, reaching almost to the heels. Over this they put a chemise, which falls to the knees and has long tight sleeves. It is generally of dark bluish or terra-cotta coloured material, sometimes in silk, lined and trimmed with a collar of braid, the latter woven by the women themselves in silver, gold and coloured threads.

They gather their hair into a round flat chignon on the right side of their heads and then cover it with a cloth so that the "Kondé" takes on the appearance of an overturned flat-bottomed saucer. The little girls looked very pretty with their one bordered garment from the waist downwards and their neclaces of coins, silver bangles, and waist-belts of silver chains.

We had an amusing experience the following day when we went into Málé Island to try to get some photographs of the women. We had discovered the previous day that curiosity to see an English woman drew out even the most timid and evoked their smiles, but when our business was serious, it was another matter. Escorted by a crowd of boys and men, we went along the streets. Doors opened and groups of women appeared. I went forward to attract them into the streets, but they looked upon me as upon some fair and delusive representation of evil, often the door was drawn to, while one old and dignified dame gazed at me sternly and waved a grim and decided "Go away" ! We noticed that many a door had a weight attached by a string and pulley to its inner side so that the weight drew the door back constantly. No doors were left open for prying eyes, and we were never invited inside.

By means of much coaxing and repetitions of "Anaharé", Maldivé for "Come", with assurances of our guilelessness from our male escort, we managed to entice several groups of women to stand before the camera. Most of them were terrified at any attempt on my part to touch them and draw them forward, but one suffered me even to rest my hand upon her shoulder. When we walked, later on, through the less aristocratic of the four "Wards" of the Island we found the women far less timid, we had only to appear at one end of a street for word of our arrival to be passed along and a crowd of women soon to collect.



PART OF THE FORMER SULTAN'S PALACE. MALE.
PHOTO 1988. FROM-VILGON.

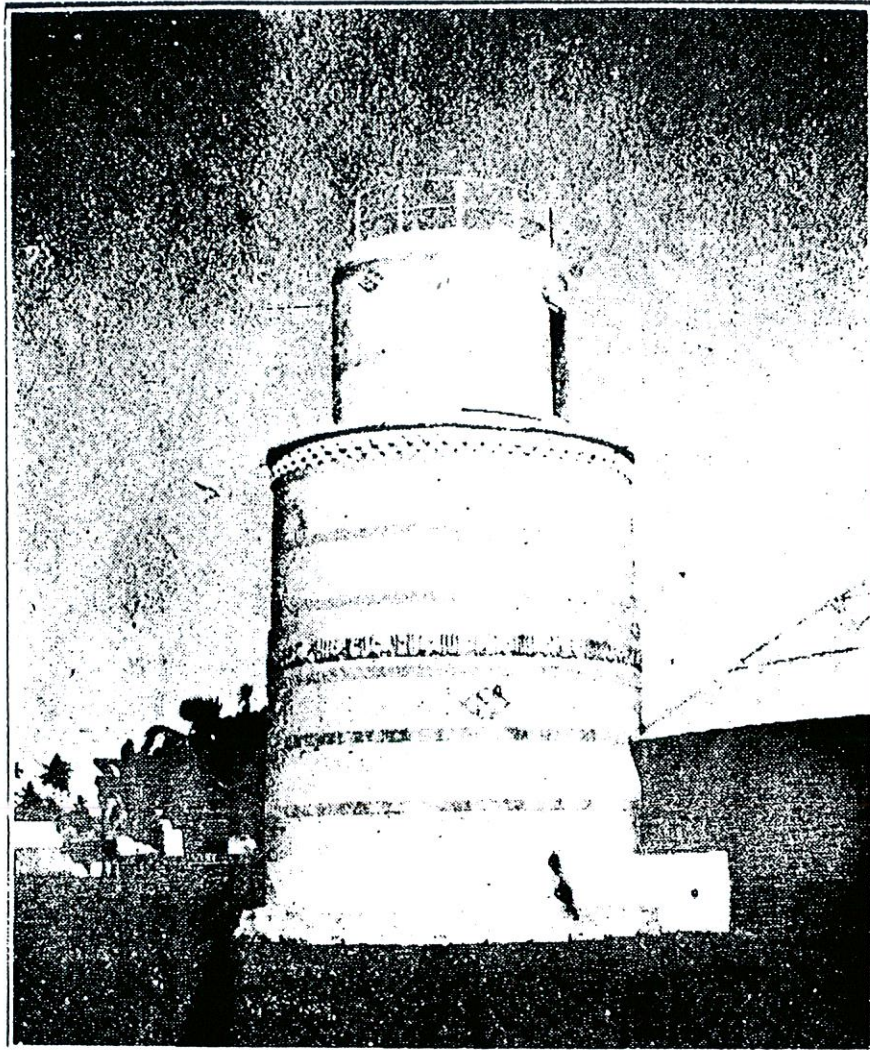
My most interesting experience with Máldivian women was, however, on Hululé Island, this lies North-East of Málé, we visited it one morning. (16 Feb) A group of woman stood near the beach when we landed, and soon we had greeted each other. Then a man pointed to me and to the woman and said "This is a women, you are a women, you are the same", and forthwith we were friends ! They took us into their little village and allowed us to peep inside the headman's hut. I wished to see them weaving their braid, and tried to express my desire by pointing to their collars. They there-upon wirked their pleasure on me, and for a few minutes they were like little children with a new toy. They brought out new dresses which they held against me and were evidently persuaded that a green striped silk "Princess" robe with an elaborately braided collar was far more becoming than my ears in long chains of gold ornaments, of the Máldivian fashion of 1600 as recorded by Francois Pyrard, the French captive, and hung a necklace round my neck, then ran for an old hand mirror for me to view myself in all my new charms. They would have transformed my style of hairdressing, but that I felt was hardly possible to permit. But how they gazed and talked and laughed, they certainly enjoyed themselves to the full !

On Tuesday morning, Feb. 16th, after our visit to Hululé, we again landed at Málé where we were interested to watch the fishermen in the harbour catching small fish for bait. A little boy sat on the edge of the boat's bow, splashing the water with a coconut-shell spoon, so that bubbles and ripples arose on its surface to give the fish below an impression of prey awaiting above. Meanwhile the fisherman, standing up in the boat, threw his fine line and bare hook into the water and when a fish bit he flicked his line backward in such a skillful way that the fish was instantaneously landed in the boat behind him, then back went his line into the rippling water, another pull came, and, flick went the fish into his boat !

Later on that same day we called on Prince Hasan Izzuddin. Mr. Bell, my husband, and I were invited, and we were left to wait in an outhur verandah while the Prince prepared to receive us. Then we were shown into his reception room, where we were given coffee and talked to the Prince for ten minutes.

The following morning, Feb. 17th, we called on Ibrahim Didi, the old Prime Minister, now 75 years of age. He received us very courteously and was evidently pleased to talk of his Island and of his own life. He is an interesting old man, having three sons who are now among the Chief Ministers of the Islands. One son is the Máldivian Government Representative in Colombo, one the Sultan's "Right hand", the "Bodu Bandêri" in Málé, while the third, the eldest, is one of His Highness's Private Secretaries and also acts for his father, the Prime Minister.

The Máldive people whom we saw were exceedingly courteous and gracious to us, and yet there was never anything servile in their manner. They are a very independent race, with a dignity and pride of their own, and they have every right to be proud of their beautiful Island, with its simple law and order, maintained without policemen, jails, and punishments. The people are artistic and exceedingly skillful with their fingers, that is evidenced in the beautiful carving seen in their houses



THE "MUNNARU" MINARET OF THE "HUKUEU MISKIT".
PHOTO 1920. C.N. WRIGHT. [LAWSON ROBINS]

and on their boats. Even their fishing boats and "Baggalas" have some exquisite carving and artistic colouring upon them. We have some examples of their skill in the fine Lacquer-work boxes and Grass-mats which the Sultan and Prime Minister graciously gave us on our leaving the Island.

Although at Málé we were within 250 miles (460 km.) of the Equator, we enjoyed a cool breeze continually, and it was only when we landed on the Island and experienced the glare caused by its white walls and gleaming streets of white sand that we found the heat excessive. It was most delightful to be out before dawn when the sea was a soft dove-gray, and so still and calm that clouds, sails and trees were all reflected in it, while the white fringes of the Islands gleamed brightly in the distance. The currents in the Atol were usually strong and swift, but at times the water lay as smooth as a mirror, and in its deep sapphire-blue sailing boats, "Baggalas" and steamer were all reproduced, their oars, masts and spars appearing like the spiral coils of sea snakes and dragons.

From the Ship we could see several lagoons within which the sea bore a lovely aquamarine hue. The light that never was on land or sea, and when one morning, Feb. 18th, we rowed to one such ring and crossed the coral reef into the lagoon we found ourselves in beautifully clear water that showed below the white sand of crumbled coral.

We left Málé on Wednesday, Feb 18th, and had on board with us a "Maniffulu", the Sultan's brother, who once occupied the throne for a few months, with his wife, the "Khatib", or High Priest of Málé, was also on the Ship. They are to spend a short time in Colombo after which they intend to proceed on the haj pilgrimage to Mecca.

There was also another Princess, who is, it is believed, going to be married in Egypt, and several young boys, relatives of the Sultan and Prime Minister, who are to be educated in Colombo, as well as the Máldivian Government Representative. They brought with them a crowd of attendants and servants, who cooked their food and waited on them. The two ladies were given the starboard side of the lower deck where they remained behind the canvas "Purdah", which had been put up for them.

The very generous and kindly manner in which we were treated by the Sultan, his Son and his Ministers, made our visit to Málé exceedingly enjoyable and an experience never to be forgotten.

S.S. LADY McCALLUM left Málé the 18th of February 1920. 0500 P.M. and reached Colombo the 21th of Feb. late at night.



MALDIVE WOMEN.
PHOTO 1920. R.G. ANDREWS. [LAWSON ROBINS]

1920. LAWSON ROBINS, Mrs. PHOTOS.

IN: ENGLISH LADYS VISIT TO THE MALDIVES. By Mrs. Lawson Robins.
 PHOTO-APPENDIX: TEXT P.23-27. and EIGHT PHOTOS P.28-35. Colombo 1920.

The Plates are from Photographs mostly taken by:
 Mr. C. N. WRIGHT, Mercantile Bank. Colombo.
 Mr. R. G. ANDREWS, Chief Engineer, S.S. "LADY McCALLUM". Colombo.

PLATE 1.

Arrival, at the S.S. LADY McCALLUM, Captain Lawson Robins, of the Maldivian State Barge, bearing H. H. the Sultan, two of his three younger brothers, ministers and others, to meet the young Prince, the Sultan's only son and heir to the throne, after seven years absence in Ceylon for his education. The fishing boats, seen in the offing, helped to escort the Royal Barge.

PLATE 2.

The Royal Party on Deck. From left to right, seated,

- 1) Marandu-Gaduvuru Maniffulu, second brother.
- 2) A-gaduvuru Manifful, eldest brother, wrongly installed as Sultan Muhammad Imád-ud-din, for two or three months, when a boy instead of his elder brother the present Sultan.
- 3) Sultan Muhammad Shans-ud-din.
- 4) Prince Hazan Izz-ud-din.

From left to right standing behind

- 5) the Maniffulus is: An Attendant.
- 6) the Sultan is: His Private Secretary, Falliya Maniku-fanu.
- 7) the Prince is: His Cousin, Hassan Farid Didi, nephew of the Sultan.

PLATE 3.

"Donis", rowing boats, of the four "Avares". or Wards of Male, and of the neighbouring Islands, Hulule, Vilingili and Giravaru, lying off the Ship, ready to offer "Vedun", tribute, to their young Prince. Beyond are fishing boats under sail.

PLATE 4.

Special "Odi", or sailing vessel, carrying firelock men, musicians, singers, and others. "Donis" and fishing boats behind.

The procession of boats from ship to shore was carried out strictly according to established ancient custom. The Maldivian Sultans, after completing tours in their Atolls, formerly landed in the State "Odi", preceded, and towed, in order and single line, by the three "Donis", that of 'Hemveru Avare', that of 'Mafannu Avare', and a joint boat of



HOUSE ENTRANCE.
PHOTO 1901. WOODWORTH.

the two smaller Avares, 'Galolu' and 'Machhangoli', the last mentioned boat leading the way. Since the acquisition of State Barge, Royalty prefers to land in more comfort, following immediately behind the rowing "Donis" and sailing "Odi".

In the "Odi", during the progress to shore, a sevenfold salute from flint-lock muskets was fired, trumpets blared, and the islanders burst into their songs of welcome. As the Royal Party left the prettily decorated jetty for the Ship, the "New Fort", near the Palace, fired seven guns, and, on its return to shore, a salute of twenty-one guns was fired, seven from each of three main Bastions of the "Old Fort", which was built in the Seventeenth Century and encircles the Island.

From the Shore the whole pageant presented under a cloudless sky and the rays of the setting sun, an indescribably fascinating picture, the line of rowing boats, the high-prowed "Odi" crowded with merry-makers, the fleet of white-winged fishing boats in escort, and, behind, in the near distance, the Steamship and native "Bagalas" beflagged from stem to stern, all stretching back in a vista as far as eye could reach of densely wooded islands, coral-fringed, rising from the bluest of blue seas.

PLATE 5.

View, from the wide Esplanade on the North, of the Palace Enclosure, showing prominently its "Matigé" or Storeyed Guard-House.

PLATE 6.

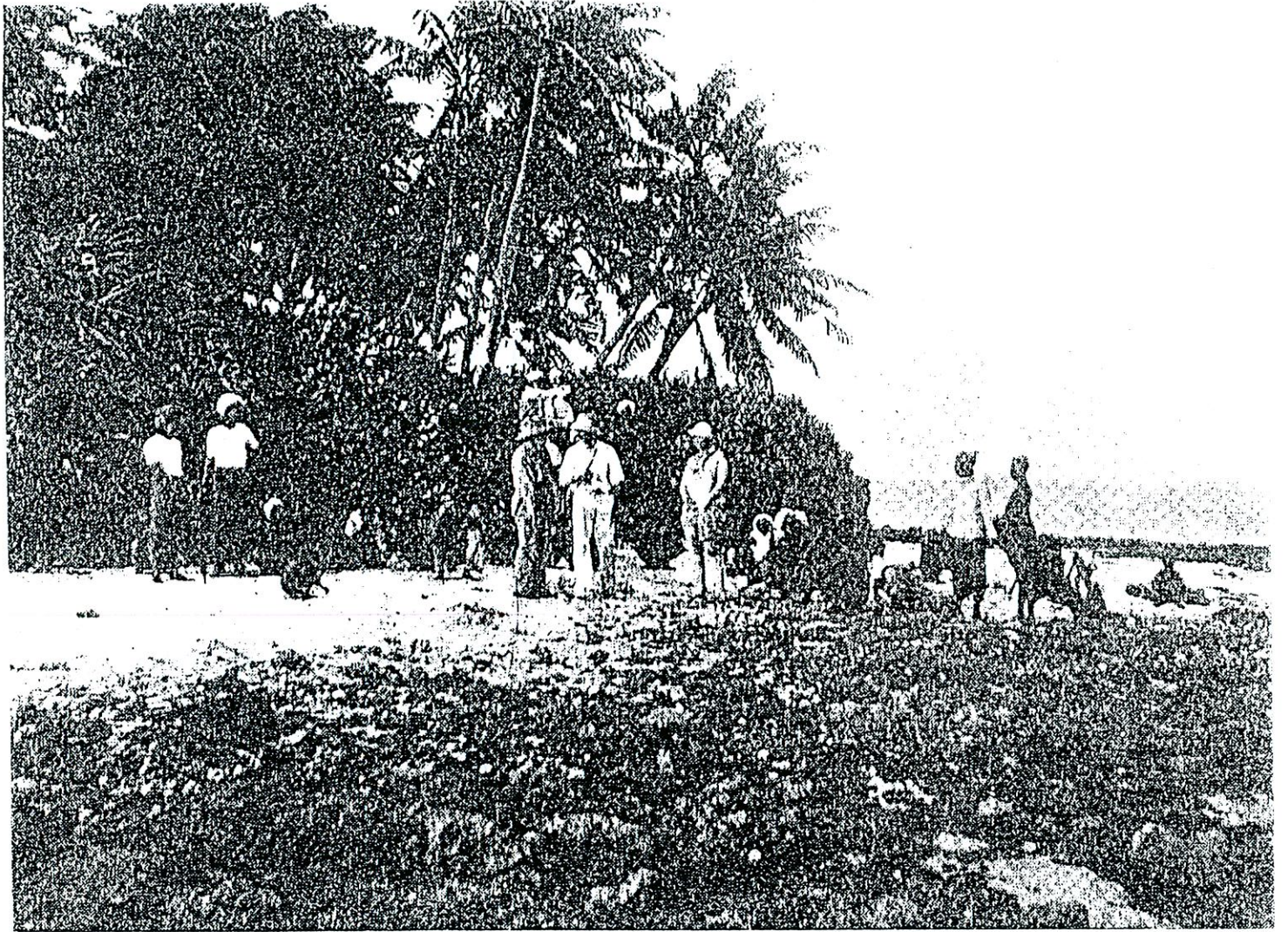
The "Munnaru" or Minaret of the "Hukueu Misket", or Chief Friday Mosque. This tower, the most striking structure at Male, was erected in A.H. 1085 (A.D. 1674-1675) by Sultan Ibrahim Iskandar, one of the greatest of Maldivian Rulers. The large Arabic inscription, running round the white tower in bold relief and coloured blue, gives the date of its construction, as well as the "Azán", or Muslim "Call to Prayer".

PLATE 7.

"Bodu Magu", a magnificent boulevard, 1 ½ miles in length by 60 ft. broad (2.500 m. by 18 m.), of quite recent construction, which bisects Male longitudinally from sea to sea (East to West). It is carpeted with white coral sand, and flanked on either side by the peculiar "Cadjan" fencing noticeable on the Island, at its East end it opens on to a broad Esplanade of grass, traversed by rectangularly laid-out roadways, all lined by straight avenues of "Suriya" trees.

PLATE 8.

Women of Male, in their distinctive "Libas", Chemise, "Féliya", Waist-cloth and kerchief hiding the "Chignon" of hair caught-up on the right side of the head.



ON THE LANDING PLACE OF THE SUVADIVA ISLAND.
PHOTO 1929. REIL.

1929. RIEL. P. M. VAN.

IN: "The 'SNELLIUS' Expedition. 1929-30". by P.M Van RIEL.
Vol.1. Chap.1. P.16. Pl.IX. Leiden 1937.

P. M. VAN RIEL was the leader of 'Een Nederlandsche Oceanografische Expeditie in den Oost-Indischen Zee, 1929-30'. The Dutch Government's ship "WILLEBRORD SNELLIUS" took them through the Maldive 1 ½' channel the 3rd-4th of May 1929, when they stopped at Suvadiva Atoll, probably Gadhhdoo Island. This is a fraction of their English documentation.

As after passing Socotra the course was set in a more southerly direction to benefit by more favourable weather conditions, we met few ships and the track in the western part offered little variety. A large P. & O. steamer, which thought the small "SNELLIUS" looked rather lost in the vast expanse of sea, inquired solicitously "Is the Ocean wide enough for you ?"

The long track to Sumatra was broken by a visit to the Suvadiva Atoll, one of the largest of the Maldive Group and 44 miles in length North to South by 34 miles in breadth (80 km x 63 km). The islands on the boundary are numerous and low, coconut trees on them appear on first approach to be growing out of the water. The islands are governed by a Sultan who acknowledges the suzerainty of the British Government. The inhabitants who carry on a considerable trade with Ceylon and the British possessions in India, are not allowed to trade directly with foreigners, the whole of the export and import is conducted at Male or Sultan's Island.

After steaming through the islands on May 3rd 1929 we anchored on the inside in the lagoon in the vicinity of a small village. This area was an interesting field of investigation for the geologist and the biologist. The observations they made on various islands and coral reefs were not very extensive, but furnished sufficient material for a comparison of this atoll with others in the Netherlands Indies.

The village was not very interesting, an old gentlemen armed with a blue head cloth and an umbrella, apparently the head-men, came to greet us on the shore, followed by the male portion of the inhabitants. After a short walk over the island, during which the head-man presented the only lady in the company, Mrs. van Riel, with a blade of grass by way of a floral offering, we were invited to take seats outside one of the dwellings. The visit did not last long as we did not understand their language, the friendly but inquisitive villagers, who did not appear to pay much respect to the authority of the old man, pressed upon us from all sides and the great quantities of flies did not enhance the attractions of the place, so that we hastily returned to our ship. When it had become dark the commander rewarded their friendly intentions by a magnificent display of light on the shore in front of the village with the search-light of the "SNELLIUS".

On the afternoon of May 4th the anchor was weighed and before sun-set we were on the east side of the circle of islands in the Indian Ocean.



YOUNG GIRLS TRAINING THE DANCE. KAASHIDHOO. KAAFU ATOLL.
PHOTO 1982. VILGON.