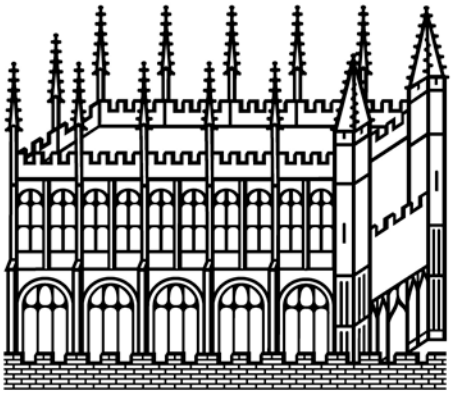

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STATISTICAL REPORTS

ON THE

Pergunnahs

OF

PADSHAPOOR, BELGAM, KALANIDDEE AND CHAND-GURH, KHANAPOOR, BAGULKOT AND BADAMY, AND HOONDGOOND;

IN THE

SOUTHERN MAHRATTA COUNTRY,

By the late Thomas Marshall,

SURGEON, B. E.

AND

STATISTICAL REPORTER TO GOVERNMENT;

Followed by

A LETTER FROM WILLIAM CHAPLIN, ESQ. COMMISSIONER IN THE DECCAN, AND OBSERVATIONS BY ST. JOHN THACKERAY, ESQ. ACTING PRINCIPAL COLLECTOR AND POLITICAL AGENT, SOUTHERN MAHRATTA COUNTRY.

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PADSHAPOOR.

THE Talook of Padshapoor situated chiefly near the River Markunda before it falls into the Gutpurba at Gokak, is bounded on the North by the districts of Goorgurhee and Wutmuree belonging to the Kolapoor Raja, on the North East and partly on the East by Gokak in possession of the Putwurdun family, on the remainder of the Eastern side, on the South East and a little on the South by the Desnoor Talook belonging to the Kittoor Raja and on the remainder of the Southern side by the Purgunna of Shahpoor also belonging to the Putwurdun, on the Western side a range of thickly wooded hills separates it from the Shahpoor Purgunna and from the district of Duddee in the Kolapoor country; it is thus, as a British possession, entirely insulated. It is only on the Western side that the boundary can be considered natural; on all the others the lands of the respective border villages are either adjacent, or merely separated by inconsiderable stony eminences. The greatest length is about 13 miles from the Northern extremity of the lands of Aloor to the village of Toomurgoodee on the Shahpoor boundary, the line running nearly N. N. E. and S. S. W. Another line of about the same length may be drawn from Chikuldinee W. S. W. to Mawanoor E. N. E. but as there are many indentations on the area, the number of square miles probably does not exceed 100. The Talook is considered as forming part of the great ancient reigion of Kanara, and Kanarese, or Kenree as it is pronounced by the natives, is the prevailing language; the Mahratta is also generally understood and is the official speech.

The variety of the surface is not great, and the variation only of one description. Long ridges of Sand-stone hills with sloping sides and nearly level tops, none of them apparently exceeding 300 feet in height, and none so steep as not to be accessible as grazing ground for cattle, border a central plain and in many parts intersect it, but their bases quickly fall into the general level and the common roads of the country pass close under them. These hills are covered with brush wood and grass, but not a tree deserving the name of timber is to be seen upon them; they are however high enough to give birth to numerous, small, perennial streams, on the banks of which all the villages are built, and to which only the inhabitants trust for their supply of water, it being rare to see a tank, or even a well, and I understand that a failure of this important element is unknown. These brooks all run into the Markunda, except a very few at the N. W. which fall into the Gutpurba. The courses of the rivulets and rivers indicate the general slope of the country to be about N. E. by N.

CLIMATE.

The climate of the greater part of this Talook seems to deserve the appellation of mild, neither the cold, the heat, nor the wet (with one exception

on

on to be noticed, being so severe as to affect the inhabitants with any serious evil, or even inconvenience. April and May are certainly hot months, but even in them a breeze from the Westward mitigates the heat during a considerable part of the day. The people compare with rapture their condition during the four rainy months with that of their neighbours to the W. and S. W. and indeed the difference is more than it is easy to assign any satisfactory physical cause for. Not 12 miles to the Westward or 15 to the S. W. the rainy season occupies nearly half the year, and during four months of it the people are shut up in their houses except when obliged to go abroad to perform the indispensable labours of agriculture. At Padshapoor and the greater part of its dependent villages, the monsoon pours down frequent heavy showers, and now and then two or three days continued rain, but is never so furious as to render any change in their usual mode of life necessary and they consider it as nothing beyond what is clearly requisite to bring forward their crops, and to ensure a plentiful harvest. The exception I have alluded to in the comparative dryness is on the Western border immediately under the thickly wooded hills abovementioned, where the villages of Chikuldinee, Shahbunder, and Islampoor are situated. Though the hills appear scarcely higher than those dispersed over other parts of the Purgunna, yet they are not, like those last, insulated, but form part of a deep hilly mass, some parts of which are probably considerably more elevated, and more powerfully attract the clouds; be this as it may, at Chikuldinee though only 9 miles W. S. W. of Padshapoor, very nearly on the same level, and with scarcely an intervening hill, it is supposed that the annual quantity of rain is nearly three times what it is at the latter place. There is a corresponding difference in the salubrity of the climates, every other part of the Padshapoor Talook being proverbially healthy, whilst the whole population of these villages appears to be in a state of disease. They state that it is only during the four months immediately preceding the rains that they enjoy tolerable health, that during the whole of the wet season and of the cold they are afflicted with intermittent fevers and consequent visceral obstructions. Their miserable appearance, enlarged spleens and tumid abdomens bear strong evidence that their complaints are not unfounded, and I learned on enquiry that very few attain the age of fifty. They attribute their constant subjection to disease to the quality of the water they drink, which during their eight unhealthy months comes down to them, they say, in streams from the hills, saturated with vegetable and other noxious matter, but in the warm weather, when the streams are much diminished, the water rises up through the sand filtered and purified, and then they recover. They describe the water in it's first state as nauseous and bitter; in it's second, in which it was when I visited them, it is clear and tasteless. I am aware that it is usual not only with the vulgar but with the better informed, to ascribe to the agency of the water which they habitually drink a much more powerful effect on the health than probably belongs to it, but in the present case I have no doubt that at least it is one active cause of these people's sufferings. Throughout the remainder of the Talook the water is remarkably pure. The average of life in the healthy parts is not, as far as I could learn, much short of what it is in Britain. Old men, and particularly old women, of seventy were not uncommon, and those of sixty rather numerous.

SOIL.

SOIL.

The Natives descriminate their lands; and apparently very correctly, as of three primary characters and corresponding values. The first is that at the base of the hills already mentioned, where the sand arising from their decomposition is mixed with fragment of stones. This is, as may be imagined, an unproductive soil, but parts of it, if lightly taxed, are frequently brought into cultivation, and with a fuller population most of it would be worked. The next description borders on that just described; it is a red soil whose basis is the sand formed by the older disintegration of the hills, but which by the continued action of the air and the course of long cultivation and manuring, has acquired a very superior degree of consistence to that of mere sand, and is esteemed to be of twice the value of the former. Several villages on the Western margin about Chikuldinee have their lands entirely of this class. The last and best kind, rated at twice the value of the second, is a strong black mould, apparently of vegetable origin; as it is found generally at no great distance from the brooks, it may be conjectured that it owes its existence to bogs which probably occupied it's situation for some very long period before agriculture began to be a systematic art. The conversion of such bogs into fertile lands is not difficult, and the continued cultivation of them would be quite sufficient to bring them to their present condition. It is certain that nothing resembling this soil is to be found amongst the materials composing the neighbouring hills; in fact it lies upon the debris which have fallen from them and compose their basis, as on the bottom of a basin.

TILLAGE AND AGRICULTURAL IMPLEMENTS.

If there be no great skill exhibited in the management of these lands, there is at least no reserve of labour, except what arises from the low state of population; hands are plainly wanting, but there is no apparent want of industry. The labour bestowed on the black soil is indeed, from the imperfection of the implement, and partly I apprehend from mistaken notions with regard to the necessity of deep ploughing, excessive. It is the custom of the district to plough the best land to the depth of at least fifteen inches and this is repeated before the hot weather sets in, four or five times in different directions; several harrowings to break the clods, and lastly smoothing the surface by passing a simple transverse beam over it, are all employed to bring it to a proper state of comminution for receiving the seed. To effect this deep ploughing, a heavy, and consequently a clumsy plough, and a team of four or sometimes five pairs of the strongest cattle (generally Buffalos) that can be mustered, are used. Nothing can be much ruder, or display less mechanical skill than this plough, the mode of harnessing the cattle to it, and of keeping the machine in motion. The plough itself consists of a heavy, three cornered block for a share, which has a constant tendency to drive deeper into the earth, and to make the hinder part of the instrument to which the handle is affixed tilt up; the piece which forms the breast of the plough, leading from the broad part of the share to the bar or rather beam to which the hinder pair of cattle is harnessed, is placed at such

such an acute angle as to be constantly choked with the earth moved by the share. The bar is at least twelve feet long, and its extremities are laid on the necks of the rear and strongest pair of the team, who by this length of lever have a great power given them to move the plough in every direction but the right one; they are parallel to, and at some distance wide of the plough, exerting their strength not in drawing but in pushing, and the least inequality either of the exertion or of the resistance twists the plough out of its course, and all the efforts of the harass'd ploughman are insufficient to maintain any thing like a right line. The remaining pairs of the team draw; and are yoked on each side of a long rope, harnessed with small cords of the most fragile fabric. On the yoke of the third pair from the extremity sits a lad with his face towards the plough; he is armed with a strong leathern whip, with which it is his business to animate the pair on whose neck his immediate seat is, as well as the pair beyond, to effect which he is of course perpetually obliged to change his front, and it must be allowed he displays much dexterity in the evolution. The charge of the foremost pair is committed to an old man, who generally takes his place directly in front of them and walks backwards, dragging on a bullock in each hand by a small halter; he of course cannot contribute much to preserving a just direction. I have conversed repeatedly with the cultivators on the inordinate depth of their ploughing, and the gross imperfections of the instrument; as to the first point they declared that without it they can get no crops, and that a proportionate failure attends any remission of the process; this answer was of course decisive as I had no local experience to oppose to it. To introduce a plough of a better construction would, I fear, be a vain attempt, as it would require more capital, and more skill both in the artisans and in the ploughmen, than there is any chance of finding.

The plough for the red sandy soil is the same light and simple instrument as is in general use in Guzerat; it only requires one pair of Bullocks to draw it, and merely stirs the soil to the depth of three or four inches; the difference of the weight of labour between this and the other ponderous machine is enormous, and were these people lazy we should find them flying to these light lands and neglecting the strong ones, but the very reverse is the state of the fact.

Harrows are of two kinds, each like the plough, adapted to a particular soil. The first, Par, is one bar of wood, five or six feet in length, through which are driven about six stout iron tines or spikes projecting about eight inches; from the centre of this bar proceeds a pole, strengthened by a cleat on each side and fastened to the yoke of the bullocks, of which two pairs are generally employed. The driver of the rear pair sits on the cleats and his weight adds to the power of the instrument, which is however still too light to be effectual in breaking up the large clods of the black soil in which it is used, but is very useful in raking up the roots of weeds which the plough had dislodged, and in which this soil at present abounds. This harrow would certainly

tainly be much increased in its power by extending it backward in one or two more bars and rows of tines like the English harrow, of which it may be said to be just the front bar, but it is not certain that the cattle would be able to work it. The other harrow, Okur, is adapted merely to the lightest soil. It has no iron tines but merely a few wooden blunt teeth. Lohur is a simple transverse beam and is the final instrument of preparation for the seed ; it levels the surface after the soil has been comminuted to the utmost by ploughing and harrowing.

The seed is committed to the ground, invariably where there are no decided obstacles, by the simple drill-machine called Kooree or Koorgee, which though constructed by the rudest mechanics, of the chea pest and apparently frailest materials, performs its office as effectively and neatly as if it were of the most finished and expensive British workmanship. A certain number of hollow small bamboos (five is the number in use here) are connected at top to one wooden cup or bason ; within a few inches of the ground they pass through the same number of holes in a bar of wood, which regulates their distance from each other and keeps them steady ; the ends projecting below the bar are bent parallel to each other, the mouths turned a little forwards, and the fore parts cut obliquely off. A pair of Bullocks draw the machine with ease, and the driver at the same time feeds the cup from a bag round his waist. The size of the aperture leading from the cup to the bamboo regulates the quantity of seed distributed, the sharp extremity of the mouth of the bamboo opens the furrow, and the concussion it receives shakes out the seed. When it is the object to have one of the rows sown with a different seed from the others, a supplementary pipe and another assistant are necessary, one of the apertures in the cup is stopped up, and from the lower part of it's corresponding bamboo passes a cord five or six feet in length, to the opposite end of which is tied the additional bamboo which marches so far in the rear and is kept erect by a lad who in his left hand holds it by a short string, and with his right feeds it with the separate grain ; the lower end of the bamboo passes through, or rather into a small block of wood which is just long enough for its edges to rest on the sides of the furrow which has already been made by the vacant bamboo of the machine.

The first one or two weedings before the plants have attained any great height are performed by an Instrument, Kolpee, drawn by two bullocks, entirely resembling in principle the English horse hoe, and like it forming a most convenient appendage to the drill husbandry. It here consists only of two shares or spuds, one at each extremity of a crescent shaped frame, the arch of which passes over the row of corn whilst the shares move the earth between the rows, tear up the weeds, and apply the soil to the roots of the plants. The bullocks in this work are always muzzled. At least one other weeding, in the more valuable crops two, are required after the plants have grown too high to admit the Kolpee ; these are performed by the hand, generally by women armed with a small spud.

The only other agricultural implement deserving notice is the Koolao, common

common to this tract and to Guzerat where it is called Kurub. It is nearly the reverse of the Kolpee, consisting of a stout and somewhat crescent shaped knife, the cutting edge turned forward, and the ends fixed in stout wooden cheeks. It passes very near the ground, and cuts up stubble; stout stalks of weeds, or whatever else presents to the edge of the knife. It is the first ground tool used after the crop is gathered.

Wheel carriages are not in use in this Talook. All the manure is carried out from the villages to the fields in baskets on the heads of labourers, the threshed grain is brought in on bullocks in bags, and the straw, some kinds of which are 10 or 12 feet high is tied in thick bundles two of which a bullock or buffulo trails home with him, the lower ends scraping the ground. There is no natural impediment whatever to the use of wheel carriages, and that there are none must be attributed entirely to usage, to the power of which we find so much to ascribe in India.

The manure does not differ from that in general use in other districts; it is composed of the dung and litter of the cattle which are carefully collected, the ashes and sweeping of the house, decayed vegetable matter and fallen leaves. Animal remains and other matters so generally used in Britain, seem here to be carefully excluded from the dung heap. The manure is almost always in a state of pulverisation when it is applied to the soil; the quantity is, I believe, indefinite; the farmer lays on all he has got, and if he had more would certainly manure higher; it is harrowed into the land by the wooden toothed harrow, Okur.

SUBJECTS OF CULTIVATION.

The grain on which the farmers bestow their principal attention, and which yields them the largest returns is Jooaree (*a*) which however they seldom sow alone, but one row of the drill is appropriated to one or other of the pulses which so generally, under the title of Dal, form a highly prized addition to the otherwise insipid food of the natives. Those cultivated in this district are nearly similar to those of Guzerat, at their head standing Toour (*b*), then Moong (*c*), Mut (*d*), Ooreed (*e*), Koolthee (*f*), Paoota (*g*), and Hurburee (*h*). Suzgurun (*i*) is also another very important edible grain, Natchenee (*j*) is the general food of the very poor, Rala (*k*) and Mukka (*l*) are in small quantities. Erund (*m*), Til (*n*) of two kinds,

Juwus

(*a*) Holcus. Sorghum. Jooaree of Guzerat.
(*b*) Cytims Cajan. Dal of the English.
(*c*) Phascolus Mungo.
(*d*) Phascolus Aconitifolius.
(*e*) Phaseolus Max.
(*f*) Dolichos biflorus.
(*g*) Dolichos lablab, brown seeded variety.
(*h*) Cicer Arletinum, Channu of Guzerat. Bengal Gram.
(*i*) Holcus Spicatus. Bajra of Guzerat; well adapted to sandy soils every where.
(*j*) Cynosurus Coracanus. Ragee of other districts, where it is highly prized.
(*k*) Panicum Italicum. Millet; also a very delicate grain, but not in esteem amongst the better classes.
(*l*) Zea Mays. Indian Corn; never I believe permitted to ripen.
(*m*) Ricinus communis. Castor oil plant; the tall variety.
(*n*) Sesamum Orientale.

Juwus (*o*), Umbaree (*p*), and Korud (*q*) afford expressed Oils from their seeds for domestic purposes. The stalks of Tag (*r*) afford the materials for common cordage, in which purpose those of Umbaree (*p*) are also used. Kapoos (*s*) Cotton is grown to a small extent, and a little Tumbakoo (*t*) Tobacco close to the villages for domestic use.

Of this tolerably long list, Natchenee (*a*) Rola (*b*), and Erund (*c*) are sown in the very worst ground, the two former often in detached and uneven spots in the nooks of the hills that do not admit either of working by the plough, or sowing by the drill, but the former is performed by the hoe, and the latter broad-cast, a mode of putting in the seed which an Indian cultivator never resorts to without some plain necessity. The same grain are sown in the red sandy lands, but the favourite crop for that description of soil is Suzgurun (*d*). Some of the low growing leguminous plants are also appropriated to it. All the rest are considered to belong to the black soil, and should necessity or caprice direct the farmer to sow them in the inferior classes of land, he knows that his produce will not be one half of what the other with its due management would yield him. About Chikuldinee a small quantity of Rice is grown, and it is only there that the ground admits of the form proper for rice fields, or that the rain is sufficient to effect the necessary inundation. The quantity so produced is so trifling as scarcely to merit record.

SEASONS OF SOWING AND GATHERING.

This varied produce falls to be considered in another point of view, that of its Seed and Harvest times, and in which it may be arranged in three classes, to which are applied sometimes the Arabic names of Toosee, Khureef, and Rubbi, or they are distinguished by the Hindoo names of the months in which they are respectively sown. In the month of Jesht (corresponding with the latter half of May and the first half of June) are sown Til (*n*), Ooreed (*e*), Mukka (*l*), Natchenee (*j*), and Rala (*k*). This class is Toosee and the members of it are all plants of quick growth, ready for gathering before the end of the rains.

In Ashar, the succeeding month to Jesht, when the first heavy fall of rain is supposed to be over, is the principal sowing season; the seeds belonging to it are Jooaree (*a*), Suzgurun (*i*), Mut (*d*), Toour (*b*), Koolthee (*f*) Moong (*c*), Paoota (*g*), Juwus (*o*), Tag (*r*), Umbaree (*p*), and Rice. These take six months to ripen and constitute the Khureef Harvest.

The third class or Rubee, being supposed to require little or no rain, is sown in Aswin (September October). It consists of Hurbaree (*h*), Kapoos (*s*), Erund (*m*), Kurud (*q*), and Tumbakoo (*t*)*. Four or five months are required to perfect the produce of this class.

* Vide Note Pages 8 and 9.

PRODUCTIVENESS.

(*o*) Linum usitatissimum. Lintseed.
(*p*) Hibiscus Cannabinus.
(*q*) Carthamus Tinctorius. Safflower. Koosumba of Guzerat where it is cultivated merely for the fine crimson dye of its flowers, which are here totally neglected and suffered to wither.
(*r*) Crotalaria Juncea. Sun. Bengal Hemp.
(*s*) Gossypium herbaceum. Kupas of Guzerat.
(*t*) Nicotiana Tabacum.

PRODUCTIVENESS.

It is under any circumstances a matter of great difficulty to make an estimate on which any dependence can be placed, of the quantity of produce from an Indian farm; it becomes still more so where it is the custom to intermix different sorts of produce; and where there is no difinite land measure, the attempt seems altogether vain. The proportion of the quantity gathered to the quantity of seed sown, even if correctly ascertained, teaches very little, as it depends far more on the individual properties of the plant in question than on the fertility of the soil. A head, for instance, of Jooaree (*a*), or Suzgurun (*i*), contains commonly 400 or 500 grains, and in a remarkably fine one 2000 have been counted, whilst a pod of Hurburee (*h*), has only two seeds, and a whole plant perhaps six or eight pods; therefore unless the relation between the quantity of seed and of produce in each species, be compared with that of the same species in some other previously described district as a standard, it affords no information whatever, or at least none of any use. Judging from what I saw, as well as from all I could learn, I should say that the crops on the best soil of this district, are as large as any I ever met with; perhaps they are too liable to run into stalk, for the straws of the larger sorts are certainly much higher than in Guzerat, and I have heard it said that the quality of the grain, of Jooaree (*a*), in particular, is proportionally inferior, whilst the straw is much more nutritious as a food for cattle.

From the general conclusion as to the crops I must except Cotton, which is evidently very inferior both in its luxuriance as a mere plant, and in the valuable produce of its pod, to the productive shrub that covers the fields of Guzerat. This inferiority is the more singular as there is generally a very remarkable similarity between the vegetable productions of the one country and the other, both spontaneous and cultivated, and the few items that are peculiar to each, seem to be necessarily so in consequence of partial diversities of soil. There is certainly one obvious difference in the treatment of the Cotton plant in the two districts. In Guzerat the seed is sown as soon after the first fall of rain as the cultivator can get on his land with his drill plough, and the plant there has attained nearly it's full height before the Padshapoor farmer has committed his seed to the ground. What may be the precise, or even the probable effect of this variation in mode of cultivation, I am incompetent to pronounce, but it may be very considerable, and if the production of Cotton in the Padshapoor district is ever to be considered as a matter of importance, which at present it hardly is, it may be adviseable in the first place to import seed from Guzerat, and secondly to attempt to make it one of the subjects of the Khureef seed time.

GARDENS.

The subjects of cultivation already detailed are produced in the ordinary arable land or ziraut, without any further watering than the natural fall from the heavens. Such lands as are watered by an artificial process are called Mulla, or Garden ground, and a considerable portion of them is to

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be met with near every prosperous village. They are all water'd from the rivulets on whose banks they are situated, by means of the common machine called Kos or large leathern bag (the tanned hide of a buffalo including the neck) which has two orifices, one nearly its whole width and kept at full stretch by a square or round frame with cross pieces, the other (the neck of the hide) narrow and pipe like. A stout rope is fixed to the bars of the great orifice, leads over a roller which is elevated on two side posts higher than the reservoir into which the water is to be raised, and passes on to the yoke of the pair of bullocks who work the machine. A smaller cord is also attached to the pipe like mouth or neck, and passing over another and smaller roller on the edge of the reservoir, is fixed to the great rope near the yoke. The length of this cord is such that when the bullocks commence their movement and put it on the stretch, it doubles up the neck part of the bag so as to bring its mouth nearly on a level with the large orifice which is kept upwards by the stretch of the great rope, and in this position the bag is drawn up without any water escaping until the cord arrives at its roller; it can then proceed no higher, but is led over the edge of the reservoir whilst the great mouth still ascending unfolds the duplicature of the neck and its mouth points downwards, when the water begins to flow through it into the reservoir. By this time the bullocks have arrived at the bottom of the inclined planedown which they had walked in drawing up the bucket, and the driver assists the conclusion of the process by jerking on the rope and cord with his whole weight; this contributes to bring the bag into it's erect state by which the water is more quickly discharged. After giving time for the emptying, the bullocks return uphill, backwards, to recommence the operation, the weight of the bag falling perpendicularly being sufficient to draw back the rope, and to replunge itself in the stream. The distribution of the water to the various quarters of the garden by proper channels requires no description; the levels are made the most of, and the whole very neatly conducted. I have seen these Koses kept at work from 6 in the morning until it was quite dark in the evening. Simple as this machine is, it is by no means a bad one; the apparent awkwardness of the bullocks returning backwards up the inclined plane does not seem to be much felt by the animals, and is far more than compensated by the advantage which the descent gives them in the draught. In wet weather the bottom of the plane is of course a pit full of water, but in that season the machine is not required.

In ground thus watered are found the following subjects, forming an ample and most useful list of hot vegetables, condiments, and simple fruits. *Oos* (*a*) Sugar Cane; this is generally found in the private gardens of the Zumeendars, some of whom have an acre or two of it. A part of it is sold raw in the bazar, cut into pieces of about a foot long, which may be called the sweetmeat of the vulgar, but it's grand use is for Goor or common coarse Sugar, *Mukka*, Maize (*b*) raised for its young spikes which are fried and esteemed a great delicacy, *Kelee*, Plantain (*c*) *Leemboo*, Lime (*d*) *Rutaloo* Sweet

(*a*) Saccharum officinarum.
(*b*) Zea Mays.
(*c*) Musa Paradisiacum.
(*d*) Citrus medica v. acris.

Sweet Potatoe (*e*) *Gajur*, Carrot (*f*) *Kandé*, Onion (*g*) *Luhsun*, Garlick (*h*) *Wangee*, Brinjal (*i*) *Mirchee*, Red Pepper (*j*) *Moolee*, Radish (*l*) *Kurelee*, Prickly Gourd (*m*) *Bhenda*, (*n*) *Tooracc*, Cornered Cucumber, (*o*) *Pudwul*, Twisted Cucumber, (*p*) *Guwar*, a delicate legume, (*q*) *Bhopila*, Long Pumpkin (*r*) *Methee*, Bitter greens (*s*) *Ghol*, Common Purselain (*t*) *Dhun*, Coriander (*u*) *Sepoo*, Fennel (*v*) *Chooka*, Blister Sorrel (*x*) *Pan*, Betel leaf (*y*) Moong Phulee (*z*). The Garden is at all times full of some of these; one crop immediately succeeding to the empty space left by another just gathered. There does not seem to be any order of cropping, nor is the growth of any particular species of pot-herb limited to any particular month, but unluckily the setting in of the rains often puts an end to the whole œconomy; from the situation of the gardens on the banks of the rivulets, they are subject to almost certain inundation, and if this be at all sudden or violent, all the plants are swept away. In the present year this calamity occured in the heavy storm on the 9th May. Sugar Cane is cleared away before the rains. Gardens situated at a distance from the streams and watered from wells would of course be free from this mischief, but I saw none of that description.

The culture of the larger fruit trees has kept no pace with that of culinary vegetables, though from the appearance of the few that are to be met with, there seems no reason to doubt their flourishing with moderate attention. The vicinity of the Goa territory renders the introduction of the Mango easy, and rows of them would be both ornamental and valuable. The Jack grows profitably not many miles to the S. W. and I see no reason to doubt of it's success if tried in Padshapoor; it is perhaps *the* most valuable of all Indian fruits to the poor.

CATTLE.

The state of the Cattle is at least as to numbers quite on a par with that of the Inhabitants, and I could not find on minute and repeated enquiries that any deficiency in cultivation was attributable to want of stock. The animals notwithstanding their hard work are in general good condition, the hills so often mentioned yielding abundance of grazing, and the various straws, particularly that of Jooaree (Kurbee) for which there is no sale, being quite sufficient for their forage in the house.* Though

(*e*) Convolvulus Batatas.
(*f*) Daucus Carota.
(*g*) Allium Cepa.
(*h*) Allium sativum.
(*i*) Solanum melongena.
(*j*) Capsicum annuum.
(*l*) Raphanus sativus.
(*m*) Momordica Charantia.
(*n*) Hibiscus Cannabinus.
(*o*) Cucumis acutangulus.
(*p*) Trichosanthes anguina.
(*q*) Dolichos fabæformis.
(*r*) Cucurbita lagenaria.
(*s*) Trigonella fœnum græcum.
(*t*) Portulaca oleracea.
(*u*) Coriandrum sativum.
(*v*) Anethum graveolens.
(*x*) Rumex vesicaria.
(*y*) Piper Betel.
(*z*) Arachis Hypogœa.

* In this respect lands bordering upon hills have a very sensible advantage over level districts where nearly the whole surface is submitted to the plough; in these the working cattle fall off miserably in the three concluding months of the fair season; there is no grazing, and were it not for the purchased food which they get in the house, many would die.

Though the breeds be neither large nor strong, yet the people imagine them to be better adapted to their climate and labour than any brought from a distance. They even affirm that the Bullocks and Cows of the adjoining Talook of Gokak, which are of a much finer kind than their own, do not thrive at Padshapoor. It is very difficult to determine on the degree of credit due to this assertion. It would seem to be scarcely probable to any important extent except where the climate is severe or the territory barren and forage consequently deficient, in neither of which predicaments Padshapoor stands; the simple inference would therefore be that it is dictated merely by attachment to old habits, and want of enterprise sufficient to engage in the introduction of a new race. But on the other hand it may be observed that the same stunted breeds both of Kine and Buffaloes, seem to prevail on all the Western border of the Deckan at least as far North as Poona, and that even at Poona itself, where the fine large milch buffaloes of Mahoor and the superior caste of Marwar bullocks are common, it does not appear that either breed has become naturalised, but both are kept up by considerable annual importations. On the whole I think an attempt should be made to amend the present races. The milch Buffalo of Surat, if it thrived, would be a most valuable present to this district, where the facilities for dairying are many, but taken no advantage of, and for no other reason that I am aware of than the unproductive qualities of the cattle. No Ghee is made by the Ryuts, but a small quantity of Butter is brought into the weekly markets of Padshapoor and Unklegee, and is purchased and converted into Ghee by those who chuse and can afford to indulge in this luxury. How far the male Buffalo of the Surat breed would answer as an animal of draught I do not know, as it is not there the custom so to train them, but he is of twice the size and weight (the element in which the power of an animal of draught is supposed chiefly to reside) of the Padshapoor Koolga.*

The inferiority of the Cattle in this Talook naturally extends to their price. Twenty five rupees is a very high price for a bullock, a cow seldom brings more than ten or twelve, and a milch buffalo may at any time be bought for thirty. Few or any rules are attended to in the breeding; calves are borne indifferently at any season, large being at all times abundant; they are kept in the house whilst the mother goes out to graze, and one half of the milk is the calf's portion.

BREED OF HORSES.

Breeding Horses does not appear ever to have been an object of concern in this Talook and I believe there is not at this time one Horse used as

* It is a considerable obstacle to the introduction of foreign cattle that in the kinds in which the animal of one sex is particularly valuable, it by no means follows that the other should be endowed with corresponding good qualities. We never hear of the abundance of the Marwar Cow's milk, whilst the excellence of the Bullocks, for draught is proverbial. The Male of the Guzerat Buffalo is esteemed of so little use that I believe the greater part is not even reared. The Males of the Mahoor breed are said to be so fierce as to be useless except for the business of propagation.

as a Stallion in it. Krishn Row Bhoor of Hoodly, and his relation Annapa of Beermunhuttee are the only persons resident in the Talook who keep more than one or two horses; the former has about 30 and the latter 10 or 12, but they are by no means of a valuable description. I think it however very probable that if these men were given to hope that the Sirkar would purchase their young horses as they became fit for the Cavalry, that they would turn breeders; without such an expectation they can have no motive for taking the trouble or incurring the expence, all the usual markets for Mahratta horses being nearly at an end. The moderation of the climate, the constant supply of running water, and the abundance of grass would appear to mark this district as well adapted to horse breeding.

POPULATION.

The Talook of Padshapoor is divided for Revenue and Police purposes into two Zillas, the two Native Zilladars being stationed at the two most considerable places, Padshapoor and Unklegee, and each has nominally 20 villages or Kherus under him, exclusive of the Pet or market of Padshapoor which has no lands belonging to it, but is itself built on those of Aloor—Of the former section 2, and of the latter no less than 9 villages are alienated in toto; of the remaining 29, three only (excluding Padshapoor) number above 100 houses in each, and there are 11 in not one of which the inhabited houses amount to 20. As no census has been taken of the population of the alienated villages, it is impossible to give any thing more than a probable approximation of that of the whole district. These alienated villages are certainly not of the worst description, and are probably not equal to the very best, but I have many reasons for believing that they all belong to the second best class, the average population of which is at least 200. Allowing then this number to each of the 11, the total number of inhabitants in the Padshapoor Talook is 10,443. If I am nearly right in estimating the area of the Talook at 100 square miles, about 104½ persons exist on each, and taking into account the quantity of absolutely unproductive hill, and the plain marks displayed by almost every village of having at no very distant period contained many more inhabited houses than there are at present, the rate is greater than I should a priori have calculated on. It is however not nearly the rate that the country in times of prosperity and peace will afford subsistence to, and judging from the quantity of land out of cultivation for want of labourers, and the number of vacant and dilapidated houses, I do not think that I exceed in estimating at least one third as the probable advance that it may attain to under moderate management.

It is by no means difficult to assign adequate causes for the diminution which the population has been gradually sustaining for the last sixteen years with the exception of the two that have passed under the British rule. The country was for that time subjected to all the direct and all the indirect mischiefs of bad government worse administered. The Revenue was farmed to the highest bidder, and no enquiry was made into the amount the farmer realised, or the modes in which the realisation was

made

made. Besides taxing the cultivators beyond what it was possible they could pay, arbitrary fines on the most false or frivolous pretences were levied on every individual who by any accident betrayed an ability to pay them. The Police was suffered to go to total decay and two or three well known gangs of organised robbers under Berud Naeks existed within the precincts of the Talook. There must also have been a very general opinion of either the impotence or the apathy of the Poona Government, for scarcely a year passed without an open inroad either from the Nepankur or the Kolapoor Raja. Even the Putwurdun, who in general seem to have been good neighbours and masters, were more than once encouraged by the general disorder to become marauders. At the same time and in some way (which I cannot correctly explain) connected with these inroads large alienations of government lands took place; several whole villages were given away to the Zumeendars (Deshpandees or Desaees) and in every village they acquired considerable augmentations to their original grants. These Zumeendars certainly became wealthy as the Ryuts were wasting away, and most probably at their expence. It does not appear that any one act of extreme violence or tyranny led to any considerable emigration, perhaps it was difficult to discover an asylum to emigrate to, but the wearing away of the people was gradual, the reproduction was not equal to the expenditure, families became extinct and houses untenanted. The recovery from this state of depression must of course be the very converse, it cannot be sudden for there is no external source from whence it can be drawn; it will not even be rapid unless the fostering care of Government be felt in the moderation of the assessments and in protection as well from external disorder as from the more secret and less easily detected aggressions of the Zumeendars. This recovery has experienced most untoward checks at its outset in two successive seasons of very deficient crops, and in the wide mortality of the Epidemic Cholera.

PEOPLE.

The population is of a very mixed description. The most numerous class is the Jungum, next and almost equalling it is the common Mahratta, then Brahmuns either of the widely extended families of the Despandees or of the clerical character belonging to the temples, Beruds, Mussulmans, a few Jains, a few Weavers, Hunbur, Dhungur or Shepherd and a very limited number of the ordinary professions of Blacksmith, Carpenter, Barber, Coppersmith, Goldsmith, Washerman, Oilman, Gardener, Potter, Basket Maker and Musician; the out cast Dher (in Mahratta Mhar) closes the list, his useful inferior the Bunghee of Guzerat being unknown.

The Jungum, the lay members of which are usually known by the title of Lingayut, is the chief cultivating and labouring tribe of Kanara. In its religious relations it is remarkable for its exclusive worship of Siva in the form of the Lingum, an emblem which every male Jungum constantly carries about him in a small metallic case, either suspended from his neck or bound to his arm, and the loss of which entails on him the deepest disgrace he is capable of. The Jungum most obstinately resists the clerical

interference

interference and pretended spiritual superiority of the Brahmun, accompanying his rejection with marks of aversion and contempt not at all consistent with the meek spirit of Hindooism, and very ill borne by the proud Brahmun, who retorts this dislike most cordially; we have in these two sects a fair example of Indian odium theologicum, breaking out, even during my short acquaintance with them, into open and violent assaults. In their civil character the Lingayuts seem a plain, useful set of men, naturally laborious, and turning themselves without difficulty from one sort of labour to another; they are not all restricted to agricultural occupations but are found as Weavers, Coppersmiths, Shopkeepers &c. They do not appear to have gained much by their emancipation from the spiritual control of the Brahmuns, as they pay quite as abject a devotion to the Gooroos of their own persuasion, who on their side are not deficient in affectation of superior sanctity. The Lingayuts of this quarter are ill featured, coarse mannered and illiterate, seeming to care little for the ordinary intercourses of society even amongst themselves. I have scarcely ever observed amongst them afternoon gossipping parties, such as daily assemble round the great tree in a Guzerat village. Marriages are contracted in childhood, but the female is still marriageable at, or a little after the age of puberty. Young widows may make a second contract called Mohtoor, but it is neither equally honorable nor equally binding with the first, and is in fact very frequently dissolved at the caprice of either party, infidelity on the part of the lady, and unmeasured castigation on that of her lord being the ordinary grounds.

Of the proper Mahrattas it will be prudent in me for the present to abstain from any remarks that may appear to imply intimate acquaintance, as I shall probably have much better opportunities of forming correct opinions with regard to them. It may now be enough to say that as Cultivators they seem to be active and laborious. Their women seem to have very little of the usual Oriental restraint imposed on them, but are seen at all hours sedulously occupied, without attempt at concealment of face or person.

The Brahmuns are to be found only in the large and more comfortable villages, but in them they are in considerable numbers. With the exception of the Poojarees at the various temples who are altogether a different class of men, they consist almost entirely of the relations, connections and dependents of the Zumeendars, whose families having been always in better circumstances, and better able to resist or evade the various vexations that have borne so hard on the mass of the people, are the only ones that have increased and spread themselves. They cultivate much land, either that which they hold in their own right, government land on common ryuts, or still more extensively the surplus of the Zumeendars lands that they cannot till themselves; in this last situation a division of the crop takes place in proportions differing very widely according to circumstance, the whole of which I am not master of, but the leading one is whether the tenant or the landlord owns the working cattle with the implements of husbandry, and supplies the seed. If these are the tenant's property the

landlord

landlord is content with one third of the produce of the richer lands, or one fourth of the poorer, and in adverse seasons he does not get so much, as it seems understood that being better able to bear the loss attendant on natural or unavoidable calamity, it shall fall rather on him than on the working farmer. Where the tenant has no agricultural stock, he is commonly driven to a very hard bargain with the landholder, his acknowledged share amounting to no more than a bare subsistence, but this compact is not common, being considered as bad one for both parties, leading to slovenly and imperfect tillage, as well as to waste and pilfering of the crop.

The Beruds form a perfectly distinct class of the community, corresponding in some measure with the Bheels of Guzerat, and Ramoosees of the neighbourhood of Poona, but not identical in caste or habits with either. The curious union of notorious and professional thieving, with the guardianship of the public property is found in this tribe in a similar manner, the two callings being exercised sometimes separately, but very often both at once, and both effectually, by one and the same individual. They do not easily fall into the formal systems of regular agriculturists, but generally when they have any land, prefer accepting a very small rent to the trouble of making the most of it. The village of Chikuldinee at the foot of the Western hills, is entirely peopled by them, and until a few months ago they were subject only to a Naek of their own tribe who had obtained originally that village and in latter times two adjoining ones, besides small parcels of land and money payments in almost every village in the Talook. Open thieving was the main fund of their subsistence, tillage extending no further than just around their houses. However well their Captain may in general have been supplied, his troop were during the greater part of their existence in a state of the greatest poverty and in the rains drew much of their food from the wild fruits, the tuberous roots and the young leaves and shoots of various bushes and creepers in the adjoining hills. The Naek himself had for some years before we came into possession been in a state of mental derangement, and generally in confinement in his own fort, but the concerns of his establishment had been conducted with undiminished vigour by his consort, until her violations of the public peace became so outrageous that it was found necessary to place her in Durance at Dharwar (where she now is) and to suppress the Chikuldinee state altogether; a thana of Peons is in consequence placed there, the grants are resumed, and the free unhoused Beruds are most unwillingly converted into taxable cultivators. Some months after this revolution I visited Chikuldinee. I found the Beruds simple in their manners, civil and good humoured in their deportment and communicative in their discourse. They made no scruple of lamenting the good old times when they held their lands free of all other charge than that of performing the Naek's service, and it did not require much cross examination to lead them to confess that his service was neither more nor less than thieving. They were intimately acquainted with all the products of the neighbouring hills, there was not a bush nor a berry that they had not a name for, and of whose properties they could not say something. They were clearly very poor and they assured me that it was not uncommon for individuals of both sexes to pass their lives unmarried be-

cause

cause they could not muster the sum necessary to defray the marriage expences. To marry without the appropriate festivities is quite out of the question.*

There are a few Mussulmans amongst the Zumeendars, who seem to have been settled in this Talook as Desaees early in the Beejapor dynasty, They are in possession of grants both from the sovereigns of that kingdom and also from Alumgeer at Delhi. They have not been able to maintain a parity of wealth or influence with the Deshpandees, but have completely sunk before those crafty Brahmuns. Other Mussulmans are Kutcherry Sepoys; some are cultivators and a few exercise handicraft trades. They are generally the idlest fellows of the community, and if less debauched here than in other places, it is probably because the means of debauchery are less easy of access, drinking at least being by no means the current vice of the people.

The Jain are here in too small numbers to authorise me to enter into any discussion on their peculiar tenets or modes of life; there are however strong marks of their having formerly occupied a very prominent place in the population of this country; their temples are numerous and are generally distinguished by the superior character of their architecture and sculpture. Patelships, which are perhaps the strongest evidences of long successive occupancy, are frequently in the hands of Jains. Those resident here are either cultivators or carry on a small traffick between this and the surrounding districts, interchanging the superfluous commodities of each; their transactions are on a very limited scale. They are a very timid set of Men.

The Weavers are either of the tribe of Lingayut, or of another Kanarec caste called Hutgur, which is entirely devoted to the loom. The whole do not amount to 30 families in the Talook, and are insufficient to supply the inhabitants with the common Dhotee of the men or the coarse coloured Sarhee of the women.

The Hunbur is a tender and breeder of cattle, and if his stock contains a few cows or buffaloes he sells the butter and milk. Some attempt agriculture, but it is of the rudest and most unprofitable kind; they prefer being amongst the hills, and when attached to villages generally build their huts remote from the other inhabitants, they are nearly the most uncivilised class of the community. Of a similar character is the Dhungur or Shepherd, but the number of this caste is quite unimportant, there being very few sheep or goats in the Talook.

GENERAL CONDITION OF THE PEOPLE.

The body of the inhabitants, and more espicially that which is quartered in

* I observed on Berud much better dressed than the others, and found he was Patel of the village. On questioning him about his farming stock, he told me he had not a single bullock. This was quite enough to point out what had been the nature of his occupation.

in the lowest class of villages is certainly poor, but I do not think that the poverty is any where, except amongst the tribes of irregular habits, excessive, and it must have been mainly kept up amongst those who labour for a money payment by the acknowledged badness of the crops, and the consequent enhanced price of grain in the two successive years since the British government commenced; this increase of price is not less than from 40 to 60 per Centum, and though wages are fluctuating, yet their rise appears to depend more upon the demand for the particular kind of labour than on any alteration in the wants of the labourer, and there has been none that could have afforded him any chance of acquiring for his family a quantity of food equal to that which his day's work commanded in cheaper times. The small cultivators who raised little more than what was required for their own domestic consumption must have suffered nearly an equal depression in their circumstances in these adverse seasons, and it could only be the few larger farmers who had a considerable surplus for the market for which they would receive a great price that were enabled by augmented gain to compensate for the absolute loss in quantity.

The following were the prices of the grains principally consumed, and which is some measure regulated the rest in the Market of Padshapoor in March and April 1820. The Seer of Grain is a measure which contains as much Jooaree as weighs 160 Sembur Rupees of 173 grains each or 3¼ lbs. avoirdupois nearly. Of such seers a Rupee purchased of

Natchenee (the cheapest grain)		13
Hurburee,		11
Jooaree,		9
Rice, Wheat,	Food of the higher classes.	8 8

The price of labour was at the same time about ⅓ of a Rupee per diem for an able bodied man, and one half, sometimes ¼ of that for a woman. Unmarried men in constant employ received one seer of Jooaree daily. The wages of Carpenters and Bricklayers were ¼ Rupee per diem, which seems very high in comparison with other laborious classes. Weavers did not reckon on earning more than 2½ or at most 3 anas, though their wives contributed part of their labour in laying the web. During the principal harvest time wages rise beyond all moderate proportion. Four, or even six seers of the grain he is reaping are then the daily reward of the labourer, but I should be inclined to regard this very liberal payment rather as a local beneficent custom in which the farmer shews his sense of the bounty of nature by making his servant a full partaker of it, than as at all corresponding to the necessities of the case. Children are scarcely ever employed in weeding or any of the other little jobs about a farm, the farmers being of opinion that it is cheaper to give full wages to adult labourers.

The food of the people is not of a worse sort than that of other Hindoo provinces, and is perhaps in some respects better. The Mahrattas are not interdicted the use of animal diet, and do on festival occasions

casions eat mutton, fowls and game, but these are luxuries and sparingly indulged in. A far more general taste is that for garden stuffs, with which in considerable variety every good Mahratta village is abundantly supplied. No one seems so poor as not to be able to add a portion of Capsicum, Onion or Garlick to his meal, and all in more comfortable circumstances have well dressed dishes of Sweet Potatoes, Carrots, Brinjals, Bhendees or some of the numerous Pumpkin or Gourd tribe. Natchenee the food of the poorest is when properly prepared a pleasant and an invigorating diet. Joaree and Suzgurun tho' to us insipid, are relished by a very large portion of the community, and are eaten either in a sort of porridge with butter milk, or in cakes with some kind of Dal spread on them as we do Butter, and seasoned with Capsicum or some other cheap condiment. The Brahmuns if in comfortable circumstances draw the substantial part of their food from Rice and wheat, both imported; besides the every day dishes of Khichurhee, and Whurten cakes, there are numerous very savoury dishes prepared from these two grains with the ordinary adjuncts of Ghee, Goor and Milk. I apprehend that the neglect of the products of the Dairy as sources of profit leads to a greater indulgence in them as daily food than the more thrifty Guzerat farmers permit themselves.

DWELLINGS.

The style of building, and the great number of fallen houses give to the villages of this part an appearance of ruin and discomfort which perhaps does not belong to the individual houses considered as habitable dwellings. The greater number are built of shapeless stones fitted on each other with little art, and held together by nothing better than simple mud; the roofs are flat mud terraces which are any thing but ornamental, and are constant sources of dust in the hot dry weather. In their inside the houses are perhaps much like those in other part of India occupied by tenants in parallel ranks of life; generally clean but close, ill ventilated and dark, a single door opening into a small court yard surrounded by a high wall being frequently the only aperture for the admission of light to a dwelling of two or three apartments. In the best of these houses the cattle are lodged in a veranda separated from the principal room, but in many they are tied up in one end of the best apartment. The Zumeendars, and generally all in better circumstances have tiled houses, of which circumstances indeed this class of roof may be taken for a mark. The terraced roof is a certain indication that the monsoon rains are moderate; it would not stand a week of the rains that fall on the border of the Kokun. There is a third description of house called Jhopree, which may be fairly rendered by our word Hovel, it consists chiefly of a grass roof with eaves extending nearly to the ground, upon walls not exceeding two feet in height, and either of the same material, of mud, or wattled. This hut requires an annual repair amounting nearly to a renewal, before the commencement of the monsoon, and by the time that season is over is generally so battered as to be pervious during the rest of the year to sun-

shine,

shine, wind or accidental rain. A dwelling of this sort in the better villages may be taken as an indisputable sign of poverty in the occupant.

SIZE OF FARMS.

The farms are in general very small; with the exception of the Zumeendars no individual appears to cultivate beyond 8 or 10 acres, paying 70 or 80 Rupees, and many do not till one half of that extent or to one fourth of that value. Not one of the farmers of this class is master of the number of working cattle necessary to put in motion the heavy plough; they therefore mutually assist each other with a certain number of day's works of so many cattle and men; this is much more common than hiring strange cattle for money. Few of the Zumeendars keep more cattle than are required for two ploughs, and the land they hold beyond what these will work is either cultivated by their relations or let to tenants in the way already stated. There are one or two instances in which the Zumeendars farm largely, not only to the extent of their own land but considerable portions in other villages at the government assessment; these however are rare cases of individual industry and energy and quite alien to the general spirit of the country.

MARKETS, COINS.

There is a weekly market at each of the two principal villages, Padshapoor and Unklegee. They are very fully attended by the inhabitants of the neighbouring villages, and the transactions in them are of the simplest nature. The several kinds of grain, legumes and garden produce already enumerated, butter, thread and a very few of the commonest cloths, constitute the whole of the sale, and each dealer seems to bring in just so much of the article he has to dispose of as will furnish him with those he wants; every one who brings a commodity takes one away and cash is merely the momentary medium of transfer. The business of the market is conducted with perfect quiet and order.

The Silver coin commonly current is the Sembur Rupee coined at Waree in the Kokun, and weighing about 173 grains Troy. It is much alloyed and passes in the Bazar of Shahpoor for 4½ per Centum less than the Rupee of that place. The Shahpoor Rupee and the Chandoree (nearly of equal value) are also known in the Padshapoor bazar, but do not seem to create any confusion, their value being tolerably steady.

The only Copper coin in circulation is the Shapee Pysa, which varies in it's value relative to the Rupee, according to its scarcity, exactly as any other commodity. At the periods of the principal settlements of the revenue, Pysa are always dearer, one or two in the Rupee, than at other seasons, affording at once a simple illustration of the connection of price with demand, and a proof of the small scale of the transactions, affecting the Copper rather than the Silver coin. The Shahee Pysa is said to have been

been coined at Beejapoor by Aurungzeb soon after the overthrow of the Adilshahee dynasty. All impression is now worn out and the pysa is a mere shapeless button of very fine copper. It is extraordinary that no rise in the price of copper should have withdrawn a portion of it from circulation, or no cheapness have introduced a spurious kind, but it is generally understood that neither has taken place, and that the original coin of Aurungzeb maintains it's place with no sensible diminution. If this be the fact it shews the Mahrattas to be no adepts in the profitable mysteries of coining. The state of the Copper coinage at Surat and other great towns in that region is widely different.

As the Sembur Rupee is the basis on which the Pukka or grain Seer is calculated, so is the Shahee Pysa to the Kutcha or Gocer's Seer; this is strictly a measure of weight, and it is used in every article of sale with the exception of edible grains and pulses. Milk, Butter, Oil, Vegetables, Spices, Goor, Thread, Raw Cotton, &c. &c. are weighed by the Kutcha Seer of 24 Shahee Pysa; being now much worn the Pysa does not on an average weigh more than 15¼ grains Troy, and the Seer is thence about 7¼ ounces avoirdupois.

MANUFACTURES AND TRADE.

Enough has been said to shew that in a manufacturing point of view, this Talook presents nothing worthy of remark; it is not now competent to supply it's own very moderate wants, nor do I see how any great change in this respect is to happen. As a trading district it is scarcely more *important* and it was not without some difficulty that I could bring the *people* to recollect what it was that they were able to export in order to pay for the Rice, Wheat, Salt, Iron, Copper, Cloth and other inferior articles which it is certain they must import. It does however appear that they export a good deal of Hurbaree, Toour and Jooaree to the Kokun, and a small quantity of Cotton to Gokak.

CONSTITUTION AND REVENUE OF THE VILLAGES.

In investigating the constitution, the wealth, and the available revenue of these villages, the enquirer who is acquainted only with the full, compact, simply organized and rich townships of Guzerat, will find much to surprize, more to perplex and still more to disappoint him. It would be difficult to make a revenue servant from that country comprehend the circumstances of a Talook of 40, by no means unfertile, villages yielding only 14 or 15,000 Rupees annually to Government. The observations already made on its impoverished condition might be supposed to account for much of this financial unproductiveness, but it does not appear that under the best and steadiest administration more than 40,000 Rupees was ever realised from it by Government. The real cause of this lowness of revenue is the inordinate proportion of the land which has fallen into the hands of the local officers, either by original grant or subsequent and gradual encroachment,

ment, and the worse than unnecessary number of them, which has probably arisen to its present excess by additions having taken place at each of the several changes of sovereignty that this country has experienced. Some of the appointments, particularly such as related to the guarding the village, the village lands, and the district generally, have had their origin in local and often in temporary circumstances, but the payment is perpetual, even where the duties have so completely ceased to be performed that on subsequent necessities it has been found expedient rather to institute a fresh and additional establishment than to trust to those already holding the office and receiving the reward. In every considerable village there is thus found large provision for a Naek, Kolkar, Nan Pulwar, Shet Sindee &c. whose duties appear to have been nearly identical but all so inadequately executed as to give no security against common robberies, and of late years it seems, to have been the custom for villages to put themselves, under the protection of a neighbouring Naek of Beruds (Chief of a gang of Robbers) and to allow him a piece of land (Governments) either for the benefit of his guardianship or as a commutation for being plundered.

An ample endowment for religious establishments both Mussulman and Hindoo is of course to be looked for in a district that had been long and repeatedly under Governments of the former persuasion, and so lately under full Brahminical sway; but generally speaking these are not so extravagant, nor the alienations to old Government servants or favourites and their families at all more extensive than are usually met with; in fact the appropriations of the local officers (known under the general but indefinite name of Zumeendars) are so enormous as to leave the Sirkar scarcely any fund from which to make further donations.

The following is the list of the Officers to whom the above remarks are considered chiefly applicable. The first four are more properly the Zumeendars.

Desaee—General Superintendant of a subdivision. This office seems to exist every where, and has originally been of great importance, but the duties are now obsolete or nearly so.

Deshpandee.—(Corresponding to the Mujmoodar of Guzerat). Keeper of Records and accompts of all kinds in a similar subdivision. Effective.

These two Officers are *doubled* upon every village, in the Talook.

Nargounda.—Originally I apprehend Police Master of the subdivisions but now absolutely non-effective; in some places I believe the office to be even fictitious.

Kanoongo.—An Officer whose duties I am unable to distinguish from those of the Deshpandee, and imagine him to have been superadded to the old Hindoo Establishment by some of the Moosulman governments. His duties are altogether obsolete.

Goomashtu.—Factor, one of the Desaee, and one of the Deshpandee. Whether original or of subsequent introduction I do not know, but in either case quite superfluous.

Koolkurnee.

Koolkurnee.—(Corresponding to the Tulatee of Guzerat). Village Accomptant. An indispensable Officer every where, but here, very generally and very injuriously, he is personally identical with the Deshpandee, to whom he ought to be directly opposed. This union may have taken place from its having been found impossible to procure any person out of the Deshpandee's own family capable of undertaking the office, the tribe of Bunyas educated to writing and accompts being unknown here, and the Brahmuns alone in possession of those arts. All the real business as well of the districts as of the individual villages has thus fallen into their hands, the whole of the influence has of course followed, and every other office has sunk into insignificance and subserviency before them.

Patel.—The true Hindoo head of the village, but here generally his consequence has sunk for nothing. I have seen the Patel of the largest village in the Talook turn out as a Guard to Travellers.

Naek.—Originally, I believe, the guardian of the village and its lands from robbery and plunder, with an ample establishment under him; at present his duties are not distinguishable from those of the Patel, and both are generally mere instruments in the hands of the Koolkurnee. In some places the Naek, perhaps from the more military attributes of his office, has maintained his stand better, and now assumes a direct superiority over the Patel.*

In certain villages the family in which the Naekship was hereditary has become extinct, and the office, or at least the lands attached to it, has fallen into the hands of the Zumeendars. Patelships with their emoluments have also came into their possession in the same way.

Putun Shetee.—(Chougula of the Mahrattas). Superintendant of the Market. Purveyor for Travellers &c.

Mut puttee.—His Assistant.

Jotishee.—Astrologer.

Bhuts.—Officiating priests at Marriages and other Ceremonies.

Brahmuns.—Of the several temples.

Gooroo or—Teacher of the Lingayuts.

Kolkar, Tulwar, Shet sindee. } Different titles of public gards, perhaps with some difference of duties, but all wretchedly inefficient.

The

* There are two occasions on which the Headship of the village is most jealously asserted. One is the Hoolee, in which binding the Pola or Wheaten Cake to a stalk of the Castor Oil plant and another of Sugar Cane, is an Office which the Chief will scarcely resign but with his life. The other is the receiving the Puttee or village lease with its honorific accompaniment of Pan Sooparee from the Agent of Government. Most violent contentions and deep animosities often are the result of a competition on these occasions particularly the former.

The complete set of rustic artisans which forms so marked a feature in the organization of a full Guzerat village, is here unknown and unprovided for, and even individuals of the respective professions, except at the very best villages, are sparingly scattered. The establishment as it now stands may therefore be considered as most expensively redundant on the one hand, uncomfortably deficient on the other. Its right to the former epithet will be best proved by the following abstract of the distribution of the lands of a village, not selected as an extreme example, and shewing nothing more than the average picture of the whole.

I have already observed that there is no fixed land measure known in the country. The divisions are quite nominal, and the same denomination is applied in one village to an extent of land that measures three times what is meant by the same word in the adjoining village. The largest of these divisions is the Chigur.*

The village of Koondurgee contains	56	Chigurs.		
The Desaees hold, free of all assessment	12	"		
Deshpandees	5	"	4/16	
Do. as Koolkurnees	1	"	4/16	
Nargounda	1	"	4/16	
Patel (under the denomination of Joree but paying nothing)	2	"	8/16	
Naek of Chikuldinee (a notorious robber.)			8/16	
				23 " 3/16
Bhuts, Byragees, Josees &c.	2	"	14/16	
Mussulman Peers, Musjeds &c.	7	"		
				9 " 14/16
Jooree, or lands held by right of Office but paying an assessment, and this, now at least, liable to augmentation at the discretion of the Collector.				
The Patel,	4	"		
Putun Shetee,	1	"		
Mutputtee,			12/16	
Nar Tulwar,	3	"	8/16	
Puthdhya, (Gooroo of the Jungums,)	3	"		
Several Poojarees,	1	"		
Dhers,			4/16	
				13 " 8/16
Gootgu, or lands held also by right of Office, but at a fixed low rent; this however appears not always to have been adhered to,				

Desaees,

* I have had three explanations of the word Chigur. One, and I suspect the right one, is that it is merely a nominal division of the lands by which to calculate the revenue, each Chigur being the basis on which to levy so many Hoons or Pagodas. Another says that it is a portion of land requiring a given quantity of seed (Jooaree) to sow it; in one village this is 36 Seers, in another 40, in another 60. This measurement by the seed is not altogether obsolete even in England. The third commentator gives the actual dimensions of a Chigur as composed of so many ukrees in front and Mars in depth; it is the distance that a team can draw the working plough and return without halting to take breath. The Chigur of Unklegee is 64 Ukrees in front and 10 Mars in depth. I measured three Chigurs at different villages; one was 11 acres, the second 16, and the third more than 50. This last belonged to a Zumeendar; one of its sides extended 1¼ Mile.

Desaees, Deshpandees, Koolkurnees and their Goomashtus, . . .	1 " $\frac{12}{16}$	
Patels, Kanoonga, Nargounda, Kolkar.	1 "	
Uladut Khan (formerly Killadar of Belgam.)	1 "	
		3 " $\frac{12}{16}$
Waste,		$\frac{0}{16}$
		50 " $\frac{14}{16}$
Remains to the Sirkar as assessable land, and divided into small portions amongst the Ryuts or 1 $\frac{1}{11}$th of the whole.		5 " $\frac{2}{16}$
		56

This 5 $\frac{2}{16}$ Chigurs is probably of an inferior sort of land as it bears only 173 Rupees assessment, which is far below the average value of the whole.

Besides their free lands the advantages derived from their Jooree, and from their Gootga, the same Officers have fixed money payments in every village; from that in question they derive 78 Rupees, and 80 Rupees are charged for expences at religious festivals.

The apportioning the assessment, and particularly of any augmentation of it, is altogether in the hands of the Koolkurnees; there is probably some ancient usage for it's basis, but the village meetings in which the business is settled after discussion and by common consent, are as I am well assured, never assembled. It is notorious that the Koolkurnee never adds to the charge on his own Jooree or Gootga.

It can scarcely be imagined that at the original settlement of these villages, whenever it took place, the government could have assigned to it's officers emoluments to so immoderate an amount or of so complex realisation. In grants of land, though to a much less extent than as they now exist, and charged with the obligations of collecting the revenue and maintaining the police, probably consisted their original reward. Increase of emolument and evasion of duties have been the gradual consequences of frequent changes of Government, of the want of effective superintendance from the distance of it's seat, and the repeated periods of public disorder into which these regions have fallen. Of such times the Deshpandees know well how to take due advantage; the latest furnish them with an excuse for failing in the very essence of their office; when called upon to produce any record or grant that might be supposed to implicate the correctness of their present claims, the answer generally is " the paper was lost in such an year when Nepankur or Goordapa plundered the village, and when we were too intent on saving our lives to be able to attend to our writings."*

The

* It is the general belief that this plea is for the most part false. It is said ,, that " a Koolkurnee or Deshpandee makes a point of preserving his record in situations and " seasons of the greatest difficulty, and that they are seldom really lost except in a " conflagration. Many Koolkurnees (at least in other parts) who have been forced to " abandon their homes in famine or war, have either taken their precious document " a favourable change of circumstances permitted them to return to claim the pri- " vileges of their office.

The excessive emoluments of the Zumeendars has not passed altogether unnoticed; Trimbukjee Dainglia's deputies, although the most exceptionable parts of it had their origin in their own time, by their own connivance, and often by their own agency, imposed on the new Inaamdars, and I believe on some of the Zumeendars, the heavy tax (under the name of Eksalee) of the whole receipts of every third year; that of the Inaamdars still continues to be collected at the village where the Inaam is situated. The Zumeendars settle their Eksalee at the Purgunna Kutcherry of Belgam, and I got no account of it.

POLICE.

The weight of the British name appears to have operated like a charm on our assumption of the Government, to robberies of all kinds from the bold gang of 50 men with unsheathed swords to the petty pilferer from a stall in the bazar. The idea seems to have been that under so acute and active a Government, detection must surely follow the commission of the offence. I am afraid that the members of the community whose hands had been accustomed to picking and stealing are beginning to discern that the danger is not so very imminent. Great robberies are still very rare, because the gang leaders discharged their followers, cannot well collect them again without attracting notice, but a very daring one took place in April at Padshapoor during the absence of most of the officers at Belgam on revenue business. Petty thefts are certainly on the increase, and unless they be committed in the most stupid and unguarded manner, are constantly undetected. The police officers seem to consider their duty limited to apprehending the thief when they are told where he is, but in all the acuteness necessary to trace a theft, in all the private intelligence and watching which leads to well founded suspicion of individuals, in short in all that constitutes the art of thief taking, this police is quite inefficient. Much is trusted to the old Hindoo operation of Pugdundee, or tracing the robbers by their foot-marks, but however admirable an art that may have been in the days of it's perfection, I have seen enough of it to convince me that it is now a most gross delusion, and worthy of about as much faith as the opinion of the astrologer. This want of effective energy in the Police depends principally, I imagine, on the absence of all proximate and sensible control and superintendance, without which the whole class of Sepoys, Peons &c. quickly become idlers and vagabonds ex officio. I fear this evil is inseparable from the great extent of one Magistrate's jurisdiction and in some measure will be suffered by all foreign rulers. A little may depend on our having been unfortunate in our selection of the class of people from which the peons are taken, but even this is very difficult to amend. It is clear that this is a subject of great importance and that we ought to use every exertion to keep up that terror of name, the first effect of which was so beneficial; if it is once parted with, the difficulty of maintaining order will be increased tenfold.

I was not aware during the time I was with these people of the prevalence

lence of any marked vice. There was neither spirit shop nor opium seller in the Talook. The complaints brought before the Zilla officers were almost entirely of arbitrary and oppressive acts on the part of the Zumeendars in the collection of the Revenue. The Zumeendars were always sitting in the Kutcherry more as judges than as parties, for the Zilladar never ventured to oppose their influence and gave every cause in their favor. Appeals to the Soubadar at Belgam were not more successful.

MISCELLANEOUS REMARKS.

When the Crop is gathered, it is carried no further than into a corner of the field, where a threshing ground is prepared for it. There is no interference whatever with the farmer either in the gathering his produce, or in his disposing of it; the whole vexatious system of permission to reap, and of detaining the produce in deposit in the village Kullee until the demands of the Collector are satisfied, is totally and fortunately unknown, and of course has never been found necessary. In a Memoir on the Purgunna of Jumbooseer, which I formerly had the honour of giving in to the Hon'ble President, I ventured to express my opinion of the oppressive nature of that system, and also to state my belief that the idea of it's necessity was grounded on nothing but mere usage. I hoped that on trial it might be *found* to be a superfluous precaution, but I was by no means aware that I should so soon be able to adduce the opposite practice of a whole country in support of my doctrine, authorising me to denounce it as unnecessary, vexatious, oppressive and unwise. The illustration is I apprehend complete. We have here a tenantry of a character that is supposed to be marked by falsehood and dishonesty even to a proverb; we are further told universally that the Mahrattas are the most careless of human beings. If any combination of moral qualities could render the interposition of the revenue officer just or defensible, it should be this, and had Kullees been the usage of the country, we should be confidently told that the Mahratta was neither provident enough to be trusted with the management of his crop, or honest enough to have the gains of it put into his hands. The simple state of the fact overturns such reasoning in a moment, and no more difficulty is experienced in realising the revenue from the unrestrained, roguish, spendthrift Mahratta than where all the fetters and formalities of a Guzerat Kullee and its establishment are called in to the aid of the Collector. I regard this as a point of manifest superiority in the Revenue System of the Deckan over that which prevails in our Northern possessions. To introduce it into them also would require patience, management and skill, but is not I think impracticable, and the benefit could not fail to be very great.

There are not, I think, any traces remaining of the real property of the soil residing either with the Zumeendars, the Patels, or the Ryuts. None of them advance any such claims; the former seem to answer strictly to the character of Revenue Officers, and most of the latter from their sirnames

sirnames appear to be foreigners. Amongst all the frauds of the Deshpandees, I met with no instance of portions of the public lands having been alienated by Sale or Mortgage, or in any other way than by direct grant from the Sirkar, real or pretended. Such alienations are found in almost every village about Broach or Jumbooseer, and could scarcely have been executed without the Patel entertaining some notion, however vague, that he had a right to dispose of what he thus made away with. Had such a notion been entertained here, we may be certain, both from the character and the circumstances of the people, that it would have been acted upon.

Revenue from land seems like every other species of property, to have been so uncertain a possession under the Mahratta Government, that the land affording it has not been a saleable commodity. Though it is scarcely possible that the Zumeendars should not sometimes have been in a condition to render it desireable for them to sell part of their original Inaams, which they had a clear right to do, no sales appear to have taken place; there were no buyers.

The people in general seem to have adopted rather an extravagant expectation of the amelioration they were to experience on their transfer to the British Government, and as circumstances have occured to retard that improvement, so that with the exception of stability and security they yet are sensible of little change, they are a good deal disappointed. A few productive seasons will put them at their ease provided no attempt be made to increase their burdens. I do not mean even to hint that the assessment now laid on them by the Collector is immoderately heavy; all the calculations I have been able to make assure me that it is not, but I conceive that for some time to come a very light system of taxation is necessary for the re-production and extension of destroyed capital, and may be expected to operate as a bounty on population, I am also certain that what appears on the Collector's books is not the whole that is drawn from these poor people, but that there is a general system of depredation on the part of the Zumeendars, in which the Native Revenue servants are either partakers or passive lookers on.

On the whole the people of this Talook are behind the inhabitants of Guzerat in the scale of civilised society, their communities are not so well knit, there is much less paternity in the heads and less sociability amongst the members; there is far less courtesy either towards each other or to strangers. They are behind in all the mechanical arts, of which I may cite the plough already described and the tiles of their houses as strong examples As farmers many of their processes are decidedly rude and bad, but as gardeners the superiority is certainly on their side.

The total want of defined land measure may seem to indicate a very rude and backward state, but I believe standards of measure are every where comparatively modern improvements, and Hides and Oxgangs are yet recollected in Britain. *

CONCLUSION

* Not 20 years ago Farms in the Wolds in Yorkshire were let by the Oxgang.

CONCLUSION.

It will readily be allowed that the foregoing view presents much that should be corrected, and no one is more sensible of the necessity than the Collector Mr. Thackery; the only points that can be in dispute are the manner and time in which the correction shall be applied. Against the most obvious and decided mode of a minute survey there may be urged. 1st. That the whole revenues of the Talook are too small to defray the expence of it. 2d. That in a country barely recovering from a long course of pillage and disorders it may not be prudent for Government to pry too deeply into its rights or to exact all that a survey might detect its claim to. 3d. That as the Zumeendars, the principal or in fact the only subjects who render the enquiry necessary, are the only people of any influence in the Talook, and on whom its improvement must greatly depend, more would be lost in irritating them as a survey could not fail to do than would be gained by any resumptions that it might authorise; that it will in short be wiser to administer the correctives gradually as the detections shall take place in the course of the annual settlements of the revenue, or on the complaints of injured individuals, and that the same object will be eventually gained without risk, without alarm, without expence. Such are I believe the opinions of the Collector, in praise of whose zeal, intelligence and moderation in the conduct of his department it would be impertinent in me to descant. I however think that if the Government chuses to pass over the first, arguments quite as strong will be found to lie on the opposite side of the question. A survey temporately conducted affords confidence rather than alarm to all who have any right to be considered, and may do as much good in developing smothered rights as in repressing usurped ones. There is no occasion whatever that it should be followed by any increase of assessment except in case of manifest fraud. The Zumeendars have, if I am rightly informed been alarmed even since our rule commenced, and are rather surprised that no enquiry should yet have been instituted into their proceedings. Their interest and influence is now as much at variance with the rights and expectations of Government as any survey could possibly make it, nor does that influence, as far as I can discern, tend to the advantage or well being of any class except their own; it defrauds the Revenue, it preys upon the Ryuts, it sways the decisions of the petty courts of justice, it has entrenched upon and nearly extinguished rights of equal validity, it has combined offices that to be executed with efficiency ought to be held most distinct, and by this combination it has invested itself with a power of suppressing all the documents that might lead to an exposition of its inequity. So far then as a Survey will put an end to, or effectually restrain this influence, it will produce a great good; the establishment of a definite land measure would be another. It would doubtless too be beneficial that every one's duties as well as his rights should be ascertained, and that the mode of paying for these duties should be simplified. Were the Survey even confined to this insignificant Talook, I think it would be useful, as it's present maladministration is notorious, and forms a subject of conversation and comparison in the surrounding ones.

To

To execute this Survey with effect, it would be necessary to vest the Surveyor with powers that can scarcely be entrusted to a Native. He should be an Officer whose habit and experience have armed with the skill and patience requisite to thread the labyrinths into which the wily Koo lkurnees will lead him, and he should be able, at least with the assistance of a Moonshee, to read all sunuds and original papers, and to determine on their authenticity. However desireable it might be that the Surveyor should act in conjunction with the Collector, and particularly that no settlements should be made without his sanction, yet the circumstances of this Collectorate, the great distance of many of its Talooks from her Collector's usual residence, and his constant occupation in the varied and abundant duties of his office, will necessarily throw the whole of the real business on the Surveyor.

THOMAS MARSHALL,
Statistical Reporter.

BELGAM,
20TH MAY, 1820.

APPENDIX.

SPONTANEOUS PRODUCTIONS.

The spontaneous productions of the Padshapoor Talook are not very valuable. The Forests contain no Trees that either from their size or the durability of their wood are deserving of much consideration, and where nature produces only stunted shrubs, it is not probable that art could bring forward Timber trees.

The Hills to the Westward of Chikuldinee contain a sufficiency of second rate timber for the common housebuilding of the country, and other œconomical purposes. The largest tree I saw was a species of Elm (1) whose wood is tolerably durable unless attacked by Insects. The other favourite woods are Asun (2) which is hard and very valuable where it attains to any considerable size but this is not the case here; Muttee (3) said to be a valuable timber if soaked in Water for two years previously to being used; Dindul (4) very similar to the last but not quite so good. Ippee (5) exceedingly hard, but the tree is not common, and does not attain the great size that it does in other situations; it is besides crooked and knotty. The Teak, here called Teg (6) attains no size, and is only used for small posts, rafters, plough handles, &c. Blocks or planks of it if required are not procurable nearer than Kittoor. Mushwal (7) a wood of beautiful colour, texture and grain, is in great abundance, but grows here no higher than a mere shrub, fit only for pegs, pestles, &c. The useful

(1) Ulmus Integrifolia,
(2) Dalbergia latifolia,
(3) Terminalia alata glabra,
(4) Terminalia alata tomentosa,
(5) Bassia latifolia,
(6) Tectona grandis,
(7) Sevietenia chloroxylon,

ful Bamboo (8) is here only on the border of the great region which it occupies for some hundred miles to the Southward, and scarcely suffices for the wants of the Talook.

Kulwee (9) the Carunda of Hindoostan, is very common all over the wastes of Chikuldinee. Karee (10) another edible fruit grows in plenty on the hills, and these seem the only two that in this respect are worth enumerating. Pickles are made of the berries of Dorla (11) and of Nelee (12) the Aola of Hindoostan.

The Bark and young branchlets of Turwur (13) afford an excellent astringent for the use of the Tanner and Dyer and the bush is in profusion about Padshapoor, from whence the Leather dressers of Belgam and Shapoor supply themselves. The pods of Seeghee (14) are very useful as natural soap to Dyers and cleaners of Cloth, and in some situations bring a good price in the bazar, the bush is plentiful about Chikuldinee, but the Beruds have not got into the habit of turning it to account. Two species of Wild Yam (15) the seeds only of which were procurable when I was at the place, are found about the bases of the hills in the same neighbourhood; their tuberous roots become very large during the rains and afford a substantial, but I believe not a very palatable meal to the Beruds; one of them is represented to be particularly acrid, requiring to be dressed in milk to make it edible. It is very probable that both species would improve on cultivation. They are called in Kanarese Heeree Gairus, and Holee Gainus.

There are many plants which the poorer natives, as they tend their cattle or are otherwise employed about the woods, pick up as a mess of greens. Most of them are very unpalatable and require the water in which they are boiled to be changed once or twice. Those I met with are Gokroo (16) Choulaee, two species (17, 18) Mar, 2 species (19, 20) and Tikree (21). There are many others that spring up in the rainy season which I did not see.

On the hills bordering Gokak is found a shrub, the Genus of which, not being able to meet with either flower or fruit, I was unable to determine (22). It's trunk and larger branches when deprived of their bark, and bruised make excellent flambeaux, and it is the custom for every inhabitant of the villages near to which the shrub is found to bring one or two thus prepared to the Zilla Kutcherry whenever he comes on business.

This Talook to the Mineralogist is totally void of interest, at least I neither met with or heard of one mineral product worthy of investigation. The Sand stone of which the hills are entirely composed answers well for building, and is one of the most durable of it's kind.

WILD

(8) Bambusa arundinacca,
(9) Carissa Carundus,
(10) Xantho chymum,
(11) Solanum macrorhizon,
(12) Phyllanthus Emblica,
(13) Cassia auriculata,
(14) Acacia abstergens,
(15) Dioscorea,
(16) Tribulus terrestris,
(17, 18,) Amaranthus polygamus stristis,
(19, 20,) Trianthema decandra & pentandra
(21) Boerhaavia diffusa,
(22) Ixora.

WILD ANIMALS.

The List of Wild animals does not, as far as my enquiries teach me, present any novel species. Tigers, as I know from near personal observation, exist amongst the brush wood, and make their usual prey of stray cattle; now and then a wood cutter becomes their victim, but they certainly subsist principally on the weaker animals inhabiting the same jungles with themselves. No attempts are made to destroy them. * In the same hills Bears (1) are abundant and descend in numbers every night when the corn, particularly the kinds with large heads, is ripening; the Beruds reckon them the most destructive enemies they have. Their food seems to be altogether vegetable, for though instances are not uncommon of a Bear attacking a man and (to make use of an expression of a poor Berud who had undergone the process and whose face bore deep traces of it) chewing him all over, yet it seems to be merely an act of simple hostility, without any intention of devouring ‡ Several Wild fruits seem the peculiar food of Bears, and of Wild Hogs (2) which are also common in these hills. Of the Deer Tribe are to be found the Sambur (3) and the Cheetul (4) or spotted deer. The three last probably constitute the ordinary food of the Tiger; the full grown Boar is said to resist him, and often successfully, but the female and the young brood are doubtless frequently his prey; he is said to avoid the Bear, probably because the long shaggy hair of the latter makes it difficult to obtain a comfortable meal of him. Monkeys are very common but seem to draw their whole subsistence from the woods, where they eat fruits, leaves, young shoots, any thing. Numbers die when the rains are unusually heavy; the species appears to be the Egret (5) of Pennant.

(1) Ursus Aretos,
(2) Sus Scrofa,
(3) Cervus Alces,
(4) Cervus Axis,
(5) Simia Aygula,

* It is exceedingly difficult to induce Hindoos to enter into any measures for the destruction of a beast of prey. They conceive him to have a right to exercise the disposition which nature has given him, and if he do not violently transgress that right he ought not to be molested. Bullocks are the natural food of the Tiger, the latter has therefore a right to his prey when he can find it, and if he make no unnecessary havock in providing for his appetite, there is no just pretence for destroying him. Man is not his natural food, and if he takes to killing men, he subjects himself to their retributive justice.

‡ When a Bear is wounded he is said to utter most dolorous cries, which the natives imagine to be most powerful curses, and certain of drawing down divine wrath on the perpetrator.

T. M.

BELGAM.

BELGAM.

THE small Talook of Belgam, consisting of only three hamlets besides the Capital or Kusba, is nearly surrounded by the Purgunna of Shahpoor in possession of the Putwurdun family, the circle being interrupted only at the S. E. by a small portion of the country of the Kittoor Raja. It has certainly been a part of the Shahpoor Purgunna, but when motives of state led to the alienation of the main body, this corner was retained on account of the value of the Fortress of Belgam, to which the small territory may be considered as a mere appendage. The river Markunda runs on its West and North sides, but is not at all points a boundary. From S. S. E. to N. N. W. the Talook extends about 6 Miles, and a line crossing this at right angles about it's middle may be about 4 Miles.

Belgam itself is situated about 24 Miles S. S. W, of Padshapoor, 28 Miles N. W. of Kittoor, and 32 Miles E. of the Ram Ghat, by which there is a free communication with Waree, and with Malwan on the coast to the W. and with Goa to the S. W. It is considered as lying in the ancient region of Kanara, but very near to the border of Maharashtra, the precise line of separation of the two, if ever there was a defined boundary, being now quite unknown. In another view of Indian geography Belgam is said to be in the Kokun, a term which is employed by the natives in quite a different sense from that in which it is understood by the English, and which I am not able very exactly to define, but at all events it includes much country East of the great line of hills which we are accustomed, equally at variance with the native application of the term, to call the Ghats. In one sense it is synonimous with hilly country, in contradistinction to Des or the Plain, though to this there are exceptions at least apparent; Belgam, which is decidedly Kokun, is not higher or more uneven than Padshapoor and Gokak which are certainly Des, but it is more connected both in situation and character with the great hilly mass, and particularly is subject to the same severity of the S. W. monsoon.

The Language spoken by the people in their own houses is Kanarese, but all the cultivating class are quite familiar with the Mahratta, and, I believe, their Kanarese has a considerable admixture of it.

The general face of the country is easily divisible into two descriptions. The first consists of elevated, rounded, bare plains of an ochry gravel, in some parts so hard as to approach to the nature of stone, and in all capable of being formed into a natural brick when cut out a few feet from the surface, and exposed to the sun and air. Nearly the whole town of Belgam is built of this material, and the sides of the pits from which it has been taken are now as hard as those of a sandstone quarry; there seems nothing to save the surface from the same conversion except tillage and the percolation of the rain. In a few places a stratum of hard blueish-grey basalt comes to light, commonly so shattered in every direction as to cover the surface with small sharp stones which do not lose their angles by attrition

attrition; in other parts it yields good sized blocks which are used in the foundation of the better houses in the Town. The gravel where untilled is perfectly bare, but that is to be attributed to the proximity of two large towns which have consumed all its brush wood for fuel, and not to it's incapability of bearing shrubs, as is well proved by the flourishing condition of some Mango and other plantations which have been formed on different parts of it, as well as by the number of good sized trees in and about the town which stands entirely on it.

Between these elevated plains, and near to the brooks into which their superfluous waters run, lie extensive flats of a rich black loam, which is the second division.

CLIMATE.

Belgam has become almost famous for the salubrity of it's climate, it's equable temperature, and the invigorating freshness of it's atmosphere. The hottest period of the year is towards the latter end of March, when Farenhict's thermometer sometimes reaches to 88° in the house; afterwards daily breezes from the West, with frequent showers, generally in squalls from the S. E. prevent any increase of heat, and the climate is truly delightful. In May the showers are almost of daily recurrence and often very heavy. The rains of the S. W. Monsoon set in early in June and are very violent; it is probable that were the people quartered in poor villages, ill clothed and fed, that the excessive rain would prove a severe draw-back to the general healthiness; as it is, though the severity of the Monsoon be noticed by every one, I heard of no complaint of any injurious effect from it. The water commonly drunk is not affected by it, as there is no rank or rotten vegetation to taint it, and it is all drawn from wells, to which the gravelly soil is an excellent filtre. The Westerly Wind prevails for nearly seven months in the year, and is succeeded for a short time by a North Wind; during the remainder of the season the winds are variable, but chiefly from the East and South East. There are no peculiar or very fatal diseases. I met with Intermittent fevers of various types, and visceral obstructions, but not remarkable either for their numbers or violence.

SOIL.

The distinction of the Soil are closely corresponding with those of the surface of the country, each description of the latter being conveniently separable into two leading subdivisions. The gravelly land is either, 1st. That which is capable when properly wrought of affording a crop, better or worse, every year; or 2nd. That which will not repay the expence and trouble of tillage if attempted more than once in two or three years. The Black loam occupying the bottoms is more or less valuable as it is situated. 1st so as to admit of irrigation and thus fit to produce Rice, Sugar Cane &c.; or 2nd beyond this limit and dependent merely on it's own fertile

powers

powers and the natural watering of the Rains. Both kinds of the first section, and the second subdivision of the latter, are common to the Kusba of Belgam and its three villages; the irrigated lands are confined to the town, and are watered from the ditch of the fort which is seated on the very edge of the gravelly bank, and supplied by never failing springs: or from a large tank close to the Fort. There is an officer whose special business it is to regulate the distribution of the water.

That portion of the black soil which is accessible to irrigation is extremely valuable, and bears an assessment of not less than 25 Rupees per Acre. Other land is found of all values down to one Rupee, and at that probably a bad bargain.

TILLAGE AND IMPLEMENTS.

There seems a fair disposition in the Agricultural class to keep all the lands, particularly the fertile, in perfect cultivation, as far as it's means permit, and if any dificiency or neglect be observable, it must be attributed to want of hands or to poverty. Two of the three villages are fallen into utter decay, and the greater part of their lands is waste, but the people are gaining heart, and will do much with a very little encouragement. Hands are also wanting for the town lands, but not to so great an extent.

Fallows on the good lands are quite unknown.

Two sorts of plough are in use here, one for the black soil, the other for the gravelly, but there is very little difference between them, the former being merely a little heavier and with a deeper share, but it is perfectly manageable, and is easily worked with two pairs of Bullocks; it's furrow is 8 or 9 inches deep. The plough for the gravelly soil never goes deeper than 3 or 4 inches, and only requires one pair of Bullocks. Three ploughings, one longitudinal, one transverse, and one diagonal, are used in the black soil, one, or two at most in the gravelly, and as the earth is not very cohœrent, one harrowing with the Par (already described in the Report on Padshapoor) is all that it receives, but there is always, immediately before sowing, a bush harrowing and a careful removal from the surface of all roots and rubbish. Except for Sugar Cane, the culture of which will be more fully described, the preparation of the soil is all performed in the month or six weeks immediately preceding the rains of the South West Monsoon.

All Seed, even Rice, is sown by the drill machine, which is usually of four tubes. It does not appear to be the custom to intermix grains; indeed with those here cultivated it plainly would not answer. The Pulses which are on some fields taken as a second crop, form an unimportant exception.

The Hand hoe, Kooralee, is in considerable use for cutting up the roots of rice, and particularly of Sugar Cane.

The opposite practice of the two neighbouring districts of Padshapoor and Belgam with regard to the two common agricultural machines the

the Plough and the Cart, affords a curious, doubly contrasted example of the force of local custom, to all appearance independent of any assignable reason. In the former the plough is exceedingly heavy and clumsy, requiring an immense apparatus of cattle to work it; in the latter it is of ordinary size and draught; in the former there are no wheel carriages, though both soil and climate be better adapted to their use; in the latter there is the heaviest and largest Cart I ever saw upon two wheels, requiring more animals to move it and its load than are yoked to the Padshapoor plough. This Cart is nearly fourteen feet long and not more than four feet broad, its floor is composed of a strong bar of teak, scarcely less than nine inches square, on each side and joined by four cross pieces scarcely smaller, the intervals being filled up either by good plank or by small bamboos. The sides are generally temporary additions either of bamboo or of wicker work. The wheel is of solid wood, about four feet in diameter, but as it would be difficult to procure an entire piece of that size, it is composed of two or three well fitted segments, it's edges are not more than three or four inches thick, but it thickens all the way to the nave; it is generally of Tamarind tree, and is bound by a strong rim of Iron; the nave is also a cylinder of Iron. The whole machine is strongly and well made, and the farmers say will last for a century; it's original cost is not far from 100 Rupees, and of course it is only in possession of men of substance. It's chief uses are to carry manure out to the fields, to bring the thrashed grain into the town, and sometimes to bring a load of timber from the Kittoor or Khanapoor jungles, or of building stones from the adjacent high lands, any one of which purposes would be far better answered by a cart of one third the size, whilst for all smaller jobs three fourths of the labour it requires in cattle and men are absolutely thrown away. It must necessarily too be very difficult to balance in the loading, and the great weight thrown on the pair of shaft bullocks must deprive them of all use of their muscles and make them rather part of the load than of the power which is to move it. During six months of the year it is totally useless and is laid up in the house with the wheels off. The Belgam farmers are however very proud of their cart, and told me that if there was one point in which they particularly excelled their neighbours, it was in this very cart. They were much astonished at my opinion of it's great faults, and I suspect had no very exalted opinion of my judgment.

More pains appear to me to be bestowed on collecting, preserving and preparing the Manure, than in any other Indian district that has come within my notice. Soon after day light the hills where the cattle have grazed the preceding day are covered with women, each with a basket, who stay until they have cleared the surface of every particle of cow dung, amongst the very poor some part of this is for fuel, but in general it is added to the dung heap, close to which is commonly an urine pit with a channel leading to it from the cow house; the quantity collected each night is in the morning saturated with ashes, leaves or loose straw. Every variety of soil is manured to the utmost, and there is no rule or custom which limits the proportion for a given quantity of land.

SUBJECTS OF CULTIVATION.

I have met with no district in which there was so little variety of field produce. The gravelly soil is conceived to be adapted only to Ragee (*a*) and Sawee (*b*), a plant and grain of similar character, and the parts of the black soil which can be flooded are so much more profitably cropped with Tandool (*c*) Rice and Oos (*d*) Sugar Cane, that nothing else is tried on them except a trifling second crop of Pulses after the Rice is cleared away, and consisting of Musoor (*e*) Wutana (*f*) Wal (*g*), and Koolthee (*h*). It is certainly uncommon that not a single plant for supplying Oil for domestic purposes is grown on these lands; they could scarcely all fail.

Ragee (*a*) and Sawee (*b*) will produce something almost any where, but the quantity of the produce is exactly in the ratio of the goodness of the soil, and pays tolerably even on the highly assessed black land which cannot be given to Rice on account of its situation not permitting the water to remain upon it.

Tandool (*c*), Rice is here as I have already observed, sown by the drill just before the Monsoon rains, a practice by no means common nor esteemed the best husbandry: the farmers allow that the cultivation by transplanting the half grown plant into the deep mud produces *larger* crops, but they say that the labour and exposure to the heavy rains, *in the* preparing the ground as well as in the act of transplanting, is so severe and injurious to themselves and their cattle that they prefer abandoning the superior profit.

Oos (*d*) Sugar Cane is cultivated in the same lands as the Rice, and it is common to have one crop of the former, and then two of the latter. The following is the process of culture pursued with the Cane on a piece of land which I estimated at about three fourths of an acre.

In the fortnight preceding the month Mag (January, February,) the land receives three ploughings, one lengthwise, one across, and one diagonal; the whole of the manure which the cultivator has been able to collect during the preceding year is then harrowed into it; about three tons per acre is esteemed a fair quantity. A bush harrowing follows, and all roots, stones, and rubbish are carefully removed by the hand. In the beginning of Mag, furrows are drawn all over the field by the plough, about 9 or 10 inches apart, and of nearly that depth. Water is then let into these furrows until they are quite muddy at the bottom, and into the mud the cuttings of the Sugar Cane, each from 15 to 18 inches long, and consisting of from 3 to 5 joints, are laid flat and firmly pressed to the bottom of the furrow by the feet. The plough is then driven between the furrows to cover them in. If the Cane be of the white kind, which is most common, no more artificial watering is required, and the whole field is made quite level by a transverse beam of wood drawn over it in the direction of the furrows; it is then covered with straw in order to prevent

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(*a*) Cynosurus Coracanus,
(*b*) Panicum Miliaceum,
(*c*) Oryza Sativa,
(*d*) Saccharum Officinarum,
(*e*) Ervum Lens,
(*f*) Pisum Sativum,
(*g*) Dolichos lablab. The white seeded [variety.
(*h*) Dolichos biflorus.

vent the surface parching by the heat of the sun, and is enclosed with a dry hedge, no further expence is incured except that of two hand weedings. If the Cane be of the black kind the above process stops after covering in the furrows, as water must be let into the field at least once in 14 days until the rains; the hedge is of course equally required.

15000 cuttings were required for the field under consideration, and should the cultivator have no Canes of the preceding year of his own, but be obliged to purchase them, they cost half a Rupee per thousand of the white kind, and one Rupee per thousand of the black; the latter being sweeter when eaten raw sells on that account higher in the bazar in it's reed state, but is little if at all preferable for it's produce.

In one year from the time of planting, the Cane is ripe and the process of making Gol (Impure Sugar) commences*. The press consists of two upright solid wooden cylinders on one of which is cut an endless male screw, and on the other a corresponding female screw; these are set in pivots cut in a strong plank which is fixed at one edge of the bottom of a pit two or three feet deep and large enough to contain besides, the boiling apparatus and the workmen. The Male screw cylinder is about a foot higher than it's fellow, and into it's head is let a horizontal bar to which a bullock is yoked and keeps the machine constantly revolving; the bullocks path is on the level ground, out side the mouth of the pit, and the bar in its gyration passes clear of the top of the female cylinder. The Canes broken off close to the ground, and also into pieces, are inserted between the two cylinders by a man who sits above; their juice is most effectually squeezed out, and runs into a large earthen vessel placed at the base of the press to receive it; a bamboo spout then leads it into a flat copper pan underneath which a hole is dug for the fire; and the liquor is kept gently and constanly boiling. When it has attained a proper consistency it is baled out into a Cloth which lies loosely over a hole in the earth of about a foot in diamater, and 4 or 5 inches deep. It is thus formed into a flattish cake called a Dyeb, calculated to conta in a mun of 46 kucha Seers. The piece of land described will in a good year yield 2 Rats each Rat being 16 such Dyebs or Muns, which are sold on the spot to the Bukals (Shopkeepers) at present for 2½ Rupees per Mun, but this is a very high price. Each wheel pays a tax of half a Rupee daily whilst it is at work.

The expences attending the culture of this field are not far from the following.

Rent (or Assessment)....	Rupees	8
Cuttings....	7	2
Ploughing and cleaning....	3	
Planting, watering, and levelling....	4	
Grass and enclosing....	2	
Weeding....	1	
Plucking, pressing, and boiling....	5	
Wheel Tax....	2	
Rs.	32	2

Were

* We have no good word by which to render Gol or Goor. It is not Sugar, nor is it Molasses, both of which names it sometimes receives; it is in fact both together, unseparated; the juice of the cane inspissated and nothing more.

Were the produce and the price both as above stated, this would leave a profit of Rs. 47½ which seems very large, but it must be recollected that these are the produce of a good year and the price of a bad one, and that in fairness we must take the latter as well as the former of an ordinary season; this price is about 27 Seers for the Rupee or nearly 1 & two-third Rupee per Mun, at which rate the profit of this field would be about 29 Rupees, which is probably much nearer the general average.

The Land after a Crop of Sugar Cane is prepared for Rice, of which at least two crops are taken in succession before it is supposed to be again capable of bearing the Cane.

The Roots of the Cane seem to be a very favourite fuel. I observed troops of women from the town of Shahpoor, near to which the cane fields lie, each with a short hoe and a basket, cutting up the roots early in the morning; they were not paid, the roots being the reward of their labour.

SEED TIME AND HARVEST.

The subjects of cultivation being so very few, the farmers have not affixed any general terms to the periods for either sowing or reaping them, merely saying that Tandool (*c*) Rice, as well as Ragee (*a*) and Sawee (*b*) are sown in Jesht (May, June,) and are generally ready for reaping by the end of the rains; we may be quite sure that they are not gathered sooner, as the whole of the process of thrashing and winnowing goes on in the fields without cover.

The several Pulses above enumerated, which are sown after the Rice is reaped, have no regular period of gathering, being really a kind of garden produce, procured only from spots susceptible of artificial watering, and the greater part consumed green as pot vegetables in the months of January, February and March.

PRODUCTIVENESS.

Land in Belgam is actually measured, or rather estimated, by the quantity of seed required to sow it, the denomination of the piece of ground being that of the measure of the seed. Thus a Kooroo of land is a portion which is reckoned to take a Kooroo of Rice for Seed; a Kooroo contains 30 Pahilees, or 120 Seers of 80 Shahpoor Rupees each. This Rupee weighs about 175 grains Troy, the Seer is therefore about 1 five-sixth lbs. Avoirdupois, and the Kooroo about 218 lbs.* This mode of computing the quantity, or rather the value, of land is called Beejwar.

From examining several, and measuring one Kooroo, I estimate it as running

* In practice Grain is never weighed, but measured, the contents of the measure being supposed equal to a certain weight of a particular kind of Grain. I weighed a Seer of Rice at Belgam, and found it nearly one fifth more than the above account. The Seer had perhaps been originally formed of lighter grain, Jooaree.

running from a little less than 4 to nearly 5 acres. The Seed actually bestowed on it is less than the name implies, 24 or 20 pahilees (two-thirds or four-fifths of the Kooroo) being nearer the practice. From a Kooroo of land thus sown, in a good season 2 Khundee or 40 Kooroo of Rice may be expected, and, considering the universal propensity of the natives to under rate produce, we may safely add one fourth to what they grant, and state the average to be 50 Kooroos or 10900 lbs. of grain on about 4½ Acres of land, from 160 lbs. of Seed; an Acre yielding 2422 lbs. and the Seed producing 68 fold. In years of this productiveness the bazar price would probably be 5½ Pahilees, or 14 Seers of cleaned Rice, equal to about 28 of the Bhat or Rice in the husk, for the Rupee, and the value of the whole produce of the Kooroo 389 Rupees. In each of the last two years it is unanimously declared that two thirds of a good crop have not been realized, and the price of cleaned Rice in the bazar is 10 Seers for a Rupee.

Of Ragee (*a*) and Sawee (*b*) on the black soil, the produce is nearly the same as that of Tandool (1) Rice. In the red gravelly soil it is difficult to make any estimate; the best of it may yield 1½ Khundee, but some of it will not repay the tillage more than once in three years. As these grains are both very small, not one half the measured quantity is required for Seed as would be of Rice in the same field, and viewed in this light the return is far greater.

GARDENS.

To supply the Bazars of the two large and almost adjoining towns of Belgam and Shahpoor (the latter of which has no lands) would seem to require a large quota of land to be set apart for Garden grounds, but I did not meet with nearly the proportion I should have expected. I imagine the regular profits of Rice and Sugar Cane in the lands susceptible of irrigation are so good as to blunt the search after other modes of gain. More Garden stuffs are brought into the bazar from the neighbouring villages of the Shahpoor Talook than are produced on the lands of the town, and a respectable supply is obtained for at least the fair season. The Legumes before mentioned constitute a part, and there are besides Gajur (1) Carrots, and Rutaloo (2) sweet potatoe, of excellent quality and abundant in the cold weather. Bhenda (3), Wangnee (4) Brinjal, and Kande (5) Onion, until the heavy rains. Luhsun (6) Garlick, Mirchee (7) Red pepper, Tooraee (8) Cornered Cucumber, Kukree (9) Common Cucumber, Pudwal (10) Twisted Cucumber, Kurela (11) Prickly Gourd, are one or other to be found during all the fair season, but whilst the very heavy rains are falling the labours of the Garden are nearly at a stand, and the consumers depend on their stock of Onions, Garlick and Capsicum

(1) Daucus Carota,
(2) Convolvulus batatas,
(3) Hibiscus esculentus,
(4) Solanum Melongena,
(5) Allium Cepa.
(6) Allium sativum,
(7) Capsicum annuum,
(8) Cucumis acutangulus,
(9) Cucumis usitatissimus,
(10) Trichosanthes Anguina,
(11) Momordica Charantia.

cum previously laid in, and on the spontaneous Greens which spring up at that season; the land does not seem very favourable to their production, but as I was not there at the time of their growth, I can speak with no certainty regarding them.

Of the most useful Fruit Trees there are great abundance about Belgam. The Fort when we took possession of it was a forest of Tamarinds. (*a*); Mangoes (*b*), and Jacks (*c*), the greater part of which have been wisely cut down to ensure the healthiness of the quarters for the Troops. A very large Mango plantation borders the town on the N. W, and scattered trees of Funoos (*c*) Jack, Kajoo (*d*) Cushew nut, Jamboo (*e*), Ambaree (*f*), and Jam (*g*), are met with all about its out skirts. Jumrook (*h*) Guava, Leemboo (*i*) Lime, and Turunj (*j*) Citron, are foreign fruits cultivated in private gardens, which also abound in Kelee (*k*) Plantain.

Several of the trees so celebrated throughout India for the beauty and fragrance of their flowers are to be met with at Belgam, principally about the Mussulman shrines. The following are the most remarkable. Nagkesur (*l*), Ashoca (*m*), Chumpaca (*n*), Kuchanee (*o*), Bal Chumpa (*p*).

CATTLE, HORSES.

It is perfectly understood here as at Padshapoor that the stock of Cattle as it now stands is equal to the cultivation of the district as far as that can be carried by the number of Cultivators now inhabiting it. The condition of the Cattle is however far inferior to what it is in the above mentioned Talook; the flats are all under the plough, and the hills for at least four months of the year yield but a very miserable pasturage. Jooree, whose straw is the long succulent Kurbee, does not grow here, and the straws of the only three kinds of grain which are produced are perhaps the least nutritious in the whole list of grasses; there is not either a single Oil plant grown in the district which might furnish them with Phen or Oil Cake. With the exception therefore of grazing during the rains, and the grass which can be gathered and housed at their conclusion, when it is abundant, the forage must nearly all be purchased. In a district so circumstanced the Dairy cannot be in a very flourishing state, in fact its gains are not an object of pursuit at all, for though almost every householder, with the exception of the lowest poor, whether peasant, artisan or shopkeeper, has his Cow or two, yet the milk yielded is so very trifling as not to be worth the selling or making into Ghee were he so inclined. The breeds both of Buffaloes and Kine are small, but very hardy, and the Pack Bullocks bred here are reckoned the best in the country.

The

(*a*) Tamarindus Indica,
(*b*) Mangifera Indica,
(*c*) Artocarpus integrifolia,
(*d*) Anacardium occidentale,
(*e*) Calyptranthes caryophyllifolia,
(*f*) Spondias mangifera,
(*g*) Eugenia Jambos,
(*h*) Psidium pyriferum.
(*i j*) Citrus medica acris & vera.
(*k*) Musa paradisiaca,
(*l*) Mesua ferrea,
(*m*) Jonesia pinnata,
(*n*) Michelia Champacea,
(*o*) Bauhinia variegata,
(*p*) Plumieria alba.

The absolute want of forage until the young grass springs up after the commencement of the rains makes it expedient that Calves should not come into the world before that period. All cows therefore are put to the Bull in September and October, that they may calve in June or July. The Cow is only permitted to remain in the house after calving one day; she must then provide her own food by grazing as usual; the calf is fed with her milk night and morning, and does not go out to graze until the rains are over.

The contrast of the bareness of the gravelly hills in the dry months, and their verdure in the rainy season, is very great, for not only do they then yield a fattening pasturage to all the Cattle of the town, but some hundreds of others belonging to the Wunjaras (who cannot then travel) are sent on them to graze for hire. The sum paid for each Bullock for the season is 1½ Rupee, of which some inhabitant of the town who engages to house the animal during the night gets half, and the Sirkar takes the other half for it's rights in the land. This division of the grazing fee is called Hoolbunee. The Government also claims all the Hay which can be made at the close of the season and farms it's right for 1000 Rupees. It is I believe both certain and understood that much is cut and carried into the town by the keepers of Cattle.

There is not in the large town of Belgam a single animal of the Horse species meriting a higher title than that of Tattoo. There are no inhabitants of any superior rank or affecting any superior shew, and breeding for sale neither has, or well could have been at any time the practice.

POPULATION.

The population of the Talook of Belgam is so nearly identical with that of the town itself that no information can be gained by comparing it with the superficial extent. The three villages are inhabited by 411 persons in 84 houses, or five to a house nearly. The greater number are cultivating Mahrattas, with a few Cowherds, Lingayuts, Brahmuns and Dhers. These three villages, and particularly the two Western, are not half peopled, and may be expected to increase rapidly.

The population of Belgam is considerable, there being 7652 persons inhabiting 1309 houses, on an average 5 eleven-thirteenths to a house. They are arranged into 5 sections.

		Houses.	Persons.
I.	*Khooshbash*, those living on their own means, without the necessity of labour. They are chiefly Brahmuns and Mussulman Inaamdars.	304	1644
2.	*Beoparee*. Merchants and Shopkeepers.	161	986
2.	*Kusubdar*, exercising professions; of these 156 houses are Weavers. The Dhers are included in this class, but improperly.	342	2098
4.	*Kool*. Cultivators, not of their own lands	318	2021
5.	*Muzdoor*. Labourers.	184	903
		1309	7652

Of

Of these it will appear that highest rate to a house, 6½, is amongst the Cultivators, and the lowest, 5, amongst the labourers; all however are very high.

A considerable part of the fifth class may be supposed to be in the employ of the first, and a large proportion of both, with the whole of the fourth, to be engaged in the cultivation of the soil.

The augmentation of the population which has been very considerable since the English rule commenced, cannot be regarded as a natural increase, for which there has been no time; it is partly a restoration of many artisans as well as the more independent Inaamdars who had abandoned their residences in Belgam and taken refuge in the neighbouring town of Shahpoor, in order to avoid the endless oppressions and vexations they were subject to from the Peshwas Mamlutdars. On promise of protection from Sir T. Monro, the whole of the Weavers and the greater part of the others returned.

The presence and wants of a Military Force must also have *contributed* greatly to the increase of the Shopkeepers and of the Labourers, and were it withdrawn, it is not probable that either of these classes could maintain itself at it's present standard.

The agricultural branch, though not very deficient, is *certainly* not at it's natural level, there being still Arable land both Sirkar and Alienated, out of cultivation, perhaps to the extent of one-tenth of the whole, but I do not perceive any reason to doubt of the vacuum being in a moderate time filled up.

The neighbourhood of the town of Shahpoor probably served to prevent the dispersion of many of the families who had abandoned Belgam during the late disorders, and many have thus been able to return who might otherwise never have found their way back.

PEOPLE.

The ordinary Mahratta composes nearly one third of the whole population, including almost the whole of the class who labour for hire, and a considerable share of all the others.

Moosulmans come next in point of numbers, amounting to nearly one-sixth of the whole; they are principally connected with some large religious establishments founded both under the Beejapoor Dynasty and by Aurungzeb after its overthrow. There are also Moosulman Cultivators, Shopkeepers, Artisans and labourers.

The Jain compose nearly $\frac{1}{8}$ of the whole and are prominent amongst the Cultivators and Traders. The Patelship of the town, which is still in a state of great respectability, is divided between a Mahrattā and a Jain. A Jain temple within the Area of the Fort, but probably of anterior

terior construction to the fort itself, is by far the best piece of Architecture about the town.

Brahmuns constitute about one-ninth of the whole; almost all are connected with the temples which are very numerous; others are of the family of the Deshpandees and employed in Revenue affairs, a few keep shops and some cultivate.

The Jungum are not in Belgam more than one-sixteenth of the whole mass, and either keep shops or cultivate.

The remainder is made up of the artisans that may be expected to be established in such a town. The most important are the Weavers, of whom further notice will be taken in a separate section. The others are individuals of the professions of Taylor, Carpenter, Blacksmith, Mason, Potter, Barber, Butcher, Goldsmith, Coppersmith, Oilman, Tinman, Basket Maker, Paper Maker, Bracelet Maker, Washerman, Cotton cleaner, Sword sharpener, Leather dresser, Palkee Bearer &c. There are also 65 houses of Dhers.

GENERAL CONDITION OF THE PEOPLE.

There is nothing in the appearance of the people generally that indicates extreme poverty, though many, particularly of the sections of labourers and artisans, are in very narrow circumstances and barely able during the present dearness of all the essential components of their food, to earn a subsistence. The pressure of this evil would doubtless have been more grievously felt had it not been for the impulse given to every branch of the community by the presence of the Military cantonment, but the advantage of which, those attached to the cultivation of the soil are not much disposed to allow. They say that the Troops injure them more by making fresh paths through their fields and stealing their sugar Cane than they can possibly benefit them in spending their pay. This however I regard as mere querulousness, and believe the mischief so occasioned to be very trifling. In the most marked cases the Collector was applied to for a remission of the assessment and granted it. The other classes believe that the additional number of people to be fed has kept up the price of every thing in the market, and there is a very general notion amongst Europeans that the Commissariat transactions must have that effect, but a comparison of the market of Belgam with others at various distances gives little corroboration to either opinion, particularly as to the grains in use amongst the lower ranks.

In April 1820, the prices of grain in Belgam bazar were the following; the Seer actually, as I have already had occasion to remark, exceeding it's computed contents considerably.

	Seers.
Hurburee per Rupee	12
Ragee (or Natchenee)	17
Sawee	17 or 18
Rice	10
Wheat	9
Joouree	12

Of

Of which the first and the two last were imported grains. The Markets were then rather on the decline.

The rates for ordinary unskilful labour were at the same period about one-sixth of a Rupee for a Man and ½ for a Woman, but if professional skill was added to the labour, the hire was at last double, and Master Masons, Carpenters, or even Tailors expected ¼ Rupee per diem. These are the rates of a thriving community, and some of them were doubtless kept up by the wants of the Military. I am happy to say there appeared no attempt to restrain these wages by that oppressive instrument Nirikh, or established rate, which always operates as a heavy tax on the industry and skill of the needy artisan in favour of those who are to be served by them.*

It may perhaps be partly attributable to the spirit of the people, but it must surely be also a sign of poverty not being extreme, that there is no mendicity. It is also another good sign that the women are all tolerably dressed. From the dress of the Men it is less easy to draw any sound inference, as a Mahratta is often nearly naked more from a feeling of ease than from want of ability to provide himself with Clothes.

Gold and Silver ornaments are either not in existence or *not in use*. In the times of the late government the wearing them was a *direct sign* of the party being able to pay a fine; he was therefore immediately declared guilty of drunkenness, fornication or some other breach of moral discipline, and plundered accordingly. Much of this sort of property must have been thus annihilated, and the habit of exposing it may in some measure have been checked. To judge from the emigrant Mahrattas who were scattered over our territory during the Peshwa's government, I should imagine them quite as fond as any other Indian nation both of amassing and exhibiting this species of fancy when not under the influence of some powerful restraint.

The Shet Sindee, or local Militia were represented to me as being in worse circumstances than any other class. They consist of 60 men, who hold lands to the annual nominal value of 2500 Rupees,

or

*There is so much hardship, I think I may say injustice, in the practice that subsisted some time ago in our Northern stations (and is perhaps yet unaltered) that nothing but the force of habit could have reconciled it to British generosity. There was an established rate for the hire of every sort of workman at which when wanted, either for the public service or for an European individual, he was to be had; this rate was about the very lowest that he could earn when his services were not in request, and was a little above the wages of rude labour; but there were times, and those of frequent occurence, when natives would gladly have given, and did give, twice that rate for these workmen; if however the Commissary or a Gentleman applied to the Magistrate, the head man of the profession was orderd to furnish the number required, for whom the rate of the Nirikh only was paid and indeed in the case of the Public Officer no more could be given, for the Magistrate's Nirikh was his voucher for the rate of his charge. This pressing was so entirely considered as a tax by the tribes of workmen themselves, that they divided the burden amongst them, and each by agreement took his turn of so many days. There are at Broach 30 or 40 houses of Moochees famed through the country as ingenious and industrious workmen. The Commissary of Stores in preparing Gun Harness and other articles has frequent use for them, and often has nearly half the tribe at ¾ Rupee per diem each, which is not much more than half what they would earn at their own stalls. I have often seen them in the evening after returning from the Stores, set to work again to make up for what they had lost. The case is perhaps stronger still with Carpenters and Bricklayers, who cannot thus eke out their day's work.

or somewhat more than 40 Rs. each, but I was assured in the first place that these lands were not worth more than 1000 Rupees, and secondly that under our Government the individuals were so constantly employed that they had no time to attend to cultivation. In the Peshwa's time they had always leisure, but now the whole of the small transactions of the collection are entrusted to them, and several are in attendance on the Staff officers as their means of communication with the local authorities. It would certainly be a material improvement, though perhaps an innovation difficult to effect, that all such services should be remunerated by a fair money payment.

The two Western villages were absolutely ruined during the War, and their inhabitants are now in a state of nearly bankrupt poverty; but they are active, spirited men, anxious to regain their former level in the world and struggling hard to that end. Sir Thomas Munro promised them leases for a period of years, of which they are very desirous, but, either from the negligence or the knavery of the Mamlutdar, they have been put off from time to time and cannot get them.

DWELLINGS.

There are few Indian towns that I have had an opportunity of seeing in which the people, according to their respective stations in life, are better lodged than in Belgam. The better houses, though not stately or handsome buildings, are uniform, substantial, and sufficiently roomy; whilst those of the lower classes, with the exception of the very poor, are of a very respectable style of cottages. The violence of the rains necessarily banishes the terraced roof, and brings in amongst the better sort the general use of tiles. The Walls are almost universally built of the gravelly earth which I have already described as so subject to take on a stony hardness when exposed to the air; the walls are coated with a red plaster formed from a more clayey variety of the same soil. A verauda to keep off the beating rain is an appendage necessary to the comfort of a house in this region, and few of the tiled ones are without it, in the thatched houses, the roof slopes much and comes down very low over the walls, which keeps the rain sufficiently at a distance from them, but the dwelling is thus made uncomfortably dark. At the outskirts of the town there are a few huts of a very miserable description, such as will always be the lot of the very poor, and of these some will be found clinging to every large town. The houses of the two Western villages are entirely straw huts, the people being quite without the means of providing themselves with better.

SIZE OF FARMS.

Each of the Pátels holds as his Jóree (official land but paying a moderate assessment) from 80 to 100 acres, probably worth 12 or 1500 Rupees per Annum, and did he manage all this himself, it would be by much the largest and most valuable farm in the district, but both the care and the profits

profits are divided amongst several members of the family. The largest farm paying the direct government assessment is about 22 acres, and the rent (or tax) about 300 Rupees; there is another nearly of the same value, 5 which pay about 200 Rupees each, 7 of about 150 Rupees; and 22 of about 100. From 30 to 50 Rupees is the most common value, but there are tenants as low as 2 Rupees. Detached pieces of land surrounded by uncultivable stoney hill are called Kitté and have not yet come under the regular measurement by Seed, of which indeed they are not strictly susceptible, as that Seed is Rice to which these patches are not adapted. Of these Kitté there are no less than 468 in Belgam, of whose dimensions it is impossible to form even a guess, but from their nature they cannot be very valuable.

MARKETS.

The Weekly market of Belgam, tho' considerable, is much curtailed by the proximity of the nearly equal town of Shahpoor, which being the head of the Purgunna in which almost all the surrounding villages are situated, their inhabitants naturally resort to their own capital rather than to our's and this preference has been habitually confirmed of late years by the superior steadiness and justice of the Putwurdun government. At present the Camp and its followers give a life to the Belgam Market which it would not possess without them. Edible grains and pulses, Garden Stuffs, Spices, Gol (impure Sugar), Cotton, Cotton thread, Sarhees (Women's dresses), Dhote Jora (Cloths worn by the men), Earthen Pots, and the Seeds of Kurud (Carthamus tinctorius) and of Kurkal (Verbesina sativa) for making Oil, are the chief articles exposed in the Bazar.

There are some little collections on the commodities coming into the bazar which though despicable in their amount must be vexatious in their realisation, and should undoubtedly be abondoned; they are called Phuskee. Each bullock load of Grain, Greens, or Earthen ware pays to the Sirkar half a Seer, to the Patels and Koolkurnee half a Seer, to the Shetee or Superintendant of the market quarter of a Seer, and to several Fuqeers & others three quarters of a Seer, independent of the regular land Customs. Government would only lose 50 or 60 Rupees per annum by giving up its share, and should the others be found to be well grounded rights (which I very much doubt it might even be wise to make some composition for them, so as to allow all minor articles to pass freely into the Market.

COINS.

Before Belgam became a station for British troops, few coins were known in the bazar, and all ordinary business was adjusted either by the Rupee coined in the neighbouring town of Shahpoor, or the Sembur Rupee coined at Waree in the Kokun; the former has always been in repute

repute as sound money, certain and uniform in its proportions of Silver and Alloy; the latter though long a current coin here, is not held in such confidence as to its fabric; it is always rated at 4 or 5 per Centum below the Shahpoor Rupee and exchanges for 2 Shahee Pysa less. To these coins all the very small transactions in which the villagers are parties are still confined; they know the value of no others, and will rather not dispose of their commodities than run the risk of being over reached in the payment of them.

The little shopkeepers have advanced a step further and do not object to the Company's Madras Rupee, which passes for no less than 11 per Centum more than the Shahpoor, to the Bagrekot Sicca which is 2 per Centum better, or the Hookeree which is 9 per Centum worse and on the whole the basest money in the bazar, but the sphere of its currency, the Kolapoor country, is very near.

The Establishment of the Division Pay Office at Belgam and the necessity of supplying from the Ceded districts the inadequacy of the Collections of the Dovab to the expenditure of the Civil and Military Establishments, have occasioned the introduction of a great variety of Coins, Gold as well as Silver, necessarily productive of great confusion, and frequently of real loss to all except those whose professional knowledge enables them to turn the confusion to profit.

To keep simple accompts these Coins are of course all received by the Collector at certain rates, and these rates are necessarily those of the bazar of the town where his Treasury is situated. These rates cannot well be frequently changed, and certainly cannot be expected to follow all the casual and temporary fluctuations of the bazar, which after all may be no indication whatever of the current rate of the respective coins, either at the place where each was received, or at that where it is about to be issued, both being perhaps too distant to be at all affected by them, and very likely under the influence of a completely different set of causes. At the rate at which these coins are received and credited, they are, as a matter of course, issued to the Paymaster at Belgam, and in March 1820, the troops were paid in no less than 21 different sorts of money. By far the greater number of these were absolutely unknown to the petty dealers in the bazar, and all such must pass first into the hands of the Money dealer, who cannot afford to give nearly so much for them as they are worth at the places where they are respectively current, and who cannot be supposed to let pass such an opportunity of gaining a large profit besides. On this part of his pay, the poor Sepoy will thus scarcely come off with a smaller loss than 10 or 12 per Centum. Amongst the Coins better known, it may be expected that some may bear in the bazar a higher rate, whilst others are lower, than the Collectors Nirikh, but it is thought that the Sepoy is never permitted to be a gainer on any. It is supposed that the Pay Office Writers and Surass manage to exchange all the coins whose bazar rate is higher than their nominal one, for such as are either below it or nearly equal. I have no information which authorises me to say positively that this sort of exchange does take place, but the process

seems

seems so natural and easy that I have no doubt that if the Native Pay Servants *can* effect it, they *do*, and I would accept of no other proof of their not doing it, than that it is not in their power.

The Company's Madras Rupee, from a confidence in its being always of a certain intrinsic value always bears a high price here, and a great deal of it goes to the Shahpoor Mint as Bullion. Its currency may therefore be considered as useful in supplying these two towns, Belgam and Shahpoor, with abundance of their own accustomed coin; otherwise the very great difference between its value and that of the local money must be productive of great inconvenience, and render necessary a completely new set of calculations for the dealings in which it is employed.

In a community the great body of which is very simple and ignorant, a variety of coins, if they be not certain well known proportional parts of each other, is a serious evil. It's sure effect is, as far as it goes, to throw the poor and unwary into the hands of the cunning and better taught, and to deprive them in the unfairest way of part of their hard earned gains. It is to be hoped that the gradual increase of the Revenue, and the diminution of the expence of the establishments in the Southern Mahratta Country will in a short time render the importation of extraneous coins unnecessary, except as far as they may be brought in as balances of Mercantile transactions, which will be to no great amount, but still too many are and will be found, and as no two coins, though of the same denomination, are of the same value either current or absolute, or bear any convenient relation in their values, every additional one adds to the confusion. The only devisable remedy is the suppression of all provincial mints, or the reducing them to one absolute standard of coin. * The existence of mints in all the petty Rajaships is a benefit to none but the coiner. It is difficult to account for the trifling differences in the weight and in the proportion of the alloy of the several Rupees otherwise than by supposing that the potentate imagined every grain he took off from the Silver or added to the alloy of his Rupee was so much real gain to him, and accordingly the most corrupt governments have issued the basest coin. The Mint at Shahpoor forms an honorable exception to these strictures; it seems always to have been conducted on fair and unconcealed principles.

MANUFACTURES.

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* All attempts to fix what a coin shall pass for at all times and places, are just as futile in India as they have been found in Europe. The Broach Rupee was in metallic value about 1 per Centum worse than the Surat, but in the bazar of the latter place it's price fluctuated excessively; sometimes it passed for 7 per Centum less and sometimes for 1 or 2 per Centum more. It was conceived that this could only happen by some very deep knavery of the Surafs, and it was supposed that it would be immediately (1814) put a stop to by a proclamation that both Rupees should thenceforward be of the same value; but there was not a green seller in the bazar who would give the same quantity of Onions, and still less a money changer the same number of Pysa, for one as the other, and it was all in vain that the Magistrate threatened, fined or punished every breach of the order; after a very short trial no more was heard of the equality. The present Bombay Rupee is precisely of the same weight and fineness as the old Surat Rupee; even the die is the same, and the order that they should be considered as the same coin did not appear very unreasonable; but except in the transactions in which Government is itself a party, it has been quite unattended to; the old Coin continues to be the standard in which all bills of exchange are paid, and the new is always at a discount. In Bownugur about two years ago the difference between the two was no less than 8 per Centum.

MANUFACTURES.

156 Houses of Weavers give Belgam some right to be considered as a manufacturing town. The Cloths wove here are all of a very course texture, and are all made on accompt for the Merchants of Shahpoor, who advance the manufacture money for the purchase of thread and for his subsistence whilst the work is in hand.

In one division of the town, 25 houses, of which 3 are dyers, weave coarse Sarhees, or Loogras (Women's dresses) of fourteen cubits long, in value from 2 to 2½ or 3 Rs. To make one of the best is a hard day's work for one expert weaver at the loom, and for two women to lay the warp and to perform all the previous operations included under the term Panjnee. When this Loogra is woven by hire, half a rupee is the wages; if the weaver working by contract as above, gains more than this, he calls it profit, if less, he considers himself weaving at a loss, and such has been constantly the case for the last two years, thread having been nearly at double it's former price, owing to the general badness of the Cotton crops and the death of many of the Spinners by the Epidemic Cholera in the country about Kittoor and Hoobly.

A 3 Rupee Loogra requires 4 Chout of Thread, 5 of which cost 2 Rupees; the cost of the thread therefore is 1 rupee 2 quarters 1 ana and three-fifths the Silk costs ½ Rupee, and the dyeing ¼ Rupee, making the charges 2 rupees 2 quarters 1 ana and three-fifths, and leaving for the labour rather more than 6 anas, which is not reckoned equal to it's fair remuneration. The calculation for the Loogra of 2½ Rupees assigns to it 3½ Chout of Thread, 6 anas for Silk, and 6 anas for dyeing 2 Rupees 2 three-fifth anas, and leaving rather more than 5 anas for weaving which is esteemed near to it's fair hire in this sort of goods. As the price of Thread in the bazar is notorious, and that of the manufactured Article scarcely less so, this statement does not admit of much misrepresentation; there may be a little in the quantity of thread put into each cloth, a point which it is not easy for any one but a weaver to ascertain.

Five years ago when Thread was at not more than half it's present price, and that of the Cloths was scarcely, if at all, different from what it is now, these Weavers must have had a very respectable profit, and they allow that they accumulated a little property, but for the last two years they have fallen into a very opposite condition, powerful causes having at the same time reduced their gains, and greatly enhanced the price of their food. The Grains commonly eaten by the working classes are Jooaree (Holcus Sorghum) and Ragee (Cynosurus Coracanus). The former is what the Weaver ought to be able to feed his family with, and sells now for 13 Seers per Rupee. A seer is supposed to be a moderate meal for three people, or for two adults and two children; the families of the Belgam artisans average 6 members, and decent living requires two such meals daily, for which we cannot allow less than three Seers, making the annual consumption 1095 Seers, which at it's present price costs 84 Rupees. The Government assessment amounts to 10 Rupees more. † Supposing the working days of a Hindoo

† 50 Rupees to the Section, or more than 2 to the House have been added since,

Hindoo Weaver to be 280 in a year, and the deduction of 85 for festivals of the Gods, Marriages, Deaths, Surads and other commemorations is scarcely too great, the earnings of this family will be 105 Rupees, and will leave 11 Rupees for the indispensible items of Clothes, Fuel, Spices, Garden Stuffs, Tobacco, Cooking Utensils, and House repairs. The Loogra Weaver cannot then now feed his family constantly on Jooaree, but must often be content with Ragee, the price of which is nearly one third less. It will be seen that the other Weavers are still more certainly confined to the cheapest food.

Another section consists of about 20 houses, all of whom weave Loogras, except three who manufacture Dhotur Jooree (the Cloths worn by the middling classes about the loins) to the value of 4 or 5 Rupees. These also work on account of the Shahpoor Merchants, receiving money for the purchase of Thread and subsistence in advance. These last make out their profits to be rather on a lower scale than those of the Loogra Weavers. For a Cloth of 4 Rupees, 2¼ Rupees go to the purchase of thread, and 10 anas to that of Silk; the remaining 14 anas is for the labour of three people (one to weave and two to lay the warp, tie broken threads &c.) for three days; of these three people however at least one, perhaps two, are women who transact all the business of the house beside. 1¼ Rupee is the nominal hire for making one of these Cloths. The tax (Phala) of this section is far more severe than that of the first described. The better houses pay 12 Rupees old assesment, 10 anas in the Rupee additional or Puttee and a fee of 1¼ Rupee besides, making a total of 18¼ Rupees. I am almost afraid to compare this with their account of their annual earnings.

16 Houses of Hutgars (a Kanarese Caste entirely Weavers) weave a Cloth called Puchoree, which is 5 or 5½ Cubits long, and about 2½ broad; four of them are made into one piece called Gurree, worth about 2½ Rupees. Of this, they say, the thread costs 2 and one-seventh Rupees and the remainder is all they have for 1¼ days weaving. There seems little doubt that the profits of this class are considerably lower than those of either of the foregoing, and yet it's assessment, under the various heads above noticed, is from 12 to 18 Rupees per house. Their Head man (Shetee) says his 16 houses are accordingly indebted 200 Rupees to the Shahpoor Merchants who habitually employ them, and which they trust to better times to repay.

8 Houses of Momins (Mussulmans) who shew a patent of free residence from the Kings of Beejapoor, weave a cloth called Punju, similar to the Puchoree, except that it is only half it's breadth; it is worn round the loins of the common people in the Kokun; 4, woven into one web, are worth 1¼ Rupee, and require 4 Chout or Putta of Thread, 7 of which now sell for 2 Rupees. This will be found to leave the same stinted gain as the last, and as the Musulmans will not, like the Hindoo Weavers, live on the very poorest sort of food, their circumstances are so far worse, but on the other hand, in consequence of their sunud they only pay annually 3¼ Rupees each to Government, and this they say is an infringement on their rights.

These Momins, and a few other scattered houses up and down the town, weave

weave Turbans (Pagotee) when ordered, and one or two can if required make a better sort of Sarhee worth 15 Rupees, but it is very little called for.

The remainder of the 136 houses are all similar to some one of the above classes. Each Section has it's own Headman or Shetee, but he appears to enjoy neither authority nor emolument amongst them, and is merely their mouth-piece at the Kutcherry or on any public business.

The Hindoo Weavers are all considered as aliens, having no local rights or Wutun, and thence liable to whatever tax the Government may impose on them. That which many of them now pay appears to me to be a very heavy burden even for prosperous times, and to be quite disproportioned to their present circumstances. It should be recollected that Belgam presents no natural advantages to attract a weaving establishment: it does not produce a pound of Cotton, it does not even spin it's own thread, and it certainly is not a remarkably cheap place; moderation in the assessment seems then to be absolutely necessary to enable it's manufacturers to work on fair terms with their neighbours.

The following are the common implements of weaving (applicable with little variation to all the different species) with the value of each.

	Rs.
Hutheea (the fixed part of the Loom)	5
Lat (the hanging beam)	1
Ropes, trundles &c.	1 2
Phunee(the comb through which the threads of the warp pass.	2
Koonchee (the large brush for smoothing the warp.)	3
Kandee (Shuttle) 3 at ¼ Rupee each.	3
	13 1

Thread is purchased by the Chout or Putta; one Chout consists of 7 Punju or Skains, each Punju being 54 threads of 11 or 12 cubits long, neither weight or measure is used in the purchase, but the buyer trusts entirely to his experience of the weight of the Chout as it lies in his hand, compared with the fineness of the thread, and as each individual's purchases are almost entirely confined to one degree of fineness, he probably acquires great nicety in judging.

Slight deviations from the usual standard of length or weight are either unnoticed or reckoned in the bargain; gross ones are punished on the spot by destruction of the goods.

Of the above manufactured goods, the Sarhees or Loogras, which are certainly the most important, all go to Goa, the Puchoree principally to Meeritch and Poona, and the Punju to Malwan and the Kokun. As all are subjects of every day use, and the markets all probably a little in a progressive state of advancement, so I hope this manufacture may be also, but I see no reason to look for any rapid extension of it, and it certainly requires to be tenderly treated in it's times of difficulty such as the present.

It

It is singular that the Manufacturers should all reside at Belgam and the Merchants who employ them, all at Shahpoor. There is scarcely a loom at the latter place, and not one great dealer at the former.

If there be any other manufacturing process at Belgam worthy of notice, it is that of Leather, principally of whole hides, used as Water Bags or Mushuks. There is a remarkable difference with regard to the time employed in the various processes of tanning in England and their simple substitutes in India; in the former several months are required to complete them; whilst here often three days do not intervene between the slaying of the animal and the wearing the Shoes made from his hide. The preparation of these Mushuks takes up about 4 days. On the first the fresh hide is steeped in a pit with lime, and often turned and pressed; on the 2d the hair is carefully worked off with first a wooden spatula, and afterwards a peeling knife; on the 3rd it is steeped in the Tan liquor which is a strong decoction of the Bark of Muttee (*a*), of the young shoots and Bark of Thoohur (*b*), and a small proportion of the fruit of Hulda (*c*). On the 4th day the same decoction is poured into the bag quite hot, and renewed in that state repeatedly. The bag is then wrung, dried and oiled. There are only a few families thus employed, and, what is new to me at least, they are Rajpoots, and do not on account of their profession lose their Hindooism, but they are obliged to reside outside the town. The title of the profession is Dhohur. They export their Mushuks to Goa.

TRADE.

Except we take Belgam in conjunction with Shahpoor, it will deserve little remark as a place of trade, for in the latter all the Soukars (Native Merchants and Bankers) reside. It is difficult to say what led to their originally establishing themselves there, as it took place long before the disorders of the Peshwa's government rendered Belgam untenable, and when probably it was the better ordered state of the two. Belgam is considerably the older town,* and probably had it's resident Merchants before Shahpoor existed. Whatever may have been the cause, there they are most firmly fixed, and all that Belgam has to dispose of or requires for it's extra consumption must go or come through them. From Goa they import salt, the spices of Malabar, Cocoa nuts, Kobra (the kernel of the Cocoa nut from which the oil is extracted) Betel nut, Dollars and Venetian Sequins. From Rajapoor in the Kokun nearly the same articles (Bullion excepted) and Dates dry and moist. From Bombay via Malwan, Silk, Cochineal, a few drugs and Oriental spices. From Malwan Wheat and Ghee. Inland from Nagpoor Cloths of various kinds. From Naraenpet the better sort of Loogras (Sarhees). From Kurnool and Kurpa, Jhot, a cloth of which the finer kinds of Ungreekas are made. From Bellaree

(*a*) Terminalia alata glabra,
(*b*) Cassia Auriculata,
(*c*) Terminalia Chebrila,

* It is said that the site of Shahpoor was purchased from the township of Belgam for 70,000 Rupees.

Bellaree Dhotee Joree, a cloth already described. From Kittoor and Hoobly Hurburee, oil seeds and Cotton. From Gokak and other Eastern towns Jooaree and Hurburee.

Several of the imported goods from the coast are purchased from the Merchants of Shahpoor by those of Noulgoond, Bagrekot and Beejapoor. The Articles of original Export are Rice, principally to Goa, some also to Gokak and Noulgoond. Gol (impure Sugar) to Goa and the Kokun. The Cloths which have been already described as the manufacture of Belgam, Sarhees to Goa, Punju to Waree, Malwan, and Rajapoor and Pucheree to Meeritch and Poona.

Both Export and Import are absolutely confined to the six fair months of the year, not more by the state of the roads than by the violence of the rains themselves completely putting a stop to travelling. There is at this time an excellent road forming in the Ram Ghaut, which will be extended to the coast, from which Carts may proceed all the way to Belgam, but this will have no effect in lengthening the season of transporting goods, which must be still limited by obstacles that cannot yet be vanquished.

EXCHANGES.

The Bankers of Shahpoor are merely Agents for those of New Hoobly and Meeritch, and cannot grant Bills on towns beyond a circle of about 100 Miles without sending to their principals for them. Should the place on which the Bill is required be one of the very few that deal to any considerable amount with Shahpoor direct, it's price is nearly the bazar rate of the Coin of the same place, with the addition of ½ or 1 per Centum for Agency; such a bill is the conveyance of a real mercantile balance, and the trade of Hoobly and Meeritch affords such bills to a much greater extent both as to the field and the amount than the limited transactions of Shahpoor; but the scale of even their traffic does not appear to be very grand, and if they draw to a large amount, they are frequently obliged to make a real remittance of specie to answer their own bills; in this case the rate of exchange is very nearly the real cost of sending the specie. The Udwani and Govind Bukshee Rupees which are current at Hyderabad pass in the Shahpoor Bazar at 11 or 12 per Centum below the Shahpoor Rupee, but a bill cannot be procured on Hyderabad at a better rate than 100 Shahpoor for 106 Udwanee in which it will be paid; the difference of 5 or 6 per Cent. being regarded as the Carriage and Insurance of the specie to Hyderabad.

The variety of foreign coins, particularly Gold, introduced by the Division Pay Office must make these real remittances more than formerly frequent, but in this case the transaction is very nearly a simple mercantile speculation in which the dealer has gone far to secure his profit at the commencement by the very low rate at which he purchased his commodity.

Some

Some of the exchanges appear to be affected by the natural tendency that a Coin has to sink in estimation in proportion to the distance from the place of its coinage and currency. The Chandore Rupee, though scarcely if at all inferior to the Shahpoor as Bullion, is yet here 2½ per Centum below it in exchangeable value. A part of this difference may represent the Banker's remittance charge to Poona, a part of it may indicate the state of the Mercantile balances between the two places, but it is mainly, I have no doubt to be attributed to the preference which the inhabitants have for their own local money. The Company's Madras Rupee seems to form a marked exception to this rule, but entirely I apprehend from it's real superiority as a Coin and the certainty of it's Bullion value.

LOCAL OFFICERS. REVENUE.

The same very expensive establishment of Local Officers obtains here as at Padshapoor, though the extent and richness of the lands make it's existence the less remarkable, and the considerable balance remaining to the Sirkar renders their great emoluments less conspicuous. In Inaams free of all payment, Joree at a very low rate, and money payments, they are certainly in the receipt of 7000 Rupees annually, which is about two-sevenths of the whole landed revenue of the town. Though much of this emolument seems of very suspicious origin, yet it is all now sanctioned by long prescription, or at least there is no reason to suspect any very late assumptions beyond petty individual frauds.

Sur Desaee.—Under this head appears the Kittoorkur, not with an Inaam, but with a portion of land as Joree, worth I believe 1000 Rupees, and paying 28. This tenure of itself would seem to imply either that he was a great Desaee of a Province, or that he obtained this possession by violence. His present condition is not inconsistent with either supposition, and I am not so far master of his history as to be able to say which is the true one.

Desaee.—Of these there are two, who resemble the Sur Desaee in as much as they are non-residents, neither performing or affecting to perform any duty, but claiming the profits of their lands as unencumbered Huq (right). They also, like him, are at their respective homes, little potentates though on a small scale. They reside at Chikooree and Jambootee, and were both, three years ago, noted Robbers. They hold in Inaam, lands which if they be of the best quality are worth nearly 1500 Rupees per annum. The Jambootee Man is said to have been of a low caste, Hunbur and if so can scarcely have been an original Desaee of so considerable a place as Belgam, but has probably usurped the office in some foray.

Deshpandee.—Identical with the Koolkurnee, but not here enjoying in this capacity any inordinate emolument, or exercising any improper influence. A Brahmun.

Kanoongo,

Kanoongo, } Enjoying moderate Inaams, and performing no duties at all.
Nargounda, }

Patel.—There are a Mahratta and a Jain Patel, both in highly respectable circumstances and enjoying the full powers and privileges of their office. Their Inaams and Joree are certainly not worth less than 3000 Rupees annually.

Koolkurnee.—This Office (including that of the Deshpandee) is in the possession of a Brahmun family, the individuals of which claim a right (Huq) to exercise it in turns, but not all for equal periods. One has it 3 years in 10, another 2 in 10 and several every tenth year. In so extensive a township it is an office of great labour, trust and importance, and is accordingly very highly paid. There is an annual money payment of 550 Rupees, and the value of the Inaams and Joree cannot be less than 100 Rupees.

Chougula.—There are now 5 in existence, but formerly there was one to each of the 8 divisions of the town, in which he seems to have been an inspector or overseer. They were also, and are now, Purveyors for Travellers. A moderate Inaam, and Joree worth at least 1200 Rupees are enjoyed by them.

Naek.—Is here a very insignificant personage. The proximity of the Fort, and the circumstance of Belgam having been always the head quarters of the Mamlutdar, have been sufficient to protect the town from pillage, and the lands from being laid waste, and the Naekship has been unnecessary. He has not more than 25 Rupees per annum, which is also the emolument of the

Kotwal.—Who has had charge of Prisoners for small offences.

The establishment of rustic artisans for the service of the Cultivators and paid by the profits of a certain portion of land is again met with here; the land for their maintainance is in considerable quantity, but I believe it is not customary to distribute the best land in this way, and it all pays Joree; those so provided for are the

Sotar.—Carpenter.

Lohar.—Blacksmith.

Koomar.—Potter and Tile Maker.

Mhar.—Dherus. There is a similar provision for the

Potdar.—Examiner of Money.

Kolkar.—Runner on Errands.

Ghotu. Khor.—Diver into the Fort, ditch, or into Wells or Tanks to recover any thing that may have fallen in.

Patel.—For the purpose of supplying water to travellers on the high roads.

Shet

Shet Sindee.—60 Men, of whom and their emoluments I have spoken in another place.

There is also a small provision under the title of Bal purwesh for the families of sepoys who lost their lives in battle or generally in the service of Government. If it were the custom to provide for all so circumstanced, the mortality under this head must have been very small.

The Religious and Charitable establishments of both the Moosulman and Hindoo faiths are very numerous, and endowed with about one-fifth of the whole lands, of which however much the greater part is Joree, paying a considerable assessment. By far the most conspicuous are the Durgahs of several Moosulman saints. The Grants are chiefly from Alumgeer.

About 42 years ago there appears to have been a minute inspection of all the lands liable to direct Government assessment, and the whole sum to be raised was apportioned amongst them according to their estimated values. The sum thus levied on each piece of land was called it's Kumal, which if it be the Arabic word signifying *completion, accomplishment,** would seem to imply that it was the final and finished assessment, never to be added to, and it would appear that this has in fact been the case, or very nearly so. The contry at the time the Kumal was settled was in a state of higher populousness, tillage and prosperity than it has ever been since, and without considering the Kumal as any thing very sacred, it has been found impracticable to go beyond it; in general it has not been reached, and Trimbukjee Dainglia's Amildars were always below it in their avowed assessments, though they realised much more by individual, irregular seizures. The Kumal itself was not a simple quantity, but compounded of an ancient Ayeen, or prescriptive custom, and various Puttees or additional assessments which had been successively laid on, and the aggregate of which was much more than the original Ayeen. This last term being pure Arabic would seem to imply that what it represents was a Moosulman institution. I however imagine its origin to have been much anterior to any Moosulman sway here, and that the term had merely been applied by them to a Hindoo rule already in existence.

The Kumal is plainly now the basis on which each man's respective quota of the general assessment is regulated, and is, I have little doubt, as far at least as the Seed measured lands go, as fair an one as can ever be obtained. The Koolkurnee and Patels who are the assessors, may favour themselves a little, but I have no reason to believe that any great abuse exists in this point. The Kitte, or detached pieces of land, being less reducible to determinate or recordable value, are more likely to yield an opening to favour or peculation.

There

* What makes it probable that it is so, is a singular affectation displayed of using Arabic terms thoughout the Revenue transactions. The Æra in use is that of the Hejira with Arabic numerals, on which are engrafted the individual annual names of the Hindoo Cycle of 60 years. As the year of the first is purely Lunar, and the other Lunæ sidereal, the confusion of dates has perplexed the accounts of all transactions except the most recent. I concluded this was the establishment of a Moosulman government, but I am told it took place in the reign of one of the early Peshwas, and was the work of a famous Mogul who was his grand financier.

There is a considerable sum upwards of 3000 Rupees, levied as a house tax on the Tradesmen and others who do not otherwise contribute to Government. A man is charged not according to the size or value of his house, but to his estimated ability to pay; the largest sum paid by an individual is about 30 Rupees per Annum†.

There are several little Items of Revenue that indicate great meanness in the Government that first imposed them, and which it seems scarcely creditable to continue. Such are

Beil Begaree.—The Mamlutdar used formerly to press bullocks (without paying for them) whenever he wanted them; this was found out and put a stop to, but 24 Rupees per annum were charged in lieu of it to those who had been in the habit of furnishing the bullocks, and credited to Government.

The Kutchery Furash (Spreader of Carpets) has charge of the water in the Fort Ditch, and the great Tank, for which he receives one Soop of Grain from every Kooroo of land watered from them. This on calculation turns out to be too good a thing for him, and he pays the Sirkar 12 Rupees per annum.

The Janglee, or tender of the town cattle in their grazing, receives 4 Pysa monthly for each working aninal, and 3 Pysa for Milch. This would be a fortune to him, but instead of reducing the rate, the Sirkar takes 18 Rupees per annum from him, and this year 7 more.

The Patels claimed a right to a petty bonus of 4 Rupees from some looms which they had probably been the means of introducing, but quarreled about the division of it. The Sirkar denied it to either of them, and took it to itself.

In the same way the Jotishee, and Sur Jotishee (two high priests) disputing about their right to certain marriage fees, the Sirkar step'd in and took them from both. This now forms one of the items of a revenue farm and is rated at 70 Rupees annually.

POLICE, CRIMES, VICES, PUNISHMENTS, HABITS.

The Police at the Head quarters of the Soubadar is probably a little more alert than at the distant stations, and is sufficiently so for the present very tranquil state of the country, but not very successful in tracing the few petty thefts that occur.

The attention of the Pergunna Court is principally engaged with drunken and conjugal quarrels, and complaints of abusive language, or of connubial infidelity. The Soubadar is said to be exceedingly fond of exercising his powers of fine and imprisonment (particularly the former) as far as they go, but I believe the cases to be nearly all of a nature that it would be much better to pass unnoticed altogether.

No

† The person whose circumstances were deemed so pre-eminently flourishing was a maker of Oil.

No great crimes were perpetrated during the time I was in the neighbourhood, nor are the people in general, I think, of a character likely to commit them. None of the classes who so readily associate as Gang robbers reside within the Talook; the town is too well protected, and the villages are too poor to attract them from a distance.

It is singular that there was not until Belgam become a military station, a single house of courtezans in the place; those who exercised the profession were either itinerants from the Eastward, or inhabitants of Shahpoor.

Spirits are manufactured here, and a good deal drunk by the Moosulmans and Mahrattas particularly during the rains, but drunkenness is certainly not excessive; on the whole the morals are as correct as they will generally be found in large towns.

No people are more fervent or more full of faith in their superstitions than the Mahrattas of Belgam. There is scarcely a deity of the Hindoo Pantheon without his or her shrine, and no business either public or private is commenced upon without the appropriate sacrifice to ensure it's success. Sewa under various titles, composed of his name Eshwur and some significant syllable prefixed to denote the capacity in which he is invoked, is the prevailing deity. The wrath of Dewee is appeased in times of misfortune, particularly domestic. The Earth is under the peculiar protection of Mah Lukshmee, in whose honor there is, or used to be, a grand sacrifice every 12th year, to witness which an immense Jatra from all the surrounding country assembled. 12 Buffalos, 50 Goats and every Fowl that could be procured were slaughtered and their blood mixed with boiled rice, a portion of which was sprinkled over every field in the township, and it was thus put out of all danger either as to it's fertility or security for the subsequent twelve years. Dhers were employed to kill the Buffalos, but it was the business of the Patels to stand Butchers for the smaller animals. This is the year for the celebration of the festival, but the town cannot afford it's expence, which amounts to nearly 3000 Rupees; misfortunes must therefore be it's doom for the next revolving period. The more affluent inhabitants of Shahpoor are preparing this sacrifice now (May 1820.)

MISCELLANEOUS REMARKS.

As at Padshapoor there were no Wells, so here scarcely a house is without one; the site of the town is sloping, and in the higher parts deeper digging is required before the water is come at, the depth being apparently entirely dependent on the elevation of the spot from which the operation commences. At the highest it is required to dig through the hard gravelly stratum 7 or 8 Pooroosh (the height of a man and his arm extended above his head), when the soil becomes softer, and in another Pooroosh the Water gushes up from a bed of clay ; it rises a cubit or two immediately and afterwards several cubits, never failing entirely in the hottest weather. Further down the hill the water is not more than two Pooroosh from the surface.

In

In the black soil the steps are just the same; the same kind of earth must be come at before the wat er is found, and that whether a small stratum of the red gravel interven e or not. The usual depth of the black soil is one Pooroosh.

In one quarter a thin stratum is met with near the level of the water which imparts a bad taste to it, and which seems to be the remnant of old buildings. In some insulated spots the bed of clay seems wanting, and in it's stead there is a stratum of nodular limestone on which the black soil rests; this stratum is never more than two feet in thickness, and the lime in it is intermixed with a softer kind of red gravel. The lime when burnt is said to be excellent for the purpose of Masonry, and is even reckoned pure enough to enter into the composition of Beree (Quid), into which none but lime of a very superior quality is ever admitted.

The size of a Well is generally 2½ Cubits square; this small size is conceived to be the easiest to descend when the Well requires cleaning or repairing. The deepest Well costs about 100 Rupees, the shallowest not more than 4 or 5.

It seems clear that the bed of Clay which does not permit the water to infiltrate through it, is equally the substratum of the Red Gravel and of the Black Mould. The latter which occupies the bottoms, is plainly no more than a bog earth gradually formed by the vegetation of the swamp produced by the water from the hills oozing up through the thin stratum above the clay when there was no clear water course to carry it off. It has probably been brought into its present condition by the repeated alternations of flooding and draining of the Rice culture which prevails so generally on ground so situated; the water that may not be evaporated is carried off by a brook which is certainly to be found in each of these bottoms, and without which they would become bogs again. The formation, and the tendency if uncorrected, of this soil, each receive very plain illustrations in this territory. The first occurs all along the ledge of a hill composed of the broken Basalt; wherever the wet is prevented by the closeness of the rock from percolating downwards and by the shape of the surface from running off, boggy earth is forming and bog plants appearing notwithstanding the indestructible nature of the basis, which renders the process infinitely slow. The second is near the village of Mawanoor where a tract of this black land has from the circumstances of the times lain out of cultivation for some years; it has already become swelled, swampy, rushy and full of holes.

The certainty that the high gravelly plains will not bear profitable crops of grain, and the almost equal certainly that they will bear trees and shrubs, naturally suggest the enquiry whether they may not be advantageously turned to the culture of some plants of shrubby growths not requiring either much shelter or any great nicety of treatment. The two which occur to me as offering the best prospect of success are the Coffee, and the Bourbon Cotton plants. The former grows in almost every situation where it has been tried, and though it be far more productive in rich soils, it's berry is of a much superior quality in poor lands, and such is certainly

certainly it's native soil of Arabia. It is perhaps in favor of the growth of Coffee in this situation that many plants of the same Natural order are found on hills of the same character which yet retain their brushwood, not many miles to the South and West. The Bourbon Cotton is, I understand, remarked for succeeding best on rather high gravelly lands where the water does not lie, and no useful plant seems to demand so little care. The violence of the S. W. Monsoon might perhaps confine the culture of these plants to the Eastern aspects of these high plains, but spontaneous shrubs seem to grow equally well on either exposure.

There is no resident in Belgam who would on his own risk make any experiment on a large scale, but I think the Patels are not unlikely to attend to the recommendation of the Collector to an extent that would at least ascertain the general practicability. Instructions with respect to the culture of Coffee may easily be obtained from Tinevelly where it is cultivated, I understand, with great success.

The healthiness of Belgam has been particularly evinced by the state of the Troops ever since they have been cantoned there. When in every other quarter of the division Corps had more than one fourth of their numbers useless from fever, the camp at Belgam was quite exempt from it. It presents the only instance I am acquainted with of a severe and extensive fever not appearing when Europeans first occupied it as a station. It seems to agree equally with the health of the Native Troops, though the site of the Cantonment be much exposed to the violence of the S. W. Monsoon.

There is nothing whatever either in the Spontaneous productions, or the Wild animals of Belgam worthy to be recorded.

THOMAS MARSHALL,
Statistical Reporter.

BADAMY,
25TH JUNE 1820.

KALANUDEE

KALANUDEE AND CHANDGUR,H.

THE united Talooks of Kalanudee and Chandgur,h lie N. W. and N. N. W. of Belgam, from which they are separated by a slip of the Shahpoor territory six or seven miles in breadth in which is situated the Hill Fort of Mypalgur,h. These Talooks are so much intersected by lands of other States and small Jageers, that it is difficult to assign any definite shape or exact boundaries to them, but it may be said generally that the Zilla of Khanapoor (lately a Surunjamee Talook in the hands of the Kittoorkur but now possessed by the British) lies to the South, the Balaghat possessions of the Bhonsla family of Waree on the East and partly on the North, and a small part of the Kolapoor country with some little Jageers dependant on it, on the North and North East. The longest line that can be drawn within the Talooks is from E. S. E. to W. N. W. about 13 or 14 miles; from N. N. E. to S. S. W. may be about 12 miles but the general figure is so irregular that I do not venture on any estimate of the extent of the area.

This tract is watered by several brooks which are not known by any other names than those of the principal villages; these streamlets fall into the three larger rivulets of Chandgur,h, Patna, and Heera, and these three joining near the Northern border of the district, their joint stream flows nearly North until it falls into the Gutpurba at Mohungee, a little to the West of Duddee in the Kolapoor country.

The whole surface is formed of extensive swelling hills, in general neither very lofty nor very steep, the slopes gradually declining almost into plains near the base, and thus leaving considerable spaces susceptible of cultivation without much difficulty. Toward the N. W. about Chandgur,h, the hills are more lofty and abrupt, and covered with timber of a small growth; many of the other hills bear nothing except long rank grass in the rainy season; some produce a thinly spread brushwood of beautiful shrubs.

Between the steeper hills, the hollows are as it were filled up and we there meet with patches of a dead level, but in general the figure of the surface will be better understood by conceiving the gentle declivity at the base of one hill to unite imperceptibly with the declivity of the adjoining one. Two or three very good Indian roads crossing the district in different directions prove the small degree of obliquity of these slopes; they are however obliged to avoid the hill on one end of which stands the Rock Fort of Kalanudee, situated near the Southern border of that Zilla. This hill is quite of a different character from every other in the country; it is loftier, it's base much more rugged, and it's upper stage nearly precipitous, resembling much the eminences which have generally been selected for the sites of Forts throughout the Deckan, but it is not near-

ly

ly so high as the great hills of Sewgur,h or Poorunder in the neighbourhood of Poona. I estimated it's height at 800 or 900 feet above the plain on which stands the nearest village of Pătna. The Rock itself differs altogether in composition from those higher and more continued hills; being a red clayey Iron stone, very heavy, but suffering decomposition the whole altitude of the hill seems to consist of the same material, becoming more earthy towards the base.

These Talooks are both considered by the natives as lying in Maharashtra, and in the Kokun; they were formerly part of the possessions of the Waree branch of the Bhonsla family, and seem to have been for time immemorial set apart as the immediate source of the funds for the maintenance of the Fort of Kalanudee, which as well from it's formidable appearance and character, as from it's position as a check on some turbulent Jageerdars to the South and West, has always been held of great importance. Accordingly in times of profound tranquillity, the whole of the Revenues were disposed of in it's ordinary expences, and when extraordinary munitions or equipments were required, additional funds were supplied from other quarters.

The language spoken is the Mahratta with scarcely any admixture of Kanarese, and the people seem careful to distinguish themselves as a nation by the former title, from those bearing the latter name.

CLIMATE.

The same leading circumstances which mark the Climate of Belgam affect in a still higher degree that of these Talooks. Being considerably nearer to the great range of Western Hills, which are the great focus of attraction of the rains of the South West monsoon, they are subjected to their unmitigated violence for five months annually, besides to a more sparing fall for two other months. The figure of the hills which cover the country affords little or no obstacle to the free course of the bleak blast of the monsoon, but the whole of that season is as cold and stormy as it is wet. The rivulets are so swollen that communication from village to village, including of course the bazars, is cut off for weeks together, and the inhabitants, before the rains come on, lay in a four or five month's stock of provisions as a ship does for a voyage; during the whole of that time they never move from their houses except for the indispensable labours of agriculture, spending the whole of their time round a burning log of wood, a stock to keep up a constant fire day and night during the whole of the wet season, and the cold months, which will include about two thirds of the year, forming a regular item of the annual provision. When they do emerge in this weather it is under shelter of the best portable defensive armour that the materials of the country will afford; next the skin is a long close waistcoat of common kumlee or blanket, and over that a long kumlee, it's upper end twisted into a knot and put over the head like a cowl, the lower hanging down below the knees; above this is a sort of

thatched

thatched case or shell, made of the leaves of the Tar (*a*) or some other of the Palm tribe; it is broad over the whole back and shoulders narrowing to a peak immediately over the head and coming down in front over the face just so far as is necessary to give it a firm hold, with a slope sufficient to carry the water that falls on it clear of the body; when the wind and rain drive against the wearer's back, the defence is perfect, without depriving him of the use of his eyes or his arms, but if to screen himself from a storm a head, he turns the broad part of his shield in that direction, he loses the advantage of being able at the same time to guide his plough which is the great object of this cover. (*b*)

The top of the Hill of Kalanudee is invisible during the greater part of the South West Monsoon, and the Sepoys who are obliged by duty to reside there, live in a perpetual, dense, soaking mist. After the rains the hills are covered with long coarse grass, and until that is so dry as to admit of a general burning, the country is unhealthy; even the cold season which succeeds is not considered by the natives as favourable to health, and the interval between it and the ensuing rains is the period of their principal enjoyment. The air is then dry, pleasant and refreshing, and the heat at no hour so excessive as to oppress their bodily powers, or even to incommode them in their habitual occupations.

The severity of the South West Monsoon has certainly a considerable influence on the duration of life. Very few live beyond the age of sixty, and I was assured by the principal Officers of the Militia Garrison of the Fort of Kalanudee, that there was not now alive amongst them a man whose age exceeded fifty two years, nor had there been an older in the preceding generation.

SOIL.

The red ochry gravel described in the report on Belgam is the main soil of these Talooks. The lower parts of it however being by their position, and the intensity of the rains, susceptible of the Rice cultivation; have during a long course of watering and manuring become considerably improved, and now contain an useful proportion of vegetable matter. Where either the slope is too great for the formation of Rice fields, or there is no mode of bringing the water on it from a superior level, it continues a bare stony soil with very small powers of production. It is in one respect inferior to the Belgam gravelly land, as it contains much Iron, an admixture always injurious to vegetation, it also passes in many parts into a real shivery stone, quite dissimilar to the bricky transformation of Belgam.

In confined bottoms stripes of black vegetable earth have formed in the usual way, but it is only in a very few places that they are of sufficient breadth to be of much moment; they are always fertile and valuable.

TILLAGE

(*a*) Borassus flabelliformis.
(*b*) The Mahratta name of this screen is Yerla.

TILLAGE AND IMPLEMENTS.

The lands which by their situation and form, without nice regard to the nature of the soil, are susceptible of regulated inundation, being entirely devoted to the culture of Rice, the modes of tillage, varying with circumstances, necessary to the production of that grain, chiefly or almost entirely engage the attention of the farmers.

There are no less than five distinct modes of culture of this plant, two of them being merely substitutes for some of the others when they fail. The first and confessedly the best, is that called Rop, or Transplantation, and is probably always pursued by the more industrious and energetic cultivators when they themselves and their cattle are in good heart, but as all the laborious operations attending it must be executed in the very wettest weather, and it's very essence consists in having the ground to which the plants are to be removed, a deep, adhesive mud, many decline it and many are unequal to its labours. A small plot of ground to which the water will have earliest access, is prepared before and about the beginning of the rains, by burning leaves, wood, straw and rubbish on its surface, by three ploughings, and harrowing up roots and weeds; if by this time it be well soaked with water, it is sown very thickly, broad cast, with Tandool or Rice in the husk. In five weeks of favourable weather, that is, in which after heavy rain there have been intervals of warm sunshine, the plants are 15 or 18 inches high, and fit to be removed. In this time the ground intended to receive them has been undergoing its preparation, a small part of which is performed before the rains, but the body of it during their immediate and heaviest fall; the former division includes repairing the embankments of the fields, clearing away obstacles to the course of the water, and cutting up stiff plants and stalks by the Koolac (*c*), to which succeeds burning on the surface all the wood, grass, weeds and rubbish that can be collected; much stress is laid on the necessity and usefulness of this burning. The ploughing is not commenced until, according to their own account, the bullocks sink in the mud to the knees, and is a dreadful labour both to the husbandman and his team; it must however be gone through three times, and to it succeeds a harrowing with a long toothed harrow to clear away roots, after which the manure is brought from the village, scattered equally over the field, and trodden deep into the mud by the feet, and a perfect levelling of the whole field is effected by dragging over it a loaded board (Lohur); this is done only one or two days preceding that on which it is intended to transplant, and if possible an interval of fine weather, and when not much water lies on the field is seized on for both operations. The plants are taken up by the hand from the spot on which they had been raised, and brought in baskets to the prepared ground. A sort of rake with short teeth, 10 or 12 inches apart is drawn over the ground to mark the lines in which the plants are to be placed, and the labourers, frequently women, follow with the baskets from which they take small handfuls of 8 or 10 plants, which they thrust down into the mud nearly the whole length of the fore arm, and at intervals in the rows nearly corresponding to those between them; in a well planted field the plants

of

(*c*) See the Report on Padshapoor, Page 7.

of one row are opposite to the middle of the intervals of those of the adjoining. The water is now retained on the field allowing so much to pass from the uppermost of the slope as will inundate those lower down, and as each has received its proper quantity the channel to it is blocked up. Two weedings by the hand (the drag hoe being inapplicable on account of the mud) are given during the season, but it would seem that the continued immersion is not favourable to the growth of ordinary weeds, and this part of the cultivation is not attended with much difficulty. This Rice is generally ready for harvest in November or December.

The second mode of management with this grain is sowing it like all others by the drill plough, and is called by the name of that instrument, Kooree, or Koorgee. It can be adopted only when very little rain has fallen and the ground is not in a plungy state. It has the advantage of avoiding the severe labour and exposure of the first method, but under it the Crops are sure to be inferior even should none of the seed be washed away, or be destroyed by the birds, to both of which accidents it is very liable.

The third system is in use when the second has been intended and no plants in consequence prepared, but the rains have come on so early and heavily as to prevent the Kooree being used. The grain is in this case sown in the furrow made by the common plough; but a very poor return is expected from it.

The fourth method is called Mullik, and is resorted to when some one of the former, generally the first, has failed either from too much wet and cold, or insects, or some other causes less explicable. In it a quantity of grain is put into a bag of sackcloth or matting, wetted and placed in a warm, close situation; in three or four days the grains germinate, and in that state are thrown broad cast, and tolerably thickly on the field where the failure had taken place. This process can of course only be called for very late in the season, and is little more than a desperate attempt to retrieve a lost harvest.

The fifth is one step later in season and lower in hope; it consists in taking up the superfluous plants, if there be any produced, of the Mullik and transplanting them. It is called Surdee, I suppose from it's crop, when it gives any, being on the ground during the whole of the cold weather.

The Rice is always thrashed (with a small baton) and winnowed in a spot of the field smoothed and beaten for the purpose; it is then carried home and preserved in high cylindrical baskets called Kun,gee, whose apertures are closed by a coating of cow-dung within and without. Those who have to store a considerable quantity deposit it in a cave beneath some part of the house, but this is not a safe way of disposing of Rice in particular, as it is very apt to germinate should heavy rain occur. I saw at Patna in May 1820 much grain ruined by this accident. The name of this excavation is Pe,oo.

The

The remaining lands included in the annually arable, which not being susceptible of irrigation are tilled for Ragee (*a*) and Sawee (*b*) differ little in their culture from that already described when speaking of these grains at Belgam. The principal variance is that Stable manure is in these Talooks much more scarce, and the cultivators supply the deficiency by burning on the surface of the lands just before the ploughing commences, as much wood, dried leaves, weeds and rubbish as they have the means of collecting; this burning was taking place on all the fields of this class when I was in the country in May.

The steeper sides of the hills on which only casual cultivation is attempted are called Mal Zumeen. When it is intended to till a piece of such hill, the cultivator commences by cutting down all the brush wood close to the ground, and after its becoming quite dry, burning it and by its means the whole surface of the plot, which if not too steep is then ploughed, but frequently from its position the plough cannot work on it, and it must be hoed by the hand and sown broad cast. Sometimes a tolerable, but always an uncertain crop of Ragee *(a)* is obtained the first year, and a very inferior one of Sawee *(b)* the second; the jot or plot is then considered to be exhausted and is abandoned for twelve or fifteen years, or until it be again clothed with stout bushes, and its surface have regained something of a turfy texture. Should the cultivator choose to proceed in his endeavours with such land, a fresh Jot is assigned him and he repeats the processes. Some commence with a new portion every year, and have thus annually a crop of Ragee on one Jot, and of Sawee on that which bore Ragee the year preceding. The Mal Zumeen is chiefly cultivated by the very poor people, who for want of cattle, and in fear of venturing to become answerable for the larger assessment, cannot undertake the tillage of the better lands; these Jots of Mal Zumeen are not free of assessment, but it is, as it ought to be, very low.

The whole of the cultivation of these Talooks is on a petty and very rude scale, but it must be granted that the Farmers are depressed at the out-set by an original infertility of soil, and by a severity of climate during the most laborious season of the year, which besides proving highly injurious to their constitutions, not seldom blasts all their hopes of even a moderate return for their hardships, and leaves them in nearly the extreme of poverty until the next season brings a renewal of the same uncertain experiment.

The smallness of the quantity of animal manure that could by any means be collected, and the substitution of ashes or rather of burning, seem to render the farmers much less attentive to its preservation than they would be in other circumstances. All that falls on the grazing ground is suffered to remain there, and little attention is paid to the dunghills in the villages; the whole that is amassed is bestowed on the Rice lands.

No agricultural implements different from those already described in former reports fell under my observation. The Plough is of the very lightest and simplest kind. Carts are not at all in use in the agricultural economy of the district. SUBJECTS

(*a*) Cynosurus Coracanus.
(*b*) Panicum Miliaceum.

SUBJECTS OF CULTIVATION.

These are very limited in number, and have indeed been nearly all noticed in the course of the preceding article. Tandool (1) Rice, Ragee (a) and Sawee (b) are the only edible grains cultivated. Pulses are not grown here, neither did I see any pieces of land laid out for Garden ground. Many of the Farmers grow a little Tobacco, Onions and Capsicum in small plots about their own cottages, but there is a remarkable falling off in the Garden system so conspicuous in other parts of the Mahratta country.

CATTLE.

A small and tolerably hardy, but not a powerful breed of Cattle is met with in these Talooks, certainly, in my opinion, not equal in point of number to its agricultural calls, though the inhabitants generally neither complain nor allow of any great deficiency. Many however of the smaller cultivators have none, and must either borrow where there are scarcely any to be lent, or till by the hand-hoe, and the number of those who are confined to this latter method, and consequently to very trifling patches of land, is not small. Two pairs of Bullocks is a considerable stock even amongst the Zumeendars, and scarcely a single Ryut is possessed of it. Milch Cows and Buffalos are not more plentiful and the average throughout the Talooks is scarcely more than one to a house. To have a full idea of the lowness of this average, it is necessary to understand that at the season of full milk, when forage is plentiful, none of these animals daily yield more than two or three Seers, of which the Calf consumes one half and that when grass begins to fail, they do not afford one fourth of that quantity. When I was in the country in May 1820, it required the joint contribution of five or six houses to supply me with a Seer of Milk for my breakfast. I had then also a good opportunity of being assured of the extreme scarcity of forage. Being driven by a storm into a farmer's house in a principal village, whose cattle were lodged close by me, I remarked the pittance of hay or rice straw which was dealt out to each animal for its nights subsistence, and it certainly did not weigh a Pound. In the morning the whole were driven out to graze though the weather was inclement in the extreme, and in the three days that the storm lasted, several animals both of the village stock and belonging to some Bunjaras who were obliged to halt on account of the gale, perished from mere exposure. Grain is never given to the cattle under any circumstances.

I am unable to account satisfactorily for this extreme want of forage, and were it not that the people do not in other respects betray any marked improvidence in the affairs of life, I should be inclined to ascribe much of it to want of care and foresight in storing grass at the time that it is abundant. It is certain that at the conclusion of the rainy season, all the uncleared hilly lands are covered with grass, which it is so much an object of general concern to have cleared away, that it is usually got rid of by a conflagration ;

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(1) Oryza sativa.
(a) Cynosurus Coracanus
(b) Panicum Miliaceum.

flagration; the people however say that this grass, except in particular spots, is far too strong and reedy to be edible, and that it is of no other use than to thatch their houses, for which purpose they lay in a sufficient stock of it at that very season, though not to be used until six months afterwards. It may therefore be infered that taking this long precaution for their personal shelter at a distant season, they would not omit the equally important provision of provender for their cattle were it to be found, and if we allow that a good deal of edible grass must be consumed, intermixed with the coarser, at the general burnings, we shall not be far from the true solution of the difficulty.

I conceive the low state of the numbers of the cattle to be one of the chief causes of the retardation of the improvement of this district, and it is an evil that seems scarcely to admit of a remedy except from the very tardy progress of the natural increase from propagation. The Farmers speak with a very reasonable confidence of the improbability of any foreign breed being able to exist in their severe climate. Many of their own inured cattle annually die from the mere effects of the weather, and of the Bunjaras Bullocks which every year come for the purpose of grazing on the hills, there is an annual loss of more than one fourth. The same severity of the weather renders it very difficult to rear young Buffalos, and the stock could not be kept up without purchases from Ajera and Sunkeshwur, where the climate is not so dissimilar as to create much additional danger of the animals not surviving the removal.

The necessity of adjusting the birth of calves to the season when the mother shall be in tolerable vigour from sufficient nutriment, has induced here the same custom as at Belgam of having all the Cows impregnated in the months of September or October. The Male is admitted to them twice, at an interval of ten days or a fortnight, and no further observation is made as to whether impregnation has taken place or not.

There is scarcely a goat or a sheep to be met with in the Talooks. Want of pasture in the dry season, and the inclemency of the weather when there is grass, are I conclude the chief reasons of their not being bred.

POPULATION.

The Zilla of Kalanudee contains 2020 souls, inhabiting 427 houses, in 11 villages; the largest number in one place, Patna, being 467, occupying 114 Houses. The adjunct Zilla of Chandgur,h contains 2410 people, occupying 594 houses, distributed into 12 villages, one of which, Chandgur,h, consists of 277 houses, with 1088 inhabitants. The average number to a house throughout both Zillas is 4 one-third nearly.

As I have before stated that I have no sufficient data on which to estimate the area of these Talooks, I of course cannot pretend to assign the proportion of this population for each square mile, but every view of the subject points out the rate to be very low; the villages are distant, their sites are small, small as they are, they are not filled and the quota to each house is a very inferior one. The

The complaint of deteriorating circumstances, and the comparison of former and not forgotten prosperity with its late and even present reverse, are as common here as in all parts of the Mahratta country, but, at least as to population, I do not think the state so much boasted of can ever from natural limitations have been very excellent, though no doubt much superior to what it is now. The sufferings during the disorders of the latter years of the Peshwa's government were doubtless considerable, and of their effect in reducing the numbers of the people there is sufficient evidence ; there is scarcely a village without a vacant space on which there are traces of buildings, in some places numerous, said to have been inhabited houses but a very few years ago. The injury sustained by the exactions or oppressions of the Mamlutdars seems to have been little thought of in comparison with the absolute destruction with which the villages were every now and then visited in the attacks of the neighbouring Desaees who in those times of anarchy set up as Master Robbers. The process consisted in plundering every house, driving off the whole of the Cattle, and then firing the village, and was inflicted on the little town of Patna, close to the Fort of Kalanudee, three times in five years, by Venkut Ra,oo of Jambootee, who was the most notorious of these freebooters. His professional rivals were Appajee Ra,oo, Desaee of Arkoor, and the Desaee of Nesree. The two first are now peaceable subjects of the British, and the latter, possessed of no property, has sunk, since the general settlement, into his original insignificance.

The Ram Ghat is the great pass to the upper country from Goa to the South West, and from Waree and Malwan to the West, and Chandgurh, being one march from it on the great road to Ajera, Kolapoor and Poona, whilst Patna is similarly situated on the Eastern road to Belgam and Shahpoor, it is to be hoped that these two places will, under a steady and mild government, attract fresh inhabitants particularly of the class of small traders, but there are evidently some strongly operating causes preventative of any rapid increase of numbers from the present stock. The quota of people to each house, 4 one-third is certainly not that of a rising population, and is not merely that of the poor and distressed, but includes the Zumeendars, the Clerical profession, and the Garrison of Kalanudee, who form a very considerable proportion of the whole, and who, though far from rich, are not in such a state of poverty as can be supposed to impede the natural multiplication of the species, and who at all events are in better circumstances than the remainder can ever expect to be.

PEOPLE.

About four fifths of the whole numbers of the people are Mahrattas, who with about 60 families of Lingayuts form nearly the whole class of agriculturists. Several of the Zumeendars and almost all the Village Patels are Mahrattas.

About 90 families of Brahmuns are to be found, principally as Inaamdars connected with a large religious establishment at Chandgur,h. The Deshpandees and Koolkurnees are all Brahmuns, and all related to each other.

Some

Some Moosulmans are to be met with amongst the Garrison of Kalanudee, and others have been long established as Revenue Servants at Chandgur,h.

A few Christians have found their way up from Goa, and established themselves in the road villages as Distillers and Venders of Spirits, professions which neither Mahrattas nor Moosulmans, though indulging without much scruple in the use of the beverage, seem willing to engage in publickly.

The remainder of the population is composed of Beruds, Mhars (Dhers) and the ordinary country artisans, but the last are entirely confined to four villages out of 23, and even in three of these the offices of Lohar and Sotar (Blacksmith and Carpenter) are exercised by the same individual. There is not a single professional Taylor in the Talooks, nor did I hear of one in that of Padshapoor.

GENERAL CONDITION OF THE PEOPLE.

In approaching nearer to the line where the hills are uncleared and uncultivable, or at least totally uncultivated, the purely agricultural part of the community seems always to be in a lower condition, as to civilisation generally, and of course in that material concomitant of it, the possession of the comforts of civilised life. At a few points of this tract, peculiar circumstances have drawn together larger societies who are able to maintain a considerably superior level, but the general position seems true of the whole village population. Taxed or untaxed, Masters or Servants, all have one common character of rudeness, ignorance and poverty. What share of this is attributable to the impolicy or vices of the institutions, public or domestic, under which they have lived, it is difficult to estimate, but I may remark that from the extraordinary inflictions of the former they appear to have more exempt than their more prosperous neighbours who were fairer marks for oppression and exaction, and the latter seem to be of at least as mild a tenor as prevails in other situations. I rather suppose the state to be in a great measure a direct consequence of the natural qualities of the tract in which they reside. Where nature even to the most zealous exertions returns little, the great inducement to the extension of these exertions is wanting, and they become limited to what the providing for the most simple necessities of life demands. With few or no opportunities of comparing their situation with any thing superior to it, the people have nothing but themselves to copy, and have not even the stimulus of emulation to endeavour at improvement; the general tendency of their character is thus rather to sink further into the savage state than to rise in civilisation; ordinary misfortunes are slowly and with difficulty recovered from, and great calamities are nearly irreparable. If either by a continuance of unprosperous seasons, or increased taxes, their absolute poverty be augmented, and their small share of the comforts of life be still further curtailed, I see nothing that can prevent their falling off. Indeed to a Government realising its revenues on the principles that now universally pervade India, it neither ought to be, nor can it be, an object to look to such a corner

a corner as this for an augmentation of them, and if by tenderness in this respect it can at all diminish the force of the natural obstacles which seem to exist to the ordinary increase of the population, and with it the extension of the cultivation, such is surely the preferable policy.

Two anas per diem is the highest sum given for a day's labour at any season of the year to an able bodied man, and one ana and a half is a high average for all seasons; women do not earn more than one ana per diem, children nothing.

The following were the prices of Grain and Pulses in the bazar of Chandgur,h in the beginning of May 1820.

Wheat per Rupee	10	Seers.
Rice fine	9 or 10	,,
—— coarse	11	,,
(8) Hurburee	11	,,
(1) Toour	10	,,
(2) Ooreed	12	,,
(*a*) Natchenee or Ragee and (*b*) Sawee	20	,,

The first six of these articles, with the exception perhaps of very minute quantities of the three sorts of Dal (split Pulses) are certainly by their prices confined to the consumption of the Inaamdars. Of the seventh and eighth a decently fed family ought to have three Seers a day for its sustenance, which requires more than four Rupees per mensem to purchase, a sum which seems to me to exceed the possible earnings of a great part of the poor families of the district, and I conceive that when grain is at its present price, their daily food must be absolutely less than the due nutrition of the human body demands.

Animal food seems to be altogether out of use.

DWELLINGS.

The form and construction of the dwellings shew at first view that the only object sought to be attained is a complete defence against the rain. In all the villages, with the exception of the two markets of Chandgur,h and Patna, nearly every house is thatched, and of the thatched roof the house may be said almost entirely to consist, the walls being not more than two or three feet high, and frequently of no better materials than wicker work plastered with mud; they are however of little consequence to the building, as the sloping roof, which is supported by two or more strong posts, comes down completely over them, and on the windward sides almost reaches the ground. An end is commonly placed towards the West which is rounded both in the roof and walls that the monsoon blasts may make less impression. Two doors, one on the North, and the other opposite

(8) Cicer Arietinum,

(1) Cytisus Cajan,
(2) Phaseolus Max,
(*a*) Cynosurus Coracanus,
(*b*) Panicum, Miliaceum,

site to it on the South side of the house, and of course only the height of the walls, are its only external apertures, and in the bad weather one if not both are generally shut. The space between the doors is where the family lives during the day, and where all the domestic business of cooking, spinning, &c. is carried on. In the center of it a log of wood is kept burning day and night for about eight months in the year, and as there is no escape for the smoke above, and the side vents are often closed, every part of the house in a very short time becomes black as soot. Close to the family, at one end of the same apartment, the cattle are tied up, generally in one row across the house; sometimes the calves occupy a second row at the very extremity. The opposite is generally parted off as a sleeping apartment, and has often interior subdivisions of its own; this end also contains the winter provision of grain, in one or more of the cylindrical baskets, Kungee, already described; the auxiliary stock of Salt, Onions and Capsicum is also stowed in nooks of this part, in old bags or dirty cloths; all here is pitch dark. Over head, on the joists which hold the roof together, are deposited the Ploughs, Harrows and Hoes not in use, as well as the very poor store of provender for the nightly consumption of the cattle, who are supposed to have had nearly sufficient of eating during the day, and to be able, like their masters, to devote the night to sleep.

These cottages certainly perform their prime function of keeping out the furious rain very well, and as the poor natives have nothing in the shape of furniture to fill roomy apartments, nor any particular necessity for a strong light, they may be said to be tolerably well adapted to all that is wanted of them. Their great failing is, that by the time the rainy season is over, the roof is worn out, and during the remainder of the year is no defence either against cold or wet, of both of which a good deal is still to be encountered, and all detached or unseasonable showers make their way through. In 1820, even so late as the 10th May, when a most furious storm of wind and rain occured, the roofs were unrepaired, and the poor inhabitants were drenched for three days. The grand repair or rather renovation, is put off to the very last days in May, in order that it may the more certainly endure throughout the violent season.

Tiled houses, though the roof be not so absolutely weather tight as a fresh and well thatched one, are yet prefered by all those who can in the two towns afford to construct them, in the first place as being much durable, requiring a comparatively trifling repair, and secondly as admitting of a much more convenient interior arrangement, the small slope of the roof opposing no obstacle to tolerably high inner walls, and an external, or even double veranda, in which the cattle are lodged at night; the smoke too escapes better through the tiled roof; the doors are also a good deal higher and consequently the light inside is better, but still the penetralia of these mansions are most uncomfortably dark.

SIZE OF FARMS.

SIZE OF FARMS.

To be able to arrive at any accurate knowledge on this head, it is necessary to investigate the principle on which the measure, or rather the estimate of the value of land is founded, and this problem, though sufficiently intricate, is here somewhat more capable of solution than I have usually found it; it is however in no two districts the same, and very often it differs widely in two adjoining villages of the same Talook. The fundamental denomination is the same in these Zillas as in Belgam, the Kooroo, but the term is used in quite a different sense, and if I understand that which prevails here, the following is it's definition.

The lands in regular cultivation are supposed to undergo, at stated periods, and by skilful and experienced persons, an inspection called Pahanee, and a portion which the inspectors deem capable of production 1½ Kooroo, or 180 seers of grain, (Rice on the wet land, and Ragee on the dry) is called 1 Kooroo, Pahanee, of land, the one third being I suppose cast out of the accompt as an equivalent for loss by adverse seasons &c. and on the remaining two thirds the revenue is levied. In some places the Kooroo appears to be just double of the estimate I have endeavoured to describe, but this difference seems to admit of an easy explanation. As in some quarters the Sirkar's right is supposed to be one moiety of the adjusted Kooroo, so the term there probably represents the quantity of land which will yield to the state one Kooroo of grain for it's revenue, whilst in other situations, where the Revenue share is otherwise calculated, it means only so much as will yield one Kooroo for the Government and the Cultivator together. Were the soil equally fertile here as in Belgam, the extent of the Kooroo of land on the former estimate ought to be about about one-sixteenth of what it is there, and on the other only 1 thirty-third, but as it probable is not more than one third so productive, the larger Kooroo may be two-elevenths and the smaller one-eleventh of the Belgam Kooroo, or less than 1 Acre, and ½ Acre, respectively. I did not measure any of them.

Assuming these results as at least approximations to the truth, the farms will turn out to be exceedingly small. The Patel of Hulkurnee holds as his Wutun, or right, 15 Kooroos, perhaps 15 Acres, and cultivates it all himself, and this is the largest quantity of land that I met with in the hands of one man; were it assessable it would be rated at about 100 Rupees per annum. This man was not distinguishable in dress, and scarcely in dwelling, from the poorest Ryut paying assessment, few of whom farm more than from 2 to 4 Kooroos, and many of them still less.

MARKETS.

There is a Market in each of these Zillas, one at the town of Chandgur,h and the other at Patna a village about three miles West of the Hill Fort of Kalanudee. Both are well supplied with all the grains and pulses in common use, and with the usual condiments; those not produced in the

country

country are brought, at a very trifling advance of price, by the passing Bunjaras on the two great roads already mentioned. It is only however during the fair season that the traffic of these markets is open even to their own immediate circles, and still less to the travelling merchants who bring their goods from a distance.

No preparation from Milk comes into these markets, the quantity yielded by the Cows being so utterly inconsiderable. Neither are any Cloths exposed in them, and but very few of the coarsest sorts, which are procured from Shahpoor or Waree, are kept in the Shops.

Shopkeepers are of all castes, Brahmuns, Mahrattas, Moosulmans, the regular trading tribe of Wanya being very little known here.

The Shopkeepers all pay a tax in the shape of ground rent, but it does not seem to be heavy, and as they are at least as well off as any other members of the community, there does not appear to be any good reason why they should not contribute their quota towards the expences of the state.

The weights and measures in use here are the same as those of Belgam, except that the Grain seer is founded on the Sembur Rupee (the current coin of the Waree state) which is 5 or 6 grains lighter than the Shahpoor Rupee, occasioning a difference in the Seer of nearly an ounce, but this is far too trifling to be regarded by this simple people and they speak of their seer as identical with that of Belgam. The Copper coin is the same Shahee Pysa so generally current, and the small or Grocery Seer being built upon it does not differ from the corresponding Seer of Belgam, but the articles to which it's use is applicable are very few, Oil, Gol, Salt, and Spices are all that now occur to me.

MANUFACTURES, TRADE.

There is not a single loom in the two Talooks, nor manufacture of any kind, and the whole of the trade consists in exchanging, by means of passing Bunjaras, the superfluous Rice for Pulses, Wheat, Gol, Oil, Ghee and Salt, the greater part of which are yielded by districts in the immediate neighbourhood, either Goa and Waree in the Kokun, or Sunkeshwur to the North.

LOCAL OFFICERS, REVENUE.

The connection of these two items is a good deal more evident in the consumption of the Revenue than in it's realisation, with which few of the individual officers composing the aggregate body called Zumeendars much concern themselves, but the whole together claim a prescriptive right to one fourth of the revenue of all the land, reserved or alienated, public or appropriated; even the waste lands that have at any time been cultivated are included in the total on which they take their fourth, but none of them

in

in that fourth. The district officers Desaee, Deshpandee, and Nargounda, unite with the proper local functionaries, Patel, Koolkurnee, Chougula* and Goora,oo, and even the Dhers, in the interior subdivision of this fourth, or Chout,ha,ee Watun. There seems to have been no exact rule of proportion for the shares of the several officers, but in some villages one office is endowed with the largest portion, and in some, another. At or near the residence of the families of the Desaees or Deshpandees they have become, as might be expected, the greatest sharers, but in many of the distant villages the Patel stands at the head of them. He is generally styled Ga,oora in these villages, and this word is assumed as a sirname by all his male relations.

The simplicity, or unity as it may be termed, of this mode of payment to the local officers, is strongly contrasted with the complex variety of the sources of their emolument in the Padshapoor Talook, and may be considered, first, as affording a curious example of diversity in the local customs of neighbouring cantons, and, secondly, as a good argument in favour of it's validity as a claim, though it has not been held altogether sacred in latter times when no rule or principle was adhered to, but become subject to the tax called Eksalee, which has been explained in previous reports; the sum levied however under this title is very trifling, the lands being valued according to the original or Ayeen basis, which is less than one half of the present rate of assessment.

Large as the proportion of one fourth may appear as the general charge for collecting the Revenue and maintaining the Police (taking it for granted that the latter duty, though now totally obsolete, was included in the original provision), it is only as a proportion that it is at all immoderate. As a real quantity, a substantial payment, it's amount is very trifling, barely sufficient to elevate the functionaries so much above the rest of the community, and to invest them with so much influence, as is necessary to enable them, supposing them all effective, to fulfil the duties of their respective offices. At no village, with the exception perhaps of Chandgur,h, did any of these officers seem to have attained a degree of wealth or power that could operate injuriously either on the purses or the liberties of the Ryuts. I found them simple, well meaning, ignorant men, acquainted with little or nothing beyond the business of their offices, and unable to communicate any detailed information even on it. At Chandgur,h I have reason to believe that the Desaees, Deshpandees and Koolkurnee (the latter two conjoined as usual) stand in rather a different relation to the people. That place as the metropolis of the Talooks, is the residence of the heads of those families; it is also the focus of the clerical power, the best part of the lands being held either by a numerous tribe of useless, Bhuts, many of whose Inaams are of late origin, or are appendant to the shrine of the Diety Rawulnat,h, who rules with unrivaled power over the surrounding country. The town itself may be said to be under a Theocracy, the God himself being the Patel, but the revenues of the Patelship have fallen into the hands of a relation of the Desaee who has also obtained a lien on a fund of a less divine character, the Customs. Thus situated the Zumeendars have been able to form themselves

* The Chougula is only to be met with at Chandgur,h. Of the Goora,oo I shall have occasion to speak further.

selves into a distinct society, with separate, or rather opposite interests from the Ryuts, and I believe, both from knowing the common opinion and from my own enquiries, that they levy on them a sum considerably larger than the government assessment. This can scarcely be effected without the privity of the Zilladar, but almost invariably that petty Officer finds it much more his interest to connive at, and partake in, than to detect and expose these extortions. It is also shrewdly suspected that the Soubadar at Belgam is not without his share in this dirty spoil.

The simplest mode of protecting the Ryut against this system of plunder would seem to be that which is really adopted, viz. giving him a paper stating the amount of all that he ought to be called upon to pay, but in the case of Chandgur,h the efficacy of this scheme was somewhat interfered with, by the Koolkurnee never delivering these leases or Puttees; those of the settlement of 1819 were, to my certain knowledge, all in his posession in May 1820. But even with the Puttees in his hands, it is only the sturdier and higher spirited Ryut that will venture to quote its authority against that of his immediate village superior; long habits of subserviency and dependence lead the greater number rather to pay without murmuring a few additional rupees than to incur the enmity of their local protector. It is not however meant to deny the value of these leases; if any thing can remedy the evil, nothing seems so likely, and it is possible that by their aid the poor Ryut may in time obtain a clearer view of his rights, and the confidence to assert them.

After the deduction of a clear fourth of the whole Revenue as the Zumeendar's Wutun, follow the usual Inaams to Clerical Officers and Religious Establishments; nearly all the remainder goes to the maintenance of the hereditary garrison of Kalanudee, either directly as landed Wutun, or a little more circuitously, first as Revenue to the Treasury at Belgam, and back again in the shape of a money payment to make up the whole of the established stipend of the Garrison. This however will fall to be described in a separate section.

I have already had occasion, in speaking of the size of farms, to advert to the basis on which the Revenue is levied, or rather was levied at that settlement from which we deduce ours. That this basis varies in almost every village, I hold to be no proof of the statements being loose or incorrect, but conceive to be quite consonant with the character of all Indian institutions, in which may always be traced the operation of a general principle, variously tempered and modified by local agencies, which it is not easy at this day to explian. The rejection of one third of the estimated produce of the land as extra assessable, seems here general or nearly so, and so I apprehend is the conversion of the other two into a money price, of which a division is to be made, but neither the money price, nor the rule for it's division, are at all constant; the great discrepancies which appear in the former, I suppose to arise from the way in which modern augmentations have been recorded; in some villages these seem to have been added to the original, pro rata, until they have altered the appearance altogether of the Ayeen, whilst in others, *that* stands distinct and unaltered, and subsequent additions

tions have been entered under a separate denomination. At Asgam the assessment on the Ryut was one third of the Kooroo Pahanee, half a Rupee extra, and three anas for Durbar Expences, the whole estimated at $1\frac{1}{2}$ Rupees. Deducting the two money items amounting to 11 anas, 13 anas remain as the commutation price of the Sirkar's one third of the Kooroo, or 2 Rupees and seven anas the Kooroo of 120 Seers (Rice), a rate which would appear to indicate a cheapness now scarcely credible, and most probably also a very liberal rate of commutation. The gradual augmentations of latter times have more than doubled this assessment, whilst it is most certain that the resources of the country have not increased, but in all probability are much diminished. In other quarters the right of the Sirkar is stated to be the simple half of the adjusted Kooroo, subject to a deduction of so much as may be required to make up the Zumeendar's clear fourth of the whole Revenue, should the lands they cultivate fall short of that quantity; this last is now a favourable condition for the Government, as the Zumeendars only calculate their claims according to the Ayeen, and the Sirkar receives besides, an extra assessment or Puttee, itself amounting in most cases to more than the Ayeen to which it is superadded; for instance in Hulkurnee, where the Ayeen is $3\frac{1}{4}$ Rupees on the Kooroo (which here I imagine to be double that of Asgam), the sum now paid is 9 Rupees.

I found it impossible to come at the dates of the successive increases of assessment; the Koolkurnees said that they probably might be found amongst the records at Poona, but that they themselves had few or no papers; the destruction which in other places I believe to have been pretended, was here a matter of notoriety, the pillage and burning of the villages where the Zumeendars principally resided having occured repeatedly. They have nothing in the shape of grants to shew for their own Inaams, of whose validity there does not appear the smallest doubt; they allowed that the few papers they can now produce were fabricated, on the loss of the originals, from memory, and it was plain that from constant practice they could repeat their contents in the same way as a Corporal does the roll of his squad.

I may take this opportunity of observing that all Revenue papers throughout the Mahratta country are framed and kept in a way that seems ill calculated for their preservation. Every accompt is written on a detached price of very bad paper, folded up to a certain size, and sure in time to break at the folds. A dirty handkerchief is the common repository of the whole mass.

On comparing the almost numberless points of variance that every where present themselves in the manner of calculating the revenue, it seems to me that those enquirers who have sought after some one common rule according to which the whole was at some period established, have been in pursuit of an ignis fatuus. Whether the Institutes of Munnoo were ever, or were not, in use as a practical code, ethical or œconomical, coextensively with the practice of the Hindoo Religion, is a point that must be discussed by much better scholars and antiquaries than I have the slightest pretensions to be, but the most casual observer of Indian affairs cannot fail to be struck

struck with the paramount influence of local customs inducing specific variations every where on every thing, and I can see no reason to assume an exception in favour of that general, and nearly most important concern of Hindoo life, the compact entered into with the sovereign for the share each individual has to contribute to the expences of the state. Customs are every where anterior to Rules, generally of far more force, and in the remote corners of so wide a region as India, could never have been superseded by them, but must rather have given their own form and essence to the latter. One thing alone seems quite certain that every where the proportion taken by the Government was very much less than it is at present, and that its tendency to touch upon the very utmost that the Ryut can give, has only grown up in comparatively modern times.

POLICE.

The present tranquil state of affairs, so suddenly and strongly contrasted with that of the period immediately preceding the British rule, has so little in it to call the faculties of the police into action, that I can say nothing further of its character than that it is at least sufficient for all present necessities. I did not hear of the commission of a single crime calling for the apprehension of the perpetrator during the time I was in the Talooks or their neighbourhood, and considering the vicinity of the territory to the great line of hill and forest which would yield a safe retreat to thieves either single or in bodies, this is certainly not easily explicable. Perhaps the noted Desaees of Jambootee. Arkoor and Nesree, had acquired a complete monopoly of theft, and having undergone a sudden and perfect conversion to honesty, the profession has ceased on their withdrawing from it.

The Fort of Kalanudee with its hereditary Garrison was perhaps even in the time of the Mahrattas, rather to be considered as a Police than a Military Establishment, whilst under our institutions it does not arrange well under either. That it was of little or no effect in keeping off robbers of vigour, I have already had occasion to remark, and one of that character, Appajee Raoo Desaee of Arkoor, had the address and boldness to get possession of it, and to maintain himself in it for many months, until a Mahratta army under Nepankur was sent to recapture it; even that chief failed in his attempts to recover it by mere force of arms, and only succeeded at last by seizing on the families of the Sepoys who maintained the defence, a measure which quickly had the expected effect of inducing them all to desert. Ineffectual as this Fort certainly was in deterring these more spirited adventurers, I am not certain that in times of less enterprise it did not operate as a King Log on the nerves of common depredators, and the inhabitants of the surrounding villages evidently conceive themselves to benefit in some measure by its guardianship.

As the composition and revenue of this establishment may serve as an example of the organisation of a Mahratta Fortress garrisoned by a local militia, I shall here subjoin a detail of them.

The

The whole number of the Garrison of all ranks is 152. The Chief is almost entirely a Civil Officer with the title of

Subnees or *Subnuwees.*—His business is principally to superintend the payment and the distribution of the lands of the Establishment, he also regulates the numbers of those who are by turns to reside within the fort, which they are not allowed to quit until he relieves them. He has a Salary of 200 Rupees per Annum and 50 Rupees for Servants. Next to him is the

Ekhtyar.—Who is Muster Master, and the organ of communication with Government. His Salary is 128 Rupees per Annum with 48 Rupees for Servants. Then follow the

Karkhanees.—Who has charge of the Stores.

Furdnuwees.—Or Furnees, Secretaries, one to the Subnuwees and one to the Karkhanees.

Surnoubut.—And

Soubadar.—Both strictly military Officers (Captains.) The Salary of each of the last five is 102 Rupees per Annum. The inferior officers have the title of

Naeks.—Of whom there are 5 with unequal salaries the highest being 75 Rupees, the lowest 50. The remainder are all

Sepoys ;—The pay of no two is exactly alike, but on an average the claim of each amounts to about 40 Rupees per Annum.

When a vacancy occurs by death it is filled up from the family of the deceased, the best qualified being generally selected ; if there be a young active son the choice naturally falls upon him, but not as an absolute rule.

The duties of this company are compound. 1st A part, and whenever necessary the whole, is to reside in the Fort as its Military Garrison, subject to the Officers who are supposed to be always there. 2nd. The remaining individuals form the guards of the respective villages in which the service lands of each are situated, subject to be called to any other village within the district where their presence may be necessary, but not beyond it.

The mode of payment is of a similarly compound nature. The Huq or Right of the whole body is to 5,009 Sembur Rupees per Annum, of which 2,366½ Rupees are in lands at the Ayeen value of 3¾ Rupees per Kooroo ; the remaining 2,642½ Rupees per Annum, or 220¼ Rupees per Mensem, is paid monthly from the Treasury at Belgam. The money portion of the Salary is I conclude intended as subsistence for the time the individuals may be confined within the Fort on duty when they of course cannot attend to their farms. The landed portion, which is accompted to them at 3¼ Rupees per Kooroo, would if cultivated by Ryuts pay 9 Rupees, and may therefore be fairly valued at that; with this addition the average Annual Salary of the Sepoy of Kalanudee will be 66½ Rupees, or 5½ Rupees per Mensem, exclusive of the ordinary profits of farming. This is a liberal provision

provision in this district, and entitles the Garrison to rank amongst the richer inhabitants of the canton, provided they have sufficient time to attend to the tillage of their lands, three fourths of which I observe are of the dry kind, and probably thus disposed of because they do not require such close attention in the management as the irrigated.

The maintenance of a Fortress of this description on a frontier, though perhaps unworthy of regard in a mere military point of view, is probably not altogether without its use as affording a sort of feeling of security to the inhabitants of the neighbourhood. In case of sudden hostilities or commotion in the country, it presents an asylum for their families and little property until general means can be taken for their protection, and it is I suppose on this account that the people regard it with a sort of sacred reverence. The sum expended on the salary of its Garrison can scarcely now be regarded as an item of disbursement, as whether we benefit by the establishment or not, it seems as much a prescriptive right of the individuals receiving it as the landed payment of any other description of office. It may be thought that the Government has a right to the services of people so liberally paid in any shape in which it may chuse to call for them, but in all cases where the whole, or a part of the remuneration of petty officers consists in small portions of tax free land, sufficient leisure to cultivate that land seems to be implied, and if not granted the conditions of the compact are materially altered. The general tenor of our institutions agrees ill with this principle; daily employment, or at least daily attendance, is what we require from every servant, and if enforced in the care of the Shet Sindee, is totally incompatible with his deriving from his little patch of land the advantage which must have been originally intended. If he be obliged to let it to another, that other with his family must be maintained out of it, and the share left to the lessor will be small indeed. In districts so deficient in people as this is, the matter would probably be a step worse, and the land would not be tilled at all.

The absolute sacrifice of life does not seem to be included in the duties originally contracted for by these Soldiers for the above wages. In several of the villages there occurs an additional item called Balpurweshee, which is a perpetual provision, quite distinct from the regular fund for the Garrison, for the families of those Sepoys who have lost their lives in the public service.

PECULIAR CUSTOMS, HABITS.

Amongst the Village officers I included the Goora,oo, a functionary not before met with, and whose calling may require some explanation. I believe he is not to be found in the interior, and as they may be termed more civilised parts of the country.

In remote, uncomfortable, or unhealthy villages, where there happens to be no temple of high character, Brahmuns do not like to undertake the office of resident, working priest, but as the sacred duties of performing the public sacrifices and communicating the pleasure of the deities on important

portant occasions, must be executed by some one, a respectable Mahratta (to which race the institution is confined) is invested with them. Very often the Patel is the Goora,oo, but perhaps more often he is quite distinct and of an adverse faction; the general tendency of all Hindoo offices to become hereditary, belongs to this likewise, but it is not uncommon to transfer it to a supposed worthier candidate. All the customary sacrifices at the different periods of ploughing, seed time, harvesting, and at all the fixed Hindoo feasts are performed by the Goora,oo, and at particular times it is necessary that he should be inspired; if he were not, strong doubts would be entertained of his worthiness for his sacred function. The inspiration is effected by his twirling himself about, and shaking his head violently until extreme giddiness come on, under which, assisted by his internal enthusiasm, he falls down in a state between frenzy and stupor, the confused images generated in which constitute the supernatural vision, and on his recovery he embodies them as well as he can. The self delusion in this case appears to me to be quite real. I saw a fine young man go through the process three times before he effected any thing, and on the two first failures, at which he and the spectators seemed equally disappointed, he said with much naivete, that he could not get the God to come; on the third trial he wrought himself into strong convulsions, and was obliged to be carried home.

The Goora,oo must not be confounded with the Gooroo or Spiritual preceptor, nor with the Ga,oora or Patel, with neither of whom he has any thing in common.

The Deity at Chandgur,h is supposed to be endowed with powers of a very superior order, and to keep all the surrounding divinities in a state of great subjection; a part of the establishment of his temple is a Palkee with six bearers, in which he is carried round the town on all great festivals, and sometimes to the boundary of the township. This town has never yet been visited by the Epidemic Cholera, and as the escape is wholly attributed to Ruwulnath, he is in higher fame than ever. When the disease appeared to be advancing, the deity was carried out in that direction to the boundary, attended by his priests, all the Bhuts, Brahmuns and Zumeendars, and the greater part of the population; the priests first excited themselves to the necessary degree of frenzy, which was soon communicated to the whole assembly, and after a sufficient expenditure of mad shouts and wild gestures, they proceeded to the effective part of the act, which was uttering furious execrations on the deity of the adjoining village if he permitted the malady to approach the sacred territory of Ruwulnath. They seemed not to entertain the slightest apprehension that after this rite the danger could possibly reach them.

An encouragement seems at one time to have been held out to Suttees, by granting to the family of the victim a portion of free land, similar to the provision already mentioned for the descendants of Sepoys killed on service. The instances are far from numerous, and one of them occurs in the family of a Dher.

At Patna, the little Christian church (or Mut as it is inserted in the village dufturs) is endowed with its portion of land exactly as any other religious establishment. This is strongly characteristic of the spirit of general toleration of the Hindoos.

MISCELLANEOUS REMARKS.

During the time I was in the neighbourhood of Kalanudee, the Commanding Officer at Belgam took measures to correct, or rather to suppress, on the road to Goa, that most vexatious custom of Begar, or pressing Porters for the carriage of baggage. As I have had abundant occasions of witnessing the practice of this evil, and in the present instance of observing the great satisfaction and relief afforded by its abolition, I venture to pursue the subject a little further.

This practice has certainly attained a much more mischievous height in the British territories than in the native states. European travellers carry far more baggage than natives, and if the latter be people of consequence they have either animals or Koolees enough in their own train for the carriage of the whole of their equipage. I have repeatedly remarked such trains proceeding along the road without requiring an additional man.* Europeans travelling singly seldom provide themselves so well, and generally part, not unfrequently the whole, of a traveller's baggage is to be transported the whole length of his journey from village to village by its Begarees, who are seldom (more I have no doubt from the fault of the servant than the intention of the master) paid any thing. It is not however so much of carrying Gentlemens baggage, as of the more constant annoyance from Sepoys, either singly or in small parties, and Camp followers, that the poor villages complain. When a Sepoy goes on leave, or is sent on duty, his first act after getting clear of the camp is to seize on the first countryman he meets with, under pretence of not knowing the road, and he loads his guide with his Cooking utensils or any thing else he may have with him, very likely his Musquet; I have seen a pair of Millstones form part of this load. Resistance or remonstrance are in vain, and are generally replied to by a kicking or beating; payment is in this case out of the question, and the Sepoy proceeds thus served to the term of his journey. The villages seem to conceive that they are bound as subjects to comply with this imposition, and never refuse but it is no uncommon thing for all the poor inhabitants of a village much exposed to this scourge to desert it, and I know of one instance of a tribe, who occupied 25 houses, removing to the opposite side of a mountain in order to escape it. The Commandant at Belgam ported a Horseman in each of the exposed villages with strict orders not to permit a man to be seized for this purpose, and under his protection the inhabitants felt bold, but without it they would have gone on complying, or have run away.

I trust it does not require many words to prove that there is great hardship in a man's being thus taken away without his consent, at any hour, from any avocation (very often when at work in his field), subject to be maltreated and not paid, and it can scarcely be deemed bold in me to recommend the suppression of the practice altogether. The lower class have no business whatever to have their baggage carried for them, and the higher can, if they chuse to go to the expence, almost always procure the means of transporting their's at the station from which they proceed.

It

* This is not meant to include the native servants of our Kutcherees, who are amongst the most flagrant abusers of this system.

It should equally be prohibited to Corps on their ordinary marches; on very sudden military emergencies it must of course be resorted and submitted to, along with many other inevitable evils. The great difficulty in effecting the suppression will be in making the people sensible that they are not obliged to comply.

THOMAS MARSHALL,
Statistical Reporter.

BADAMY,
22ND AUGUST 1820.

APPENDIX.

The Timber Trees of these Talooks being almost entirely the same as those of the district which will next be reported on, Khanapoor, where they occur in much greater quantity and perfection, to avoid the necessity of repetition it may be better to include my remarks on them in one general description in that report.

An ore of Clayey Iron stone is to be met with all over these Talooks, but particularly in the neighbourhood of Kalanudee, where lumps of it are to be found in the banks and bed of every rivulet.

It has never been turned to any use, and the people did not seem conscious of its existence until I pointed it out to them. This species of Ore is not generally one of the most productive, yielding but small profits to the worker, but judging from it's weight, the stone of Kalanudee is one of the richest of the species.

An ochry character pervades the whole of the gravel of these districts.

THOMAS MARSHALL.

KHANAPOOR.

KHANAPOOR.

THE Zilla of Khanapoor is bounded on it's Northern side, at the Eastern part by the Angol Talook of the Putwurdun State, (the conspicuous Hill Fort of Yeloorgur,h standing near the boundary) further to the West by the British Zilla of Kalanudee, and beyond that by the Heera Talook of the Waree State; on the West it is separated by a very mountainous border through which lead the Chorla and Kee,ala Ghats, from the Portuguese territory known in this country by the name of Bardes. On the whole length of it's Southern side, which is almost uninterrupted forest, mountainous at it's Western end but only moderately hilly, throughout the remainder, runs the Soopa Purgunna, one of the British possessions in Soonda; on the Eastern side the territory of the Kittoor Desaee fills up the boundary.

From the Chorla Ghat on the West to the Kittoor boundary, in a line due East, is not less than 28 Miles, which may be taken as it's mean length, and the average breadth from North to South is from 20 to 24. Within this large tract are included the little tributary state of the Desaee of Jambootee, and a series of villages whose lands are assigned for the maintenance of the Militia Garrison of the Hill Fort of Bheemgur,h.

This Zilla is watered by the brooks which contribute to the formation of the river Malpurba, or Malaparee, the main source of which is in its North West angle, about 8 Miles West of Jambootee; it's course is at first nearly East for some miles; it then makes a sudden turn to the South East until it reaches the town of Khanapoor, from which place it flows nearly due East through the remainder of the Zilla; it is throughout a shallow stream in the fair season, but neither it, nor the streamlets that run into it, seem ever to dry up, at least I found plenty of water in every part in April, which is the hottest month, and nearly the conclusion of the dry season.

I could get no precise information as to which of the ancient divisions of the country this Zilla belonged, but the inhabitants consider themselves as a Mahratta people, the Mahratta is the language generally spoken, and the names of the deities are almost all Mahratta; it therefore probably, and the Western parts almost certainly, was included in Mahárashtra.

No general terms will serve to describe the surface of this tract; it includes almost every variety, and many parts of it are romantically beautiful. In the Eastern quarter in the neighbourhood of the town of Khanapoor, is a good deal of tolerably level and consequently arable country, broken either by easy swells, or sometimes by abrupt Granitic masses. To the Westward the hills press on each other closely, are of a greater height, and more or less wooded to the very summits, still however leaving openings for two tolerably even roads to pass to the two above mentioned Ghats through the whole length of the Zilla. Towards the North West about Jambootee and Beilour the hills are still more lofty, their bases extensive, their contours fine and bold; even these admit of winding roads over them.

All

All along the South is almost uncleared forest, presenting a few open spots in the immediate vicinity of the miserable groupes of huts called the villages with barely a path to connect one with another. About the centre of the district, as an example of nearly pure inaccessibility, stands the Hill Fort of Bheemgur,h. The Rock on which it is built is very lofty, nearly precipitous on two sides and of most rugged and steep ascent on the others; it is surrounded by a double line of hills, somewhat inferior in height, but of the same fractioned character, and is thus only to be approached through a succession of rude ascents and broken descents, almost every step being from one rock to another. The people who live within this barrier seldom undertake the labour of passing it, and their practice is not sufficient to prevent their feeling excessive fatigue when necessity forces them to the task.

Throughout the wilder parts of the Zilla, which term may be applied to three fourths of the whole, verdure never entirely deserts the picture; there are always, to relieve the eye, abundance of evergreen bushes, and trees which reclothe themselves in the most varied foliage without a perceptible interval of nakedness. The surface itself, though in March and April it be almost bare, never acquires the extreme aridity or reflects the violent heat of the interior parts of India.

CLIMATE.

The further we proceed to the South, preserving the same proximity to the great line of Western hills, the more excessive wetness becomes the leading characteristic of the climate. Rain that in inland countries would be reckoned heavy, falls here at intervals in April and May, and from the beginning of June to the middle of October it pours with little intermission. An old man who had paid much attention to the meteorology of his village told me that he had never been able to count ten fine days in any one rainy season, nor much more than twenty in which it was possible to find a fair hour or two to quit his house in. The clouds that yield the rain which falls in April and May are generally brought by hard squalls from the East or South East, the prevailing wind being however from the West. For the next five months a W. S. W. gale blows uninterruptedly, but the villages generally, and most of the cultivated land, are tolerably sheltered from it's blasts by their situations to leeward of well wooded hills, and I did not hear much complaint of the cold attendant on this season. After the rains are over the sky is serene, the sun's rays very hot, and the surface of all the uncleared parts, perhaps eleven twelfths of the whole, being covered with long grass, besides the larger trees and bushes which during the season have sprung up to a most luxuriant height, there is much unhealthy exhalation until the grass is burnt down. After this period (November and the early part of December) cool winds prevail from the Eastward, which in the mornings are somewhat too piercing for the comfort of the ill clad natives, but I did not find that they were here considered as unhealthy. From the cold season until the recurrence of the rains, the winds are variable, and indeed not at all remarked by the people, but the temperature is mild and the air refreshing.

The

The common disease of all the working classes whom I have yet seen in India, Intermittent Fever with enlargements of the Viscera and of the Spleen in particular, prevail considerably during the latter part of the rains and for two months afterwards, proving often fatal to feeble constitutions, and probably permanently injurious to all; the diseased proportion of the population is, I think, greater than I have any where seen it. In the remote parts of the Zilla sixty years is deemed a great age, but about Jambootee I saw strong hale men of sixty, and in the town of Khanapoor several attained ten years further.

SOIL.

The Cultivable Soil of this Zilla presents several varieties, corresponding in some measure with the variations of the character of the surface, Towards the North East the ochry gravel of Belgam extends for a considerable space, and ribs of it run Southward nearly through the district. About the North West the soil is more ferruginous and less gravelly, and this character pervades a great part of all the Western side of the Talook. Of both these kinds some supports perpetual tillage, some only occasional, and a great deal appears never to have been tried. The central and Southern parts of the Eastern half, in which the abrupt granitic rocks are met with have several rather extensive arable tracts of a very pulverulent, light-grey, sandy mould, which from it's position with regard to water, of which there is a profusion throughout the country, has become the chief grain bearing soil, but I apprehend it is almost entirely indebted to the nature of the Climate for it's powers of fertility, which even here cannot be very great, but were it situated in an interior region where the rains were insufficient to supply water for it's inundation, and where the power of the sun's rays would be proportionally increased, it would be nothing but a light incohesive powder, reflecting light and heat intolerably to the senses, and destructively to vegetation. Black vegetable mould scarcely exists except in spots of a few acres in extent in the chinks of the hills, in situations that would elude the search of any one unacquainted with the minute village topography, and many of them, I suspect, are quite unknown except to the villagers themselves.

The whole cultivable soil of the Talook does not, I apprehend, occupy one twelfth of the superficies.

TILLAGE, MANURE, SUBJECTS OF CULTIVATION.

Rice is the grain universally sown here, wherever there is any prospect of it's succeeding, that is, wherever it can be watered, and very great pains appear to have been taken, particularly in the neighbourhood of Khanapoor, in the original laying out of the levels, to carry the terraces as far up the slopes of the hills as possible. Many rice fields do not contain a quarter of an acre, and perhaps there is a difference in the level of all the adjoining ones of at least two feet, lower or higher. The grey sandy soil never becomes very hard, and after the showers which never fail to occur in the early half of April,

April, it is in a very good state for working, and this is the season in which the Cultivators put forth their greatest exertions. Clearing the surface of stalks and coarse weeds by the Koolao * is the first operation; immediately afterwards the manure is brought from the village and spread over the field, to be ploughed into the land in the subsequent ploughings, which are generally three, one longitudinal, one transverse, and one diagonal. Roots that have come to the surface during the ploughings are removed by the hand, and clods that may remain unbroken are crushed by a sort of Mallet or Beetle; the whole is then smoothed by the Harrow. As soon after this as the earth has acquired the degree of moisture necessary to cause seeds to germinate, the Rice is sown by the common Drill Plough, or Kooree, and it is always expected that the occasional rains of April and May will be sufficient for this purpose, the heavy and continued falls of the S. W. Monsoon being totally unsuitable to the Seed time of this mode of culture, though excellent for providing the water to flood the young plants when they have attained a certain height and vigour. Driving off the birds for some days after the sowing, attention to the sluices which retain or let out the water, and two hand weedings during the season are all the further cares which this tillage demands, and the whole cannot be deemed a very laborious process. The more severe but more productive course of Rop or Transplantation, would not, it is said, answer here, as the soil never forms that cohesiveness of mud, which is necessary to give a firm hold to the roots of the transplanted plants.

Brows and crests of hills, or plains without adjacent slopes from which to flood them, are dedicated to the universal, hardy, prolific, useful Ragee (*a*), the culture of which as far as regards ploughing, harrowing, and sowing, does not differ much from that of Rice just described, but it seems to commence a little earlier, and if a Farmer cultivate both Rice and Ragee, he bestows all his Manure on the former, as his main hope for paying his Assessment. There is no terracing or retaining water on the field in the cultivation of Ragee, and the most favourable situation for it is the crest of a hill whose sides have barely declivity enough to carry off the water without being torn up into gutters and ravines, which are sure to dissect steep descents.

In such of the detached patches of black soil of which I have already spoken, as have a mountain streamlet running through them, the peasants have taken advantage of this circumstance to form by a little embankment a reservoir of water about the end of the rains, by means of which they obtain a most luxuriant crop of transplanted Rice during the fair season, besides the usual product of the other half of the year. In April 1820 I came on several of these in my rambling rides, in the most sequestered nooks, where nothing but rock or wild forest was to be expected, and the contrast was truly beautiful.

There is in this district, as in those of Kalanudee and Chandgur,h last reported on, much of the gravelly land incapable of yielding a constant succession

* See the Report on Padshapoor, Page 7.
(*a*) Cynosurus Coracanus,

succession of crops, which is cultivated for one, two or three years and then abandoned. Were the country at all well peopled; very much of what is now waste would be tilled at least to that extent. At Beilour, the second best of the Sirkar's villages, this casual cultivation forms a prominent branch of the Agricultural system, reduced to stated rules of crops and assessment. Land of this description is called Kata, and one Jot of it is so much as one pair of Bullocks can cultivate. On the first year a cultivator has a Jot assigned him which we shall call A, on which he sows Tul (1), a poor crop of itself but an excellent preparatory one; for this he pays only half a Rupee; in the second year he has another Jot B, which he sows, as he did the first with Tul, and A, with Ragee; he this year pays $2\frac{1}{2}$ Rupees; on the third year he takes a third Jot C, on which he raises Tul, Ragee on B, and Sawee (*b*) on A, which is then exhausted and abandoned; the course is now complete and the rent is raised to $9\frac{1}{2}$ Rupees at which it continues, the Jot which has borne for three years being annually superannuated, and a maiden one brought into action. Either the speculation has something seducing in it, or the profit must be better on this temporary tillage than on the old cultivated lands, for many of the latter lie waste for want of hands. 12 or 15 years are required to render these Kata lands again susceptible of their three years course.

The Rice raised about the town of Khanapoor is of a very good kind, and a good deal of it goes to Goa and the neighbouring towns; the surplus of the rest of the Zilla must be very trifling.

A few gardens are met with in the bed of the river Malpurba, which though on a very small scale, are all that the district has to supply it with vegetables. I only met with Luhsun (*a*) Garlick; Kanda (*b*) Onion; Bhengra (*c*) Brinjal; Mirchee (*d*) Capsicum; Toora,ee (*e*) Cornered Cucumber; and Bhopila (*f*) White Pumpkin. The greater number of these are for the consumption of the town of Khanapoor, and little except Garlick, Onions, and Capsicum go to the villages; perhaps on a market day a few Brinjals or a Pumpkin are carried home as a treat.

In all the better villages that I saw, Manure was very carefully collected, and the Farmers were unanimous in declaring that no crops were to be obtained without it. It is all carried out to the fields in baskets on the heads of labourers, generally women and boys, with some old men. Carts are certainly not well adapted to passing over the embankments of Rice fields and the numerous water courses in their vicinity, and the Bullocks are probably engaged in ploughing one field whilst another is manuring. In most of the distant villages, particularly on the Southern frontier, all the slovenliness of poverty prevails, and manure is greatly neglected.

The Plough is the common, light, simple instrument of other parts, and I did not any where see more than one pair of Bullocks yoked to it. Carts are not at all in use in the business of Farming; the few I saw were carrying Timber from the Western parts of the Zilla into the Shahpoor country, to which they belonged.

CATTLE.

(1) Sesamum Orientale. | (*b*) Panicum Miliaceum.

(*a*) Allium sativum, | (*c*) Solanum Melongena, | (*e*) Cucumis acutangulus,
(*b*) Allium Cepa, | (*d*) Capsicum annuum, | (*f*) Cucurbita lagenaria.

CATTLE.

There is in this Zilla at least one pair of Bullocks, the number required for a Plough, to each Ploughman, and therefore, except it be for the increase of manure, the working cattle may be said to be complete as to numbers, and until there are more Men, there cannot be any great necessity for more Bullocks. The number of Milch Kine is also better than in the Kalanudee district, and excluding the very poorest housholders, whose rank in life may be said to be below Cow-keeping, there is an average of nearly two animals of this description to a house. Still, as a source of wealth or comfort, this is very insignificant, as for nearly half the year, a pint of milk daily is not yielded by each. Buffalos, the male as draught cattle, and the female as Milch, are in much higher estimation than Oxen and Cows, but they are much more expensive to purchase, and do not appear to multiply fast, for they do not form one fifth of the whole stock.

There are a few instances in the remote villages of an industrious Patel or a careful Desaee, living on his own land, having extended his stock of Cattle to 30 or 40 Males and a still greater number of Females, the former much beyond what he requires as teams for his ploughs, but enabling him to get better crops from his lands by adding to his manure, and the latter giving a turn of comfort to his whole establishment, and probably enabling him to give subsistence to a family four or five times as numerous as the general average of the country. There is more than one such instance of 20 or 25 people living under one roof, and forming one great houshold; they are spoken of throughout the Talook as peculiar examples of Divine favour and protection.

Forage is not so absolutely scarce here as in the adjoining districts to the Northward, but it is far from abundant, and towards the latter end of the dry season the Cattle are ill fed, the grazing being very bare, and the nightly pittance of the stall still poorer; in the rains this latter want is less felt, as the pasture of the day has been plentiful.

There are scarcely any Goats or Sheep kept in the Talook; if this is not to be accounted for by the severity of the weather during the rainy season preventing the Goat herds from maintaining their posts with their flocks on the hills, I am unable to offer any other reason, for bushes of the Acacia tribe, which yield the favourite food of goats, are abundant all over the country.

POPULATION.

There are in the Zilla of Khanapoor one market town and 74 villages (besides 8 or 9 deserted) under the management of the Hon'ble Company's Revenue Officers, 12 more are in the hands of the garrison of Bheemgur,h, 17 constitute the Jageer of the Desaee of Jambootee (a tributary to the British and Patel of one of our principal villages), and from 15 to 18 more are alienated to Zumeendars or Religious establishments. The total number

ber of inhabited places in the whole area, which is very moderately assumed at 500 square miles, is thus from 118 to 121, of which by far the greater number consist of less than 20 dwellings each. In the 74 which immediately belong to the British (and of which alone the number of houses and people have been ascertained,) 12 villages do not contain 10 houses each, and 33 more do not average 20. The town of Khanapoor is inhabited by 2648 people, occupying 514 houses, at a rate of 5 two-thirteenths to a house. The 74 villages have amongst them 1630 houses, containing 8181 people, affording an average rate of 5 to a house. If the lands of the alienated villages be of the same average extent as the unalienated, and I know no reason to conclude that they are not, 312¼ square miles will be the share of the superficies belonging to the latter, bearing 10829 people, or 31¼ to a square mile. The population of the town of Khanapoor, though amounting to about one fourth of the whole, is legitimately included in this calculation, as it is merely the provincial centre of business, and if the inhabitants were not in it, they would be in the villages.

This Zilla is undoubtedly capable of sustaining a much larger population with as much ease as it does its present stinted numbers, and it would appear from some old Revenue papers that I met with, that about 35 years ago some villages which are now deserts, did then yield a respectable revenue, and must of course have been tolerably peopled. Only 9 years ago the town of Khanapoor contained from 100 to 150 houses more than it has at present, principally Soukars and Shopkeepers who were forcibly removed by the Kittoorkur to his newly established market of Nundgur,h.

The causes which have led to the loss of the village population are not very evident, and apparently not very recent. During the time that the Peshwa's immediate dominions were vexed and ruined by his Revenue Farmers, Khanapoor was under the administration of the Kittoorkur, who though not very famous for the paternal care he took of his subjects, always governed them with moderate steadiness, and taxed them with some system. The internal state of the country, though not very excellent, was not so disorderly as to drive the people out of it, or even to disturb them much in their ordinary occupations. Robberies, and even Murders, on the roads, by the bands of Jambootee, and other Beruds scattered over the district, were not uncommon, but there does not appear to have been any sweeping plunder of the cattle and property of whole villages, and then burning them down. This abstinence is probably attributable to the chance of the Kittoorkur retorting on the Jambootee villages, for it does not seem to have been a governing principle in the times immediately preceding his Surunjamee possession. I met with a deep and well cut ditch of nearly two miles in extent in the hard gravel, which I took for an aqueduct, but learnt on enquiry that it was dug about 30 years ago by the people of two neighbouring villages to ward off the attacks of the Jambooteekur. These villages must have then been in a very different condition from their present, in wealth, spirit, and population, the first to render it worth while to undertake such a work for it's preservation, the second to instigate them to such a labour, and the third to enable them to execute it within such a time as should give them a visible prospect of benefiting

nefiting by it. The united force of twenty of these villages could not now accomplish such a work under two or three years, even supposing the workmen capable of maintaining themselves during that time.

PEOPLE.

Nearly three fourths of the village population, or about three fifths including the town of Khanapoor, consist of the Cultivating Mahratta or Koolumbee, of which tribe are Desaees, and nearly the whole of the village Patels. They seem to have learnt little of the vicious parts of the Mahratta character, but are a most inoffensive though little civilised people.

A very few Brahmuns are scattered over the villages; in the town of Khanapoor is a considerable body, about 120 families of them, part attached to the religious establishments, the remainder the Deshpandees and their connections; these last are of the inferior tribe of Senwa.ee, originally I believe from the Coast to the Southward of Goa, of which many are to be met with in the public offices at Bombay.

A few Lingayuts are farmers in the villages, and about 100 families of them inhabit Khanapoor, where they are either petty dealers or cultivators of Inaam lands.

About the same numbers of Beruds are found in the Zilla, two villages being almost entirely inhabited by them; the rest are usually the village guards. They were all thieves during the late regimen, and are supposed to be much more inclined to pursue that profession than to take on the reg ular habits of the times.

The number of Moosulmans is very trifling, and the greater part is employed in the Police and Revenue affairs at Khanapoor.

At two or three villages the cattle keeping tribe of Hunbur is to be met with, and is perhaps the very lowest in the scale of civilisation and intellect.

There are about 50 families of Portugueze Christians, the greater number at Khanapoor, either as Distillers of Spirits or little cultivators; in the villages they are nearly all engaged in agriculture; they are an exceedingly poor, sunken race.

The remainder of the people is made up of the common village artisans, and Mhars (Dhers). The former are more numerous than might be expected from the smallness and miserable appearance of the villages.

GENERAL CONDITION OF THE PEOPLE.

In proceeding on this question it will be best to dispose at once, and distinctly, of the town of Khanapoor, the condition of whose inhabitants bears little or no resemblance to that which seems to reign throughout the villages.

The

The town lands are almost entirely Inaam or Jooree *; the former held either by the members of the religious establishments, or by the Jumeendars and their connections; the latter by the municipal Officers; all these may be considered as possessing some property, decently, lodged, and in circumstances that are at least sufficiently distinct from poverty; the same may be said of the trading orders. The poor are chiefly the servants and dependants of the classes just enumerated, and the very poor those whom the wants of such a town furnish with less constant and regular occupation, but who as gleaners in the great field of labour, are able to pick up a scanty subsistence. Neither of these are at all below their natural level, and on the whole Khanapoor presents a respectable example of a well organised Indian country town.

In the villages, the proportion which the number of Cattle bears to that of the householders prevents my being able to class the mass of the people with the very poor, and the number of inhabitants which each house averages, is also not very consistent with extreme poverty. Were it not for these two consoling facts, I should have conceived them to be amongst the poorest, the most ignorant, and unadvanced of any people I have yet met with in settled habitations and with regular occupations. Every circumstance of appearance, manner, mode of living, and habitation suggests this one idea. As mere animals the race is bad, low in stature, contracted in growth, dull in intellect. I was led, in endeavouring to afford relief during the raging of the Epidemic Cholera, to many of the most sequestered villages, and found them nearly all alike, disorderly groupes of hovels in a state of ruin, the people either almost naked or in rags, and, if external appearance afford any marks to judge by, scarcely better fed than clothed. The dwellings were undoubtedly seen under much disadvantage, for the repair of the former year was worn out, and that of the present not commenced upon, but many, when put into their best state, could be little better than narrow, comfortless huts.

To judge from the sites chosen for the villages, it would seem that concealment and difficulty of access had been the chief objects sought after; a sudden, horse shoe bend of a river with rocky banks and a stony ford screened by a clump of trees, the top of a sinuous ralley whose turns double almost back upon each other, the centre of a heap of overthrown granitic rocks, have seldom been overlooked as appropriate situation to build in, and all would appear to imply the purpose of taking shelter behind natural barriers against roving pillagers.

If I am to attempt to account for the state of poverty and backwardness in civilisation which I conceive to exist, I must recur to the theory already ventured in the Report on Kalanudee, and attribute much of it to remoteness of situation and sterility of soil, necessarily inducing a thinness of population, and an insulation of the little knots of society affording the fewest possible chances of improvement either in wealth or knowledge. Besides these which may be termed natural impediments, the people have doubtless suffered from the worldly evils of lawless governments and racking

* Only 4 Cultivators, and those of small patches, appear on the records as tilling lands liable to the ordinary assessment.

ing landlords, but their lot has not latterly, comparing them with their neighbours, in these respects been eminently bad; they have not been subject either to the squeezings of the Peshwa's Revenue Farmers, or to the sweepings of the foraging Desaees, and these exemptions will help to account for the superior numbers on their Population and Cattle returns, but still they appear to me to be in essence poorer, lower, and more uncomfortable than the inhabitants of the open country who have borne the brunt of both these scourges, or at least the latter have in them a spirit of recoil that infinitely sooner fills up the traces of the injury.

Labour when paid in money was at 3 or 4 Pysa (38 to the rupee) per diem, according to the urgency of the business in hand, but in agricultural concerns it was nearly universally paid in grain (Ragee) at the rate of $1\frac{1}{2}$ to 2 Seers per diem. In harvest it is always highest, and if the Crops be good, 3 Seers are often given.

The Blacksmith and Carpenter are always paid in Corn, of which each receives a quantity, generally unthrashed, from every Cultivator at harvest time, the contribution being more or less liberal as the produce is more or less abundant. Bricklayers have a quarter of a Rupee daily.

The prices of Grain in the bazar of Khanapoor during the months of April and May were a little lower than at Belgam, but as there is not the same difference between the computed and the actual contents of the measure, which is founded on the same data, the absolute price will be nearly the same.

(*a*)	Ragee was sold at	20 Seers per Rupee.
	Rice	12.
(8)	Hurburee	12.
	Wheat	10.

SIZE OF FARMS.

The denominations of the divisions of the land are so utterly vague and the local officers if not quite unable, so unwilling to give any explanation regarding them, that I found every attempt to come at accurate results, either from records or enquiries, to be quite fruitless.

The lands of each village are stated to consist of a given number of Hoons (Pagodas), and the probability is that when the denomination was applied, each was the basis on which a Hoon (only rated at 2 Rupees) of assessment was raised; it's extent would in this case vary with the estimated worth of the soil. But now we cannot even get so near to any thing tangible; the number of these Hoons in each village is altered, generally to either $\frac{1}{2}$ or $\frac{1}{3}$ of what it was at first, and these new Hoons are called Beejwaree or Seed Hoons, but what a Seed Hoon means I met with no one who seemed to have the least conception. If it be so much land as requires so much Seed as a Hoon will purchase, it includes such an involution of indefinites as it will be quite in vain to expect to extract any distinct

(8) Cicer arietinum.

distinct quantity from. Those I saw were so irregular in shape from their division into Rice fields that I could not measure them, and they besides appeared to be very unequal. The people themselves were of opinion that they contained rather more land than the Kooroo of Belgam, which I have already estimated at 4½ Acres.

The Zumeendars hold in several villages portions of land to the extent of 6 or 8 Hoons, perhaps 30 or 40 Acres, but as they are non-residents, the whole of this quantity is either not cultivated, or is much subdivided, and I believe no person of any description farms so much in one place. In a few villages the Patel holds 4 Hoons or 20 Acres, but this is I believe always shared with his relations, and I met with no Ryut paying assessment on more than 2 Hoons, or 10 Acres, and the highest sum paid by any of that class was 46 Rupees. It is difficult to conceive Farming on a much more confined scale than this.

MARKETS.

The town of Khanapoor is the only Market, or Pet, within the district in the direct possession of the British, but the little Jambootee territory contains two, one at Jambootee, and the other at Sunkurpet lately established; the latter being only three miles from the former, and in a country by no means swarming with people, was certainly not called for by any necessity, and may be considered as a work of the ultra-patriotism of the Jambootee Chieftain, who whatever delight he might take in devastating the possessions of his neighbours, seems to have been very sensible than an opposite treatment was best for his own. These two little markets are resorted to by the inhabitants of the North Western villages and supply them or are supplied by them with all the edible grains in common use, Salt, Tobacco, Capsicum and other ordinary condiments, Earthen pots &c. A small stock of cheap cloths for the dress of both sexes is kept in the shops at Jambootee, but it is more common to bring them direct from Shahpoor, which is about 16 miles off.

The Market of Nundgur,h, established in the Kittoorkur's territory about 9 years ago, is more conveniently situated for the inhabitants of the South Western villages, than Khanapoor, and being also supplied with a much greater variety of commodities, is the favourite mast of this division. It is the only place where Money lending Soukars reside, and many Patels are obliged to have frequent and ruinous recourse to it on this score. Spices of all kinds (including Cinnamon, a product of the country), Cocoa nuts, Betel nut, Betel leaf, Gol (Impure Sugar), Ghee, Oils of various kinds as well as the materials from which they are expressed, Cloths, from the very coarsest and cheapest, to those suitable to the wear of the better classes, Iron implements, Salt, and every edible grain known in the country, are in great abundance at this Market at all times.

The Khanapoor Market though less curiously supplied, is quite equal to the wants of its frequenters. The two great articles of popular consumption, Rice and Ragee, are generally a little cheaper there than at any of the other Markets, which is readily explained by the much greater extent of the cleared arable spaces in its immediate neighbourhood than in any other

other part of the Zilla. The supply of the produce of the dairy is somewhat better than at Kalanudee or Chandgur,h, but yet very limited, and not sufficient for the demand of the town itself. There is a brisk sale for Earthen pots, made from a good Potter's Clay (of which some pits exist in the lands of the town) and rubed over with a thin coat of a Micaceous Steatite (shining Fatty Earth) found in the hills at no great distance. These utensils are both much handsomer in appearance and more durable than the common black pottery.

There is an exceedingly trifling tax, not amounting to 20 Rupees annually, on the commodities, coming into the bazar, at first levied by the Shetee (Inspector of the Market) but afterwards appropriated by the Government to itself. It would certainly be right to strike it off altogether.

TRADE MANUFACTURES.

The Town of Khanapoor is said to have been 100 years ago a place of great consequence as an Ootar Pet, or Entrepot, to which the Merchants of Goa brought their Metals, Spices, Drugs, China goods &c. and were met by those of Hoobly, Dharwar, and Nurgoond with Cloths, Cotton, Salt petre &c.; but this trade had long been either failing or passing into other Channels, and about 9 years ago received its death blow from the Kittoorkur, who was then and had been for 10 years in possession of the Talook as Surunjamee, and foreseeing the possibilty of it's resumption, determined on erecting within his own dominions a town from which he should derive all the advantages that Khanapoor gave him, without an equal risk of his being obliged to resign it. With this view he selected Nundgur,h, a spot 10 or 12 miles South of Khanapoor, with a convenient hill for a fort, and well situated for communication with other trading places by the great roads of the country, but otherwise labouring under some strong disadvantages as a settlement, being ill supplied with water and repeatedly unhealthy. Here however he set about constructing his new town, and I conclude his first measures for inducing the Merchants of Khanapoor to abandon their old establishment and colonise his new Pet, were persuasion and holding out prospects of superior advantages, but that failing in these, he quickly had recourse to others less gentle, and by fining, imprisoning, plundering and vexing in every possible way, he attained his object, and nearly the whole Mercantile and manufacturing population of Khanapoor was transfered to Nundgur,h. Individuals at times deserted and returned to their old abodes, but were always seized, punished and forced back. Nine years exemption from all taxes was guaranteed to all new settlers, and in this respect good faith has been scrupulously adhered to. It would seem that the site of the colony had been selected with judgment, for the trade soon found it's way thither, and is said to be quite as considerable as it was before. I understood that the Merchants were desirous of returning to Khanapoor when it came under the British government, and that some of them had gone over to Dharwar for the purpose of requesting to be received with an exemption from Taxes similar to what had been granted them on settling Nundgur,h, but finding that the Kutcherry Native Officers paid little or no attention to the affair, they returned without effecting any thing. I do not vouch for the truth of this statement, as I did not see any of these people.

Unless

Unless we dignify with the title of manufacture the making of the Earthen pots mentioned in speaking of the market of Khanapoor, this Zilla has absolutely nothing to which the term is applicable. Some years ago Iron was made at Nershea about 6 miles West of Khanapoor, by an itinerant tribe who came annually from the Goa or Waree territory during the fair season, but have not been seen lately. I visited the place and found the ore, the common Clayey Iron Stone, in abundance about the hills, without requiring the trouble of digging for it, but it did not appear so metalliferous as that of Kalanudee; it is however probable that I did not fall in with the very best. The villagers were totally unacquainted with the nature of the process by which the metal had been procured. The same people who made the Iron forged it into pick-axes and other common implements, which were either sold on the spot to cultivators who came for them, or exposed for sale in the bazar of Khanapoor.

Before the forcible transfer of people from that town to Nundgur,h it contained 30 or 40 looms; now not one. This is a real loss. The existence of a very few looms is a sensible benefit to the poor of the surrounding country by encouraging spinning, which though trifling as can well be imagined in it's profits, is within the ability of all, and turns to a little gain all the hours of leisure which the very poor can ill afford to pass in idleness.

LOCAL OFFICERS. REVENUE.

The endowed Officers of this Zilla are not, very numerous either as to classes or individuals, nor is there any thing very intricate or compound in the avowed sources of their emoluments. The Inaamdars are the Desaees, generally Mahrattas and probably very old inhabitants, the Deshpandees, or rather the Deshpandee, for the entire office is virtually in the hands of one Man, a Senwa,ee Brahmun and undoubtedly a foreigner, and the Koolkurnee, identical with the former. The Kittorkur and Jambooteekur appear in one or two choice villages as Surdesa,ee with Inaams suitable to that high title. The Nargounda and Kanoongo are unknown.

The village Officers, Patel, Goora,oo (explained in the Report on Kalanudee), and Dhers, are provided for by Jooree lands, that is, paying a fixed assessment considerably (I believe one half) less than that paid by ordinary cultivators. The distinction between Inaam and Jooree, the first as appropriated to district, and the second to village Officers, seems well preserved, and I only discover it infringed on where the Desaees or Deshpandee have got the Patelships into their hands and have transfered the Patel's Jooree into the list of Inaams, otherwise no Inaamdar is also a Jooreedar, or vice versa. These two modes of remuneration thus limited and kept thus distinct, seem to be judiciously awarded, and liable to no objection that I can perceive. The Inaams to the district Officers give them the rank of Independent Landholders, which were they efficient would be properly bestowed on them, and the assigning to those Officers who are or always ought to be resident in their respective villages, respectable

pectable portions of land at a low and unalterable rate, seems at once to secure the cultivation of so much land, to place the occupants at the head of the Farming class, and to yield them a proper reward for their services. The assumption of these latter Offices by the individuals of the former class, as it is in direct opposition to these principles, so it is I doubt not in every instance a fraudulent usurpation, and if ever any fresh and detailed settlement be made of this Zilla, is one amongst the many abuses that will call for correction.

The Establishment of Shet Sindee, or Local Militia, is exceedingly moderate, and barely sufficient for the customary duties.

The distance of this tract from the seats of the various governments under which it has passed, the ignorance of those governments with respect to its intricate topography and general internal circumstances, and the little regard that seemed due to a country which with such an extent of surface yielded so miserable a pittance to the Treasury, have combined to throw the whole management, influence, and, it may be almost said, the property, into the hands of the Zumeendars, and of these the rustic Mahratta Desaees have been totally unable to compete with the crafty, intriguing Brahmun Deshpandee. The Koolkurnees are all of his own house, and being the only people in the district capable of keeping accompts, the Patels have naturally given over to them the whole business of apportioning and collecting the Revenue, which they are thus able to shape just as they please, whether they insert in the records the whole of the lands in cultivation, or one half, or one third, or whether the sums which stand in the accompts as paid by the respective Ryuts, are the whole, or one half of what is really levied on them, are circumstances known only to these Brahmuns, and not easily admitting of detection. The scattered and concealed position both of the villages themselves and of much of the lands belonging to each, render the former fraud very easy to practice, and almost impossible to discover; the ordinary inspections of a Zilladar unacquainted with the localities of the country, totally inadequate as they are to this purpose, are yet all that the Revenue has to trust to, and even they cannot possibly extend to the greater number of the villages. The other source of fraud presents scarcely a greater hazard, for the poor Ryuts are in far too depressed and dependent a condition to venture on complaint against their immediate and habitual masters, that the evil does exist to a considerable degree seems well understood by the Ryuts themselves, but this consciousness is accompanied by no disposition to impeach, and frequently when I have endeavoured by questioning the Ryuts to ascertain the general average of this exaction, I have been told in plain terms that unless I could ensure permanent redress, they would not draw on themselves the resentment of those under whom they had to pass their lives, for the sake of gratifying me whom they might never see again; it was very seldom that I could prevail on a Ryut to tell me what he paid for his field, he always refered me to the Koolkurnee.* It may be that they conceive that if the Zumeendars did not pocket the surplus, the Sirkar would, (and I am not quite sure that they would be wrong in the suspicion) and that it is quite as well bestowed as it is. The

* An old woman came into my tent at Beilour whilst the Village officers were there, and complained that for her wutan, for which she was formerly charged 6 Rupees, she now paid 20. I laughed at the old lady and told her I could afford her no redress, but that she must go to Dharwar, or to Belgam the next time the Collector came his circuit; she left the tent, and business went on. In the evening when I had made up the vil-

The Kittorkur, who held the Zilla for 19 years, made little use of these Koolkurnees, but was enabled from the contiguity of his own possessions to meet with men of business who knew nearly as much of the country, and who realised him 6000 or 7000 Rupees more Revenue than the British derive, whilst it is the general opinion that the Ryuts were quite in as good a condition, and had as large a share of the produce left them, as they have now.

In our case I fear the malady is nearly irremediable. It would be bold to recommend a survey of 70 or 80 villages scattered over the recesses of 350 square miles of hilly forest, and yielding only 12000 Rupees annual revenue. If the labour, the difficulty and the expence were not sufficient obstacles, there is yet a more powerful one, the Survey would probably be nearly useless; it might inform us pretty nearly of the extent of the evil, but could do little in remedying it. If the individual cultivators were all distinctly informed of their rights the presence of a constant protecting authority on our part would be necessary to enable them to maintain or assert them, and as the frame of our Revenue and Magisterial establishments does not admit of this for so poor and remote a Talook, local influences would in a very few years resume their sway, and the temporary relief would be little more than a fruitless disturbance of the long established train of movement.*

The town of Khanapoor yields scarcely any landed Revenue, nearly all the lands being alienated or pretended waste, but to make up for this deficiency there is a long list of little taxes that in the whole amount to about 22000 Rupees, the chief of which, as they may serve to illustrate local customs and Mahratta Finance, I subjoin.

	Rs „
Mohturifa, or Ground Rent on the Houses of those who have no local rights.	653 „
Kulatee or Spirit Tax.	557 „
Hool bunee, or Grazing Tax (explained in the report on Belgam.	236 „

Meet,h

Page accompts, I sent my Brahmun to the old woman to enquire further into her story, but the Koolkurnees had been before hand, and she stoutly denied that she had any thing whatever to complain of, nor could she be induced to say again how much she paid; it was only from some of her relations that I found out that she paid 20 Rupees as her fourth share on a piece of Jooree land, the sharers paying all a like, or 80 Rupees for the whole; on reference to the accompt, I found 36 Madras Rupees, I suppose for 40 local Rupees, credited to the Revenue for this Jooree, exactly one half of the sum levied.

* The Deshpandee himself, Tanajee Row, presents a perfect model of a well trained Brahmun in office. He is a man of most respectable appearance and prepossessing countenance, of easy and obliging manners, and with a presence of mind that nothing can move. I detected and exposed him before a tent full of people in giving me false statements and fabricated papers, but it did not affect a muscle of his countenance and with the greatest composure he began to talk to me about my library. He then pretended to send to Belgam for the true papers, and dispatched a messenger in my presence; hearing that this person had not left Khanapoor, I had him privately brought to my tent, and induced him to remain there concealed. When a sufficient time had elapsed for this man to have returned from Belgam, the Deshpandee again visited me, and told me that the messenger had just brought the papers, which were opened in due form, and proved to be nothing more than those before shewn to me, with a few additional false entries not very dextrously made. After pointing this out a little indignantly, I produced his pretended messenger, and expected him to have exhibited some signs of shame at these repeated detections, but he betrayed not the slightest discomposure, and after a few remarks on indifferent subjects, took his leave. I never could get the true papers from him.

Meet,h Bunder, or Tax on the Salt consumed in the Town, independent of the Customs.	125 ,,
Mango and Jack Trees.	116 ,,
Nudee Ootar-The Fery on the Malpurba in the Rains.	97 ,,
Timber, passing at two Chokees in the Purgunna	70 ,,
Honey—Permission to take it and Wax wherever they are to be found +. Only taxed lately.	30 ,,
Snuff, Betel Leaf, Ganja.	116 ,,
Kath. Terra Japonica; extracted from a small tree of the Acacia tribe common all over the Zilla.	25 ,,
Christians Festival on Easter Monday.	19 ,,
Potters Tax.	48 ,,
Buloteedar—The Goora,oo, who has a very large assignment of Jooree land, receives besides a sort of small tithe in the shape of a Soop of grain from every cultivator; this in the true spirit of Mahratta Finance is taxed	31 ,,

The great road from Goa by the Ke,ala Ghat running nearly from West to East though this Talook, seems on the whole to be the most frequented of any of those leading through the several passes in the mountainous border of that territory, and is the most direct line to Kittoor, Dharwar, New Hoobly and Nurgoond, all places of some commercial activity; the passage of merchandise on it is therefore considerable, and many stations for levying Customs are established. Their frequency from the number of successive boundaries of petty states, each of which has its toll, would appear to be a great clog on trade, but the principal merchants generally bargain with each for an aggregate sum for their whole trade, and an agent attending every large string of the loaded animals, they pass unmolested and unexamined. It is sufficiently well known what sort of goods each Merchant trades in, and what Bunjara generally carries them, and a few simple questions as to the contents of the Goonees (Bags) are the only investigation the subject ever receives. The Merchants prefer this mode of business greatly to the strict examinations, assessing ad valorem, and certificates of exemption of the British system, and consider it as a very great hardship to have their Bales opened.

It is much the custom where there are two or more roads nearly equally convenient to the Merchant, for the collector of the Tolls on each to invite the Merchandise to pass his way, under promise of levying a smaller amount than the regular one, permitting a certain proportion of the animals to pass free altogether, &c.; on most articles the latter exemption is a settled rule.

The

+ The gathering the Honey and Wax is a service of some danger, and the Farmer is obliged to reward it with half the quantity procured. The Combs are generally deposited near the extremities of the branches of either the Semul (1) or the Peepul (2) Treed the former of which is very prickly. The gatherer goes about midnight with a lighte, torch and a pot, climbs the tree and creeps out to the seat of the comb, to the bottom of which he applies the torch and thus dislodges the Bees, who fly upwards. He then with all haste fills his pot, and descends as quickly as possible; if he does not get though the operation before the Bees recover from their fright, he is sure to get furiously stung, in addition to the wounds he gets from the prickles of the tree, and the great danger of a branch breaking with him.

(1) Bombax heptaphylla. (2) Ficus religiosa.

The following are the Customs levied on a Bullock load of Salt in its passage from Goa to Khanapoor, a distance of about 50 miles.

1.	At Phonda in the Portugueze territory	4 anas
2.	—Tinaee, above the Ghat in the Soopa Purgunna	2½
3.	By the Militia Garrison of Bheemgur	1½
4.	At Hemad'ge, divided equally between the British, the Jambooteekur, and the Heera branch of the waree state, the road not passing at all though the territories of the two latter	6
5.	Khanapoor	3½
		Rs. 1,0,1½

The increase on other articles bears no proportion whatever to the value. Naryul (Cocoa Nut) pays 1 ana, and Kobra (Kernel of the Cocoanut from which the Oil is expressed), Sooparee (Betel Nut) and Kat,h, (Terra Japonica) 2 anas additional at Khanapoor.

The Customs, No. 5. at Khanapoor and the Hon'ble Company's third at Hemad'ge No. 4. are farmed for upwards of 6000 Rupees, but do not I am informed realise that sum; there seems to be a general habit of overbidding for farms of this description.

POLICE.

In a district whose topography is such as in this I have endeavoured to describe, there seems little chance of organising an effective police on any other principle than that of engaging each village in maintaining its own. None but an inhabitant can be acquainted with all the depths of the forests and the recesses of the vallies, and none can have so intimate a knowledge of the residents, in their own and the neighbouring villages. Agriculturists however do not make very good police emissaries, and that thieves make the best thief takers is just as true in India as in England, with this addition, that the transition from robber to watchman is here consistent with every day practice. To the Beruds then only, I think, we can look for a Hill Police, and as they are commonly all under the influence of some Naek or other Chieftain whose orders they implicitly obey, I believe it very possible that by small payments and little honours to these men, we might derive good service from the body; if they be not thus engaged as defenders of property, they will almost certainly be its assailants. The ordinary Kutcherry establishmens of Police Peons are seldom or never rouzed to any thing beyond a dull, spiritless, unproductive discharge of routine duties, and every thing like exposure to personal danger is most carefully avoided ‡. At Khanapoor, not a very large town, there was an establishment of thirty men, and yet petty robberies were very frequent, and (with one exception which I shall have again to notice) were not detected. The robbers were understood not to consist of more than 2 or 3 persons, and the town's people had strong suspicions of a Berud family, inhabitating

‡ I do not mean to confine the observation to this Zilla, or to this jurisdiction; it is the same in every part of the British possessions that I have visited.

habitating a neighbouring village, who might certainly have been watched and seized, but nothing was attempted beyond the common patroles, preceded as usual by blazing lights and a noisy horn, of admirable use in giving the thief due notice to make his escape. One greater robbery was committed on the Goa road, on the baggage of an European, which ought to have led to its own detection, but no discovery had taken place when I left the country, three months after the commission of the theft.

The people themselves, even those robbed, take little or no interest in the apprehension of robbers, and would, I am persuaded, in a great majority of cases, much rather that the thief escaped, as they would far rather suffer a small loss than be compeled to go through the formalities and delays, with the expences inseparable from those delays, of our judicial processes, which even in their present modifications are, it must be confessed ill adapted to the circumstances of a people situated as these are. I give the following example as having occurred under my own eyes, and I can vouch for its almost literal truth.

A poor Maharatta had his Cow stolen; a neighbouring half ideot and habitual thief was suspected, the suspicion communicated to the Kotwal, the suspected person's house searched and the stolen animal found in it, all within a few hours; the theft was undenied, and never was there a simpler case. The Mahratta happy in the recovery of his Cow, was proceeding to drive her home, but this could not be permitted, and he was informed that she must be kept at the town Chokee until she could be sent, with the thief, to the Soubadar's Court at Sumudhuttee distant upwards of 50 Miles that he and his wife must also go there to swear to the animal, that the Soubadar would then make his report to Dharwar, that when the order arrived they and the Cow must proceed to that place (25 or 30 miles more) to prosecute the thief, and that after the trial, if conviction took place, the Cow would be restored. The poor fellow though he could not exactly perceive the meaning of all these movements, saw plainly enough that they would be far more ruinous to him than the loss of an animal worth 7 Rupees, and he very good naturedly requested the Kotwal either to give the Cow back to the thief, or to take her himself, and thus to rid him of the affair; he was however told that this would not do, but that to Sumudhuttee and Dharwar he and his wife must go, and that if they would not repair there voluntarily, they would be sent under a guard. The man was almost in despair, and on the following day he and his wife came to my tent and threw themselves at may feet, begging my interest for them to be permitted to abandon the Cow; they seemed to have no conception whatever of the object of their being sent to Dharwar, and thought it was a trick of the Kotwal's to get money from them, which they had not to give. I have no doubt but that if it had been suggested to them, they would have sworn that the Cow never had belonged to them.

I think that in such circumstances, and most of those calling for judicial interference will be much of the same character, it will not be denied

denied that prompt judgement, on the spot, however defective, or even unjust, is preferable to the purest and most enlightened law only to be reached through such difficulties.

HABITS OF THE PEOPLE.

The amount of the Tax on ardent Spirits seems to point to a considerable consumption of that article, and I saw other reasons to believe that the use of Spirits as a cordial was very general, though not, as far as I saw, to the length of habitual, or scarcely casual intoxication. In my attendance on the sufferers under the Epidemic Cholera, I frequently called for the Spirit Bottle, even in the poorest houses, and it was always produced either at home or from a neighbour's.

The empire of superstition in this quarter is as complete as it can well be where there is any thing like civilisation, and as I have before observed is still stronger in the higher and better educated ranks than amongst the common husbandmen. The Koolkurnees make a solemn propitiatory sacrifice before they commence on the annual collections, and the cost of it stands as a charge in the public accompts. On my asking a very sensible and well informed man why no measures were taken to destroy the Tigers whose howlings were heard almost nightly close to the town, he told me that they never did any harm to a place where the business of the Gods was so well managed as at Khanapoor, though not three week before my arrival, one of these animals killed eleven Bullocks and Cows on one evening close to the town gate, as the herd was returning from grazing. The same confidence was shown during the prevalence of the Cholera; the people were quite sure that where the Gods were so well treated as at Khanapoor, very few would die, and the disease would soon disappear; other places did not understand how to deal with their deities, and therefore suffered.

MISCELLANEOUS REMARKS.

The Villages embosomed in the woods are not unfrequently burnt down in toto, either when the general burning of long grass takes place, or in the driest season by accidental fires from the negligence of wood cutters or herdsmen in the woods. This calamity befel the village of Ubnalee, about 9 miles from Khanapoor, whilst I was encamped at the latter place. The destruction happened at midday, when all the people and the cattle were in the fields; these were therefore all saved, but every article of dead stock, including the whole store of Grain for the rains, was consumed. The Zilladar went to the spot to see what could be done for the people, but, I suppose for want of means, effected nothing; the Zumeendars never offered to afford the least relief. On the sixth day after the fire I went to the place and found that the Patels of five surrounding villages, no wise connected by relationship with the people of Ubnala, had assembled, on the second day after the accident, and agreed to take up 200 Rupees from the Soukars of Nundgur,h on pledge of their cattle, and apply it to the relief of the sufferers, who had actually received the money. This act of benevolence was

unknown

unknown at Khanapoor, and never would have been known to me had I not learned it from its objects on the spot. I dwell the more strongly upon this, as it has often been objected to Hindoos that they are deficient in active charity, a charge which as far as regards the lower classes of Western India, I believe to be utterly groundless. The truth is we know little or nothing about their private, unobtrusive and realy useful charities, which possess the best essence of that virtue, in being entirely intended for the benefit of the receiver, and not at all to shew off the character of the giver. It is true that they build no great hospitals, but the relief of individual wants is their every day practice, often far beyond the prudent measure of their means.

The Villages in the Jungles on the Southern Border have for the last two years been kept in constant alarm by the presence of two Elephants which are supposed to have escaped from Tippoo's Stables at the capture of Seringapatam and to have made immediately to the woods on the West of Mysoor, where they have been committing all sorts of havock ever since, and within a few years have turned their course Northward. There were originally three, but the largest, about three years ago, wounded himself so desperately on the pointed stump of a felled tree, that he lay down and never rose again. They are quite different in their habits from wild Elephants, directing their attacks immediately against the villages and the grain collected in them. The Patel of one of these villages, who visited me two days afterwards, had just time to make his escape when his house was attacked by them at day break, and he saw his own and three other cottages over thrown in a moment. Repeated attemps have been made to ensare these animals, but their experienced sagacity baffles them all. One of them has been often seen carrying a stake in his trunk, which he uses to probe the earth where he suspects danger.

My route lying near the little Jambootee territory, and the Epidemic Cholera raging there most destructively, I visited it, and could not help observing the superior neatness and apparent comfort that prevailed throughout, in comparison with the condition of the neighbouring villages of the British division. The Desaee had, I suppose, derived his subsistence almost entirely from external Plunder, together with his share of the Customs, and his own territory, remaining untouched and very lightly taxed, flourished accordingly. He seemed to be held in very high regard by his own people. Venkut Raoo, then Desaee, was a grave, respectable looking man, of about 55 years of age, and of very civil manners, betraying in his exterior no signs of the character of a ferocious robber, though not many months before he had fully acted up to it, in the revenge he took for a murder committed on one of his people by a subject of the Putwurdun state*. He was not the eldest brother of the house, but on the death of the former Desaee was selected, according to a mode of succession that seems common, on account of his superior vigour and intellect, to manage the state affairs. Though he had several sons of mature age, it was understood that he would be succeeded by his nephew (son of his elder brother,

* The Murderer had killed a Jambootee girl for the sake of her silver ornaments. Venkut Ra,oo had him seized in his own house and brought to Jambootee, where he was litterally cut in pieces.

ther, alive, and living in the same house) Eshwunt Ra,oo, a man of exemplary character, who had taken extraordinary pains to demonstrate that he had nothing to do with the freeboting habits of the family. Unhappily, in five days after I left the country, both Uncle and Nephew, the Potentate and the Heir apparent, died of the Epidemic Cholera which carried off nearly one third of the family. A son of Venkut Ra,oo, also named Eshwunt Ra,oo, succeeded to the Desaeeship but I heard afterwards that great confusion prevailed in the family and the district, for want of a man of commanding respectability as a chief.

THOMAS MARSHALL,
Statistical Reporter.

BADAMY,
25TH SEPTEMBER 1820.

APPENDIX.

The whole Zilla of Khanapoor, with the exception of it's North East quarter bears much second rate Timber, but none of the trees have the straight and unbranched bases of their trunks either so thick or so lofty as to yield good Beams or Planks. The two largest timber trees are Heerud (*a*) and Martee (*b*), also called Ayeen. The wood of both is hard and moderately durable, in common use for uprights in house building. Asum (*c*) and Seeswa (*d*) are two very elegant trees, yielding beautiful and valuable wood for Joinery, but neither grow here to the size from which they receive their greatest value; they are much in use as supporters and cross pieces in building, but being too hard for the tools of the country Carpenters, they are commonly set up nearly as they are brought from the forest merely trimed of their branches. From Asum exudes a red Gum similar to the drug called Dragon's Blood; it is used as a vulnerary to wounded cattle. Kina,ee (*e*) is a small upright tree, about 20 feet high much used for Posts where no great thickness is required, and for the stouter Rafters in the roofs of houses; it is one of the most durable woods. Dhamnee (*f*) yields small Timber for Ploughs, Pestles &c. it is very tough, but it's pieces very short. The Bamboo (*g*) is scattered over the whole Zilla, and plentiful in it's Southern parts; the young stems are used in making the doors and wattled walls of cottages, and the full grown for light uprights in the construction of temporary sheds; the measures for grain, Oil, &c. are all made of single joints of it.

The true Cinnamon (*h*) here called Tikka, is found in considerable quantities in the neighbourhood of Bheemgur,h. The bark has the perfect fragrance and flavour of that valuable spice, but is very coarse in it's texture, wanting altogether the fine quill like appearance of the better kinds of

(*a*) Terminalia Chebula.
(*b*) Terminalia alata glabra.
(*c*) Pterocaryus.
(*d*) Dalbergia acuminata.
(*e*) Acacia Kina.ee.
(*f*) Grewia tiliæfolia.
(*g*) Bambusa arundinacea.
(*h*) Laurus Cinnamomum.

of Ceylon Cinnamon, which I suppose has been attained entirely by long and attentive culture. There is a small trade carried on in this Bark, which the peasants sell to the Merchants at Nundgur,h at the rate of 8 or 9 seers for the Rupee. It is principally consumed by the better classes within a circle of 40 or 50 Miles, as a condiment in lieu of Ginger or Cardamoms, but some of it finds it's way to Poona. Heerud (*a*) yields the valuable astringent nut called Hulda or the Chebulic Myrobalan, of great use in the processes of Dyeing, Chintz printing, and Fanning. The Bark of Martee (*b*) affords the commonest Tan of the Leather dressers. Kat,h (Terra Japonica) is extracted, but in no great quantities, from Khyr (*i*); the process consists in boiling the wood cut into small pieces, for two or three hours, and afterwards inspissating the decoction. The nut of Char (*k*) contains a small kernel which much resembles the Almond in flavour, and bears a good price in the bazars of large towns; the poor people were collecting it when I was in the country. The leaves of the same tree are also favourite dining dishes of the Brahmuns and higher Hindoos, who generally keep a good stock by them and sew them together as they want them. The leaves of Pulas (*l*) which are considerably larger are used for the same purpose; the fine scarlet flowers of this bush, which burst forth at a season when it is nearly leafless, spread a tint of flame over the whole country. The Root of Koora (*m*) a very elegant shrub, is a valuable bitter, in great repute as a tonic after bowel complaints and debilitating fevers. Whole forests of the beautiful Nag Champa (*n*) adorn the Southern border, and from the fruit the poorer Natives express an oil for domestic use.

Many other large trees and flowering shrubs are met with all over the country, but as they are not applied to œconomical uses, they have no place here.

The is no Granitic range of hills in this district, but on it's Eastern part coarse Granitic, or rather Gneiss (for it is all stratified) occurs in abrupt masses of various figures. It splits easily by wedges, and part of the town of Khanapoor is paved with flags of it which appear to preserve their sharpness for a long time; it's feldspar is of a bottle green colour.

Clayey Iron Ore, as already noticed, is found in abundance about Nershea, and would probably be met with all over the hills of the district which are of a ferruginous, gravelly nature, though perhaps not sufficiently rich to be worth working. The vicinity of Bheemgur,h seems to consist entirely of this Clayey Iron stone.

A shining Micaceous steatite (Soap Stone of a tint between pink and buff, is found in their veins about the Irony Hills of Nershea.

A good Potter's clay is to be met with in pits near Khanapoor.

THOMAS MARSHALL,

(*i*) Acacia Catechu.
(*k*) Terminalia elliptica.
(*l*) Butea frondosa.
(*m*) Tabernamontana crispa.
(*n*) Mesua ferrea.

POSTSCRIPT.

POSTSCRIPT.

The four Reports of which this is the last, may be considered as forming the first Series of those I am engaged in framing on the Southern Mahratta Country. They describe it's Western Border.

The districts may appear to be individually too unimportant to merit each so long an essay, but it would have been difficult to have combined them to any good purpose, and each will be found to contain distinct matter, sufficient to authorize their being kept separate.

In future I expect to meet with larger tracts possessing more uniform characters, that will conveniently admit of more comprehensive reports, and perhaps of more condensed details.

THOMAS MARSHALL.

BAGULKOT AND BADAMY.

BAGULKOT AND BADAMY.

THE territory known in the present division of the Country as constituting the Purgunnas of Bagulkot, and Badamy is bounded on the N. E. by that part of the River Krishna which is immediately above the Kapur Sungum or the junction of the River Malaparee or Malpurba; proceeding upwards the river continues to be the boundary until a little beyond the Moormuree Sungum or the junction of the Gutpurba (Gutupruwa) where there intervenes a small stripe of land now in the possession of Nepankur; the chief village of which is Rolee, on the S. bank of the Krishna. A little beyond this the boundary line turns off to the S. W. separating this district from the little Jageer of Bilgee; * it then runs a little more Westerly touching on the lands of the Jageerdar of Moodhul, the present head of the Gorpura family, and at the village of Algoondee turns suddenly S. S. E. crossing the Gutpurba the same possessions still on its right, succeeded by part of the Yadwar district belonging to the Putwurdhun family; nearly on a parellel with the town of Keroor the line again makes a sharp turn W. S. W. in which direction it extends as far as the town of Moodkoree, where the country of the Jageerdar of Ramdroog is on its West, and at this point it again makes an acute angle to E. S. E. a few Ramdroog villages intervening between it and the river Malaparee which it meets nearly opposite to the town of Konoor, where the river itself becomes the boundary, the direction continuing the same, as far as the town of Hyebulee. The boundary line then quits the river, striking off a little to the East of South and separating this district, first from the Ramdroog country, and afterwards from the Noulgoond and Guduk Purgunnas belonging to the Honorable Company. At Goojmagree, the extreme South point, the line turns in a direction between E. and E. S. E. still in the Guduk Purgunna, towards the Hill fort of Gudjundurgurh, a remarkable place in the possession of the descendants of the famous Moraree RowGorpura and situated on the detached extremity of a long sand stone mountain; within a few miles of this point the advanced villages of Nizam Ali's dominions present themselves, separated from the Honorable Company's by no clear boundary, and this intermixture continues as far as Jalihal about 14 miles W. N. W. of Gudjundurgur, and within 3 Miles of the Malaparee; here again the boundary turns off N. E. separating the Nizams territory from the Honorable Company's until opposite to the village of Soobulhoonchee it meets the River Malaparee, which during the remainder of its course of nearly 30 Miles, chiefly in an E. N. E. direction until it falls into the Krishna at the Kapur Sungum, divides this district from the Honorable Company's Purgunna of Hoongoond. The only parts of this boundary that are at all marked by nature are the rivers; first the Krishna and subsequently two separate portions of the Malaparee; the rest derive no aid even from brooks or from the many strongly marked lines of hills which traverse the whole (except the South Western part) in all directions.

The

* This has lately reverted to the British as Superior, by the failure of the descent.

The extreme length of this district from the junction of the Krishna and the Gutpurba, to the village of Goojnagree, the direction nearly S. by W. is about 54 miles, and its greatest breadth from the village of Khujoordonee a few miles West of the British Cantonment of Kuladgee, to the junction of the Malaparee and the Krishna, the direction nearly E. is about 44 miles but the average length and still more the breadth are much less. Of a tract whose outline is so very irregular it is not easy to make a correct calculation of the area; a rough estimate gives about 1230 square miles which is nearly equal to that of the East Riding of Yorkshire.

This tract is on the whole ill watered. The annual rains are not heavy enough to furnish perennial streams (except the rivers which have their rise far to the Westward) or to fill the tanks, with more than a very few months supply. The wells where they exist except in the neighbourhood of the rivers where they are not wanted are generally very deep, and the water bad. On this account the great majority of the villages is built on the banks of the rivers, where they are very close. A Nala, without name, and, during two or three months of every year supplying no water except what is obtained from temporary excavations, runs nearly across the district from the town of Keroor Eastward to the Malaparee, and this for the same reason is crowded with villages; there are two other Nalas, but with still less humidity in that part of the district which lies S. of the Malaparee, which afford a scanty supply each to a distinct set of villages, and a line of sand stone hills running from the neighbourhood of the town of Bagulkot towards the Kapur Sungum for about 25 Miles yields by its oozings enough to supply the wells of a line of villages built at its base for the purpose of enjoying this blessing. The whole district contains only three of those noble Tanks or Reservoirs which are supplied by never failing springs from the neighbouring hills, and the water of which is retained by a strong mound or dam for the purposes of irrigation. In all the intermediate spaces, there are either no villages or if the great excellence of the lands have brought about a settlement Baoorees have been dug at an enormous expence for the water for domestic use, whilst the cattle are driven five or six miles to the nearest river. There are a few villages that except during the rainy season have not a drop of water nearer than three miles.

This district is decidedly included in the ancient Karnatika or Kanara proper. The language is universally Kanarese except the little Mahratta which the Village officers have been obliged to learn as the language of public business, and the Hindoostanee spoken by the Moosulman descendants of the Officers of the former Beejapoor Government.

It is nearly identical† with the tract that from the time in which this country came first under the Mahratta gorvernment until the year 1810, was administered by the well known Mahratta family of Rastia, and as much that characterises it is connected with this circumstance, it is chiefly on this account that I have made it the subject of one report.

The

† Moodkovee, containing twelve villages formerly under Panshia the master of the ordnance, Keerial containing six villages which had belonged to the Dummul Desaee, and Kuloor, Aloor and Munoor which were in possession of the Mother of Bapoo Gokila have been lately added to it.

The surface of this distrct is very various. Commencing from the North on the banks of the Krishna there is an alluvial tract, interrupted here and there by a granitic knoll, and extending Southwards until it meets with either the main range or some jutting branches of the line of sand stone hills mentioned in a preceding paragraph which at a few points very nearly touches on the river but is generally four or five miles distant. This range with its branches and intervening vallies some alluvial, others sandy, occupies a great part of the country as far as the parallel of Bagulkot. Beyond this there is a large alluvial plain extending South as far as the town of Seroor and East almost to the Malaparee, occupying with few interruptions a space of nearly twelve miles square. In that corner of the district which lies West of the portion of the Gutpurba between its junction and the town of Bagulkot, there is a set of hills of a different character; they are composed of Ferruginous Clay stone, and in their contour are more rugged, less disposed to run in flat topped ranges, and much more difficult of passage than the sand stone hills. South of the Gutpurba which above the town of Bagulkot has nearly a due West and East course to a narrow alluvial stripe succeeds a tract where blueish clay slate, appears at the surface at intervals alternating with alluvial land nearly as far South as the town of the Keroor, where the black soil ceases altogether, and is succeeded by the sand stone ranges with their intervening plains of red sand, which continue all the way to the Malaparee, in some places presenting very rude passes even where the great roads traverse them.

These hills, particularly in the neighbourhood of Badamy, are broken into various shapes, huge masses of many thousands of tons being detached or partly detached and rolled over; but except these marks of some great convulsions they exhibit few or no signs of decay or of recent alteration of *form. Little Temples* have been built both on the summits, and in the chasms of several of the separated pieces, and on two of the greater and partly detached masses stand the two Castles of Badamy, all apparently exactly in the same form as when they were built. The Iron Clayey hills to the North of the Gutpurba are on the contrary evidently disintegrating, and it seems to be to this that we owe the useful mixed soil to be found on the Banks of that river.

The small angle which lies beyond the Malaparee and to the N. E. of the town of Jalihal already mentioned, is of the same hilly and sandy character, but all that portion which lies West of the Gudjundurgur range of hills, being a tract of about 18 miles in depth by an average breadth of 12 Miles, is one open plain marked only by a slight transverse ridge, which has much the appearance of having formerly been the Southern bank either of the Malaparee or some other stream long since lost.

CLIMATE.

There is a considerable difference in climate, particularly with regard to healthiness, between the open plains of this district, and those tracts which are composed of long flat hills with intervening vallies of greater or less breadth. The former division which includes 1st. the great plain just

just mentioned South of the Malaparee 2d. the tract lying between the parallel of Keroor, and the Gutpurba bounded on the E. by a line of Hills S. of Bagulkot, and 3rd. the other great plain already mentioned N. of the town of Seroor, is subject to a great, but quite regular variation in temperature, and is on the whole far from unhealthy. After the cessation of the S. W. Monsoon early in October the winds for two or three weeks are variable and slight and the heat is much more oppressive than the state of the thermometer would seem to indicate, but before the commencement of November; an almost constant breeze is established from between the N. and E. points, which daily becomes colder, particularly when it is most from the E. In the months of December and January this wind is bleak, dry and disagreeable, latterly plainly injurious to vegetation, and should it continue into the next month, the crops suffer severely; in general however it does not, but there is a very sudden transition, usually corresponding with a lunar period, from sharp cold to intense heat, which prevails and increases during February, March and the beginning of April. In this season there is nothing to relieve the scorching of the solar beams except casual squalls, often in the form of whirlwinds, which by the clouds of dust which they excite and carry before them, only add to the general discomfort of the climate. If at any time a more steady wind sets in from any quarter; it brings with it heat rather than coldness and leaves the skin in such a state of riggid dryness that it is the most unpleasant accompaniment that can occur to the simple heat of the season. Fahrenheits thermometer at this time not uncommonly rises in the afternoon to 110 or 112 and the weather would of course be still hotter as the solstice approached, were it not that early in April the heat is frequently relieved by heavy showers with violent thunder squalls, the effect of which in cooling the heated earth and atmosphere is very sensible and continues until the regular gale of the S. W. Monsoon sets in about the 20th of May. This though it frequently blows, a full month before its rains arrive so far East, is always refreshing and cool, and this is perhaps the most agreeable month of the year. The rainy season itself has none of the violent character of a coast monsoon; the whole quantity of rain which fell at Badamy in the months of July, August and September 1820 was 18 inches, there were only a few casual showers in June which could not have exceeded 2 inches, and 6 inches is probably a liberal allowance for the thunder showers of April and May, making the whole annual rain of this quarter 26 inches, a quantity which has often been exceeded in one month of the S. W. monsoon near to the Coast or rather to the first range of hills; and yet Badamy was reckoned a rainy position, and the season so severe as to injure the crops.

Every thing that is bad in this description of the climate of the plain becomes considerably worse when related of the hilly parts and their vales. According to the direction of the hills and of the wind at the time the valleys have either no breeze at all, or its current sweeps through them with cutting keenness, less tolerable to the hill clad natives than any other accident of climate. The sides of the long sand stone ranges are often perpendicular and glittering, and the manner in which they reflect the rays of the afternoon sun where they are exposed to them is intolerable. The immediate bases of these hills are so exceedingly unhealty after the rains from the

the soaking of the water through the sands that scarcely any villages are to be found there notwithstanding the temptations which such a position affords from its springs, and the inhabitants of the few places so situated are afflicted with intermittent fever during more than half their lives curtailed as these are.

The neighbourhood of the three great tanks already mentioned is perhaps the most unhealthy of all. The very existence of these tanks implies their being surrounded, or nearly so, by hills, and ensures to the low ground a perpetual humidity and vapour and the whole of the operations of agriculture must be executed knee deep in mud during the whole year; the consequence is that no man expects to escape an annual attack of quartan fever, and three or four months is reckoned an easy visitation; not unfrequently it lasts seven or eight. This desease can scarcely be called a mortal one, otherwise than as its constant recurrence eventually breaks up the constitution, and shortens the natural term of life at least 10 years. Men begin to look old long before they have attained their fortieth year, are worn out at 52 and very few survive 60. In the plains on the contrary, the above periods particularly that of old age, occur much latter.

SOIL.

The two great divisions of the cultivable soil are the Black and the Red, in the language of the country Regur or Yeree, and Musub or Musaree, but each of these is again divisible into various denominations according to the nature and proportion of foreign admixture, or to its position with regard to substratum by which it becomes more or less retentive of water. The largest uninterrupted space occupied by the black soil, and that too of the very best and firmest quality, is the tract South of the Malaparee, and bounded on the East by the Gudjundurgurh hills, which cannot contain less than 180,000 acres, with scarcely a break. The plain extending from Seroor N. W. to Bagulkot, E. to the Malaparee, and N. to the Hills which run from Bagulkot towards the Kapur Sungum may contain 50,000 acres, of a quality not much inferior, the bank of the Malaparee from this to the Sungum, of the Krishna between the two Sungums, and of the Gutpurba between the Krishna and Bagulkot, 40,000 acres, some of it excellent, but the greater part deteriorated by a mixture of small stones. There may be 40,000 acres of secondary quality W. of Bagulkot between the Gutpurba and the parallel of Keroor, and nearly the same quantity North of this reach of the Gutpurba; this last though scarcely differing in appearance from the best black soil is said to be altogether of an inferior quality from it's want of power of retaining water which seems to pass through it almost without wetting it; it produces scarcely any thing except in seasons when the quantity of wet is destructive in every other kind of soil; it appears to derive this quality from the nature of the substratum which is Clay slate. This peculiar description of land is called Kurul, and seems to be less valuable than the most sandy plain in the country.

The black soil, which even in its purest state is deficient in cohesion, becomes still more so by the admixture of any sort of gravel, particularly limestone, and if the bed of earth be at the same time shallow, it constitutes a very unprofitable species of land called Garub of which there is a good deal

deal in the neighbourhood of Keroor. That which lies at a small depth over a bed of alluvial limestone, which is not unfrequently the case in the neighbourhood of Badamy, seems to be much injured in its productiveness by the presence of this fosil, particularly in wet seasons. The very best black soil lies over either Sandstone, Clay Porphyry, or Feldspar, at a depth of from 6 to 30 feet.

A red sandy mould, in some parts apparently little else than the same matter as composes the hills in a state of powder, in others having a greater or less admixture of ocry clay and of vegetable matter, occupies all the arable part between the parallel of Keroor and the Malpurba, the neighbourhood of Badamy, the valleys of the hills between Bagulkot and the Kapur Sungum, the vale of Purwutee South of the plain of Seroor, and a considerable portion of the space between the Gutpurba at Bagulkot and the Krishna. In some situations, particularly in the last mentioned, it is an highly useful soil if carefully tilled and well manured, and such as lies in the immediate neighbourhood of the villages generally is so, but distant land seldom gets any manure and scarcely it's fair share of labour, in which case the red soil yields very little to the farmer or to the state.

TILLAGE AND IMPLEMENTS.

The mode of Tillage is essentially different for each of the two great divisions of Soil, the Black and the Red. In the former it is both laborious and very expencive to bring the land into proper tilth, but when that is once effected, the quantity of labour required is very trifling, and the farmer, if he could meet with land ready prepared, would be able with the exertions of an ordinary houshold to cultivate a considerable tract; but in the present state of the country, no such field is afforded. Throughout the whole of the Regur or Yeree Villages, three fourths of the Government lands, and even a greater proportion of the large alienations, are in a state of forest, covered with prickly bushes many of them of twenty or thirty years growth the intervals being filled by the creeping grass called Huryalee or Nut, (*) the roots of which form a thick mat for 8 or 10 inches beneath the surface, and choke all other herbaceous growth; the better the land is the stronger are the bushes and the thicker the Huryalee. To reclaim land in such a condition is an enterprize of nearly as much magnitude as the commencing a settlement in the wilds of America, and in the present low state of population of the country, very few indeed can be found who have either the energy or the means to undertake it. As however in these lands resides the chief wealth of the country, a wealth of which the cultivators are both conscious and proud, much exertion is made to atchieve this recovery, and what one is unable to engage in, a number concert together to perform. The Chief instrument in use for breaking up these lands is the heavy plough described in the Report on Padshapoor Page 4. to work which with effect a team of ten good bullocks is necessary, of which four, or at least two, must be of a breed more powerful than any the country produces and must be brought

(*) Agrostis linearis, a grass on the beauties of which Sir Wm. Jones is quite enthusiastic, but it did not quite so well suit his poetical purpose to characterise it as one of the most pestilent nuisances to husbandry.

brought from the neighbourhood of Gudwel in the Nizams dominions a distance of 120 Miles, at a cost of from 100 to 120 rupees the best pair, and 70 or 80 the second; the value of the whole team is reckoned 80 Hoons or 320 Rupees. Buffaloes, notwithstanding their superior strength are not employed in this work; the country is too hot for them and there is no water whatever in the fields, without which they cannot hold out a hard days work. The quantity of new land which such a team is supposed to be able to break up during the season is nominally a Mar, but in point of fact not more than three quarters of a Mar or about 24 Statute acres; the cost of cutting down the bushes and grubbing up the roots from a piece of land of this size, where they are so strong and so closely set as in the lands in question, does not seem extravagantly stated at 15 Hoons or 60 Rupees, 40 Hoons are said to be required for the keep of the Bullocks which must be more than commonly well fed, their labour being constant and sveere for upwards of seven months; 30 Hoons are charged as the wages of 4 labourers, and 10 Hoons for the wear and tear, of implements, Iron, Ropes &c. In all 175 Hoons or 700 Rupees before the slightest return is made by the land.

The Ploughing commences immediately after the rains, at the festival of the Dewalee, the ground being then soft enough to allow the plough to penetrate to the necessary depth, that is completely below the matted mass of the roots of the Huryalee. The whole strength of the team and of the drivers is necessary to force the instrument along, and with a weaker team the plough is perpetually starting from its course, leaving the rooty mass unbroken, and the great object unattained. The labour commences in the morning, after the men have had their breakfast, generally about 8 o'Clock, and continues uninterrupted until about sun set, when the animals are loosed from the yokes, permitted to graze for half an hour, and are then driven home. This is repeated daily for about seven months, in which time it is supposed that the 24 acres will have had three complete ploughings, one direct, one transverse, and one diagonal; the land is left in an exceedingly rough state, but the great object of working up the roots of the Huryalee is pretty effectually accomplished, and when the clods are a little softened by the first rains, and the ground two or three times harrowed, they are easily cleared away by the hand. Either Kapoos (*a*) Cotton, or Hurburee (*b*) is sown in this first year, the first in September, the second, which is most usual, in October, but the crop of either is always a very poor one, in fact scarcely worth gathering, but it seems to be useful in bringing the surface to that firmness and consistency which it is the great object of the cultivators to maintain in this black soil. The great plough is required no more, and if the individual or the Company do not resolve on undertaking another task of the same kind, the valuable bullocks of the team are forthwith sold, as unnecessary in the every day agriculture, and requiring a much higher and more expensive course of food than their brethren of the district breed. Very commonly however the undertakers do not stop at the first piece of land, but go on until each contributor has got his ¾ Mar which though perfectly unable to acquire without conjoint aid, he is able enough singly to maintain in tilth when it has once reached that point. In the second and third

(*a*) Gossypium herbaceum. (*b*) Cicer arietinum.

third years of the progress of this land, a good deal of hand hoeing is required wherever the pertinacious Huryalee makes it's appearance, the expence on the piece being estimated at about 10 or 15 Hoons each year, making the total charge of clearing this quantity of land about 200 Hoons. Except this partial hoeing no attempt is made to disturb the surface but it is leveled either by harrows, or a block of wood, called Donee, drawn by a pair of Bullocks, the driver sitting on it to increase the weight, this breaks the clods, the rains solidify the soil and by the end of the third season it is supposed to be in the state called Khirdee or high tilth. The crops of these two years are the same as those of the first, but considerably better.

When the enterprise of breaking up this land is undertaken by people of inadequate capital, who can neither bring to it a team of sufficient powers, afford to feed the bullocks in the extra manner which the severity of the labour requires, or advance the wages for able labourers, it may be said altogether to fail. The rooting grass is not half eradicated, and year after year gains more strength and a wider field. Though the same system of cropping goes on as if the land had attained its full powers, yet there is a melancholy inferiority in the produce, and there cannot be a more remarkable contrast than that which was exhibited in the present season, 1821, on the rich black lands in the Southern parts of the district between the field of a Ryut of capital, and that of his poorer neighbour thus circumstanced. In the former the crops were close, even and vigorous, in the latter scattered, and stunted even where the plants had come up at all, but in at least half the space they had not been able to break through the strangling grasp of the Huryalee. Land in this condition is considered as a sort of demiwaste, and if its improvement be undertaken by a capitalist, 60 Hoons per Mar are required to be expended the first year in hoeing up the roots of the pernicious Huryalee, and 30 in the second, an expence scarcely inferior, the team excluded, to that which when rightly applied was sufficient for the recovery of the oldests wastes.

Land thus made is never afterwards ploughed unless the scratchings of the instrument which makes the drills for the seed are considered worthy of that name; the whole preparation consisting in cleaning the surface by the Scalping knife, so often before mentioned in these reports under the name of Koolao.

No Manure whatever is applied to these lands, nor do they ever require or receive any intermission of their annual labour and produce. When Cotton is one of the subjects of culture a little alternation of cropping is required as it is not deemed good husbandry to have this plant for two successive seasons on the same ground, but of the other subjects usually raised on it, Wheat, Hurburee, and above all White Jooaree or Seealoo, (*c*) it will allow the same crop to be repeated annually for a century without any other fear of failure than the general one of adverse seasons. *

The

(*c*) Sorghum saccharatum ?

* It is a favourite maxim with agricultuaral philosophers that if some thing be not continually brought on to the land equal to what is taken off, it must gradually be ruined, and Sir H. Davy has even carried this speculation so far as to ascribe the present sterility of Sicily to the quantity of Grain taken away from it by the Romans. Here is a soil from which every thing is taken away and nothing brought on, and so far at least without visible injury.

The subjects of Culture already mentioned are all of the latter harvest or Rubee, sown either in September before the final rains of the S. W. Monsoon or in October immediately after them. Some farmers are tempted to take a prior or Khureef Crop of some one of the articles of most rapid growth which do not occupy the land more than three Months, but the practice is neither general or approved, and I have been assured by every sensible and experienced farmer that if the seasons could be depended on, there is no more profitable course than an uninterrupted succession of Seealoo (White Joonree).

Throughout the country where the Black soil is prevalent, the most elevated spots, or those where the substratum comes nearest to the surface have been selected for the sites of the villages as being cleaner and affording a better chance of water on digging. In this way in a small circle around almost every village of consequence the black soil either disappears or is shallow and greatly intermixed with the matter of the substratum, which alters its properties materially and shifts it into the rank of Musab, the peculiar tillage of which will be immediately noticed. Though considerably inferior to pure Yereb or Black soil in absolute fertility, the Musub circle forms a very valuable part of the village possessions, and every fixed cultivator has his portion of it, however large a share of the distant Regur he may have besides; proximity to the village and facility of manuring are of themselves grounds of value, but besides from this spot the Ryut draws all the various pulses as well as the Red Joonree which constitute nearly the whole food of his family, whilst the sweet stalks (Kurbee) of the latter plant are the most nutritious food his cattle gets and are ready at a season when he has no other. In nearly fifty of the Regur villages, mostly of the smaller class, nothing but this circle of Musub is in cultivation at all, the whole of the Regur having been abandoned for causes that will hereafter be mentioned.

Musub lands.—Though the composition of these be various, yet the course of tillage is in all nearly alike, differing altogether from that pursued with the Regur lands. The great plough is unknown in them as they are not obnoxious to the vexatious Hurryalee, and very often the soil is much shallower than the working depth of that plough. As these soils especially the more sandy ones, are extremely apt to harden of themselves and to cake after rain, the general object in their tillage is the very reverse of what it is in the black soil; the end proposed is to keep them as loose and friable as possible. They also seem to depend for their fertility almost entirely on the manure which is bestowed on them, and may thus be considered as the mere bed of the vegetable whilst the manure is its food, whereas the black soil supplies bed and food at once. This necessity of full manuring is probably a chief reason why the Musub lands are generally divided into small townships of from 300 to 6 or 700 acres, no part of which can be very distant from the village site, whilst in the black soil there are villages whose lands amount to 15,000 acres, the extremity of which is probably 4 or 5 Miles from the town, and could never get a load of manure, however much it might be required.*

Commencing

* The great village of Seroor, S. E. Bugulkot being for the convenience of water placed at one extremely of it's lands, the other extends fully 8 Miles and is in consequence scarcely worth any thing, whilst similar land near the village lets for 6 or 8 Rupees a Bheega.

Commencing with the year, the first operation on the Musub lands is manuring during the month of March ; this is done to the full extent that the Farmer can afford, the manure being carried out to the fields on bullocks.

In April, after the casual showers have commenced, the land is ploughed with the small plough (Negree) three times at intervals by which the manure is well dispersed in the soil. In the next Month (May) the Koolao is used, but with this remarkable difference in the loose sandy soils ; that the knife is fixed so as to pass two or three inches below the surface of the earth, not above it as in other lands, and thus brings up all the roots of last year's stubble, weeds &c. which are collected either by a rake or the hand. In June if the rains of the S. W. Monsoon have commenced so early, if not in July, or even some times so late as August the sowing takes place, invariably by the Drill Plough (Koorgee) described in the Report on Padshapoor Page 7th. If a considerable time have elapsed since the last scuffling with the Koolao, this operation is repeated immediately before the sowing, the one instrument following the other.

During the first month or five weeks after sowing, the Bullock Hoe (Kolpaee) is used twice, after which the plants are too high and hand weeding becomes necessary; this too is generally performed twice in the course of the second and third months.

The moment the Heads of Corn begin to form, guards are placed over the field, some on foot, others mounted on stages, or in trees for the double purpose of keeping off pilferers and driving away the birds, the latter being the much more urgent business; it is effected, though not very perfectly, by all sorts of noises, by slinging small earthen pellets at the flocks of birds as they light, and some times by agitating strings which pass from one stage or tree to another, having bunches of leaves suspended on them. It is not uncommon to see a girl mounted with her spinning wheel on one of these stages bellowing with all her might at the birds, yet going on very coolly with her other labour which she quits every now and then to sling a pellet, or to crack an enormous hempen whip which is one of the instruments for sounding an alarm to the Birds.

The very best of these Musub lands are excessively dependent on the favourable distribution of the wet during the rainy season, paradoxical as it may appear, the more sandy the land is, the more is heavy rain injurious to its productiveness; after two or three days continued rain the sandy soil forms itself into hard balls which quit the roots of the plants and enclosing the fertilising manure as in a shell prevent its yielding up to them its nutritive powers. The Farmers say that two or three showery days in a fortnight are quite enough for them until the latter end of the season when the grain is filing in the heads, and then a good deal of rain is very assistant to that natural process. The Rain of the S. W. Monsoon of 1820, trifling as it appeared to me accostumed to the rains of the West Coast, was far too abundant for the successful tillage of these lands. The Crops which at their first coming up were declared to be more promising than had been seen for many years, were half destroyed by a few days rain in August, and the conclusion of the season was equally untoward, the usual final

rain

rain not falling at all; in consequence not one head in four was fully grained.

The tillage of the Regur and of the Musub lands is combined in a set of small villages lying on each side of the Gutpurba West of the town of Bagulkot, the soil partaking of the qualities of both, but passing under the name of Regur. It is manured and prepared for the early sowing, but if the rains fall unseasonably, this is passed over in the best lands and the farmers wait to see if the latter part of the year will be more favourable. I saw in the present season (1820) several fields in a state of very neat preparation for Hurburee, *(b)* waiting only for a single shower in the middle or end of October, but none came and the sowing was not attempted.

The Culture of Rice from a Tank or Reservoir is so distinct a process as to call for a seperate description, and as I do not know that any future opportunity of giving one may occur, I am induced to insert it here, though at the risk of it's contributing with many other matters, to render this report of a most inordinate and tedious length.

There are, as has been already noticed, three of these Tanks or Reservoirs in this district, the principal is in the vale of Kendoor near Badamy and occupies about 500 or 600 acres; it maintained it's depth of from 3 to 6 feet nearly at all seasons, being supplied by perennial springs from the hills which surround it and nothing short of an absolute failure of rain dries them up. It is closed at its Southern end by a mound, but the water is perpetually flowing by three or four channels communicating with its bottom by springs, and what thus escapes is sufficient to inundate a tract of about two miles in length and one in breadth, which is entirely devoted to the Rice culture. The fields are not terraced but appear to be all on one level; there must however be an imperceptible slope, as the water does not seem to be ever absolutely stagnant, but there is always a flow from the Tank to the River below. The land is perpetually a plunge of two or three feet deep of mud, in this state it is work'd, sown, and weeded, and in this state is the grain reaped. Each man's field is separated from his neighbours's by an embankment of scarcely more than six inches high, and is divided into a number, of little rectangles of 4 or 5 yards long and 2 or 3 broad, the banks of which are 3 or 4 inches high. Two Crops are obtain'd annually, one sown in August the other in February, the latter is reckon'd considerably the best, as in the other the ripening grain is exposed to the cold weather which is injurious to it's filling. The ground has not more than 15 days respite between the reaping of one crop and the preparation for the next. This preparation, it's cost, and the usual profits of the crop are detail'd below, but at least the latter is not much to be depended on.

The pieces of land are universally denominated by the quantities of seed required to sow them. A Pahilee of land is so much as requires a a Pahilee * of Seed, and an 8 Pahilee Field is one which requires 8 Pahilees,

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(b.) Cicer Arietinum.

* A Pahilee is 4 Seers. The Badamy Seer weighs in Rice 139 Mulharshahee Rupees, of 172 grains Troy. The Seer is therefore 50 oz's. Avoirdupois, and the Pahilee 200 oz. or 12½ lbs.

Pahilees, or a quarter Goonee. Such a field demands the labour of two Men, and 2 Khoolgas or Male Buffalos; it should have 40 Khoolga loads of manure, each load equal to five baskets or loads of a man, and costing, when bought at the village one pysa * if the carriage to the field be also to be paid for, one pysa more must be added for each load, making 2 Rupees for the manure and carriage, for the whole field. The dung is trodden into the mud, and the roots of old Rice along with it, either by men or Buffaloes. Should dung fall short or the cultivator be too poor to purchase any, the leaves of Kuruhj (Dalbergia Arborea) or of Khogya (Galega tinctoria) are substituted, but are not nearly so productive. The whole mud and dung is now thoroughly mixed, either by the plough drawn by two Buffaloes which can only be done towards the edges of the tract where the depth of the mud is somewhat less, or, as must be the case in the middle parts, by men working waist deep, with a broadish hoe. This Kneading over, the little spaces are levelled and smoothed by a wooden hoe, or toothless rake, 1½ or 2 feet broad, and the earth adhering to this instrument serves to make the little embankments. The seed is prepared at home by enclosing in a cover of twisted grass which is sunk in the Barooree or town well, for a day, then taken out and kept in the house for two days then again sunk in the water for a day, at the end of which time it is germinating and in this state it is sown, broad cast. As the water is constantly flowing or oozing off, a fresh quantity is let on to the land once a week or oftener. Two complete weedings, and an almost daily removal of single weeds are required during the growth of the crop; they cost 2 Rupees for the field in question or 20 days work at 4 Pysa each. The reaping is performed in the mud, one man cutting and handing the bundles to another who carries them to some dry, raised spot, at the border of the field. This part of the labour is always paid in kind, the reaper receiving, from his days work as much Rice in the straw as is supposed to contain 1½ Seer of grain, but, it is said, always exceeds that quantity. Threshing is performed at the place where the reaped corn was carried to; the process consists in taking a small bundle of the straw in the hand, and beating the heads against a board. The grain is afterwards carried home.

A shopkeeper renting an 8 Pahilee field and paying for every step of the culture reckoned the charges at

	Rs.	*qrs.*	*P.*	
Working the Mud	3	,,	,,	
Dung and Carriage	2	,,	,,	
Treading in the dung smoothing and sowing.	1	2	,,	
Weeding	2	,,	,,	
Managing the water and watching the field.	1	2	,,	
Seed	4	2	,,	
	14	2	,,	for one crop.
For the two crops of the year	29	,,	,,	
Assessment	19	,,	,,	
	Rs. 48	,,	,,	

Produce

* Forty to the Rupee.

Produce reckoned at $2\frac{1}{2}$ Goonees for each crop, being an increase of about 10 to 1. For the two crops 5 Goonees, worth this season (1820), Rs. 91 2 „

Deduct charges as above..... 48 „ „

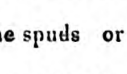
Profit 43 2 „

The charges for reaping, blacksmiths and carpenters work, leather and ropes, fees to the Village Officers &c. are exclusive of the above, being all paid for in kind, and deducted before the quantity of the produce is reckoned; they probably amount to at least 1 Goonee. The Rice straw is the fodder for the cattle, but it is a very poor one and requires to be moistened before the animals will touch it.

The present dearness of grain is entire gain to the farmer in the formation of this accompt, as his crops are as good as in the cheapest times in which the 5 Goonees would not sell for more than 65 Rupees leaving him a profit only of 17. Supposing the amount of the two crops to be understated $\frac{1}{2}$ Goonee each, and we may safely allow it to this extent at least, the profit in a common year would be 30 Rupees.

I cannot comprehend the circumstances under which, according to Dr. Buchanan, government takes $\frac{1}{2}$ of the whole Rice crop. In the present case without any suspicion of peculiar tenderness, its share, calculating for ordinary prices, is only about three-fourteenths of the whole, if in that whole we include the payments which are made from it in kind.

In the very few seasons in which this tank dries up, and in consequence only one crop of Rice is obtained, a scarcely less valuable substitute arises from the bed of the tank itself, which yields an abundant crop of Wheat, Hurburee, Water Melons &c. the bottom is a mere superficial cake of mixed red and black earth, on digging a foot or two into which water is come at.

The Agricultural implements in use are the same as have been already described in the Padshapoor Report and the only one respecting which any additional remark seems necessary is the Kolpaee or Bullock Hoe. It is the custom in this district to join two of these simple instruments together, to be drawn by one pair of Bullocks which are yoked widely apart, and the beams of the two hoes are fastened to the yoke at such a distance as ensures their fitting the furrows, of which four are thus cleaned at once. The spuds or hoes are shaped thus 

a a being the cutting edges, and b the space which passes over the line of the plants. It is singular that in this great district there is not a Cart to be seen even in large villages where the lands are so distant, and, where also the country is level. It may perhaps be owing to present poverty and the circumstance of the distant lands being waste.

SUBJECTS

SUBJECTS OF CULTIVATION, HARVESTING.

In the pure Regur lands, these are very limited; Kapoos (*a*) Cotton, Gaoon (*d*) Wheat, Seealoo (*c*) White Jooaree, Hurburee (*b*) Bengal Gram, Juwus (*e*) Linseed, Kurud (*f*) Safflower, constitute the chief or Rubee, and in many situations the sole Harvest. Of these Cotton is sown early in September, and the plucking commences in the first or second week in March. Hurburee, and Seealoo are sown in the latter end of the same month, the former being reaped about Christmas, the second in February. Juwus and Kurud are nearly cotemporary with Seealoo. Wheat is invariably the last seed committed to the earth after the rains are entirely over and there is no chance of the land getting any more moisture; this may be late in October or even in November. It is ready for reaping in February.

Where an earlier Crop is taken from these lands (which never is the case when Cotton or White Jooaree are to be the Rubee products) it consists of some of the following subjects Rala (*g*) Millet, Til (*h*) Sesamun, Ooreed (*i*) Moong (*j*) These are sown in June and reaped in September. This is properly the Toose Harvest, but that term is not in use here, and it is included in the Khureef.

In the Musub lands the chief subjects of culture are Suzgurun (*k*), Red Jooaree (*l*), Moong (*j*), Paoota (*m*), Lobeh (*n*), Choulaee (*o*), Koolthee (*p*), Toour (*q*), Til (*h*), Umbaree (*r*), Urundee (*s*), and a very little Guwar (*t*).

In the more sandy lands these are all sown in the latter part of June, but in the more mixed and stronger loams, sometimes a month or even six weeks later.

Suzgurun (*k*) is universally the first grain ready for reaping which takes place immediately on the cessation of the rains, if not before. Another fortnight brings on the harvest of the Red Jooaree (*l*) and the plucking of the various pulses (*i*), (*j*), (*m*), (*n*), (*o*), (with the exception of Toor (*q*) as the individual pods ripen, but it is nearly two months before these are entirely gathered. Toour is not ready to be plucked before the end of January. All these are included in the proper Khureef Harvest.

Suzgurun (*k*), Jooaree Red (*l*), and White (*c*), and Gaoon (*d*) are stacked on the spot. After the business of reaping is over that of threshing commences. A space of from 12 to 20 yards in diameter is wetted and beaten until it becomes smooth, hard and firm. The Corn is brought to this floor, and if Jooaree or Suzgurun the heads are cut short off and thrown upon it. The farmer's whole stock of bullocks is yoked a breast and driven, muzzled, round a post in the centre. The process is the same with Wheat and

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(*a*) Gossypium herbaceum,
(*b*) Cicer arietinum,
(*c*) Sorghum saccharatum?
(*d*) Triticum æstivum,
(*e*) Linum usitatissimum,
(*f*) Carthamus tinctorius,
(*g*) Panicum Italicum,
(*h*) Sesamum Orientale,
(*i*) Phaseolus Max,
(*j*) Phaseolus Mungo,
(*k*) Holcus spicatus,
(*l*) Sorghum Dura,
(*m*) Dolichos lablab brown seeded variety,
(*n*) ——— sinensis,
(*o*) ——— tranquebaricus,
(*p*) ——— biflorus,
(*q*) Cytisus Cajan,
(*r*) Hibiscus cannabinus,
(*s*) Ricimus communis,
(*t*) Dolicnos fabæformis,

and Hurburee except that the whole plant is thrown on the floor; the operation is extremely slow and formal. As soon as all is thrashed, winnowing takes place, and a day is selected in which the breeze is neither too light nor too powerful. The operator stands on a high stool, and the grain is handed up to him in a four sided sort of tray made of close mat work, the front and broadest edge of which has no rim, and over this the winnower gradually lets fall the grain with its chaff, which are generally pretty well separated ere they reach the ground; a repetition of the process is not often resorted to. The other pulses are beaten out with a small baton on a block.

The only Grain of the above catalogue which has not been described in previous reports is Seealoo (*c*) or White Jooaree, and it forms so important a part of the general agricultural œconomy that it well deserves particular notice. It differs from the Red Jooaree in the case of the seed being white, which in the other is brownish, in the stalk not growing to more than half the height, and containing much more of the Saccharine principle. The grain is deemed by the natives superior in flavour, and the proportional shortness of the stalk seems to enable the earth to bear many more plants. On the best black lands in good years, the crops are closer and the heads better filled than of any grain I ever saw.

PRODUCTIVENESS.

In the variableness and uncertainty of this quality, I am afraid the lands of all denominations in this great district are more remarkable than for any thing else, and to this must be chiefly attributed the apparent lowness of the rental even in the most prosperous times when all, or nearly all, was in tillage. The system of Agriculture seems only to succeed perfectly when the rains of the S. W. Monsoon fall in given quantities and at given periods, which it is pretended the seasons formerly corresponded to accurately, but certainly of late years the very reverse has been the case. I am inclined to believe that tracts at this distance from the coast (from 130 to 160 miles) are never so well assured of a regular distribution of the Monsoon rains as those further seaward, and that the further Eastward they lie, until the influence of the opposite monsoon is met with, the more are they subject to partial failures or untimely falls; certainly it can scarcely ever happen that the same order of the seasons shall be the best adapted to both classes of land, the quantity of rain which is required to impart moisture enough to the black soil to enable it to produce a good Rubee crop, is ruinous to the red soil, and on the contrary the gentle showers which the Farmers of the Musub tracts pray for, would not enable the Ryut of the Black soil to sow his white Jooaree at all. It is possible, as has unhappily, of late been repeatedly verified, that the crops on both descriptions of land may fail, but their both succeeding is hardly within ordinary probability. Were the Black soil of the Jalihal to look to be as certain of its appropriate quantity of moisture as the lands of Broach and Surat usually are, I believe it would, be one of the most productive tracts in the world, and were it also all in tilth (a speculation almost as theoreti-

cal

cal as the former) would be capable of feeding a population twenty times greater than that which now inhabits it.

GARDENS.

From the want of running streams, as well as of large wells throughout the district, the Garden œconomy is very limited. Of the Village gardens for mere domestic supply, I saw none, and the vegetable markets of Bagukot, Purotee, and the principal towns are all furnished from two great garden tracts in the Southern part of the district, one at Bun Sunkree a famous temple a little South of Badamy, the other at Neelgoond about 8 miles to the Westward of the same place. The first of these consisting of upwards of 300 acres, is watered by damming up a mountain stream, and the other of more than 100 acres, receives it's water from one of the three fine Tanks before mentioned. There have been two or three other Garden tracts particularly one at Kutkeree on the road from Badamy to the Cantonment at Kuladgee, but the Tanks have gone to ruin, and the people have not had the ability nor the Government the liberality to restore them.

These Gardens are in work the whole year, one crop succeeding as fast as the former is taken off. The principal Articles produced are

Kanda,	(1)	Onion, ...	To be had nearly all the year.
Luhsun,	(2)	Garlick, ...	
Gajur,	(3)	Carrots, ...	From January to March.
Rutaloo,	(4)	Sweet Potatoe, . . .	From March to the Rains.
Mirchee,	(5)	Capsicum, ...	Nearly all the year.
Bhendya,	(6)	. . . . .	From September to December.
Guwar,	(7)	. . . . .	
Tooraee,	(8)	Cornered Cucumber, .	
Bhopila,	(9)	Pumpkin Red and White,	
Karelee,	(10)	. . . . .	
Methee,	(11)	. . . . .	Nearly throughout the year.
Kothmeer,	(12)	. . . . .	
Dhuna,	(13)	. . . . .	
Kela,	(14)	Plantain, ...	Generally from March to October.
Oos,	(15)	Sugar Cane.	As a sweetmeat merely during the rains.
Mukka,	(16)	Indian Corn, ...	The Heads toasted, for a relish; October, November.
Rajgeera,	(17)	. . . . .	The seeds of this gaudy looking plant are exceedingly like some of the smaller grains in common use, but as it is not one of the true gramineous tribe the Brahmins have discovered that it may be used as diet during their prescribed fasts, which only forbid the use of grain.

Leemboo

(1) Allium Cepa,
(2) Allium Sativum,
(3) Daucus Carota,
(4) Convolvulus Batatas,
(5) Capsicum annuum,
(6) Hibiscus esculentus,
(7) Dolichos fabæformis,
(8) Cucumis acutangulus,
(9) Cucurbita lagenaria,
(10) Momordica Charantia,
(11) Trigonella Fenugræcum,
(12) Coriandrum sativum; the Seed.
(13) ——————the Vegetable,
(14) Musa paradisiacum,
(15) Saccharum officinarum,
(16) Zea Mays,
(17) Amaranthus pendulus.

Leemboo } (18) The edible lime.
Kagudee, }

—Eree,— (19) A lime larger than the fist which yields a large quantity of a very austere acid, and is much used by the Silk Dyers of Bagulkot.

These Gardens are entirely watered by channels with branches in all directions which are blocked up by a little mud, or opened when it is required to let out a little water on a particular bed.

The Produce is purchased principally by the Green sellers of the Market towns who come to the spot and bargain with the cultivators.

Onions, Garlick, Sweet Potatoes and Carrots are generally contracted for by so much the bed as they are growing, Capsicum at so much the Mun. Limes and Plantains frequently by the tree, or often the whole quantity which the garden contains. In all these cases the purchaser seems to trust entirely to the honesty of the grower, who continues to watch his garden as before without the presence of any one on the part of the former, who merely makes his weekly visit to the Garden to carry off what he wants for the next Market.

Betel Leaf, (20) is also grown at Bunsunkree. It's culture will be noticed in some future report.

CATTLE.

The Breed of Cattle throughout the district is a very poor one, and the Stock is at this time in point of numbers below the relative proportion which it should bear to the population, low as that also is. This is ascribable partly to epidemic diseases which have been cotemporaneous with the Epidemic Cholera, and still more destructive to the Bovine tribe than this has been to the human race, and partly to the general poverty of the times which obliges the greater number of the lower class of cultivators to part with those animals which should constitute the gradual increase of the stock or at least serve to keep it up. It is not now sufficient to supply in the Musab villages the necessary quantity of manure for the lands which are in tillage.

Cows are kept on the banks of the Krishna for the purposes of the dairy in rather greater numbers than in other parts, as the pastures on the banks of that sacred stream are reckoned peculiarly nutritious, but some notion may be formed of the value of the breed by the circumstance of the very best Cows being purchaseable for 10 or 12 Rupees. 15 Rupees may be stated as the average price of a good bullock throughout the district; a bullock worth 30 Rupees is a rarity, and there are few villages which can produce two or three pairs of such. The female Buffalo though of a very small and inferior breed is the favourite milch animal, and composes nearly one third of the whole stock; the proportion would probably be still greater but that the male progeny is scarcely of any value, whereas the most valuable

(18) Citrus, . . . var. . .
(19) ——————var.
(20) Piper Betel,

ble produce of the Cow is the male calf. Male Buffaloes are only in use, 1st in the few Rice villages, where they are the only animals that can be employed in the mud. 2nd, as water carriers at the villages where that must be brought from a distance, and 3rd among the tribe of Wudr or Stone diggers, who will afterwards be spoken of; nearly all the others are destroyed as calves at the great sacrifices to Dewee, which seem instituted for the very purpose of getting rid of a parcel of animals whose existence would be expensive and burdensome.* In many of the villages whose lands are in a state of waste there are considerable flocks of Sheep and Goats; there may be 30000 in the district, but as is almost universally the case in India they are kept much more with a view to the immediate subsistance of the owner, who is also the keeper, than to ulterior profit; what little there is of that is derived chiefly from the hair, which is spun and wove into a close blanket called Kumlee, animal food being in little or no demand. The British cantonments of Belgum though at a distance of 60 miles from the nearest point, and of Kuladgee are the chief markets. A fat sheep sells for about 2 or 2½ Rupees.

No Horses are bred within the Talook, nor does it seem from the want of water in it's interior at all adapted to breeding.

Throughout the district, Pasturage is deficient in the dry season notwithstanding the immense quantity of the surface which is in a state of nature; during the rains the bases of the hills especially yield abundance of sweet grass but in a month afterwards all is brown and arid in both kinds of soil.

POPULATION.

This district contains 319 inhabited township (Kherus) including the Towns of Bagulkot, Badamy, Keroor, Purwutee, and Seroor. The number of Houses as stated by the population returns is 21,654 and of inhabitants 97,884. giving an average of 4½ to a house. Of these the town of Bagulkot comprises 1,376 Houses inhabited by 7,523 people, or nearly 5½ to a house. Keroor has 568 Houses occupied by 3,110 people at the same rate of 5½ which is nearly the highest to be met with in the district. Badamy has 476 houses with 2,267 inhabitants having an average of 4¾. Purwutee, 480 houses in which are 2,223 people, the average 4⅝ to a house, and Seroor the next largest town to Bagulkot, in 680 houses returns only 2,314 inhabitants or 3½ to each house. In most places if the returns are to be believed, the Males exceed the Females in a ratio of at least 8 to 7, and as the tribes who keep their women from public view form a very small proportion of the whole, I do not see any cause for doubting their fidelity in this regard more than in any other, though I by no means consider their accuracy so great as to found any very solid reasoning on; I imagine that in the villages particularly, the whole numbers are under rated, the more ignorant of the populace being exceedingly suspicious of the object of these Returns,

* At Mungulgood near Badamy is a triennial Jatra at which 5 or 600 Male Buffaloes and several thousand Sheep are sacrificed. The Dhungurs, Mahrattas, Berads and Dhers from a great distance sate themselves, on the Carcases during the 8 days that this bloody rite lasts, and carry off the remnants in bags for the purpose of burying in their fields to ensure the divine protection on them.

Returns, and those who construct them, the Koolkurnees, as little given to accuracy from habit, as from principle, insert without enquiry whatever numbers are proposed to them.

It would appear that the lowest rate of population is found in small hamlets of 8 or 10 huts, which are either just commencing to settle, or have been broken up by the numerous afflictions of the last 20 years. In no less than 10 Villages in the vale of Purotee, the returns give only 3 to a house; in such places poverty is generally extreme and the people little removed in intelligence from savages. The next lowest scale seems to be in ruined towns, as in Seroor already noticed, the numbers of which I was inclined to take as a strong proof of the general inaccuracy of the statements, until on visiting the place I found nearly a fourth of the dwellings little wattled huts each occupied by a single old woman whose friends were all dead or fled, or by a poor day labourer or Sepoy who had not the means of marrying. It is not twenty years since this place contained 1,000 houses fully inhabited.

The highest rate, or 5½ to a house, exists in the towns of Bagulkot and Keroor, both manufacturing places; the latter also possessing some trade. It is remarkable that both these towns have greatly fallen off from what they were, particularly Bagulkot as to its commerce, yet still manufacture seems in a less depressed state than agriculture, and there is less dispersion of those who profess it. Manufacturing towns of this size in India are scarcely less healthy, cœteris paribus, than mere agricultural villages; the mode of building is not closer nor are the individuals more crowded; in one respect they are probably healthier than the average of the villages; in the latter no great selection of site is practicable, but in the former it is almost certain that an unhealthy position will never be chosen.

Viewing the numbers of this population in regard to the extent of the area over which it is spread, it is very low, scarcely exceeding 81 to each square mile which is much below the indication of a prosperous condition; the same conclusion results from an inspection of the villages, and a comparison of their present state with that of which there are tolerably clear records of having existed at a period in no case further back than 30 years, and in many much more recent. On a review of the whole circumstance, I am inclined to state the populations as under one half of what it ought to be, and what under proper management it will almost certainly arrive at.

The absolute obligation which every Hindoo parent feels to marry his children before, or at the age of puberty, and which the Mussulmans have adopted in practice as they have many other Hindoo habits, tends directly to destroy the due effect of poverty as a preventive check on population, there is however fortunately another habit, scarcely less practically operative, though less theoretically obligatory which restores poverty in some measure to it's proper power; this is the nearly universal and all but absolute necessity of spending a considerable sum on the marriage ceremonies; the operation of this seems to be very parallel to that of the necessity of a British couple being able to provide a house and furniture before they can marry, and I believe the proportion which in the former case the least

sum that can be reputably expended bears to the ordinary means of the parties is at least as great as in the latter. This cause seems to be efficient on all but the wandering tribes, of what may be termed Gypsy habits, and most powerfully on those of the higher and prouder Castes. I have often heard a Brahmun lament as the greatest possible calamity his having three daughters in his house unmarried, and bachelors of fifty have been pointed out to me as so many unanswerable proofs of extreme poverty. Were it not for artificial check, I believe nothing short of present famine would prevent a Hindoo from looking out for a wife for his son or listening to the first proposal to his daughter.

Where the operation of the preventive check is obstructed, that of the positive must of course be more active; I imagine that where it is called into force amongst this people, it operates through the deficient nutriment which the sucking infants obtain from their half starved mothers, many dying whilst at the breast, and others in a few years, of visceral disease originating from the same period and cause. It may be supposed that part of it may be effected by the neglect the children must suffer in consequence of the mothers being kept at almost constant labour, but this is common to other classes far above those who are in want of food.

PEOPLE.

The most numerous and most prominent tribe is the Jungum, or Lingwunt, divided into several sections, the chief of which will be noticed, separated from each other in their interior œconomy as effectually as the most exact Hindoo castes, and having nothing in common but the worship of the Lingum (including the wearing it's emblem in a metallic case), and the rejection of the Brahminical Priesthood. They amount to a full third of the whole population.

The next in point of number is the Dhungur, or Shepherd, here however less in that capacity than that of a laborious agriculturist, and constituting about one fifth of the whole mass.

The Beruds* come next but do not exceed a thirteenth of the whole Brahmuns, chiefly local officers. Moosulmans either as sepoys, or exercising handicraft professions, and Weavers, chiefly in the large towns, are nearly in equal strength, and the three amount to about one sixth of the population.

The remainder, about three tenths, is made up of Mooshtegeers, who are allied to the Beruds and appear to be the descendants of the old Poligar Chiefs and their officers; Oopars, who are Salt makers and makers of embankments and channels for irrigation; Kubeers, who are always the Boatmen where there is a ferry, and in other situations perform an indefinite sort of village service called Barkee, the chief duty of which is to grind the grain for strangers and religious mendicants; Mahrattas, of whom a few are settled in the villages as cultivators or found in the towns

as

* This is the same word that is often spelt Bedur, Budr, Berur, both the middle and final consonant being that equivocal latter that to an English ear sometimes conveys the sound of a, sometimes of r, and not unfrequently of l.

as labourers; the ordinary village professions of Carpenter, Blacksmith, Potter, Barber, Taylor, Goldsmith, Mat and Basket Maker, Washerman, Stone digger, Musician, and the more Citizenlike callings of Coppersmith, Grocer, Green seller, Money changer, Butcher, Spirit-dealer, Bracelet Maker, Sadler, Sword sharpener, Oil man, with a few Silk Spinners and Dyers. The outcast Mhars (Dhers of Hindoostan) Chamars (Skinners) and Mangs a local tribe, at the very bottom of the scale, close the list.

The first calling for particular remark is the division of the Lingayet called Riddee or Riddeer, which is decidedly at the head of the agricultural community throughout this district. They are to be found chiefly in the great villages which have a large range of the fertile black soil, and in these they were not many years ago extensive and enterprizing farmers, in possession of considerable wealth; their numbers are now greatly reduced and of their wealth little but the remembrance remains, but they are still by far the most respectable Ryuts. They are a handsome well built, powerful race, sober and industrious in their habits, and in general of peaceable demeanour; they were in their prosperity remarkable for the punctuality with which they discharged their obligations to government, but were on their part excessively tenacious of all interference regarding their castes, or their village management, and in perpetual litigation with their neighbours respecting disputed boundaries, or some other alledged invasion of rights or immunities. It is to this tribe that we are principally to look for any effectual exertion in recovering the enormous quantity of waste land.

Another section of the Lingayet is called Telee, or Kurekool; they have, I imagine from the name, been original makers or sellers of Oil but by far the greater part is now cultivators in the Northen parts of the district. They are industrious, useful men, as indeed are all the lay Jungum, but fall short of the Riddee in enterprise as well as in high personal pride.

The Dhungur has also very marked peculiarities as an Agriculturist. As far as unremitting laborious industry goes, he is not inferior to the Riddeer, and in thrifty œconomy far surpasses him, but his exertions are limited to a very narrow scale, and he never ventures on any enterprise that is attended with the least hazard. The taxgatherers complain that a Dhungur will never part with a Rupee without trying every kind of evasion and pretence for delay. Several small villages are in the hands of this tribe, and such as have been protected are in a very excellent state of cultivation, and are able to pay, or at least do pay, much higher assessments than their neighbours; perhaps for this class of villages, from 3 to 700 acres, they are the very best tenants. In a village near Badamy entirely held by them, their numbers have increased so that there is not more than about 3 Acres of land for each, and yet they do not attempt to remove to where there is abundance of unoccupied land, though not more than 5 or 6 miles would be sufficient; the village has accumulated a great stock of Cattle and the people revel on the Milk and Ghee, but sell none, all the surplus of the latter being given to a neighbouring temple for lamp Oil. Within the last 40 years individuals amongst these simple people, perceiving the Jungum to occupy a higher place in society, have

have assumed that peculiar worship in expectation of obtaining an equal degree of consideration, but they are merely laughed at both by those they have quitted and those they affect to join, and no Jungum, except the Gooroo who was concerned in the conversion, fraternises with them. Another distinguishing trait in the character of the Dhungur, the more remarkable from the general deficiency of personal courage in the community, is the sturdy and manly resistance he makes to invasion of his property. In the almost daily robberies, plundering and devastations of the last twenty five years, the Dhungur were the only villagers that ever made a tolerable defence, and that often against all chance of success, and yet they are not a Military tribe and do not habitually carry arms, as the Berads and Moosulmans do, but with especial care never expose themselves to danger. The insertion of the following little history, though only of an obscure individual, will it is hoped be forgiven, notwithstanding its adding to the length of this far too long report, in favor of the illustration it affords both of the reverses of fortune which have been so common from the general state of the country.

The family of Hunapa Hurgulee had long been considered as the chief of the Ryuts of Nundkeshwur, cultivating three fourths of a Mar, (in this instance about 40 Acres). His father had increased his stock of cattle, considerably, when about the year 1757 he was plundered of every thing by one of the scouring armies of the day, wounded, and soon afterwards died. Hunapa was at that time 10 or 12 years old ; the Patel took him to Roostum Ali Khan, the then Jageerdar of Badamy, and represented the misfortunes of the family. The generous Moosulman gave the lad a pair of Bullocks, two Cows and a Milch Buffalo, with which he began the world. The greatest part of the country was at that time waste, and kept so chiefly by this very Roostum Ali Khan, until 1767, when Rastia bought him out, and gave Leases to all the Ryuts for 9 years at one Hoon (Pagoda) per Mar, at the expiration of which (1776) the country was fully cultivated and well peopled yielding a respectable revenue. Hunapa's 40 acres were all in good order and his stock of Cattle trebled. Soon afterwards Hyder's government commenced and lasted 9 years ; in the flush of conquest much mischief was done and heavy contributions levied, but afterwards the country was well governed, and improvement went on. In 1686 Rastia's administration recommenced, and Hunapa's stock of Cattle kept increasing ; about 1800 it amounted to 16 Bullocks, 50 Buffaloes, 20 Cows, and 200 Sheep and Goats ; he had 7 servants attached to his cattle alone, and including the members of his family he maintained at least 30 people, his farm still the same ¾ Mar, for which he paid 60 Rupees ; he had always been very fortunate, his crops better than his neighbour's and his cattle of the finest kind ; he sold weekly 2 or 3 rupees worth of Butter in the market, and had plenty of Ghee, Milk, and Butter Milk for his family besides ; all which was sufficient to stamp him the richest farmer in the country. Soon after this he began to fall off, his cattle died and his crops were not so good, but still he continued wealthy until 1810, when Bajee Row, resumed the country from Rastia, and then the reputation of his riches pointed him out to the Mamlutdars, who imposed heavy annual fines on him, which in the short space of five years reduced him to the state in which he now is, absolute poverty ; he has now

(1820) a pair of Bullocks, a Buffalo and two poor Cows ; he has been obliged to resign half his land and has not the means of half tilling the remainder ; with the late bad harvests he literally, as he says, has nothing in his house to eat, and the contrast between what he was and what he is, seems to strike the old man with a sort of stupifying astonishment ; he told me that when he thinks of it, he can scarcely believe himself to be the same person. He was found by my messenger in the jungle cutting wood for his fire like the poorest labourer ; his body exhibits that extreme leanness which is often seen in Hindoos as the combined effect of advanced age and great poverty. No one hints that the reverse of his fortune is in the least attributable to his own fault, but it is allowed that he has always been an industious, frugal man.

The Beruds have in some places become cultivators and a few are Patels, particularly at the Rice Village of Kendoor already spoken of. The superior profits of that cultivation have given an industrious turn even to them, but in other situations they are a loose, idle, vagabond tribe, ready to take part in any mischief or take advantage of any disorder that presents itself. They compose a large proportion of the Village Shet Sindees or local militia.

The Mooshtegeers are a very distinct class of Men. They are in the possesion of many Patelships or Naekships (which here seems the higher title) of the smaller villages, which they appear to have inherited as subordinate officers of the Desaees who are of the same tribe, and were the original Poligar princes of the country to whom the title of Desaee seems to have been given on the Moosulman conquest. Some of them affect the higher military title of Kshitree with a proportional increase of swaggering, dissoluteness and idleness, generally combined with the most wretched poverty. It is an axiom in the country that two or three Mooshtegeers are enough to spoil a whole village, and all those managed by them are sure to go to ruin ; their numbers are probably failing rapidly.

One of the most wretched tribes is the Korwee, or Korwur, itinerant makers of all kinds of basket work, besoms and cordage of the same materials. They have no fixed habitations but live in a sort of portable tent made of matting, of which two pieces serve for walls and a third for the roof; these they carry about on asses from the milk of which they also derive a part of their subsistence ; their gains seem never equal to their necessities, and they make up the deficiency by begging or pilfering ; they are never employed as labourers, not I believe from any unwillingness on their part to work, but merely because it is not the custom. I have repeatedly had the population in these huts counted, and never found it to consist of more than 3 to a family. In a few instances they obtain settlements in a village, and become Wajuntrees or village musicians.

The Wudr is a tribe corresponding much to the last in external habits, dwellings, and shifting of abode, but they are a far sturdier race and their earnings are much handsomer, their chief occupation is quarrying and bringing stones for house building, which they perform by contract at so much per square cubit of the building. The Wudr's means of carriage

riage are a pair of male buffaloes which draw a small and very rude cart with low wheels, which also serves to transport his dwelling when a change of residence is necessary. When in the neighbourhood of a forest the Wudr also contracts to bring small timber for building, which he either purchases from the forresters or cuts down himself. The Women work equally with the men at all these labours.

The Mangs are kept distinct from the Mhar, or Dher, in not being employed to carry burdens, and in having assigned to them the making of all the cordage required in agriculture, of which the strongest, Plough traces, is made from the skins of animals. They are said, I cannot pretend to say how justly, to be habitually guilty of every kind of vice and enormity, and to be ignorant of any distinction between right and wrong, virtue and crime.

GENERAL CONDITION OF THE PEOPLE.

As it may be useful to compare this as it is at present, with what it has been in times of which there is tolerably distinct information, I shall endeavour to state the whole in the form of a short history for the last 64 years.

Bagulkot and Badamy were amongst the territories of the Shahnoor Nuwab which in the year 1755, came into the possession of the Mahrattas, of whom the elder Balajee was then Peshwa. The country seems to have been at that time in a most disorderly state, the Nuwab's authority merely nominal, and the real power in the hands of the Mooshtegeer Desaees of Purwutee, Jalihal, Keroor, Bagulcot &c. and Roostum Ali Khan Jageerdar of Badamy, who all kept up large establishments of armed men and lived by open plunder; the roads were besides infested by bands of robbers unpunished and indeed unnoticed, as forming part of the general order of the day. In the second year of the Mahratta possession, the district was delivered in charge to Mulhar Raoo Rastia, who however never appears to have come to the post himself, but to have appointed a Deputy under the title of Soorsooba. The first who came was Krishnajee Wishwunath, who appears to have been a man of highly vigorous character, and whose first serious measure was to put down the Desaees, which he effected, by force of arms, in a year or two, but he could make no impression on Badamy, Roostom Ali's strong hold; he was bought out several years afterwards.

Krishnajee next set to work with the Robbers, and by degrees got them under, partly by making severe examples, but chiefly by encouraging agriculture and converting them to farmers. He gave leases to all the ruined villages for the first ten years at little or nothing, and his inferior Mamlutdars were ordered to distribute assistance to individuals who might require it to enable them to enter effectually on the business of farming. This man held the Souba for ten years and died; he was succeeded by his Karkoon Jeswunt Raoo, who, and his son Krishn Raoo who followed him, held it until 1810, when Bajee Row took the country into his own hands, so that in fact there was one unbroken administration for 53 years, throughout which the same steady, equable, and benevolent

regimen

regimen was pursued.* Krishn Raoo is said to have fostered agriculture by the most marked encouragement; he would go to the villages and institute ploughing matches and when he saw a man particularly exerting himself he would send the Bearer of his own Aftabgeer to him to screen him from the sun; especial care was taken that no Ryut sunk from his place in society; if he was unfortunate his assessment was remitted, and if he required it he was assisted with money or cattle.† In this way the country became every inch in tillage, and filled with people, many very rich and all happy and content. The Revenue in each village was fixed and very moderate, settled without altercation, and paid without a murmur.

There are many characteristic stories told of the effect of the wealth which many individuals had attained. There were at Chaooree some farmers of the tribe of Riddeer, remarkable for their energy and their successful farming. They were in the habit, in the hot weather, of going out to plough at 2 or 3 in the morning; on one occasion they found the town gate shut, and on requiring it to be opened were told that it was Hufta day (day of payment of an instalment of the assessment) and that the gate would not be opened until that was settled; they immediately got instruments, beat down the gate, forced the guard and went out to their labour. On completing their day's work and returning to the town, they asked the Patel what was the amount of the Hufta for the whole village, on account of which the gates were barred; 1000 Hoons (Pagodas) was the answer; they then went to the Soukars, raised that sum and paid it, telling the Patel to inform the Mamlutdar that whenever he wanted his Hufta, he might send to them and they would pay it instantly, taking their chance of recovering it from the other Ryuts, but that impeded from going to their fields they would not be, and the next time it was attempted they would quit the country‡ One farmer is related to have decked his calves with scarlet collars and silver bells, and to have had a distinct attendant for lambs, kids, young calves and buffaloes. Another who lived in a village so highly tilled that there were no waste spots to yield grass, settled the produce of a field worth 100 Rupees on a favourite Bullock. There are numerous stories of a similar kind current, and there is no necessity for their being rigid historic truths to make them quite equal to prove that the country was in a high state of prosperity, and many of the peasantry wealthy; they may be thought to display more of the insolence than of the usefulness of wealth placed in such hands, but I must confess I should like much to see a revival of such insolence arising from a similar cause.

The period of the acme of this condition, well remembered by many living people, seems to have been from 1778 to 1790; it continued longer or shorter in different situations according to the accidents to which they were

* One individual, Bajee Punt still alive and from whom I derive much of my information, was Mamlutdar of Badamy from the time Roostum Ali Khan quitted it in 1767 until the Peshwa assumed the Government in 1810, deducting the 9 years of Hyder's possession.

† This seems a standing rule in good native Governments, and even the very worst pretend to adhere to it. The same tyrannical Mamlutdar who will in one Month seize all a Ryuts cattle for rent, will in the next advance him a Pair of Bullocks to begin again with.

‡ This very Chaooree is at present the most perfect example of desolation in the whole country.

were exposed, but the first great check it received was from the tremendous famine of the last mentioned year which entirely overturned the establishment of many of the smaller villages about the Krishna and the Northern extremities of the Gutpurba and Malaparee. One half their inhabitants is supposed to have died, and nearly all the rest dispersed for three or four years, during which almost all the land fell waste, and other causes have since continued to exist which have prevented the parts distant from their repective villages from being ever reclaimed, so that this is the date of the most remote and oldest Jungle. The immediate neighbourhood of Bagulkot and Badamy, as well as the very fertile tract South of the Malaparee, were either less severely visited by this calamity, or else had wealth enough to struggle through it, and quickly to recover, for it is certain that several years afterwards they were still rich.

About 1797, nearly coeval with the accession of Bajee Row and what may be termed the breaking up of the solidity of the Mahratta state, commenced a series of devastations, the main force of which seems to have been directed against this devoted tract, partly I suppose from the reputation of its wealth, but perhaps more on account of the political attachments of the Rastia family and their close connection with Nana Furnavees. Scarcely a year passed without an army appearing on the opposite bank of the Krishna, waiting until it became fordable, and then spreading through every village, pillaging and destroying with the well known effect of a Mahratta army in these occupations. If Nepankur were the leader, the village was commonly set fire to as a conclusion, and Bapoo Gokila punished the slightest show of resistance by cutting the throats of the principal inhabitants. There were also three or four Desaees from the N. Bank of the Krishna who in the intervals of these greater exploits, made attacks on select villages and swept away the cattle, and lastly the village officers themselves, denied all chance of gaining by tranquillity, took the same mode of life, and plundered their neighbours and each other. The foreign part of these devastations ceased on the Peshwa's resuming the country in 1810, but the internal disorders were perhaps at their height when we took possession in 1817.*

Whilst this course was transacting on the North and the East of the district, another scourge appeared on the South border with powers of destruction even superior. Bheem Row, the usurper of the Dummul Desaeeship, in 1797, probably with the connivance or aid of Bapoo Gokila, assembled an army with which he commenced the plunder of all the rich and hitherto untouched country S. of the Malaparee, and for 12 years carried on one unceasing scheme of pillage and murder, until at last Gokila seems to have been compelled to disown him, and to seize on his person, but this was not done until one half of the population of the tract was destroyed, and the cultivation limited to little circles round the villages, from which the cultivators had time, on intelligence of the approach of the foe, to escape within the protection of the village Tower or Bastion.† The

* In my tent the Koolkurnee of Muknee charged his own Patel with sending him to a distance on pretence of business, and in his absence robbing his house of female ornaments, which by being secreted had escaped the search of all the great plunderers, to the value of 500 Rupees. The fact was not denied, but only the amount disputed.

† No village however contemptible is without this appendage, and in the times just spoken of it was the only security the people had for their lives. On some attacks of more than ordinary atrocity the Tower was set fire to and all who had taken shelter in it were suffocated.

The North bank of the Malaparee and the immediate neighbourhood of Badamy had the good fortune to escape with a very small share of these inflictions; they held out no very great temptations, were difficult of access and out of all great roads, and were in some measure protected by the river and by the fort; they thus, though intrinsically the poorest parts of the district, came into the Peshwa's hands the richest of the whole. The fort of Bagulkot, and the Military force kept up there, had also saved in some degree, the villages surrounding it; though most of them had undergone two or three plunderings, yet none were destroyed, and they too came into Bajee Raoo's hands valuable possessions.

It is worthy of remark, that during the whole of this progressive ruin, no murmur appears to have been uttered against Rastia's Government; it was administered to the last on the same equitable and humane principles; no attempt was made to extract an undiminished revenue when the resources were destroyed, but it was allowed to fall gradually as they failed. The usual leases of 9 years were given whenever they were asked for, or there was the slightest chance of their being of any use, and they probably were the means of a good deal of land being still retained in cultivation.

I have now brought down this sketch to 1810 when Rastia's administration was succeeded by that of the Peshwa's Revenue Farmers; the date is so late that the whole of their proceedings, and their contrast with former rules and measures, are matter of notoriety and will not take much describing. The first was Junardun of Sewapoor who as usual sent his deputy to Bagulkot as Sursooba. He immediately raised the revenue considerably notwithstanding the ruined state of the country, levied heavy fines on every village and on every individual that betrayed the least ability to pay them, and employed the most unfeeling and cruel measures to enforce his exactions; this course continued for about three years, when several villages were deserted and the usual Hindoo methods of conciliation and assurances of moderation were had recourse to, to bring the inhabitants back again; but they had no time to prove their sincerity when this reign ceased, and the country was delivered over to a new farmer, Neeloo Baba who having paid a higher sum for his contract at court, had still greater realisations to effect, and every resource, general or individual, was still further strained; every sort of property was seized on, scarcely excepting the agricultural stock of cattle; common decency and the force of opinion prevented it's being openly taken, but the assessments were so high that the Ryuts were obliged to sell their best bullocks to make them up.

The towns whose walls had been the means of preserving a great part of their property from the invading armies afforded the chief harvest to these harpies, and the sums said to have drawn from them, partly under the form of augmented assessment, but more in that of fines on individuals, are enormous.

By the time that this second cormorant had nearly sated himself, and the period was approaching on which a fresh animal of prey would have been let loose, most happily the detestable government which countenanced these atrocities ceased, and was succeeded by the British; but seven

years

years had been long enough to effect an almost complete annihilation of property; internal disorder had augmented every year, several of the Zumeendars had recommenced their old habits of plundering, particular villages were known to subsist entirely by robbery, and if there was any police at all, it rather took part in and profited by the confusion than attempted to correct or punish it.

It would have been the most pleasing part of my task to have pointed out the progress of gradual advancement from this state of misery and depression during the three years that the country has been under the British administration, but I am sorry to say that with the exception of sudden and absolute cessation of internal disorder and predatory habits, there are few or no traces of improvement, and poverty reigns paramount throughout the country. Three successive unpropitious seasons must have had a very considerable share in keeping up this poverty to it's present extreme point, amounting in not a few cases to absolute deficiency of food, but I apprehend there are other scarcely less efficient reasons which I shall attempt to explain.

On our first coming into possession of the country, in enquiring after a principle on which to found the scale of our annual assessment, it was determined to find out the amount paid by the people in each of the last ten years, and to take the average as our first year's Jumabundee. Had the country been transfered from one equitable Government to another, and had it been in a state of ordinary prosperity, nothing could have been fairer than the principle assumed, but the people to a man complain, and I do not see on what ground to arraign the justice of the representation, that seven out of these ten years were a period of extortion and oppresion, and that the very assessments which we have assumed as reasonable ones, were the means of reducing them to beggary, whilst only three years of Rastia's rates, which they maintain to be the only fair and legal ones, have been taken into the account. It is also advanced that they were better able to pay these increased rates when the Peshwa's rule commenced than when our's began; at the former period they had property, at the latter none, every year having made them poorer and poorer, diminishing the number of cultivators and the land cultivated.

The operation of this principle has borne heaviest on those villages which were least ruined when the Peshwa's government commenced, and most severely of all on those which by their industry managed to survive through the seven years of that rule without breaking up. Some of these are now paying from 60 to 70 per Cent; and one or two about 100 per Cent: more than Rastia's rates. If a village was burnt down, or deserted for a year or two, it escaped better when our Jumabundee was fixed, as in those years no assessments, or at least only a few rupees, appeared against them, but in most of these, on comparing the sums paid by individuals for the same pieces of ground at the two periods, it will be found that there is an increase of at least 40 per Cent. The internal distribution too is in these highly assessed villages very unequal, and the constant explanation is that those lowly rated can pay no more, and the deficiency must be thrown on those who have the means. The assessment is therefore in these cases no longer a land tax, but a tax on the ability to pay, an ability which is chiefly

chiefly dependent on superior industry. The distant villages whose ruin was the most complete by the Mahratta armies, may be said to have been injured least by our first assessment, as they were from the commencement so sunk that the Peshwa's Revenue Farmers could lay no high assessments on them, to form part of our averages, but on the other hand they were crushed almost beyond the power of recovery, and about 45 villages of this description situated in the neighbourhood of the Krishna and of the Gutpurba and Malpurba near their junctions with it, exhibit at this moment the most deplorable poverty; they are almost tenantless, every foot of the valuable Regur lands, whether assessable or free, is overrun with bushes twenty feet high and so close as scarcely to admit a foot path, tigers abound in it; there is no cultivation except in little scraps of stony lands about the villages and nooks about the banks of the rivers, where a few pot vegetables are planted, but nothing that indicates regular farming, or any attempt at raising a considerable quantity of grain is to be seen. How people in such a condition are able to pay any tax at all is to me nearly unintelligible; I saw no fund for it except it were the profits of the dairy, the banks of the Krishna affording to those situated on it, a tolerable pasturage, but I was told that there was scarcely a Ryut who had not in the course of the last three years parted with one or more of his stock of cattle in order to pay his Jumabundee.

The great Southern villages whose destruction by Bheem Row has been noticed at page 134 and the condition of their fine lands at page 114 would probably have recovered a little by their own energies had it not been for the successive failure of three crops,* but the comparison of what they are with what they have been and ought to be again is truly distressing. Not one fourth of the land is in tillage, and of that the greater part is evidently in the hands of paupers, unable to defray the expence of keeping it clean and thus not obtaining the third of a crop; even of these poor cultivators who take a field one year and abandon it the next, the number has fallen off within the last three years in many of the villages. It is unnecessary to pursue this subject more in detail, but I think I have shewn enough to bear me out in my opinion, that property has rather decreased than augmented in this district during the three years of the British government. Many villages have suffered severely from the Epidemic Cholera, and in more, numbers of the cattle have perished by a sort of murrain.

If it be true that the instrument of taxation has at first been too highly pitched, it is equally so that there are always great difficulties in the way of relaxing it; the general disposition is to keep constantly screwing it up. The Government probably expects that the Revenue should at least not fall off, the collector, who cannot possibly let his abilities and exertions be what they will be acquainted with the circumstances of between two and three thousand villages, thinks that it ought to advance, and the Mamlutdar would think his character called in question by admitting that his district was in a worse state at the end of the year than at the beginning, and in fact if he did state that the revenue required remission, he would be suspected of having been bribed to do so. He therefore makes a point of

* The Rubee crop of 1821 was much better.

of representing every village to be capable of bearing an advance on its last year's assessments; if a place paid 800 Rupees it is wisely reasoned that it can undoubtedly pay 50 more, and if any little unauthorised emolument of the Village Officers or any little patch of concealed land can be detected, then so much more is added; in this way the assessment of each year has been advanced in almost every village, whilst a severe failure of the crops has occurred, in each of the three years, which one would imagine should rather have been met with remissions.

Nothing appears to give the people more uneasiness than these annual advances of the Revenue, unattended as heretofore they in my mind undoubtedly are, with any advance in the means of defraying them; they are so like the Peshwa and so unlike Rastia.

It is another common remark of the people, that though abundance of enquiry is made into the emoluments of the village Officers and the amount they levy on the Ryots, yet no one ever asks after the Ryots ability to pay or enquires whether or not his family has not been starving for the last 12 Months, whether he many not have been obliged to part with a Bullock or a Buffalo or to borrow at inordinate interest to make up his instalments; still less is it ever thought of enabling him to increase his stock of working cattle, and so to extend his tillage. In fact all these little points of practical knowledge which form the very essence of the system of native collection, are entirely and avowedly wanting in our's, which affects to do without them. The Mamlutdars are nothing more than rigid, unfeeling, and often corrupt taxgatherers, without local statistical knowledge or the power of applying it if they had it; their subalterns, the Zilladars, are of course more ignorant, and would assuredly be either laughed at or turned out if they ventured to suggest any correction in the assessment; and no other sources of this knowledge are there; the people's own representations are never believed, and are indeed not always to be trusted, tho' on enquiry it will generally be found that it is more in degree than in the fact itself than they err.

If it be permitted me to offer any suggestions as to the best means for recovering this valuable district, I should venture to recommend that it should at once be considered as in a state of ruin, and not of ordinary prosperity; capable only by postponement of yielding a revenue compatible with gradual amelioration; that we follow, as closely as the different nature of our institutions will allow, the methods by which it has once already been raised from a perhaps more depressed condition to a state of high, general, and acknowledged prosperity, and that we on the other hand abstain most cautiously from copying those measures which are known to have contributed to its ruin, amongst which may assuredly be included every act and ordinance of the Peshwa's Government between the year 1810 and 1817.

Of the remedial means, lowering the assessment and granting leases (kouls) to all who ask for them, on the terms sanctioned by immemorial custom, are certainly within our power if we chuse; the affording assistance beyond this to deserving individuals, and endeavouring to elevate to the scale of respectable farmers all who have ever occupied it, though scarcely of less beneficial consequence than the former in the present miserable

state

state of the great majority of the community, are I am afraid not within our power; they are matters of detail requiring instruments of known fidelity, and we have neither the instruments nor the fidelity; * of the sums which the liberality of Government might grant for this purpose, a very small part would ever find its way to the objects for whom it was intended; the stock would be deemed a fair fund for the peculation of the Native Revenue Officers, and the Zumeendars might come in for a trifling share. On this account we have no right to expect a ruined country to recover so rapidly under our management as under a sound native government, but unluckily, unwilling to acknowledge our inferiority in any thing, and perhaps most tenacious in those points where we are the weakest, we expect a more rapid rate of improvement, and are continually hunting out for, or gratuitously assuming, its existence, when in truth it neither has nor can have taken place.

Were this the Estate of a great English Landholder, his grand object would be to procure tenants of capital for it, and it can scarcely be different with its present holders. If tenants with capital were not to be had, the creation of the necessary capital in England would be hopelessly slow; here, neither the nature or the amount forbid the expectation of its soon coming into existence if it be not strangled in its growth, forbearance being all that is necessary.

The leases (kouls) above alluded to, under which all advances from poverty towards comfort and prosperity have been effected, seem to have been of two kinds, first general leases of a whole village for a greater or less number of years, during which it was assured that no advance would take place on its assessment, and secondly particular leases to individuals under which they undertook to clear and bring into tillage waste land. (Vide page 114.) For both these sorts of leases the inhabitants are exceedingly clamorous; they seem to consider them as a restorative even from the lowest inanition, and though doubtless they in the present case greatly overrate what can be effected by them, nothing else will probably effect nearly so much, or any thing of moment at all. Of the former description I believe we never grant any, indeed our practice is directly the contrary; every little patch of additional cultivation is assiduously sought out and taxed. The latter are not encouraged. The terms invariably granted for old wastes by native Governments good are bad, were 9 years, at 1 Hoon (Pagoda) annually per Mar, or as much as one team could bring into tillage; this term has been by us curtailed two years, and there has been an advance in the sum to be paid annually, which though very trifling, has not failed to become the subject of sarcastic remark amongst the people. For these alterations in the usual terms, which I understand were made by high authority after much deliberation and comparison of the circumstances of all the different Talooks of the Collectorate, the following are the assigned reasons. 1st that seven years of certainty under our Government are at least equal to nine under the faithless Mahrattas, who often broke the treaty long before the term was expired, 2ndly that it is impolitic to offer too

* This may seem to be either below or beyond the true province of the ruling power of a state, and it is certainly only from the offices of sovereign and Landlord being united that it can at all belong to it; with that consideration, the theoretical objection vanishes, but with us the practical ones are of themselves almost insuperable

too advantageous terms for tilling new land, lest the Ryuts should be tempted to abandon the old on which alone the revenue is now raised, and 3rdly that in other parts of the Collectorate the customary term is shorter, and it is necessary to adopt one general rule for the whole. Entertaining the highest respect for authority from which these propositions have emanated, it is with much diffidence that I venture to dissent from them, but the following arguments appear at least worthy of consideration.

1st. Faithful adherence to compacts of the kind in question is considered, by every man of the least respectability and intellect amongst the inhabitants of these parts, as constituting one of the clearest duties towards its subjects of every government with the least pretensions to character. Those who violate them are spoken of as base and detestable robbers with whom no engagement is sacred. Every argument or illustration therefore deduced from the practice of Bapoo Gokila, or the Peshwa's Revenue farmers, is rejected by the people as unworthy to be brought forward at all, and as proving nothing. Very true, say they, Bapoo Gokila and Hybut Rao were always breaking their Kouls, but look at the consequence; did a single village ever flourish under them? Was there ever a country under such rule for 8 or 10 years that was not ruined? But did Rastia, or the Hoongoond Desaee, or the Nurgoond Jageerdar or Gokila's Mother ever break their Koul? Never—Compare the condition of the countries in which the one or the other practice has been common.

2ndly. Bringing new Regur land into cultivation, and maintaining the Musub on which almost exclusively the present revenue is raised, in the same state, are not rival occupations the advance of one of which will be necessarily attended with a decline of the other; the possession of a share of the Musub is of great use to the Regur Cultivator. (Vide Page 117) and the universal custom of the country assigns a share of it to each. It is true a diminution of the sums now raised on the Musub may be absolutely necessary to the effectual tillage of the Regur, for in no other way is the requisite capital to be acquired, it no where exists at present, and without it the Regur is intangible (Vide Page 114) I think I may venture a step further. So much of the real wealth of the country resides in this description of land that nothing else deserves to be put into competition with it. The transmuting 150,000 acres of Forest filled with Wild Hogs, into one great Cornfield capable of feeding 100,000 people, seems to me to be so desirable an object, that if a few Cultivators were seduced by advantageous terms to desert their Musub villages, I should not consider it as a great loss, even if 50 or 100 Rupees less were to appear in the Collector's books for a year or two.

3rdly. In a Collectorate so extensive as the Dharwar, equal to seven or eight moderate English counties, it is impossible to frame any general rules whose operation shall not be partial and unjust in their application to particular cases. On the point in question, there is no land that I have yet seen the difficulty and expence of reclaiming which amounts to much more than half of what it is in this tract. There is no where so close and strong a forest of bushes and no where does the rooting grass form so deep and dense a mass. In some of the neighbouring Talooks a lease of seven years for waste land will be more profitable to the undertaker than

one

one of ten in the lands in question, and if the present restrictions be not taken off and utmost facilities granted, those Talooks, though intrinsically far less valuable, will be reclaimed in one third of the time.

As I have not been backward in stating my opinion with regard to the advantages enjoyed by the people, in many circumstances, under a good native government, it would be unfair in me not to notice one point, and that no insignificant one, in which our superiority is so great that it may be thought to make up for all our defects in others, and if reference be had to its operation during great periods of time rather than particular portions I am not disposed to underrate it's value. I allude to the security and tranquillity external and internal enjoyed under the British sway, which is not only infinitely superior to any thing experienced in these districts by the present generation, but probably greater than any Native government was very able to assure to its subjects for any length of time. But it is in tracts that have arrived at or near their average prosperity that we are to look for the full advantages of this superiority; in these it is every thing; in a ruined district it is a great deal, but much more is required.

It is in favour of the solidity of the grounds that the Natives of these parts have for their representations of distress, and complaints of heavy taxation, that they are equally loud in their expressions of satisfaction, at this heretofore unknown state of security. I never conversed on the state of affairs with one of them whose eye did not light up when he compared his present situation in this respect with what it was four year ago. "Ah—We can sleep in our beds now—No matter now whether the town gate be open or shut—I have not spent a night in the Bastion these three years" are the commonest sentences in conversation, and always delivered with emphasis and exultation. The confidence of the people in this respect is unbounded, and in my opinion even greater than the real situation of affairs warrants.

Were it possible that to this undeniable superiority, we could add something approaching to the financial moderation of Rastia's administration, I see no reason why our Government should not become as much an object of respect and affection as it was, and is, whilst every thing connected with the Peshwa's is detested and reviled. The Rastias were nearly as much foreigners as we are, their persons were unknown, and their subordinate agents were foreigners. It is therefore only to the strong sense of benefits received, and of happiness enjoyed that they are indebted for the reverence and regard now universally shewn to their name.

Three years of very bad Crops necessarily have kept up the price of grain very high in this quarter, though as the failure extended to a far wider range, it was not I believe dearer than in other quarters.

The following are the average prices of the grains in common use in the latter part of 1820, throughout the district. The Seer which is the usual measure, differing in size in every market, the whole are reduced to British pounds.

	lbs.
Wheat, per Rupee, ...	27¼.

Hurburee

		lbs.
Hurburee,	. . . . .	28½.
Jooaree,	. . . . .	36¼.
Tandool,	(Rice,)	2⅔.
Suzurun,	. . . . .	35⅓.
Toour,	. . . . .	26⅔.

These may be reckoned about 80 per Centum higher than the prices after ordinary harvests in prosperous times.

The price of a day's labour was from 4 to 5 Pysa or from one-tenth to one-eighth of a Rupee, equal to the purchase of from 3¼ to 4½ lbs. of the cheapest grain, and which in ordinary times would purchase from 6½ to 8 lbs. The Wife by spinning earned perhaps 2 Pysa more, and in the neighbourhood of manufacturing towns the children might gain a Pysa more by cutting firewood, or grass, or picking up cowdung; in these situations many families subsisted altogether by these means. In Harvest the gains of the poor were far more liberal; they were always paid a certain quantity of the grain which they reaped; greater or less, not according to the demand for labour, but to the abundance of the crop, it being an universal custom, founded on a sort of primitive benevolence, for the farmer at this period to make the poor partakers of the bounties nature had bestowed on him. The Rubee Harvest of the Black Soil occurring at a quite different season from the Khureef of the sandy, affords a double period of gain to the poor of the tracts where the latter prevails, and they including many of the small cultivators, at that time emigrate in bodies to such situations.

Artisans employed by those who have no right to their services are paid from three-sixteenths to ¼ of a Rupee per diem, or else bargain before hand for the job to be performed, the employer generally furnishing the materials. The payment of the Blacksmith, Carpenter and other village functionaries by the agricultural inhabitants is far more complicated, and consists of a quantity of the produce of every field, greater or less, according to the custom of each particular village, and the abundance of the crop; it is taken at the reaping, the thrashing and the housing of the crop. In many places this receipt is so considerable as to have become a distinct object of taxation and forms a regular item in many of the eldest revenue accompts which have come under my inspection.

To estimate more accurately the means of subsistence of the common labourer, it will be proper to consider what are the other expences of his family besides mere food and first Clothing. A womans Sarhee or Robe of the very cheapest kind costs about one three-sixteenths Rupee, and where common reputable decency is preserved, two of these annually are considered necessary. The other part of the womans dress, the Choolee or Boddice, costs three-sixteenths Rupee, and four should be the annual wear; the cost of the whole of the wife's dress, exclusive of all ornaments being thus 3 two-sixteenths Rupee. Of the Mans dress, a Pugree (Turban) costing 1 ¼ Rupee will probably last him 3 years, about seven-sixteenths Rupee per annum—a Kumul (Blanket of Goats hair) which serves as a cloak in the cold and wet seasons, and for bedding at all times, costs about the same sum and lasts two years, or ten-sixteenths Rupee per annum, the

Dhotur

Dhotur or cloth folded round the body costs ½ Rupee and two are to be allowed annually, and a pair of Sandals may be reckoned at six-sixteenths Rupee, the cost of the mans dress thus amounting to 2 seven-sixteenths Rupee per annum. Supposing the family to consist of two children of whom one below 8 years old will be naked or nearly so, the dress of the other, according to its sex, may be calculated at half that of the parent, or on an everage 1¼ Rupee, this branch of expenditure for the whole family amounting to 6 thirteen-sixteenths Rupee, equal to 61 ordinary daily earnings of the man, or 49 of both man and wife, which may I believe be considered as the lowest that a common labourer's family will expend if it has the means; all below it leads gradually to the scale of ragged pauperism of which too much is to be seen in all parts of this district.

For House Rent I believe 1 Rupee, 8 days work of the Man, or 5½ of Man and Wife to be a sufficient allowance.

Furniture in the English sense of the word there is absolutely none. The wife's Spinning wheel and reel, and the husband's hoe, hatchet, sickle and cleaver are all that appear to me to require notice, and one Rupee annually will probably supply and keep up the stock.

LAND MEASURE, SIZE OF FARMS.

The whole of the lands of this district are formally divided by what pretends to have been a regular admeasurement, but of the date of which no one has now any knowledge, and the standard of the measure, if ever any existed, has been long lost. The period of this division was most likely that of Alumgur's conquest, who is known to have had large Establishments of officers for this purpose. The larger denominations in general use are the Mar and the Kooroo, the former composed of 36 Bheegas, the latter of 32. The Bheega itself being a square, the length of each of whose sides is 100 Hath, or Cubits, and 100 Moothee, or Fists. The result of the admeasurement of a great many of these Bheegas in the villages where there is most reason to believe them authentic, gives for the length of each Hath and Moothee, very nearly 2 English feet: the contents of the Bheega are thus 40,000 square feet or about twelve thirteenths of an acre, of the Mar about 33 acres, and of the Kooroo about 29 five thirteenths Acre. In some places the scale for calculating the Public, and the Alienated, including the official lands is the same, but more generally it is smaller, and only 90 Hath and Moothee (180 feet) go to the side of the latter Bheega, the area of which is therefore only about four fifths of that of the Sirkar Bheega. In some places, particularly in the sandy lands amongst hills and vallies, the real size of the Mar is so much greater, and so very irregular, though pretending to be constructed on the same data, as to prove either that these lands have never been measured at all, which is highly probable, or that the records have been since grossly falsified. In these lands the farmers more commonly employ the terms which have reference either to the quantity of labour, or the quantity of seed, which the piece of land requires, this being a much more home concern to them than the number of square yards it measures.

Calculating

Calculating then on these bases, I met with one family, a Patel and his brethren, who cultivated of free and demifree official land (supposed to be measured by the smaller scale) about 60 Mars or about 1,760 Acres all excellent and all in good order; it was by far the most perfect thing of the kind in the whole country, and was probably worth 6,000 Rupees per annum. It was at a village which had belonged to the mother of Bapoo Gokila, and had in consequence been respected by every invading army, whilst she herself was humane and moderate with her tenants. Passing this I found one farm of 7 Kooroos, or about 205 Acres, the occupier of which stood nearly at the head of the Ryuts of the country. In other places speculators undertook farms of 100 or 120 Acres of bad, half waste, or outskirt land, which they got for a trifle, and made little profit of, but of good land in regular tillage, 2 Mars, or 66 acres, was certainly a large farm, and 1 Mar, or ½ Mar, 33 or 25 acres, was a much more general size even for the most respectable class of Riddeers; in every village for one Ryut occupying that quantity, there were 6 or 8 who did not hold more than from 4 to 8 acres.

Should the extensive black soil villages now so absolutely waste, ever be recovered, I suppose Farms of 3 or 4 Mars, 100 or 130 acres will not be uncommon.

MARKETS.

There are at present 13 weekly markets within the limits of this district, besides two disused since the decay of population and wealth. Most of them are for the sale of the grain raised in the vicinity, which is brought in small quantities, seldom more than a basket load or two. The same Markets always furnish Salt, Cotton, Thread, Oils of two or three sorts, the common spices, Goor (impure sugar), Ghee or Butter, Onions and Garlic, Betel nut and leaf, Cocoa nuts, Earthen ware, low priced Loogras for Female dresses, and Dhotur for the Man's. The larger towns afford Dates dry and wet, * Kobra (the kernel of the Cocoanut), Sugar, China and common, Cinnamon, Dyeing drugs, Silk and Finer Cloths.

The whole of the business is generally transacted between three and five in the afternoon, so as to permit the villagers to reach their homes before dark. Almost every seller of grain brings his own measure with him, and of those whose goods are saleable only by weight, a pair of rude scales with a Seer weight (generally a pebble or a piece of brick) are to be found amongst every two or three. The grain Seer differs avowedly in every Market, and practically no individual two are alike. They however all contain more than they pretend to do, often to the amount of 10 or 12 per centum. The Seer of weight ought every where to be the same, viz. 2½ Shahee Pysa, but as these are exceedingly variable, even that has no pretensions to certainty.

The measure of length is always the Hath or Cubit, which is neither more nor

* These are a considerable article of consumption every where. The Brahmins and other rigid Hindoos in their fasts, when it would be a crime to eat a mouthful of Rice, have no objections to dried fruits or sweetmeats in any quantities.

nor less than what it assumes to be, the length of the fore arm, be that long or short, of the measure from the sharp bone on the inside of the elbow, to the tip of the middle finger.

Most Markets have two established Officers, the Putun Shetee and the Aotee. The former is an hereditary Officer, nominally of some importance, with a landed endowment, whose duty it is to preserve order, to settle disputes, to punish frauds, and to be a witness to important contracts; for these duties he has a handful (Phuskee) from every basket of grain, and a trifling toll in kind from other articles; in present practice he seldom does any thing but receive his fees. The Aotee watches over weights and measures; when any one wants a new Ser, he applies to the Aotee, who gets it made of the Zeengar, (Saddler) adjusts and marks it. He too has a payment similar to the Putun Shetee's.

MANUFACTURES.

There are in the district somewhere about 2,000 Looms for weaving Cotton Cloths, some of which have a slight admixture of Silk. These Looms are to be found principally at the towns of Keroor, Purwutee, Bagulkot, Seroor, Kumudgee, Moodkovee, Jalihal, and Badamy; each considerable village also contains a few, but more for the convenience of its own inhabitants than with any view to trade or export. These looms turn out nothing but Cloths of a very coarse fabric, such as constitute the common dresses of the agricultural and lower ranks of society; the defect seems to be chiefly in the spinning, the country people being totally unacquainted with the art of drawing a fine thread, whilst Weavers are to be found who can produce Cloths of a superior quality from good Thread; it certainly is not the fault of the material, for the very same Cotton goes to Naraenpet (in the Nizam's dominions) and comes back in the form of beautiful muslins, and the decidedly inferior Cotton of the Ceded districts, spun and woven at Kurpa, Gudwel and Tarputree, affords Cloths that can bear exportation to Bagulkot and find a ready sale there, from their superiority to those made at home.

The Cloths which are chiefly woven in the towns above enumerated are, 1st. Sarhees or Women's dresses, of which the commonest are termed Gorkee, and the better Loogree. These are woven in Webs of 8, called a Chaokuree, of which the commonest (Gorkee) sell for 9½ Rupees, or less than 1¼ Rupee each dress, from which price they rise by degrees to 23 Rupees the Chaokuree, or about 3 Rupees each Sarhee, and this is the very best woven for exportation. In the town of Bagulkot a few are made for the chief inhabitants, as high as 14½ Rupees, which is the most extravagant Cloth manufactured in the country.

2nd.—Choolees, or Women's boddices, of which in Purwutee (the chief seat of this branch) 9, and in other places 12, are woven together and called a Khunal. Of these the lowest are worth 2½ Rupees the Khunal, about three sixteenths of a Rupee for each Choolee. A better sort sells for 4½ Rupees the Khunal of 9, or ½ Rupee for each Choolee, and a Khunal of the very

very best woven, into the fabric of which there enters a good deal of Silk, sells for 10¼ Rupees, or about one and two sixteenths of a Rupee each Choolee.

3rd.—Khadee, the Cloth known to the English by the name of Dungaree, the price varying from 1¾ to 2½ Rupees the piece of 23 Cubits long and 1¾ broad; of this the poor male Natives make what little clothing they wear and some of it is printed for a coarse Chintz. An inferior kind still is called Puchoree.

4th.—Dhotur Joree. The Cloth worn round the loins by all the middle and better classes; it is manufactured in these towns at 2¼, 3½, 6¾ and as high as 12½ Rupees; the latter of which containing half its value in Silk, is entirely confined to the local dignitaries.

5th.—Selee—a Wrapper worn only by those who affect to dress well generally bordered with Gold Thread or Tinsel, which doubles its cost; from 11½ to 14½ Rupees.

6th.—Pugree, or Turban. The commonest wove or worn costs about 1¼ Rupee and the very best wove in Bagulkot, with tinsel, 8½ Rupees.

The articles used in dyeing are Cochineal (Kirmiz) for the brilliant and permanent Scarlets; this is imported from Bombay. Safflower (Koosoom). A beautiful but fugacious crimson; this is generally mixed with other colours of less brilliancy but more permanency. Abundance of this plant is cultivated in the neighbourhood for the Oil of its seeds, but all the flowers used for dyeing are imported from Punderpore and Wyrag. Kupeela (Oldenlandia umbellata). An useful though not bright red; it is imported from Nagpoor, and also from the Mulhar. Soorungee (the root of the cultivated Morinda citrifolia). A dull bricky red, but remarkable for its durability. Mudhee (the root of the same plant in its wild state when it grows to be a considerable tree). Of the same character as the last, but still less bright. It is found in plenty in the hills of the province.

These Cloths, particularly those wove within the town of Bagulkot, are in no repute at home, where their defects are known; the Thread is ill spun and the weaving loose; all who can afford it purchase the Cloths of Naraenpet. It is on export to the Northward entirely that this manufacture subsists.

I have taken considerable pains to ascertain the gains of the manufacturers, for which purpose I collected accompts of all the items of expenditure and of receipt, with avowed and concealed profits, in every different species. To repeat these here would be more tedious than instructive. It will be enough to state the general result.

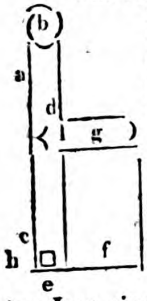
The gain of every Weaver seems to consist of two parts, one the avowed wages of his labour, and entering openly into every calculation made on the value of his goods; this may be stated at about 3 anas per diem for the very coarsest work, 4 anas for all that in which any kind of pattern is to be preserved, and 5 or perhaps 6 for finer goods which have an intermixture of silk; but these prices include the labour of the wife, who is chiefly employed

ployed in the Panjnee or laying the Web; the daily gain of the family of the common working weaver is thus on an average about ¼ Rupee, which is certainly above that of the agricultural labourer, but on the other hand he is always taxed, and the present dearness of provisions is to him unalloyed loss. The other profit, derived from cribbing or cabbaging a part of the materials, tho' not exactly avowed is scarcely denied, and is just as well understood as the former by those who have dealings with the Weavers; the greater part of it however seems to rest with the Master Weaver, who has generally a further and acknowledged profit of from 5 to 7 per Centum. In a great majority of cases the Weaver works for the Merchant without the intervention of a master, and thus benefits by all these sources of profit, but he is taxed accordingly.

There is not one of these manufacturing towns which does not exhibit marks of decay in empty houses and failing numbers. This is attributed by the people to exorbitant taxation,* the rates having been quadrupled since Rastia's time. More of it is however probably to be ascribed to the dearness of provisions of the last three years, following so immediately after the disorders of the Sursooba's administration; and though no doubt very much poorer than they were accustomed to be, the manufacturers are certainly in general in better circumstances than the agriculturists, and deserve no relief until it can be afforded to the latter.

There is a small manufacture of Iron at the village of Argul near Badamy, little deserving of notice from its value, but the account of it may be acceptable as an example of the processes of an uninstructed people.

The ore is an unctuous Hamalite, somewhat the colour of Rust of Iron, with a purplish tinge, soiling the fingers much, and leaving on paper a streak like that of red Chalk. It is found about four miles from the furnace, at the base of a range of sand stone hills, but the pits are formed so rudely and the whole place so bushy, that I could obtain no correct idea of its relative position.



The furnace consists 1st. of a clay chimney (a) with a funnel shaped mouth (b) the height being about 4 feet and the external diameter about 18 inches. The base of this from (d) to (e) is the real furnace where the burning goes on, the whole solid part (g) (f) which looks like a large flat oven, being in fact nothing more than a buttress, or at times a shelf. Supposing the sides of the chimney to be three inches thick, the diameter of the furnace will be about 1 foot. At the front (c) is an aperture, for the insertion of a bed of powdered charcoal kneaded with a little clay which is put on the floor to receive the melted metal; a small portion of lighted fuel is also inserted at this aperture, and, immediately above it, the nozzle of the bellows, which is a clay cone into which enter two Iron pipes each leading from an air bag or bellows formed of a buffaloe's hide, and lying on a platform corresponding in height to the elevation of the aperture; when this apparatus is properly fixed, the opening is carefully and rather neatly closed by clay tempered with powdered charcoal; the earth found in snake's holes is prefered for this composition. There is a small lateral aperture (h) also closed by clay and charcoal, a little above the base of the furnace, for the escape of the scoriæ, but the metal all falls to the bottom.

The

* I subjoin one example of the mode in which this has proceeded. The little town of Kumudgee had for more than 36 years most of which were of high prosperity, been rated at from 1,200 to 1,500 Rupees. The very first year of the Sursooba's exaction was 8,250 and the second 10,000; the consequence was the town was drained and 1,900 was all that could be extracted from it in the third year; notwithstanding this lesson, these two years enter into our averages as ordinary rates.

The whole cavity is now filled from the top of the chimney with charcoal until it is brim full, the bellow's men at the same time commencing the blast. The ore reduced to powder is then thrown by small shovels on the top of the charcoal, through the interstices of which it sinks. Each shovel full weighs 1¼ seers, and twelve form the first feeding of the furnace—10 lbs. nearly. Charcoal is again heaped up above the ore and in a little time, as the heat increases, a smoke which would appear to be inflammable air expeled from the ore, appears at the top of the pile; it is lighted and remains burning during the whole of the process. As the charcoal sinks in the chimney, more is thrown in and more ore continues to be sprinkled on it. The whole load of the furnace in one working, which lasts from 8 in the morning until about three in the afternoon, is about 50 or 60 shovels weighing from 42 to 50 lbs. The charcoal required amounts to about 25 baskets, each containing about one third of a Bushel.

When the process is supposed to be about one third over the aperture (h) for the melted cinder is opened, and a few pounds flow out; it is then closed as before; this is repeated thrice in the course of the working; the front of the fire is also frequently stired by thrusting a small poker through the clay immediately above the nozzle of the bellows, and, towards the conclusion, information is obtained by the same road and instrument of the condition of the metal; when this is judged by the blacksmith to be sufficiently reduced, the front of the furnace is opened and the pig of iron drawn out by an immense pair of iron tongs in which it is carried out to the air and beaten hard for some time with two clubs to detach the cinder which adheres to it; it is then, before cooling, cut into two pieces with axes, as being in that form easier forged than when whole.

The bellows are by far the best part of the apparatus used in this process. Each bag is a buffaloe's hide, whole, and very well prepared; the four holes where the legs had been are closed, and into that of the neck is thrust (from the inside) a conical Iron pipe, the broader part of which fills it entirely. The hinder part of the bag is open and its edges cut quite straight, one of them overlapping the other 2 or 3 inches; there is a leather thong fastened to the upper one, which is tied round the blower's right arm which he alternately raises and depresses to admit the air by the opening or expel it through the tube, whilst with the left he keeps the bag steady. One of the blowers raising his arm at the time that the other depresses his, a tolerably constant stream of air is kept up into the furnace. The two pipes are kept in their proper situation by being fitted lightly into two iron rings at the opposite ends of a short iron bar.

The sifting the charcoal is perhaps one of the most primitive processes that can be imagined. In the middle of a depressed area of 5 or 6 feet in diameter is placed a cylindrical stone of about a foot high and nearly the same in thickness, with a rounded top. The charcoal, beaten in the outer part of the space with batons, is taken up in double handsful and allowed to fall over the top of the stone; the finer parts either remain on the stone, or fall down close to its base, whilst the coarser roll to a greater distance and are taken up to be rebeaten; this is continued until as much of the powder be obtained as is required.

Two

Two makings are effected in the 24 hours, one in the day, the other at night; the workmen who are not immediately busy, sleeping about the furnace. The manufacture is only carried on for about four months in the year, being entirely secondary to the business of agriculture, in which all concerned in it are engaged.

Half a mun of Iron (about 15 lbs.), which may be worth 2 Rupees, is reckoned a good produce, and this is taken in turn by each of 20 Copartners, the Blacksmith alone having a double share as director of the whole proceedings and proprietor of all the instruments. Eight men are employed in the woods making charcoal, four are stationed at the bellows where they relieve each other by pairs; others are preparing the clay for stopping the apertures, feeding the furnace with charcoal and ore, pounding and sifting the charcoal for the base of the furnace &c. It is the business of him whose turn it is to have the profits of the working to provide the ore. The only labourer who receives money is a woman who pounds the ore on a flat stone with an iron pestle.

The Iron is forged at the place into the common agricultural implements of the country, the chief of which are the Koolaoo * and the Kolpaee (Page 121) Hoes, Hatchets, and a spike not unlike the tine of a harrow, which serves as a share to the small plough, being inserted beneath its head into two staples which allow it to pass about three inches beyond the wood.

There is a little hut close to the forge, containing a rude stone as Busapa (Nund) who is the protecting deity of the manufacture; he is duly worshiped before the commencement of each melting, the Blacksmith being priest.

The Shepherds (Dhungurs) spin and weave the black or brown hair of their Goats into the coarse blanket or rather Camlet called Kumlee, one of the most useful parts of the dress of the poorer Natives, being at once his cloak and bedding. The coarsest sell for 1 or 1¼ Rupee, but others are made worth 4¼ Rupees, which are very smooth and close, and a very tolerable defence against the rain. The manufacture is not more than equal to the home supply, or scarcely even that.

TRADE.—TOWN OF BAGULKOT.

The trade of the district may be said to be centred in the town of Bagulkot, very few Merchants or Soukars being to be found in any other part. In Rastia's administration, and even so late as the Peshwa's resumed management, Bagulkot was the greatest trading town within a large circle; and for the easier comparison of its present with its former state, it may be right to distinguish its trade as of two kinds. The first was dependent on the presence of a little Court, mediately or immediately the cause of a good deal of expenditure, and a Native Military force, which if it be kept in order is always from the nature of its disbursements of more benefit to trade than one of our camps. The people of the surrounding country being at the former of these periods all in easy, and many in wealthy circumstances, were

* Vide Padshapoor Report Page 7.

were effectual consumers of the manufactures as well as of the subjects of mere trade.

Of this division, it is scarcely employing too strong language to say that it is absolutely gone, and that the merchants whose sole dependence it was are sinking into poverty.

The Pets or Market places, particularly that called the New Market, are tolerably well built streets with roomy shops, plainly calculated for a considerable traffic, but now all is still and spiritless; the boards which separate the body of the shop from the covered seat in front are now seldom opened even in a Market Day.

The sale of fine Cloths at the Dusra alone, at which festival all wealthy and powerful Mahrattas are in the habit of making presents of Clothes to their dependants and connections, is said to have exceeded half a lack of Rupees; of this there is not a vestige—2,000 Brass and Copper vessels chiefly imported from Ahmednuggur besides others made in the town were annually consumed by the Court and Soldiery; now not one. All in short that depended on the expenditure of people of rank, is nearly annihilated; the classes is no longer to be met with. Even those who can still afford to purchase valuable goods content themselves now with the cheaper sorts; there are no occasions of shew or inducements for men without office or without trade to dress well; a greater number still are bereft of the means.

The taxation of the present times seems also a far subject of comparison with former circumstances. The traders most affected by the late changes are probably the Chatee or dealers in fine cloths, not the produce of the town, but imported from Naraenpet, Gudwel &c. Of these there are 18 houses, and the taxes of the whole did not under the Rastia's amount, I am informed, to 400 Sicca Rupees, the leading house paying 88. At present the charge against this tribe is 1677 Madras Rupees or nearly 1,900 Siccas, the house above mentioned paying 500; one of its partners has this year gone thro' the Hindoo process of bankruptcy and fled.

This great increase of taxation has been effected in the way before alluded to, by our assuming as legitimate averages the extortionary rates of the Peshwa's Revenue farmers; but even to the average so obtained there have since been annually additions, though there can be no possible grounds for supposing that in these years the means of the people have improved. In the midst of the severest exactions of the Sursoobas, trade was brisk and the payments were effected with far less difficulty than now, when rates very similar are levied, and the means of discharging them except from previously accumulated property are greatly sunk and I fear still sinking. *

No lenity in taxation can save or revive this branch of the trade of Bagulkot

* Native governments of character seem to imagine that trade and manufactures require a certain fostering which is unnecessary in agriculture, and they are in consequence much less burthened. I believe the opinion to be quite gratuitous, and the distinction unfair, and I do not believe that if Rastia's duties on the trade of Bagulkot had been equal to what our's are now, they would have been heavily felt; were the trade now equal, or nearly equal to what it was then, there would not be much ground for complaint, but when the people perceive increasing imposts to come hand in hand with failing means, they cannot but institute comparisons between former times and the present, not much to the advantage of the latter.

gulkot now; its sources are dried up and the town must so far sink under any treatment, but I conceive the present rates are calculated to accelerate the ruin of the poorer individuals, and to impoverish nearly the whole.

The second branch of the trade of Bagulkot is differently circumstanced. It consists chiefly in supplying part of the materials and purchasing and selling nearly the whole product of the weaving establishments in the small towns within a circle of 25 or 30 miles. Nearly the whole of this being calculated for exportation to Poona and other Northern towns which still seem to yield a tolerable demand, it has not suffered nearly in the same ratio as the other, and may be expected to mend with the general amelioration of the country.

Generally Imports are

Raw Silk, Velvet, Cochineal, from Bombay.

Copper Vessels from Ahmednugur, Punderpoor, and Sholapoor.

Dyeing Materials from Wyrag, Pangaon, Tarputree and Nagpoor.

Cloths of all kinds, except the very worst, from Gudwel, Tarputree, Naraenpet, Kurpa.

Tobacco from Merritch.

Rice from the Mulhar, Wheat and Hurburee from Nurgoond, and particularly from 150 to 200 Bullock loads of the Articles called Kirana (all sorts of Groceries, Cocoa and Betel nut) weekly from the markets of Nargoond and Noulgoond, a very small part of which is for the consumption of the town or neighbourhood, but the bulk is purchased by the Merchants of Sholapoor, Beejapoor and Naraenpet.

The Silk is spun, and dyed, and then sold to all the weaving stations in the country; some of it goes as far as Hoobly, Shahpoor and Dummul; it seems to be the most active little trade in the town. The various dyeing materials have nearly the same destination.

The other articles of import are chiefly for the use of the town and its immediate circle of villages which is very considerable.

Exports, besides those first imported and already enumerated, are the Cloths just spoken of; they are almost all marketed and dispatched from Bagulkot to Poona, Sholapoor, Punderpoor, Satara, Waee, Merij, Tasgam, and the Kokun. They are all of a low priced sort, and include Puggrees (Turbans) Loogree (Womens dresses) Selee (a wrapper worn by the Men) very coarse Chintz, Khadee (Tent Cloth) and Puchoree.

The Merchants from the above places arrive at Bagulkot about the beginning of the rains with bills or cash, more generally now I believe the latter, and disperse themselves through the weaving towns, giving their orders and advancing a part of the price; further advances are also made as the work proceeds; after waiting four or five months they collect their goods and bring them to Bagulkot, where they complete their purchases from the Stock which the Bagulkot Merchants have collected from the same sources during the other months of the year. The goods are then packed

and

and delivered to a class of men called Hoondeekaree, a sort of contract carrier, who engages for a certain sum to deliver the loads safe at their destination; the sum they receive from the Merchants includes insurance and the payment of Land Customs; but in their turn they consider the payment of customs as giving them a right to the protection of the power who levies them, and if any loss occurs in that territory the demand for indemnity is considered reasonable; these Hoondeekaree seldom keep cattle themselves, but hire them where they can meet with them.

The goods exported to Poona and the towns at a similar distance are said to sell at an advance of 25 per Cent on their prime cost at the place of manufacture, one half of which is reckoned as expences of transport, Customs, and Insurance, and the other as Mercantile profit.

The existence of a Mint at Bagulkot occasions considerable import of Bullion. The Soukars and their agents at the chief towns are sharply on the look out for the purchase of such coins as are at a low rate of exchange in order to have them recoined at the Mint; a gain of $\frac{1}{2}$ per Centum is often inducement enough to draw bullock loads of rupees from a distance of 60 or 80 miles. The current of this Trade in Silver bullion seems to be from the North to the South, whereas in Gold it is directly the reverse; a good deal of the latter in the shape of Hoons (Pagodas) comes to Bagulkot from Hoobly, Dummul &c. in payment of the articles exported in that direction. They are scarcely current here as coin, but are purchased by the Soukars and sent on to Poona where there is always good sale for Gold for female ornaments &c. Carrying gold in these remittances is performed by a particular profession, one of which will take 2000 Hoons from Bagulkot to Poona, and be responsible for its safety, for the trifling hire of 5 Rupees; the carrier however takes letters or other small parcels, and thus earns about 5 Rupees more.

MINT.—COINS.

A Mint had been established at Bagulkot anterior to the Mahratta sway for the coinage of the Mulhar Shahee Rupee. It is entirely a private concern, the undertaker purchasing all the Bullion and issuing the coin on his own account. He is, I apprehend, obliged to coin all the bullion brought to him, but this is not the custom; he purchases it and pays for it with his last coined Rupees. He pays a small tax to Government and is of course accountable to it that his coinage contains no more than the authorised Alloy.

The Mulhar Shahee Rupee weighs 172 and three tenths Troy grains. It is nominally divided into 11 Mashu, each Mashu containing 8 Goonjee, each Goonjee divisiable into 16 Anas. Of this 10 Mashu, 1 six sixteenths Goonjee ought to be pure Silver, allowing 6 and ten sixteenths Goonjee, or rather more than $7\frac{1}{2}$ per Centum of Alloy.

The expences of Coinage are stated at $3\frac{1}{2}$ per Centum, but this includes 1 per Centum supposed to be lost in the process. The remaining $2\frac{1}{2}$ is thus divided.

To

To the Government,	8	Anas.
To the Ghutkar or Mint Master,	4	do.
To the Ankar or Assaymaster,	4	do.
To the Sonar who makes and stamps the Coin,	4	do.
——— Jalgar or Chemist who conducts the Assay,	2	do.
——— Die Cutter,	2	do.
——— Charcoal, Oil, Crucibles, Tamarinds, Wedges, Anvils, Hammers.	4	do.
Pious donations.	8	do.
	36	

No Rupee therefore should ever find its way to this Mint to be recoined unless its current exchange is at the time more than 3¼ below par with the Mulhar Shahee, all that are lower it must be the interest of the Mint undertaker to collect and recoin, but as a considerable part of the 1 per Centum said to be lost is probably not so, and he may pocket as much of the 8 anas for Pious donations as he pleases, the coining must be a profitable speculation even when the prices are little higher.

It is seldom or never that the alloy is added in its original form, but in the general collection for a melting, the Minter takes care to have such a proportion of inferior Rupees or other silver known to contain a considerable quantity of alloy as shall yield the true average to the whole. The Hookeree and Meeritch Rupees are of this description, and when they are sufficiently low, form a considerable part of the contents of the crucible. The Chandoree Rupee which is found plentifully in the Bazar, being nearly similar in weight and alloy to the Mulhar Shahee, cannot find its way to the Mint except when its discount exceeds the cost of recoinage, which is however very often the case. On 11th November 1820, it was at 4½ per Centum discount, and therefore gave 1¼ profit on the remelting: it is received at our treasury at Par with the Mulhar Shahee, and in consequence about the commencement of each month, when the collection of the instalments is in activity, it rises 2 or 3 per Cent. and the Mint is at a stand. Uncoined bullion comes from Meeritch and Sholapoor; it is in flattish cakes as if cast into the bottom of a bason. It is probably chiefly procured by melting silver vessels and ornaments, the owners of which, broken in their fortunes, had sold them below their value, or pledged them to the Soukars.

The process of Coinage is the following.

As much silver (Bullion or Coin,) alligated to the proper standard, as weighs about 1250 Rupees is put into an earthen crucible shaped exactly like a common hemispherical bason; this, uncovered, is placed in an open furnace, on the ground which is filled with charcoal, the surface of the bason level with the top of the furnace. The walls of the furnace are then heightened by billets of green wood and more charcoal covering the top of the bason and metal, is added until it be even with the billets. The charcoal is then ignited, and the fire urged by a bellows, (similar to that described in speaking of the manufacture of Iron) its nozzle directed towards, but scarcely entering, a wider earthern pipe which conducts to the surface of the crucible; the nozzle of the bellows is retained in its proper position by large stones. As the fire proceeds, water is from time to time thrown

thrown on, to keep down the sparks, and as the charcoal consumes, more is added. In rather less than an hour the melting is effected; it is known to be completed partly by looking through the short earthen pipe on the surface of the crucible, and partly by inserting an iron rod through the top of the fire into the fused metal, and observing the appearances on its point when withdrawn.

In the mean time a set of earthen moulds, shaped like square bricks, each containing about six gutters of half an inch deep and about eight inches long, are ranged on the floor near the furnace; the floor being very uneven and the moulds of the clumsiest construction nothing can be ruder than this stage of the business; the gutters are now oiled and a stout workman takes the crucible from the fire by a pair of strong pincers in each hand and begins pouring its contents into the moulds. The crucible having no spout, much of the metal misses its destination and runs over, leaving the gutters unfilled; this is a very hot operation to the workman particularly from the flame of the oil which takes fire the moment the hot metal touches the gutter; two boys are constantly employed in wetting his legs and hands.

On the bars cooling, one is handed to the Sonar who under the direction of the Ankar cuts a piece out of its middle, equal in weight to a Rupee; the Ankar weighs it and this is the only part of the business which is done with any nicety, his scales turning, when so loaded, with about one sixteenth of a Grain; to this tola of silver he adds an equal quantity of common lead and delivers both to the Jalgar or operating Chemist, who puts them into a small and rather shallow cylindrical crucible which he places in a bed of charcoal contained in a bason exactly similar to that which served for a crucible in the great melting; he then piles up a few pieces of cylindrical and unbroken charcoal over the little crucible, leaving a small opening in front for inspecting the process; the fire is now lighted, and at first blown only by a flapper or fan of matting; when it is all ignited the Jalgar urges that part nearest the crucible by blowing with his breath through a bamboo tube which he holds in one hand, whilst with a pair of tongs in the other, he keeps the crucible surrounded with burning charcoal and prevents the larger pieces falling on it or obstructing his view. In about 20 minutes the separation of the alloy is effected, the Jalgar removes the crucible from the fire, and takes out the button of silver which he beats well with a heavy hammer to get rid of the Scoria; he then returns it to the Ankar who weighs it and determines whether or not the melting is good. If the extreme nicety of cupellation in an English assay be not quite superfluous, the results of this rude and imperfect process must be very uncertain.

When the Ankar has agreed to pass the meltings, which are often 8 or 10 before the coining takes place, the Sonar and his assistants cut the bars into pieces which they suppose to be of the proper size, and hand them to the Ankar to be weighed; the first guess is generally exceedingly near and seldom more than one, or at most two clippings are required to reduce the piece to its exact weight; it is then shaped by three or four blows with a hammer. When the whole are formed they are reheated and undergo two or three blows on a little block of polished steel, which gives them a clean and shining appearance.

Two

Two dies, one for the face, and the other for the reverse, are cut on puncheons on very hard steel, the diameter of whose faces, occupied by the legend in Arabic, is at least double that of the coin. One of these puncheons is half buried in a bed of stone and wedged quite fast; the other is also wedged tight into an iron handle considerably larger than itself. The Sonar holds the latter in his left hand just over the fixed one, and with his right slips in between them a piece to be stamped; a workman then gives a heavy blow with a hammer, which makes the dye and its handle recoil considerably and the Rupee flies out coined; its place is immediately supplied by another piece, and the blow instantly follows as before. When I saw the operation 100 pieces were struck in about 3 minutes, four men relieving each other at the hammer, but I apprehend the Sonar could not long continue at this rate; his left arm must be much jared at each blow. As there is nothing to fix the piece to be coined to any particular part of either the upper or under die, it is of course uncertain what part of either legend it receives; generally however it is near the middle.

The establishment of a mint at a place where the ordinary trade brings a great variety of coins, may be regarded as a kind of defensive measure, tending to effect an uniformity in the circulation by making one paramount, and also assisting trade by making all the foreign coins saleable the moment they fall below a given price, but on the other hand it certainly adds to the general evil by introducing one more variety, and it no doubt is the means of attracting to the place many coins that would never otherwise come there. It is chiefly I think in the latter point of view that the Bagulkot mint is now to be regarded. It cannot now at least be a requisite appendage to the trade of the town; Nurgoond and Hoobly which are places of double the commerce, have no mints and do very well without them. Most of the purchasers of goods at Bagulkot come from Poona or other Northern towns where the Chandoree Rupee is current, and accordingly this is the coin which is to be found in the greatest abundance in the bazar, where it is almost as common as the local Rupee; were there no mint, it would undoubtedly be the current coin of the country, and being nearly of the same intrinsic value as the Mulhar Shahee Rupee, no confusion whatever would result from the change. Purchasers aware that other money would not be transferable but at a great loss would take care to provide themselves with the Chandoree Rupee as far as possible. The trade which the Soukars at present have in Bullion being entirely a creature of the Mint, would of course fall with it, and they suffer considerably, but in so vital a point as the simplification of the currency, the interests of a few individuals do not seem to merit primary regard.

There is a Mint at the town of Moodhul, the capital of the Gorpura Jageerdar, which seems to be established on the most dishonest principles. The Chief assumes a privilege (said to have been obtained through the interest of the late Moroo Dikshut one of the Poona Ministry) of coining a Rupee the fac simile of the Bagulkot or Mulharshahee, but 16 per Centum below it in intrinsic value. To ensure the perfect resemblance he employs the same artist to cut his dies, and last year when the Collector as a mark of distinction ordered the date of the year to be inserted on the Mulharshahee

in

in our characters, the Jageerdar copied it on his, and maintained that his patent gave him a right to do so. Surafs and Men of business are of course not deceived by this base Rupee, but it is impossible that the poor villagers should be able to discriminate between them, and they must often receive the bad one when they imagine they have the intrinsic coin; the effect differs only in degree from that of extensive forgery, which it excels in being perpetual and authorised.

I am not aware whether the dependance of these Jageerdars on our Government is sufficient to authorise this Mint being put down, but if the measure be legal, it surely will be equally just and politic.

The Chandoree Rupee is, as I have already had occasion to observe, always in this bazar at a considerable discount with the Mulhar Shahee, but both are received as of equal value in the payment of revenue. This holds out an irresistible temptation to the village Taxgatherers and perhaps to the Kutcherry Servants; the former have been detected in collecting the instalments from the Ryuts in Mulhar Shahee Rupees, and then exchanging them in the Bazar for Chandoree and paying these latter into the Treasury; these transactions when discovered have been punished, but the true remedy would be to remove the temptation by establishing rates for the receipt of cash founded on the ordinary state of the exchange in the particular district, not in the whole Collectorate as it is at present.

All accompts, except in the plain South of the Malaparee, were, previous to our rule, kept in Mulhar Shahee Rupees, and those of that Canton in Ekeree Hoons or Pagodas. The Madras Rupee has been substituted for both these, very conveniently no doubt for the general treasury, but much to the confusion of all local calculations. This Rupee is 12¼ per Centum better than the local coin, and its adoption of course produces a complete revolution in all expressions of value. Not only is the sum charged against each village stated in terms of this Coin, but the whole minutiæ of the village accompts down to the smallest Kist payable by the poorest ryut stand in the same; as the whole science of calculation in the poorer villages resides with the Koolkurnee, though he be generally no great adept, the whole of the conversion of the old terms of accompt to the new ones must rest with him; though he enters his receipts in Madras Rupees and anas, he must make the Collections in the Rupee and ana of the country, and he may assign the proportion which the one is to bear to the other as he pleases; there can be doubt that such frauds, which are quite consonant with the practices of Koolkurnees, are common. I cannot perceive any necessity for admitting the Madras Rupee into these accompts at all. Let the number of Madras Rupees which the Collector fixes on the village be converted at the District Kutcherry into local Rupees; the Amildar may continue to keep his accompts with the Collector's Treasury in the Treasury Rupee, whilst all transactions with the country may be carried on in that denomination which alone is distinctly understood.

VILLAGES. CONSTITUTION-OFFICERS. REVENUE.

Every village has a record called Zumeen Jara professing to account for every inch of the surface of the earth within its boundary. Arable, waste, hill

hill, dale, beds of deep rivers, rivulets, ravines, ponds, roads, and even inaccessible rocks are all supposed to have been the subject of admeasurement, and appear in these papers as so many Mars or fractions of a Mar, so that if there were any solidity in these statements, adding together the alledged contents of each village would give the whole geographic area of the country; but a little examination shews that the principle is quite fanciful, and the detail loose and erroneous. Scarcely a village does not state a large slice of its domain to be gone in boundary dispute with a neighbour, but this neighbour never professes to have received what the other has so lost, but pretends that it is part of its original possession. Whatever has once appeared on this Zumeen Jara never quits it. If one village have been formed and expressly endowed out of the lands of another and have its own Zumeen Jara, the parent still holds the colony as forming part of her estate. A field that has once been alienated, is never taken out of the list of alienations, though it may have been resumed for 150 years.

The Alienations under different denominations including the lands held by the Shet Sindee or village troops, amount in general to fully one half of the whole. A moderate portion is assigned to religious establishments, in every good village Bhuts or Brahmuns have at least one sixth, the class more properly termed Zumeendar including Desaee, Deshpandee, Nargowra * and in some parts Naek and Choudree † have considerable assignments in each village, besides whole townships. The Village Patel and Koolkurnee (Mayor and Town Clerk) have had in many of the great villages very great endowments, either Ist. as Suromanee or entirely free land, or 2ndly as Jooreemanee, or official land paying an assessment inferior, generally in a given proportion, to that of the public lands, and appear to have been men of great property and influence, but in many cases large resumptions have been made, and in almost all, the whole of these endowments are of no present value whatever, being in the very centre of the jungly wastes so often spoken of. It is not an uncommon thing for a Patel to cultivate a few fields of government land near the village at the ordinary assessment; whilst his large estate of free or half free land lies untouched, and inaccessible, in the forest. The Kulkurnee never cultivating his lands in person, still seldomer derives any advantage from his landed endowment, and some of the more honest have confessed to me, that they do not even know where these lands are to be found, having never seen any more of them than the entry in the Zumeen Jara.

In almost every well established village there is to be found a cultivator who has the title of Metee, bestowed upon him or rather on some one of his ancestors, as the acknowledged chief Ryut, or greatest Farmer (exclusively of the Patels) of the village. This title is often accompanied by a grant of Jooree, or sometimes free land. I suppose this, as well as the great Jooree endowments of the Patels, to mark a period when great exertions to bring the lands into cultivation were thought worthy of being encouraged by prospect of honors and considerable rewards.

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* Nar. *Region.* Gowr. *Patel.* Kanarese—Nar Gowra, Chief Patel, Captain of the Patels—Naek—Head of a Gang or body.

† Choudhuree. Chief Constable.

The Bhuts and Brahmuns enjoying Free lands are generally inhabitants of distant towns, whose ancestors at the time these village settlements were made had been eminent for their sanctity, and to present a person of this character with a Mar or two of land is what no Hindoo sovereign omits. The families of many of these are probably extinct, but still the name goes on. Many though known to be in existence never come near the lands that they know to be in so worthless a state, whilst others are careful to pay them a visit every three or four years, and to cut notches on the trees which mark their boundaries.

The whole of the Zumeendars, with the exception of the Deshpandees, appear to have been the original Poligar chieftains of the country who on the Moosulman conquest had these official titles bestowed on them with large grants of their own lands, generally amply sufficient with ordinary conduct and management to render them wealthy and respectable. But a man of this class seldom maintains the same level long; there are only two occupations fit for his rank; either he turns devotee and fritters away his estate amongst the Brahmuns, or he raises an army and turns Poondaee (Plunderer) for the purpose of increasing it, but with the certain consequence of being sooner or latter called to severe account at the cost both of his acquired and original possessions. In this way and from the general poverty of the country these Zumeendars are dwindled into complete insignificance. The Desaee of Jalihal holds in whole villages and partial assignments at least 25000 acres of good land, a very small part of which bears the official tax, Jooree; he has besides money payments to the amount of 2000 Rupees; a property certainly worth 60,000 Rupees annually, yet he is an absolute beggar, not able to furnish himself with a decent horse, or to repair his house, the greater part of his lands being given away to needy followers; and the whole of his available means run out in the support of a set of Brahmuns whom he terms his Karkoons or men of business. The Zumeendars near Bagulkot, where they are numerous, are in a state of complete ruin; from the want of population in the country, people are not to be found to till their lands; the greatest part of them being chargeable with Jooree, do not produce the amount which they are called upon to pay; some are in consequence now abandoning these Jooree rights.

The Deshpandees are understood to be foreigners introduced at the Mussulman conquest. They do not seem to have aspired after any undue rank or influence, but to have adhered to the mere duties of their office.

The tendency which the Hindoo rule of hereditary succession to offices naturally has to degenerate into an imbecile and inadequate performance of the duties, is less exemplified in the Patel than in the Koolkurnees or Accomptants. The respectability of the former office and the necessary mental and bodily activity required in the performance of its duties, seem at all times sufficient to call forth the requisite qualities in some of the family on whom it falls, but the Brahmuns on the contrary, on the abstraction of their wealth seem to sink at once into listless inaction, and neglecting to bestow on their sons the education required, lose the power of transacting business in person and are obliged to make over a part of their stipend to pay a deputy, who is just one step more learned than themselves; if a man of any

market

marked ability starts up, he is probably appointed factor (Goomashta) to a dozen of these poor lazy Koolkurnees. In Rastia's time the accompts were exceedingly simple, and the most elementary knowledge of figures being sufficient for the person who had to keep them, no more was provided; in the succeeding seven years, exaction being at its maximum superceded the use of accompts at all, and as poverty increased in the same degree, the little knowledge that had existed was wasted and no more was brought into being. On our coming into possession, a very voluminous and elaborate system of accompts, including a variety of columns, tables, and statements, was immediately introduced, which though much more precise and perfect in its conclusions than the Native mode, and probably necessary for the embodiment of the great mass of information required in the management of an extensive collectorate, is as ill suited to the abilities as it is to the convenience of the race on whom the labours of its compilation fall. Instead of being occupied with the public accompts during a month or two in the year, the rest of their time either given to the management of their property, or more commonly, as well as suitably to their dispositions, to idleness, they are now perpetually either in attendance at the district Kutcherry, or employed in their villages fabricating the new accompts or making the collections. It is naturally to be expected that this new demand for literary ability will itself create it, and the next generation of Koolkurnees may be expected to excel the pre-eminently stupid and ignorant race of the present day.

In some cases the synthetic operation of succession has thrown the Accomptantship of 6 or 8 places, some of them perhaps very remote, into the hands of one person; if the place will afford to pay a factor, perhaps it has one, but far oftener the pluralist merely visits each for a few days annually, and the business of the whole cannot be otherwise than incompletely performed. In others the course has been analytic, and 6 or 7 individuals lay claim to a share of the emoluments of the office, with which of course the duties must go; these are usually all so poor that they are obliged to perform the business in person, and being only called on to do so once in 6 or 7 years, are so much more ignorant than those whose knowledge is kept in constant employ.

The breaking up of the great and regular cultivation and the common resources of the villages, with the perpetual encroachments of the taxation on all that remained have caused a very complicated, and apparently objectionable arrangement of the lands in cultivation, for the purposes of levying the assessment. Every stationary agriculturist of a village is obliged to take a certain field and to pay for it whatever the increasing demands of Government may require to be charged on it; it is not left to his option to decline this piece of Chalee, or Customary land, he must either take it or quit the village. The sums nominally levied on these pieces of Chalee are sometimes enormous, but even absolutely not so heavy as they appear, as the measure of Chalee is generally double of what it professes to be, and if it happen to border upon the Waste, it is extended still more considerably on that side. The Chalee holder obtains or should obtain further relief by the next denomination or Kurgootku, which is rated generally at one half of Chalee ratio; in most villages it is optional with the

the cultivator to accept or reject this class, but in some very hard pushed places it too is obligatory. Next succeeds Gootku or Khun Muktu, land for which the cultivator makes a specific bargain with the Patel, the rate quite fluctuating and the option of tillage undoubted. The lands held on Koul, or lease at a very low rent for bringing waste into tillage, constitute a fourth class, and lastly a fifth set of rates is necessary for cultivators not inhabitants of the village, who will not pay the same as the settled Ryuts, and are only induced to cultivate at all by the cheapness of the fields allotted to them; this foreign Ryut (Ooparwaria of Guzerat) is styled Purusthul in Mahratta, and Horsoot in the Canarese language. It is to be remarked that these 5 classes of land Chalee, Kurgootku, Khun Muktu, Koul, and Horsoot have no reference whatever to the goodness of the land, but merely to the modes of raising the whole revenue by their means. If a village be fairly conducted it is to be understood that there is a tolerably even distribution of all the classes, so as to render the whole sum levied on each man nearly proportioned to the value of the whole land he cultivates, but the case may be, and very often is, nay some time must be, quite the reverse. A Patel, to his own relations and friends, may assign a double or treble proportion of the cheaper classes, whilst it is in his power to limit one whom he wishes to oppress entirely to his exorbitantly rated pice of Chalee, or if he grant him a quota of the lightly assessed, it may be at such a distance from his other field as to be quite unavailable to him. The hardest case of all is when a poor man has not the means to till any thing but his Chalee, which he would gladly resign but is not allowed, and is often obliged (under the desperate alternative of abandoning his settled home) to pay absolutely more than the whole produce will amount to, subsisting by the little incidental labour that he and his family may have the fortune to meet with. Instances of all these incidents are to be met with in many villages. I have taken it for granted that this complicated classification has arisen from the irregularities and pressure of latter times, from having met with villages, though not in this district, which not having been broken up, have never had recourse to it, and others which having once practised it, have on again bringing their whole lands into tilth, abandoned it, and generalised all land with reference merely to the quality of the soil.

It is in these Eastern provinces that the Jooree lands form so very prominent a member of the financial œconomy. Some villages have, or have had, fully one half their lands thus disposed of, the families of the chief Lingayut Patels being the great holders. One rule with regard to the rate at which the Jooree lands are taxed is so very prevalent, that it is not unfair to consider it as having been originally universal. A Mar of the Patel's Jooree pays exactly one half of the common Ryuts field, but the admeasurement of the latter being larger in the proportion of 5 to 4 the favour shewn to the Patel is considerably less. The Koolkurnee, who is the next great Jooree holder, is rated at one half of the Patel; this superior grace may be partly the consequence of his Brahmunhood, but as he is never a practical agriculturist, and seldom tills his lands even by means of servants, his profit at this lower rate is probably less than the Patel's at the higher, and the same remark is applicable to the smaller Jooree holders whose occupation as village officers does not permit them to till their lands so as to derive the full profit from them. In many places the result of local

cal revolutions has considerably altered this distribution, according as the aristrocacy or the democracy prevailed. As the Assessments on the whole have increased, the sturdy Ryuts have in some places insisted on the Jooreedar taking his full share of the increase Rupee for Rupee, whilst in others, every augmentation on the oldest recorded assessment has been thrown entirely on the Ryuts, leaving a most disproportionate accumulated difference at present. In a few very melancholy cases, of late years, the Patels have been obliged to their own ruin, to take the whole increase on their Jooree, the Ryuts being utterly unable to pay any more and threatening desertion if it were demanded.

Each village has an establishment of Shet Sindees, or village militia who, in the Southern half particularly, are in most extravagant numbers, and endowed with a share of the whole lands, which were the country in any state of prosperity, would be of great value. They have no pretence to the character of a regular corps such as I had occasion to describe in my report on Kalanudy. Page 80. But seem to have been the gradual and fluctuating offspring of disorderly times, when every village was accustomed either to plunder or to be plundered, and engaged these men as freebooters accordingly; but it is in the former capacity that they have always been most formidable; the instances on record of the Shet Sindees making a manly defence on their village being attacked are very few, but the histories of their successful pillage are innumerable, and it will be found that the villages whose practices in this way have been most notorious are most remarkable as well for the number as for the extravagant endowment of their Shet Sindees. *

I conceive this establishment to be one of the most burdensome evils of the country; in a military point of view it never was of much use and is now absolutely of none, but this half of their character is enough to give them habits of confirmed idleness, which render them as useless husbandmen as they are inefficient servants; by far the greater part of their lands is waste and that nominally in tillage in the very worst condition, so that were it judged expedient to consider them taxable, they have not the means of paying any tax. The Village Officers seem careful to keep up the numbers to the greatest height to which they have arisen, † and when the family becomes extinct (which in people of their mode of life and habits must frequently occur) instead of the list decreasing, it is filled up from some other inhabitant of the village, not unfrequently one of the previously efficient cultivators. In the present reduced state of the population of the country, it is doubly an evil to have a considerable part of it professionally doomed to idleness, and if any means could be adopted which would transform the Shet Sindees into cultivators even of the lowest order, it would be a clear gain.

The tenure on which these individuals hold their lands appears to be very doubtful; those who are not hereditary are clearly spurious, and instances

* The Village of Benhal, up to the very day we took possession a nest of thieves, contains 62 Mars of land and has 17 Cultivators of Government land. Its Shet Sindees amount to 50 and hold 34 Mars of land, or more than half the village.

† I met with a village in which the whole adult males were only 7, and the Officers claimed lands for 8 Shet Sindees.

stances are not wanting of their having at times been reduced largely, though future occasions have occured of augmenting them. Rastias administration seems in its prosperity to have taxed them occasionally, just to shew them their real condition.

TOLLS AND TRANSIT DUTIES.

These are let in three farms for about 18,000 Rupees per annum, and this branch of the revenue seems the only one to which that system is applicable without any great objection; the rates are matter of perfect notoriety, and the Farmer is not armed with any physical power by which he can enforce an extra legal demand; disputes he has constantly, at every toll house, but probably is much oftener a sufferer than a gainer in them.

The number of Chokees, or toll stations is 18, besides which there is at least double that number of private tolls, rights, original or gradually assumed, of Zumeendars, Patels &c. the series of which must be as troublesome to merchandise in transit as the turn pike gates in Middlesex to a traveller. Much of the regular trade being conducted by Carriers, and that of considerable merchants by an attendant Agent, this description of traffic *is little* delayed, but with the little dealers it is almost a point of honour not to pay four pysa without endeavouring for half an hour to get off for three, and the dispute often amounts to a squabble in which the load is overthrown before the termination.

It is an universal rule that produce of the district pays double the rate of goods in transit; this would not seem to be very favourable to production, but the principle is sufficiently plain; the former *must* pass one or other of the Chokees, whilst the latter may, if it be not well treated, go another road and avoid the whole series; it is therefore the general practice with the farmers to invite Merchants who are expected to come in their direction to pass a particular road under promise of lenient treatment and remission of part of the duties, and universally individuals or even whole towns whose dealings are distinguished by their magnitude and regularity are charged considerably less than the fixed rate. Still however the aggregate amount of the whole must be a great clog on the provincial interchange of all articles of low price, the rates being rather ad molem than ad valorem.

The farms of these duties include a number of little taxes on shops, stalls, markets, looms &c. so insignificant in their amount that it is difficult to conceive how they are collected at all, but which must be very teazing to those on whom they are levied.

It seems to have been as common to have given a Brahmun or a Fukeer an assignment on the Customs as a piece of land, and claims of this sort exist as low as half a Rupee annually; the trouble of this detail is happily got rid of by transferring the whole to the farmer.

It is I believe quite certain that these duties do not realise the sum for which

which they are farmed, but the men of business of the country are out of employ, and are anxious to put themselves forward in our offices. This overbidding will of course correct itself.

STATE OF MORALS. PECULIAR HABITS OR CUSTOMS.

I have little to say regarding the morals of these people; if not very elevated, they seem at least to be very innocuous; if during the season of disorder they shewed themselves capable of taking on habits of theft, violence and rapine, the universal, instantaneous and spontaneous change to perfect regularity and order which took place on their being transfered to the British Government, is a point well worthy contemplation; in no country have I met with so perfect an absence of all great crime. I scarcely think such a state can last, for most certainly it has not been effected by any peculiar excellence in the fabric of our police.

There seems less inconvertibility of profession amongst these people, particularly the Jungum, than is usually met with in India. An unsuccessful cultivator will take to buying and selling, and a good deal of half waste land in the neighbourhood of Bagulkot is now cultivating on speculation by the fallen shopkeepers of that town. It is supposed that they would turn still more generally to that occupation if it held out any tolerable encouragement.

Amongst the lawless habits generated in times of disorder, and to which the accession of our government appears to have put a stop as perfect as it was sudden, that called Turlee seems particularly to deserve notice. When a Patel or other Officer, particularly of the Berud or Dhungur tribes found himself, or pretended to find himself, grossly maltreated either by the Government, or by a powerful party in his own village, it was not unusual for him to outlaw himself, and to retire to the woods, and either himself singly, or aided by any he could get to join him, to commence a system of warfare on it, destroying the crops, burning the houses, and almost in every case, murdering some of the inhabitants; this course has been known to last 2 or 3 years. The most singular part of this drama is the way in which it ended. No one ever thought of seizing the ruffian as an object of the most rigorous punishment, but all endeavours were made to sooth him by promising him redress of all he complained of, not unfrequently by presenting him with a piece of land, and always by receiving him back with honours. One village was completely ruined in this way by a common Berud, with no higher rank than a mere village guard and so destitute of connections that on his death no heir was to be found for the land with which the Government had induced his return to the village. I know not well how to account for the favour shewn to this peculiar atrocity; whether it be that it is respected as a species of madness, and thus one indication of the particular interference of the deity, or whether that the general opinion is that a man never can proceed to these desperate extremities without real grounds of grievance.

Another mode of outrage, similar in its immunity from punishment, was the following. When a man had a claim against another which he found much

much difficulty in getting satisfaction for, he would way lay one of that persons friends or servants, or sometimes merely an inhabitant of the same village, and after beating him nearly to the extent of endangering his life, would put a paper into his hands, which stated the amount of the demand and the name of the demander, and tell him to give that to his superior, indicating that a murder would be the next step. If this process came to the ears of the Police, which it generally did, the way of settling it was never by punishing the assaulter, but by insisting on the defendant's satisfying the claim.

There is one large village in which it is declared that the deity has forbidden all attempts to dig a well, or to make use of any instrument of iron or basket to carry away the earth in deepening the tank; the consequence is that for 3 or 4 months annually water must be brought five miles.

MISCELLANEOUS REMARKS.

The remoteness of this tract from all great market for the great quantity of surplus produce which it is capable of yielding, the distance from the sea, the want of roads fit for wheel carriages as well as of the habit of using such carriages, the innavigable nature of the rivers, will be permanent obstacles to its ever yielding such an available rent as in other circumstances the fertility of many parts of it might seem to promise; and if, as seems most probable, India is likely for the future to be much less distributed by partial wars, this want of sale will in future be still greater. When this district was in its most flourishing state, the great Hindoo or Mussulman armies which were at that time assembled every year, whilst they destroyed every thing in the quarter where their operations lay, were the great purchasers, through the Wunjaras, of the surplus of the tracts which were untouched, and generally it may be said of those times, that there was at any given period so much got rid of in the way of sheer destruction as greatly to enchance the value of what had the good fortune to escape. There was never any want of a market, said an old Patel near Gudjundurgurh to me, as long as Moraree Raoo lived, he always cleared the way for our grain. If the present tranquillity be permanent, it is only in case of partial failure of crops that there will be much transfer of grain from one inland district to another, (except of Rice and Wheat for the use of the few consumers of those grains residing in parts where they are not grown) as I believe few of these are peopled any way near their powers of production, or have the means of purchasing foreign food if they were, and the food of the great body of the people is certainly the produce of home.

The total inattention to the subject of roads is I think one of the most remarkable traits of unadvanced civilization to be met with in the country. Though the lines of two great communications, one from the Mulhar or Rice country about Shikarpoor, Shersia &c. to Beejapoor, Sholapoor and the numerous large towns to the N., the other from the Western Sea to the greater part of the Nizam's dominions, lie directly through Bagulkot, nothing like a formed road is to be seen, and every stony ridge of 200 feet high presents a rude pass difficult for even loaded bullocks to traverse. In the

the black soil where all is level, there is no difficulty in the fair weather, but in the rains, when the fields are fenced in and the passage confined to the narrow lanes, they are generally impassable. Were there well formed and well kept up roads, there is nothing in the severity of the weather of the S. W. Monsoon in this quarter that should prevent an uninterrupted traffic for the whole year.

I apprehended it has too readily been taken for granted, from the well known irregular origin of the Mahratta state, from the lawless methods by which it rose to greatness, from the apparent indiscipline of its armies as well as its notorious want of faith in its external relations, that its government, in those parts where its sovereignty was regularly established, must also have been bad. I rather imagine that it was in these respects much like other Indian governments, good during the reign of able princes, detestable under vicious ones. Balajee and the elder Mahadoo Row seem to have been of the former class, and I think there is evidence that whatever countries may have been utterly ruined by their armies, or however little they were to be trusted in treaties, the home department was during their Peshwaships well and equitably administered; probably it continued so until the fall of the influence of Nana Furnavese. In citing the management of the districts in question by the Rastia family, it may be said that I have got hold of an insulated case, but from all I have been able to learn, though the practice of that family may have been somewhat more benevolent than the average, the recognised principles of revenue of that period were every where the same, and the old Mamlutdar who had the original settling of the immediate neighbourhood of Badamy has assured me that he fixed his rates of assessment not according to any specific order of his Masters, but by what were generally considered to be the fair measures of taxation every where, and that neither Rastia or the Peshwa had any idea of letting off the people for less than they ought to pay. What is probably still more contrary to generally received opinions, the government of Hyder which existed in a great part of these districts for about 9 years, is universally declared to have been administered with great moderation, steadiness and faith, and it is only that individual reign which it has been our fortune immediately to succeed, which has been characterised by an utter disregard of justice, honesty and honour.

There seems to be no idea surviving of any individual possessing property in the soil otherwise than by direct grant from the Sirkar. The Zumeendars whose ancestors almost certainly were Lords of the greatest portion of it, now only claim to hold by recorded gift. Their immunities however, and official rank and perquisites, as well as those of every inferior officer, district or village, are held to be as much absolute intangible right as any thing can be in a government where the will of the sovereign is the only law, and all violations of them are spoken of as flagrant acts of despotism.

I cannot trace that land of itself has ever been saleable, or at least that it has ever been sold. There are instances of Patels and other village officers, having sold their offices, and with them all the emoluments whether from

from land or any other source, but the distinct sale of a particular field, or of a clear and tax free Inaam, such as are all the lands held by Brahmuns, does not appear ever to have been customary. In Rastia's time Patelships are said to have been sold for 11 years purchase of their whole emoluments. In the Peshwa's, Patels were sometimes driven by sheer necessity to part with them for one or two. Latterly none have been sold.

THOMAS MARSHALL,
Statistical Reporter.

DARWAR,
29TH JULY 1821.

HOONGOOND.

HOONGOOND.

THE Purgunna of Hoongoond, lies like the district last described, from which it is separated by the tributary river Malaparee, on the South or right bank of the river Krishna, which for about 12 miles in a direction nearly E. from the Kapur Sungum forms it's Northern boundary. The Moodgul territory, under the government of the Nizam, bounds it on the East for about 18 Miles from the village of Oormarwadgee on the Krishna to Somlapoor, the line being about S. S. E. On the Southern side several nearly independent Desaeeships, but all properly belonging to the Nizam's Souba of Kunekeree, touch on it from Somlapoor to the village of Mooruree within a few Miles of the Malaparee, being a line nearly due West for nearly 30 Miles, but containing one large indentation extending into the centre of the Purgunna for about 9 miles near the town of Hoongoond. From Mooruree to the Malaparee the boundary line runs nearly North for about five miles, and that river until its junction with the Krishna at the Kapur Sungum, completes the boundary, the distance being about 25 Miles, and the direction chiefly E. N. E.

A line drawn due South from the Kapur Sungum, passing through the town of Hoongoond, to the hills beyond the village of Korghulee, measures about 22 miles, and the longest line from E. to W. is that already mentioned as the Southern boundary, about 30 miles. The Area may be roughly estimated at 675 square miles.

The rivers form natural boundaries on the W, and N, but on the E, and S, there are no natural marks whatever, and in fact several villages have been successively or alternately in the Nizam's, or in the Mahratta territory. The internal parts of this Purgunna are badly watered. Two Nalas take their rise in some hills a little beyond the Southern boundary, and traverse the whole district in a N. E, and E. N. E. direction, one passing by the town of Ilkul, and the other by Hoongoond, after which they join and fall into the Krishna near Oomarwadgee. These two determine the sites of nearly all the interior villages, excepting those which lie amongst a range of detached hills on the South, and a mountainous angle at the S. W. The former of them is sufficient, by carefully bringing down it's waters in channels from a few miles up it's stream, to water a small patch of rice ground in almost every village on it's banks, but this so exhausts the main stream that wells must be dug in it's bed for drinking water; the latter is nearly always in that condition. In the parts of the Purgunna which do not border either on the two rivers, these two Nalas, or the hills, there are spaces of 7 or 8 miles without a drop of water.

Fully three fourths of this Purgunna, including all it's central, Northern, and Eastern parts, are level or nearly so. The border of the river Malaparee is almost entirely hilly, and at some points the hills extend three or four miles inland; they are chiefly of the flat topped sand stone kind which I have often had occasion to describe. There is an exceedingly rough and hilly tract at the S. W, of the same materials, near the town of Gooroor, and almost all the villages on the Southern border are in the neighbourhood of hills, either detached or in lines; the former are chiefly composed of shivery Feldspar. There

There is little wood throughout the Purgunna except the evergrown bushes of the waste arable land, none of the hills yielding any useful timber, and many of them being quite bare.

The Purgunna is entirely included in the ancient Karnatica, and the Kanarese is the universal language, with the exception of the official Mahrattas.

CLIMATE.

On this head I must refer to what I have already stated with regard to Bagulkot and Badamy. This tract being further Eastward is subject to still more intense heats in the months in which the power of the sun's rays is chiefly felt; the Eastern blasts from November to January or February are still more keen, and the rains of the S. W. Monsoon are much more unsteady in the periods as well as the quantity of their fall. The Climate is therefore certainly not a pleasant, but is by no means an unhealthy one, at least in the open part of the country which forms so large a proportion of the whole. The confined and hilly angle already mentioned near the town of Goorgor, which is also the most liberally watered part of the Purgunna, is much affected with Intermittent Fever, chiefly Quartan, which may be considered Endemic in almost every part of India where the topography is of a similar description. In the remaining parts of the district there was no very prevalent disease, and it was not uncommon to meet with hale men of 65 years old.

SOIL.

A black alluvial soil, apparently of very considerable powers of fertility, occupies the whole of the Northern and Eastern, and much of the central portions of this Talook, every where of a depth sufficient to ensure the full developement of its powers. In some of the central townships and of the inland Southern ones, the substratum which is here a softish flesh-coloured granite, is a good deal intermixed with the black alluvial soil, either in its disintegrated state, when the compound is called Muree, or in the form of pebbles, when it is termed Garub and is one of the least productive descriptions of soil, as it requires full manuring, and will not bear the ploughing necessary for the due dispersion of the manure.

The lands on the banks of the Malaparee, and the whole S. W. angle are composed of the red sandy soil often spoken of under the name of Musub, and differing in every degree from an useful brown loam to a nearly barren red sand. The same soil, generally of a very inferior kind, is met with on the extreme South line. A few villages in the same quarter have their lands of a greyish soil of a trifling depth, apparently derived from the Feldspar which constitutes the rock of that part of the Purgunna. It is inferior in powers to the Black soil or Regur, but seems to be of the next best class.

TILLAGE.

TILLAGE. AGRICULTURE, AND IMPLEMENTS.

SUBJECTS OF CULTIVATON.

The Tillage of the Black soil, described at considerable length in the preceding report (Bagulkot and Badamy,) is pursued throughout this Purgunna in corresponding situations nearly without alteration, but it would appear with considerably smaller effect; it is true that nearly all the very best lands on the North and East are waste, but in the central parts of the Purgunna, where there is much land to external appearance nearly equal in powers to any part of the tract before described, it would seem that a similar fertility has never been experienced, and judging by, what is perhaps the best intention we can now have, the sums which these lands were in the habit of paying to the revenue in times of acknowledged prosperity, and when there was certainly no intention of being unnecessarily lenient with them, their yieldings must be at least one third less than in similar lands West of the Malaparee. Another proof of the inferior fertility of these lands in general may be derived from the great importance which seems to have been attached to the trifling,and apparently insignificant patches of Rice land enjoyed by the villages situated on the Ilkul nala; they probably did not constitute one-thirtieth of the lands of each village, but on them they seem to have mainly depended for their wealth, and where the disorders and general poverty of the times have driven these patches out of that peculiar cultivation, which is now the case in by far the greater number of them, the places have sunk into the greatest distress. The most obvious, though probably not the only cause of this inferiority, is the still greater uncertainty in the fall of the rains of the S. W. Monsoon; not only is the quantity of rain less, but its distribution is more irregular, and I was led to conclude, after much enquiry, that a bad crop every third year, and an almost total failure once in five or six years, are not out of the common course of the seasons. In the Musub lands which, lying principally in the neighbourhood of hills, receive more rain and require less, the difference in fertility is not so great; it is uncertain every where, but not more so here than further Westward.

In the pure Regur or Yeree Lands, the Rubee Harvest reigns paramount, and Cotton (*a*) and White Jooaree (*b*) are the favourite subjects of cultivation on it. The latter, when the crop is good, is both more profitable and less injurious to the land, but on the other hand Cotton is much more hardy, being quite unassailable by a very destructive grub which has in latter seasons been fatal to many softer stalked plants, and subject to few accidents except the unusual prolongation of the cold winds of January, or premature rain when its pods open in the latter end of March. Both these subjects are sown in September, the Cotton about a fortnight earlier, and both are gathered in the end of March or beginning of April. Hurburee (*c*) is a general subject of tillage on these black soils, where it forms a very convenient alternation with Cotton, being supposed rather to improve the ground than to injure it, occupying the soil for a very short time, and perhaps less subject to entire failure than any other œconomical plant. Wheat (*d*) is also cultivated in these lands, but more properly belongs to the mixed soil called Muree, and to the grey species noticed as being formed from the

(*a*) Gossypium herbaceum,
(*b*) Sorghum saccharatum,
(*c*) Cicer arietinum.
(*d*) Triticum œstivum,

the Feldspar hills. It has latterly at least, been an uncertain crop, and the formers never seem to regard it as a profitable one. It is sown after the Monsoon rains are entirely over, and is reaped in March. It is to be observed that none of these articles in the Regur lands receive one particle of manure.

It must be unnecessary to repeat what has already been more than once related respecting the tillage of the Musub lands, which invariably are applied to the subjects, in general termed Moongaree, of the Khureef Harvest Red Jooaree (*e*) and Suzgurun (*f*) forming the chief, and the various useful pulses enumerated at Page 122 of the Bagulkot report fill up the list. Rala (*g*) Sawee (*h*) or Ragee (*i*) are not cultivated in any part of the Purgunna.

The little Rice plots already alluded to on the banks of the Ilkul Nala, afford, in the few places where they are kept up, only one crop annually. It is sown about July or August when the channels have filled from the effect of the Rains of S. W. Monsoon in the hills, and is gathered about the end of the year. The management is quite similar to that already described at Page 118 of the Report just quoted. The high advantage of this crop seems to be the much greater certainty of its success than of the simple dry crops, but the maintaining the channels, seems to require a certain capital which having during the late disorderly times, been almost every where destroyed, the number of villages which has been obliged to abandon these favourite plots, is much greater than that which has been able to keep them up.

All lands, except the pure Regur, are manured to the extent of the farmer's powers and thus those in the immediate vicinity of the villages are always in the best state. The Rice patches particularly, demand all the manure that can be given them. This is as usual the dung of the Cattle, and the ordinary sweepings of the house, always kept in a heap until they have assumed the form of a friable powder, all the volatile parts having completely evaporated.

GARDEN PRODUCE.

I did not in my progress through this Purgunna in various directions meet with a single garden. The want of Tanks and of running streams, except the large rivers which do not in general answer well for this purpose, will go a long way to account for this deficiency, and the exposed and ruined condition of the greater part for the last thirty years, will be enough to render it a matter of no surprise. The markets (which will hereafter be mentioned) are supplied with Onions, Garlick, Capsicum, Plaintains and a few other articles of common use, from the garden tracts spoken of in the Report last quoted, at Page 124.

CATTLE.

(*e*) Sorghum Dura,
(*f*) Holcus spicatus,
(*g*) Panicum Italicum,
(*h*) Panicum miliaceum,
(*i*) Eleusine coracana,

CATTLE.

The Oxen are small but of a stout form, and are I think of a better race than in any of the Talooks that I have yet had to report upon; even now they are seen to great disadvantage, forage having been exceedingly scarce for the last three years, many of the lower ryuts having being driven to part with a portion of their stock, and a very heavy mortality having more than once destroyed great numbers in all parts. In a little circle of about 20 villages in the Southern part of the Purgunna, about 500 head were reported to have died during the few weeks that I was in the neighbourhood.

The native breed, though entirely depended on for the ordinary operations of agriculture, is considered (as in the adjoining Purgunnas) as unequal to the successful working of the great Plough for bringing the old waste Regur (of which there is unfortunately an immence extent) into tilth. At least one pair of the Gudwel breed should be found in every team, and one of the chief obstacles which I heard alledged to the extension of that tillage, was the utter inability of the Ryuts in their present poverty either to purchase or to feed these superior animals, and it is plain that they never undertake the task willingly without them. At one very remarkable village, which has distinguished itself by its exertions in reclaiming its waste, I saw 15th pairs of these noble animals, equal in bulk to the best Guzerat bullocks, and I believe more patient of severe labour.

The Dairy is in a very low state throughout the Purgunna. The banks of the Krishna afford a succulent pasturage to a few poor Cows, and a good many female Buffalos are kept in the neighbourhood of the town of Ilkul, but the whole is not equal to the wants of the population, small as that is.

Some of the principal Zumeendars (the Desaees keep and breed a few horses for their own use, but the country is ill adapted for a Stud, and no pains seem ever to have been taken to establish a superior breed.

As is usual where nearly the whole country is waste, flocks of Sheep and Goats are to be met with in most of the villages, except those at the S. W. angle. They generally run from about 50 to 80 at each village, and in two only do they exceed 300. There is very little sale for them; within the Purgunna absolutely none, but at certain seasons the Butchers of Bagulkot and Meeritch purchase a few scores.

POPULATION.

The Hoongoond Purgunna contains 106 inhabited places, (of which 11 are entirely alienated) and 22 nominal sites of villages, a few of which have never been occupied within the period of record. These 106 places are reported to contain 6,719 houses, with 31,079 inhabitants, the rate being about 4 two thirds to a house, but as there is one quarter where the population returns appear to have been constructed without any care and give results, much lower than there is any cause for believing, I think 33,000 may be assumed for the total as near the truth, and this affords nearly 5 to a house. The fullest population is to be found in the strictly agricultural and well doing towns of Hoongoond, Kandgul and Keloor, which have 5467 persons

persons occupying 999 houses, at nearly 5¼ to each house, and the lowest is to be met with as usual in the small villages in the hills, where there are scarcely more than 3 to a house. The largest manufacturing town, Ilkul, contains only 572 houses and in these returns only 2579 people, or 4½ to a house, and the chief Pet or Market, Umeengur, 462 houses with 1899 people, at a rate of only 4¼ to a house, but as both of these are flourishing places, and, the former particularly, healthily situated, I have no doubt that the population of both is under-stated.

The villages are nearly all of a small class, from 30 to 60 houses ; 28 have less than 20 houses each, but several of these have only very lately been re-established.

Viewed with regard to the area, the population of this Purgunna only yields 49 to a square mile, which, considering the very great proportion of arable land, is singularly low. There is sufficient evidence that many of the villages have at one time contained nearly double of what they now do, but on the other hand, the principal places, particularly the five above mentioned, are supposed to be now almost as full as ever they were. It must therefore have been always a low peopled district, and it seems a part of the same natural inference that it can never have been for any great length of time together a very productive one; it certainly has, though not lately, enjoyed periods of sufficient repose to enable it to develope its resources to their full extent.

PEOPLE.

The two most industrious tribes of this part of the world, the Lingwunt or lay Jungum, and the Dhungur, occupy the most prominent places in the division of this population, the former constituting about four-ninths and the latter nearly one-fifth of the whole numbers. There is no other tribe in sufficient numbers to merit distinction, but the remainder is made up of Brahmuns as village Officers, Moosulmans chiefly as Kutchery Servants, Kubeers or Boat-men, the often described Beruds, Mooshtegeers, Weavers, Dyers, the ordinary Village artisans and tradesmen, and lastly a very considerable body of the outcast Mhars, and Mang.

None of these demand any particular remark beyond what has occurred in preceding reports, except it be the Lingayut as to the litigious and pugnacious spirit which animates them, more especially the manufacturers, as a caste, and which keeps them in perpetual feuds with Brahmuns, Jyuns, Shopkeepers, and almost every tribe that may be in numbers sufficient to dispute with them. Nothing can be more absurd than the alledged origins of these quarrels, and as reason has nothing to do in their birth, so it is not of the least use in composing them. Generally the strong hand of authority is necessary to inforce a return of peace, but it is equally necessary to apply it with all regard to caste prerogative, or the stubborn bond of mutual alliance which unites these men would lead, and more than once has led, to the desertion of whole villages. In other respects the Lingwunt are an honest and fair dealing people, respectable in their domestic relations, and certainly amongst the most useful subjects of the state.

GENERAL

GENERAL CONDITION OF THE PEOPLE.

There is enough in this respect which resembles what I have already related when speaking of Bagulkot and Badamy, and enough of a distinct kind, to render the comparison curious in both points of view, whilst there is a considerable variety in the circumstances of the different quarters of the Purgunna which will require a little further illustration.

This Talook too lays claim to its recorded period of full tillage, prosperity and population, enjoyed by some parts for a shorter, and others for a longer time, but apparently by none since the distructive famine of 1790. In many parts, particularly on the banks of the Krishna, the ruin commenced before 1780, when the Mahratta armies began to pass and repass, and a single march of that formidable body was enough to annihilate the well being of a large tract for a number of years. Many villages date their ruin from the passage of Hurri Punt Purkia about 1782 and other armies succeeding, the matter was nearly completed by the famine of 1790, which besides its direct and tremendous powers of destruction, seems to have broken up the common bonds of society, and to have set every man on plundering his neighbour. It was then that the system of Katkaee* or systematic pillage broke out, and has subsisted unceasingly up to the very day of the British conquest. The chief performers on this stage were the Desaee of Sorapoor on the opposite side of the Krishna, the Naek of Moodgul a large neighbouring town of the Nizams, the Zumeendar of Kunekeree one of the Nizams confidential servants, and the Patel of an almost adjoining town in the same Purgunna, Kururee, who appears to have made up in activity what he wanted in power, and to have been the terror of the whole country.†

It is needless to look out for further causes of ruin. Katkaee is of itself equal to armies, famines, extortionary taxes and every other destructive arm that can be wielded against the well being of an agricultural tract; of what it effected the following may serve as an example. The village of Murwul and Kop in the year 1778 (Rastia's administration) had nearly 9,000 acres of land, including alienations, in full tillage; an old Ryut assured me that there was not a stick to be got for firewood, but was obliged to be brought from the opposite side of the Krishna. There was a weekly market at which sixty dealers from neighbouring markets regularly pitched their stalls, and the place contained between 300 and 400 houses. At present, the land returned as cultivated does not exceed 200 acres, and this is entirely stony scraps about the banks of the river and within protection of the town; every inch of the fine land, extending five miles in one direction

* Katkaee differs from Poondaee in being somewhat less dignified: the former is plunder and robbery with all it's usual accompaniments; the second rather affects to levy contributions by means of an armed force, and will rather protect than destroy resources in order to be able to make a second draft, but the Katik has no such foresight; destruction marks his steps. The term Katik I believe is another name for the Berud, but the title as well as the profession has now a much wider range.

† This man himself told me that on the very evening on which the British Thana came to take possession of a neighbouring little town, he had assembled his gang for the purpose of sacking it, and had taken post so as to fall on about sunset, but before that the Peons marched in and he was obliged to turn round; he lamented that he had not struck a single stroke since. He is a man of large estate, but, from want of capital and the depopulation of the country, unable to derive the smallest benefit from it, and is literally a beggar.

tion and four in another, is a forest of prickly bushes, the Inaams all lying in it untouched, whilst their holders till scraps of public land at the current assessment; the market has vanished, and the village contains about 110 houses. Such is the condition, and the picture is not exaggerated, of all the Northern and Eastern side of the Purgunna; if a diagonal be drawn from the Kapur Sungum at the N. W. to the village of Kandgul at the S. E. all on the N. E. of it will be found nearly to correspond with what has been just described; four respectable market towns are included, not one of which now has a shop.

Near to this imaginary line and chiefly to the S. W. of it, lies a little district of about 30 villages, called the Sumud (Hundred) of Toomb; up to the year 1796 it formed part of the dominions of Nizam Ali, but was in that year seized on by the Mahrattas. It's former history gives a much more favorable idea of the management of the distant parts of that great Moosulman state, than it would be possible to draw from its condition in latter times. The villages are all naturally of every trifling resources, but by being tenderly and steadily dealt with for a very long time, they had arrived at a state of moderate prosperity, were all or nearly all in tilth, were well peopled, and the revenue paid without difficulty or murmuring. The Katiks, belonging principally to the same state, had not disturbed the Sumud up to that period, and were probably somewhat restrained by the Fort of Toomb where there was always a small Military Force. With the occupation by the Mahrattas, ceased the well being of the Toomb Sumud; the system of taxing to the full extent of what could be extracted, commenced immediately, individuals were annually ruined, land, particularly the Rice patches, became waste in great quantities, villages were completely broken up, and a bare and precarious subsistence was all that the most fortunate were allowed to reckon on. Such was the condition of this little tract up to the hour of our taking possession, and, with the exception of restored confidence, very little amendment is perceptible. The bad crops of the three last years are probably the chief cause, but from the natural circumstances of the tract, the acquisition of property must be as slow as its dissipation was rapid, and it must be a long time before any thing like a recovery will be established.

Nearly the whole of the remainder of what lies to the S. W. of the diagonal line, has been subjected to one set of operating circumstances. Since Rastia's administration ceased, about the year 1780, it has always been maltreated by its rulers, and sturdily defended by its own Zumeendars. They have not been able to protect it from the occasional devastations of armies, to which it has been subjected scarcely in a less degree than the adjoining Purgunnas, nor were they able to keep down the familiar practice of Katkaee, in which they most probably indulged a little themselves at the expence of those who were not under their immediate protection, but it is most certain that they both had, and exerted, an influence sufficient to restrain the rates of taxation within some bounds of moderation, to re-establish villages by collecting the dispersed inhabitants and granting the usual leases, and to preserve a good internal police. The most remarkable, as well as the most useful, instance of their employing this influence, was on the arrival of the Peshwa's Revenue Farmers

at

at Balgulkot in 1810, when a similar scale of extortion was fixed on for Hoongoond, as that which we have seen completed the ruin of the former Purgunna. The attempt was here fairly resisted, and, I suppose under the dread of instant rebellion which they had not the power to quell, the Sursoobas during the whole seven years of their unchecked repacity at Bagulkot were able to obtain nothing more than ordinary rates from Hoongoond. Besides the immediate deliverance, the ultimate benefit of this resistance has to the people been of much longer continuance. On our taking possesion, and resorting as usual to the average of ten years taxation as the base on which to build our's, nothing but legitimate rates appeared on the record, and our first assessment was no more than the district could, in times of ordinary prosperity very well have afforded to pay; if it or the subsequent ones have been severely felt, as I believe they in many instances certainly have, it is mainly attributable to the recurrence of three almost complete failures of crop, a course of calamity which a country of such limited resources as this cannot possibly hold up against. It is conjectured that this influence of the Desaee's in shielding the Ryuts from the evils of heavy taxation has not been unexerted or ineffectual even during the three years of our Government, and it is certain that the searching out of every possible pretext for laying a few additional Rupees on every village just emerging from thirty years of difficulties, has not been pursued in this Purgunna to the extent in which it has been practised in the adjoining one. Believing however that the sums which have thus remained with the Ryuts instead of finding their way to the Treasury are very inconsiderable, and that the Farmers are still quite as poor as is necessary, I cannot help regarding even this extention of the influence of the Desaees as fortunate for the country and beneficial to the people, and I conceive it to be owing almost entirely to them that the parts of the Purgunna with which they are concerned, tho' infinitely less favoured by nature than the Bagulkot and Badamy province, though nearly equally afflicted with all the scourges of disorder that have ruined that tract, and though more decidedly suffering under a three year's failure of crops, are not plunged nearly into that depth of poverty which is so generaly seen there, as well as in the Eastern side of this Purgunna where the influence of these men does not extend. As I do not think it probable that under the vigilance of our management the power of these Desaees should ever attain a height dangerous or even troublesome to the state, and as they evidently maintain this power merely by the attachment of the people arising from a sense of benefit, I conceive it would be improper to interfere in attempting to curtail either that or their emoluments, which last, unless I am much misinformed; have not been much respected. From habits, connection, influence and knowledge they are able to effect infinitely more than any other individuals in the recovery of this nearly ruined country, and in any measures that we may think it right to adopt for that desireable end, the Desaees Ramapa and Umeengowra would be by far the most effective instruments, and such as no other Talook that has come under my observation appears to afford.

The great village of Kandgul situated nearly at the S. E. angle of the Purgunna, affords a strong instance of what may be effected by the leases

for

for the recovery of ruined places, when in the hands of a man of energy. This village contains upwards of 11000 acres of prime land, about one third of which is the free property of the Riddeer Patel, who has also three other free hamlets. It is nearly surrounded by one of the most turbulent corners of the Nizams territories, and was about 14 years ago in a state of utter waste from Katkaee, in which profession I have little doubt the said Patel retaliated to the utmost of his power by means of 100 Shet Sindees who form part of the village establishment. In 1807 or 1808, the Patel, instigated either by the prospect of enhancing the value of his own large but totally unproductive estate, or perhaps by a threat of its resumption if he did not exert himself in the restoration of the Sirkar's revenue, obtained a lease of the whole village for 10 years, for the annual sum which it paid at the commencement of those 10 years, on the condition that he was in that time to bring into tilth the whole of the Government lands, amounting to about 3000 acres, which were at the expiration of the term to become subject to the current rental of the country. The Patel has performed his engagement strictly, the whole of the public land now yielding the full revenue, whilst more than two thirds of his own private lands, which are much more extensive than the Government's, remain in a state of nature, and it is only now that he is fairly setting about reclaiming them. When all the surrounding villages are in a state of half ruin and depopulation, this place has collected and maintained a compact agricultural community of 350 houses, all in a state of comfort. At the commencement of the lease, the Patel, from his own resources and his credit, advanced Bullocks and small sums of money to every Ryut he could get to take employt with him, and he assured me that in many instances these advances had no. yet been repaid him, but he seemed to be under no fear of ultimately losing by them, and he was evidently very proud of the success of his enterprise In relating this case, I by no means intend it as an example of what *will generally* be effected by leases, for it is clearly an extreme one, and lessees either of such ability or such energy are scarcely ever to be met with, but it is good to have a clear instance of what they are *capable* of effecting, and a proof of how much they ought to be encouraged. There are not very many places in the Purgunna where the people have the means of embarking in the speculation with fair prospect of success, but every where the inclination seemed to run beyond the power, and nothing but inability will retard the extension of the cultivation. It is true the farmers complained heavily of the reduction of the term, which had never been less than 9 years and sometimes 11, to 7 years, at which rate a new Mamlutdar, with all the injudiciousness of over zeal, was absolutely forcing leases upon every village, without the slightest knowledge of its abilit y to execute them ; but even at this almost certain prospect of loss, and with the first of the seven years nearly half elapsed, the Patels were accepti ng them, rather than seem indolent opposers of the wishes of government.

In December 1820 the prices of grain at the most central market in the Purgunna were as follows, the Weights reduced to Avoir dupois lbs.

		lbs.	oz.
Wheat,	per Rupee, . .	27	10.
Hurburee,	. .	34	10.

Bajuree

	lbs.	oz.
Bajuree or Suzgurun,	34	10.
Red Jooaree,	36	9
Rice,	21	3
Pulses.		
Toour,	25	11
Moong,	36	9
Koolthee,	46	3

These will be found to differ very little from the average prices of the Purgunnas of Bagulkot and Badamy, and the whole are to be considered indicative of repeated and continued unprosperous seasons. No district within the distance to pay the expence of transportation has had a sufficiently abundant crop to be able to furnish its neighbour with a supply equal to producing any effect on the price.

All the calculations in the Report on Bagulkot and Badamy relative to the price of labour and what it will purchase, are equally applicable to this Purgunna, the habits and modes of life being in both exceedingly similar.

LAND MEASUREMENT. SIZE OF FARMS.

The denomination of Measure, the Kooroo, which prevails in the Eastern part of the Bagulkot Purgunna, and is there nearly equal to 30 Acres, is universal throughout Hoongoond, all land accompts being kept in it, and in its one-sixteenth, a Pahilee; but the term does not seem here to be nearly so definite, and the idea attached to it seems to be a fluctuating one between the real area of the land and the quantity of seed required to sow it. Some Kooroos which I measured gave 43 and 48 acres, but as they were of the class called Chalee, in which the measurements are always liberal, they were probably considerably larger than the average.

In the present low state of agriculture no fair judgement can be formed of what is the usual size of farms in prosperous times, but at the town of Hoongoond, which is nearly one of the most flourishing agricultural places in the district, the chief Ryut farms no more than 1¼ Kooroo, almost 54 acres, for which he pays 230 Rupees, or about 4¼ Rupees per acre, a rate however which none but good and favourably situated land can afford to pay; far more than half does not yield, half that rent.

The Zumeendars and great Landholders, such as the Patel of Kandgul above mentioned, let out their lands on the village system exactly in the same manner as the government lands, but they seem at present to be still worse off with regard to tenants. They very seldom retain in their own hands more than 60 or 80 acres for the supply of their respective housholds.

MARKETS.

There are now only three Markets in action throughout the Purgunna, and all of them of modern formation. Two, Ilkul and Umeengur, were established

established by the Desaees of whom I have spoken above, the first about 35 and the latter about 25 years ago, simply by giving assurances of freedom from taxation for a certain number of years (generally 10) to all tradesmen, artisans and manufacturers, and afterwards taking from them a moderate ground rent. The success of the attempt of course depends altogether on the character for faith of the founder, and in the present instances it has been complete. Both places are now greatly frequented, the first for grain and the Cloths manufactured at it, and the second for the various articles called Kirana (Groceries) which are weekly brought here, to the amount of 50 or 60 bullock loads, from the great mart for this sort of produce, Nurgund. Besides grain in abundance, and useful tho' very coarse cloths, a number of cattle are weekly exposed in the Market of Umeengur. The third Market, Gooroor, has been still more lately established under the auspices of the Peshwa's officers, but its success has been very inferior; it is unhealthily situated, the surrounding country is badly peopled and poor, and it is too near Umeengur to be requisite in the economy of the country. The leases are just expired, but the manufacturers are not yet in sufficient employ to enable them to pay any important assessment.

The six old Market towns of the Purgunna have for the last thirty years been utterly deserted, and will not, I imagine, ever be reinstated.

The only Coins current are the Mulhar Shahee and Chandoree Rupees, and the general Shahee Pysa, so that all accompts are managed with great simplicity.

MANUFACTURES. TRADE.

Under these heads the Purgunna of Hoongoond is nearly as inconspicuous as any that it has yet fallen to me to describe. Three towns only (those already mentioned as Markets) contain weaving establishments, and the number of families so employed is only about 350.

Women's dresses, Sarhee, or Loogree, the best sort selling for about 4½ Rupees, and the more usually woven for 2½, and Chooless or boddices from five-tenths to ½ Rupee, are the articles chiefly manufactured. They are collected by the Merchants of Ilkul, and purchasers come for them from Meeritch, Bagulkot, Jumkundee, Rehmutpoor, Sholapoor and Beejapoor.

There is no other trade than what is connected with this manufacture, and what has already been spoken of in describing the markets.

VILLAGES. OFFICERS.

The Zumeendars under the various titles of Desaees, Nargowras, Naeks, and Deshpandees, exist in considerable numbers in every sub-division of the Purgunna, and all formerly seem to have been men of respectable estate, but it has plainly been the general policy of the ruling powers for the last seventy years to lower their consequence and to encroach on their emoluments. With this, and the universal impoverishment of all ranks, all those on the Eastern side are now reduced to mere beggary, and amongst

amongst all the functionaries, I saw none who were poorer, more ignorant, or more sunken, than the men bearing these once respectable titles. Those, such as the two Hoongoond Desaees of whom I have already spoken at length, who have maintained a better post, have done so by pure personal vigour of character, and in direct opposition to the constant attempts of the government. The successful ones have always been in the habit of indulging in the prosecution of clannish feuds with each other, the natural consequence of which has been that their rulers have taken advantage of the quarrels to despoil both parties. The larger establishments of Shet Sindees (local Militia) may without difficulty be traced to the bands of retainers of these rival potentates.

The Village Officers throughout the Northern and Eastern parts, and more or less through the whole Purgunna, have their endowments in Suromanee or originally Tax free land; Jooreemanee, or demifree land, existing to a much less considerable extent than in the Purgunnas last reported on. But with the Mahrattas the names or immunities of tenures have been little attended to, and by one mode or other, the Suromanee lands have all become subject to some sort of payment. In some places a considerable sum beyond the known powers of the villages to pay, was levied on it, and the Patel was plainly told that he must make it up, which he did, and entered it into the accompts as "Patel kee noksan," or "Patel's dead loss," under which head it now appears. In others, a year's profits, under the name of Eksalee, was demanded as often as the Government chose to call for it, and in others a composition under the same name forms an annual charge against the village Officers.

The Brahmun Koolkurnees, or Accomptants, had during the last fifteen years of the Peshwa's government, except in the protected parts of the Purgunna already alluded to, been completely set aside. Their pecuniary emoluments, never very great, were entirely withheld, and their land endowments being in almost every instance waste, they had no means of subsistance, and all who could, fled the country. They have returned since our occupation of the Purgunna, but as might be expected, are utterly ignorant of the affairs of their respective villages, and most woefully embarrassed in framing the various accompts called for in our system. Not the slightest trust is to be placed in their records, but this is quite as attributable to want of knowledge and capacity as to any direct intention of deceiving. Poverty is nearly at its acmé with the greater number of them, though nominal proprietors of 80 or 100 acres of land.

All other village functionaries are so nearly resembling what has been already described in previous reports as to require no additional notice.

GENERAL REMARKS.

The same want of great and certain Markets for it's surplus produce, and the neglect of road making, must be powerful drawbacks to the prosperity of this Talook. There is no country within moderate proximity that does not supply itself with nearly all the articles which Hoongoond produces. Cotton seems the only raw Export, and the

the quality of this seems good enough to afford an expensive land carriage on Bullocks to Bangaloor and Arcot, the distance at least 300 miles, and the passage cloged with innumerable chokees or toll stations. As to the roads, there are not nearly so many hilly ranges and consequent difficult passes as in the Purgunnas of Badamy and Bagulkot, but what there are, derive very little improvement from art. The easiest passage through the Badamy and Gudjundurgurh sand stone hills, leads from Jallihal, South of the Malaparee, to the town of Gooroor in this Purgunna, and thence to Hoongoond or Ilkul. It might be made an excellent carriage road with very small trouble or expence.

The subsiding, or rather the instant passage, from habits of the most lawless disorder to those of entire regularity and tranquillity, is perhaps more worthy of remark in this Purgunna than in any other. More broken up in their own internal discipline, and surrounded on three sides by perhaps the most disorderly and vicious portion of Southern India, the distant frontier Zumeendars of the Nizam's dominions, who up to the day of the British flag being hoisted were in constant active enmity with these people, and are now in the same state with regard to every one else and each other, the change is truly surprising. There is now nothing to indicate that they have not been a people of civilised, orderly, and moral habits for a century.

This Purgunna is exceedingly exposed on its Eastern and Southern frontiers. There is no natural boundary, or no artificial protection, against the incursions of their neighbours, such as I have described them to be. Even supposing they should preserve the respect which they have hitherto shewn for the British territory whilst tranquillity lasts, and this cannot in my opinion in the least be depended on, there can be no doubt that on the smallest disturbance they will break through the little restraints that have hitherto bound them, and may inflict most ruinous injury on a tract just commencing its course of amelioration. The old Fort of Nundwargee, or the town of Kandgul seem to be the most eligible situations for a defensive post if it be thought right to fix one.

THOMAS MARSHALL.

Statistical Reporter.

DHARWAR,
29TH JULY 1821.

APPENDIX.

TO THE REPORTS ON BAGULKOT, BADAMY, AND HOONGOOND.

These Purgunnas do not produce one bit of timber of sufficient size to be employed in the building of a respectable house, in consequence what are called Nat,h, or small beams seldom exceeding 12 feet in length and about six inches square, are an article of import, though in no great quantity, from the country to the S. W. of Dharwar; four of them form a very awk-

ward

ward load for a Bullock, over whose back they are elevated two and two in the shape of the letter V reversed. All the other wood used in the construction of the common native houses, and particularly in the roofs, is procured from the innumerable strong bushes or small trees of the Mimosa and Acacia family which now cover the waste lands. The ordinary implements of Agriculture are sought for from the same source, but the great plough requires the felling of a Tamarind tree, which is not an unusual ornament of the village copse. The Mango tree, is scarcely to be met with but in the vicinity of the town of Bagulkot.

The only wild tree of any curiosity which I met with is that which is understood to produce the Red Sanders wood (Pterocarpus Santolinum) which is to be found in small quantities near Badamy. It is better known to the natives as affording an excellent vulnerary for their cattle, much resembling the gum resin called Dragon's blood.

The Wild flowers about the hills are, particularly in the latter part of the rains, numerous and beautiful.

It may not be uninteresting to give a short sketch of the leading points of the Geology of these three Talooks.

The most marked hills are those of Quartsose Sand Stone which traverse it in all directions from the Westernmost point, Moodkovee, to 20 Miles East of Bagulkot near the Krishna. The stone is exceedingly compact and proper for building. I have seen excellent pillars cut from it of 24 feet high and nearly $1\frac{1}{2}$ feet square. In some places it passes into nearly pure granulated Quartz. In others the cement is more ochry and the stone is streaked with red. The hills composed of this stone are remarkable for running in long ranges with apparently flat tops, and often for the perpendicularity of their sides.

The next most general rock is a blueish Clay Slate, which however never assumes the elevation of hills, but is seen to traverse a great part of the country on both sides of the Gutpurba in the direction of W. by N. and E. by S. Its layers are almost exactly perpendicular to the surface of the earth. It plainly dips under the Sand stone hills. One of its softest quarries, near Koondurgee, supplies the surrounding country with whet stones, but they are of a very inferior quality. It is not uncommon for a few layers of this clay slate to pass suddenly into a semitransparent greyish white Felspar, which in a few yards resumes the colour and texture of the slate. Throughout, this slate is traversed by numerous most irregular veins, which have the appearance of having once been a liquid matter poured into transverse and curvilinear fissures which run in all directions. The matter filling the veins seems a mixture of quartz and clay, and is much harder than the substance of the slate; very beautiful chrystals of quartz are frequently found in it.

Opposite to the town of Bagulkot, and N. of where the clay slate is perceived, there is a short and irregular range of clayey Iron stone in which the proportion of the metal is very small. It ends on approaching the Sand stone ranges.

From

From what the stream of the Krishna has disclosed it would appear, that the rock beneath the level surface, as well as below the different ranges of hills to the Northward of the Clay slate line is Granite. The whole bed of this River is filled with, or rather composed of irregular blocks of it, which at particular situations on the banks, as well as some miles inland in the Hoongoond Purgunna, appear a few yards above the surface, but never reach the height of hills. The Quartz of this Granite is reddish, sometimes blueish grey, the Felspar dirty white, and the Mica olive green. The stone is far from hard, for wherever it is exposed it has a rounded and smooth appearance. It would seem to be the prevailing rock below the alluvium for a considerable distance beyond the Eastern boundary of these Purgunnas.

Felspar appears as a distinct rock, nearly parallel to the most Eastern sand stone range in the Southern part of the Hoongoond Purgunna. It is of a slaty texture with a sharpish edge, the colour various shades of dirty blueish grey. Its hills are remarkably distinguished from the neighbouring sand stone eminences, by the greater sharpness of their contour frequent peaks, and the absence of the tabular appearance.

A remarkable bed of compact Limestone appears at the surface close to the town of Bagulkot. It seems to occupy a space of about 2 square miles, but is very irregular; its depth has not been ascertained, as superficial quarries have hitherto been sufficient to supply the wants of the country into whose ordinary mode of building very little lime enters. Its colour is a milky grey, with a sharp edged fracture, and the cement obtained from it is said to be excellent. It is the only Limestone, with the exception of thin aluvial beds which are common, that I have met with in this part of Karnatica.

Of Wild Animals I have little to say beyond what has already been given in the report on Padshapoor. The common Wolf is not unfrequent about the bases of the hills. He is a voracious and cruel animal, and on the whole seems scarcely less an object of dread than any of the species of Tiger, for what he falls short of them in boldness, he perhaps makes up in the absence of the awe of the human species. The Wolf frequently visits towns and villages in the night and carries off whatever he may meet with unguarded; there are instances, of no very distant occurrence, of wolves having caried off the lad who was watching the village flock.

THOMAS MARSHALL.

Statistical Reporter.

DHARWAR.
29TH JULY 1821.

No. 30 of 1821,

REVENUE DEPARTMENT.

To,

FRANCIS WARDEN ESQ.

Chief Secretary to Government,

BOMBAY.

SIR,

DECCAN.—1. Having observed in the late Mr. Marshalls Report on the Bagulkot and Hoongoond Talooks, many remarks which appeared to me to convey an impression that Mr. Thackerays management of the Southern Marhattah Country, must be very injudicious; and being convinced from my own personal knowledge, that the general principles on which Revenue settlement was formed there by myself during the first year in which any regular administration was introduced, were not such as Mr. Marshall has represented, I deemed it proper to suggest to Mr. Thackeray the propriety of his noticing such points as might appear to him to be erroneous in Mr. Marshalls papers.

Explanations by Mr. Thackeray in regard to certain remarks in the statistical Reports on Bagulkot and Hoongoond.

2. Mr. Thackeray has in consequence transmitted to me the enclosed hasty, but I think just and sound observations, which will I trust appear to the Honorable the Governor in Council sufficiently clear to shew that Mr. Marshall was a good deal misinformed in many details of Revenue subjects, and that some of his conclusions have been drawn from imperfect data, and are evidently founded on information received from sources which cannot be implicitly depended upon for their accuracy.

Mr. Marshall appears to have been misinformed in many details of Revenue subject, and to have formed some of his conclusions on imperfect grounds.

3. I regret extremely to state that Mr. Thackeray has at the same time reported to me the death of Mr. Marshall, and has expressed the high sense he entertains of the value of that Gentleman's services. Much and various information has been derived from his researches, and it is solely to be ascribed, to a want of practical experience, that his judgement on matters relating to Revenue management is less conspicuous than his extensive ability as a Naturalist and general Statistician.

Nos. 1, 2, 3.

Mr. Thakeray reports the death of Mr. Marshall and expresses his high sense of the value of his services.

4. If the liberality and benevolence evinced by this Gentleman in his review of the Districts above adverted to have led him to draw a picture somewhat unfavorable to the character of our fiscal administration, as conducted by Mr. Thackeray in the Southern Marhattah Country, the same qualities would I am confident have induced him, on further information, to render to the Collector that ample justice which he had before done in his concluding remarks upon the Padshapoor Talook.

Mr. Marshall would no doubt on further information have formed a more favorable opinion of our administration.

5. I trust that the explanations afforded may be considered by the Honorable the Governor in Council as a sort of accompaniment to the late Mr. Marshall's report. His strictures will otherwise impress the Honorable court of Directors with a belief that Mr. Thackeray has more zeal than humanity, and that I advocate a system which I am convinced must be as injurious to their best interests, as it would be oppressive to their subjects.

Mr. Thackeray's explanations are requisite to remove the impression which the statistical Report may make on the Court of Directors that his management is more guided by zeal than humanity.

6. I shall be happy to furnish any further explanations relative to the questions on which Mr. Marshall has animadverted, should Mr. Thackeray's notices be deemed, in any particular, insufficiently explicit.

Any further explanations which may be required shall be furnished.

I have the honor to be,

Sir,

Your most obedient

Humble Servant,

WM. CHAPLIN.

POONA.

6th September 1821.

OBSERVATIONS

OBSERVATIONS BY THE ACTING PRINCIPAL COLLECTOR IN THE SOUTHERN MAHRATTA COUNTRY.

I.

Former and present Revenue of Chaooree

		M. Rs.
	Tunkhu.	13,771
A. D.	1770	16,804
	1776	15,479
	1777	11,255
Supposed acme of condition.	1778	5,810
	1780	0,062
	1782	9,200
	1783	1,122
	1785	4,316
	1788	1,636
	1790	4,252
Fusly.	1226	2,307
	1228	1,876
	1229	1,896
	1230	1,388

As far as we can judge from tradition, from the quality of its waste lands, and from the character of Rastiah's administration, it is probable that this Village was formerly in a prosperous condition, but the jungle with which it is surrounded shews that the period of its prosperity must be very remote, and the story in question is surely no proof of Rastiah's good management or the former wealth of the Village. The greatest recorded Assessment on Chouree for one year is Rupees 16,804, or about 4201 Hoons, and the Amildar who demanded 1000 Hoons for one Hutta, cannot be considered as a moderate Assessor, nor can the process used to collect the money, the ruinous manner in which it was raised, or the threat of the Ryuts to leave the country, be considered as criterions of moderation.

As tradition is so little to be trusted, we can only judge of Rastiah's late administration from the state of the Villages that remained under his charge until we got possession of the country. Seroor is one of these, and its condition is described in page 126 of Mr. Marshall's report.

Before I reply to those parts of the Statistical Report which condemn the principle on which the Revenues were first settled, it may be proper to explain this principle by a reference to the rules which grew out of it. The following extract from Mr. Chaplin's Instructions to his Sub Collectors under date the 16th February 1819, as well as the Reports on Fuslees 1227 and 1228, will shew, that in settling the country when it came into our possession, its previous condition was fully taken into consideration.

Para. 2.—"It is proposed that the settlements shall be formed annually "with the Ryuts of each Village in conformity to the Ryutwar system "which has been so successfully in former times introduced into many of the "districts under the Madras Presidency; that the amount of the rents "shall be determined with reference to former payments under the late "Government, to the extent only of including the standard rent and the "Mamool Puttee, and with due consideration to the actual state of cul-"tivation; but excluding the Jastee Puttee, or surplus assessment which "may in general be considered to have been an unjust exaction, or forced "contribution, not regulated on any fixed principles, but levied at the "discretion of the Revenue farmers rather in proportion to their exigen-"cies, than to the means possessed by the cultivators of satisfying the de-"mand. This extra assessment having been one of the causes of the de-"cline of the Revenue, and of the desolation which is observable in most "of the Villages which belonged immediately to the late Government, it "will be necessary in almost all cases to relieve the inhabitants from so "grievous an exaction. It must be remarked, however, that in some in-"stances these surcharges will probably be found to be nothing more than "the equivalent of the abatements taken by the Ryuts in what is called dyen "Rugum, or original standard rent, and whenever this is ascertained to "be the fact, it will obviously be no injustice gradually to lay on part of the "original imposition, when it can be done without materially trenching "upon his substance.

3.—"It will naturally be an object of anxious inquiry with you in "the course of the tour which you will doubtless make of your districts, "to ascertain the extent and produce of the lands of each Village and the "principle on which the assessment has been formed; and you will be par-"ticularly cautious to regulate the present amount of it according to the cir-"cumstances of the Ryuts. The season being already a good deal advanced "you will be able to form a tolerably correct judgement of their ability to "discharge the ordinary dues of Government, after you shall have assembled "and consulted with the principal amongst them. Where the failure of

the

" the crops has been severe, as I fear will be found to have partially oc-
" curred, in consequence of the violence of the last monsoon, you will
" exercise your discretion when making the Koolwar settlement in allow-
" ing such abatements as may prevent impoverishment, which invariably
" results during many succeeding years after one of over assessment. The
" practical principle must always be kept in view, that any vain attempt to
" augment the assessment, when not founded on the actual state of
" cultivation, inevitably produces ruinous decline of the resources
" of the country, which can only be improved by a judicious attention to
" the ability of the Ryuts, by the increase of agricultural stock and po-
" pulation, and by the extension of the cultivation of waste lands. With
" due regard to the principle of establishing moderate rents, combined
" with the protection which will now be afforded to the rights of the in-
" habitants under the vivifying influence of the British Government; we
" may confidently anticipate, at no distant period of time, the restoration
" of the districts to the same flourishing state which we know they have
" arrived at during former æras of good Government. It is to be under-
" stood that the system of farming, or renting and subrenting either Vil-
" lages or districts, which has been here as well as elsewhere of late
" years a fruitful source of oppression is to be discontinued, and that the
" rents are according to antient usage to be collected through the Patels
" or constitutional Village Officers, in the name and on the behalf of the
" Government.

4.—" On sundry points connected with the settlement of the districts,
" I beg leave to refer to your consideration the orders which I have issued
" on that subject to the Amildars of Talooks, and to other general orders
" sent to them involving detailed rules which have been prescribed for the
" direction of their conduct. If you have not already in your possession a
" copy of Colonel Munro's Letter of the 30th November 1806, giving a
" circumstantial explanation of the manner of making the Koolwar settle-
" ment it shall be forwarded to you.

5.—" You will experience, I fear, no inconsiderable difficulty on some
" occasions in determining what ought to be the assessment of the lands.
" This difficulty will arise from the destruction, or wilful concealment, and
" falsification of the Kurnum's accounts. They are often not forthcoming
" at all, and never for any long period of years in succession. In some
" Villages the accounts really do not exist, but they are more commonly
" kept back with a view to keep down the rent, and it still oftener hap-
" pens that a complete fabricated set embracing a series of years will be
" produced to mislead you with regard to the real collections. Your Cut-
" cherry Servants will however in general be able to distinguish between
" the false and the true accounts, and by availing themselves of the dis-
" sentions which continually prevail more or less amongst the partners in
" all Villages, and of the information which they will procure from the
" Villagers in the neighbourhood, as well as from the Desaees Despon-
" dees, and other Revenue officers who are so numerous in this part of the
" country, they will succeed in discovering the capacity of the lands with
" as much precision as can be expected without a regular survey, admea-
" surement and classification of them. The detection of frauds and abuses,
" and the full knowledge of the resources of the country cannot be com-
" pletely obtained in the first year of our management. These objects must
" be the result of long and careful investigation, and as all hasty and crude
" attempts to develope concealed Revenue would be apt to lead us into
" the error of over assessment, a scrutiny carried on too rigidly, or pre-
" cipitately, might rather retard than promote the prosperity of our new
" territories. The Sirkar dues will gradually be brought to light, and
" we shall be able to bring them to account with greater advantage
" hereafter."

5.

Rastiah certainly appears from tradition, and from some old accounts that

that are here and there forthcoming to have been a very easy Landlord, but as he was an absent foreigner and no Legislator, the country was more indebted to his fortunate choice of Amildars than to his own exertions. It was his interest to protect the country, and that of his rivals to plunder it, and he owes much of his fame to the contrast between his own forbearance and the depredations of the other Sirdars, who so often entered his Villages only to plunder them.

The evils of the renting system are so fully described in Mr. Chaplin's reports that it is unnecessary to dwell upon them. They certainly were very great, but I think they were in some measure checked by two circumstances to which the country is much indebted for its revival. I mean the bold spirit of the Ryuts, and the competition for their labour in the neighbouring Jagheers, where the rates of assessment have always been comparatively moderate.

The renter of a District is one man, the Ryuts are a host, and they can conceal with much more facility than he can detect the resources of thei, Villages, spread as they are over so wide a country. The most rapaciour renters well knew that the Revenue pump would not work unless previously moistened--they also knew that the Ryut had the power to desert and that the Jagheer Villages were open to receive him.

6.

I shall endeavour to shew in other places, that such "an almost complete annihilation of property," and such a degree of oppression, is not consistent either with the former or the subsequent state of things, with the free and bold spirit of the Ryuts in the Dooab, and their power of deserting to the country of liberal Jagheerdars, with the realization of our own Revenues which are said to have been so oppressive, or with the extra collections made over and above the Sircar Revenue.

Zastu Wusool in Bagulkotah Talook.
Fusly 1228. 13896
Do. 1229. 5835

8.

The principle on which the Revenues have been settled here, is fully detailed in the reports and instructions to which I have already adverted. The Talooks of Bagulkota and Badamee had been the prey of famine and Freebooters not only for the last ten, but for the last 25 years of the Mahratta Government. On our accession it was extremely difficult to procure any accounts at all, and a set of detailed accounts for any period antecedent to the 10 years, about which so much is said, was not in existence. The accounts even of these 10 years were far from satisfactory and very incomplete, for on the one hand they included many extra assessments and Jastee Puttees which could not at the time be distinguished from Mamooll Payments, and on the other hand they did not embrace all the sources of Revenue owing to the roguery of Desponde's and Kurnums who have always a direct interest in concealing and depreciating the resources of the country. It is only surprizing that after such misrule any accounts at all were procurable. After all, the accounts of former years * are taken more as a means of comparison, than a standard of assessment, and if in regulating the taxes we take the Ryuts ability as well as his land into consideration, we do only what will be unavoidable until a Field Survey has enabled us to equalize and fix the tax on every field with reference to its soil, size and situation.

* Vide report on the Settlement of the Rauni Bidnore division for Fuslee 1228- and also the accompanying statements.

The large remissions made in Bagulkota which is represented as being the most impoverished of the eastern Talooks, are shewn in the accompanying statement. Even more might perhaps have been remitted with advantage, had it been possible to make them reach the proper objects, but we cannot at once put down the influence of corrupt Zumeendars and Village Officers, and until we have done this, and equalized the assessment by

means

means of a Field Survey, our remissions will chiefly go to encourage those Officers in their roguery without relieving the Ryuts. The extra collections made in some of the most broken Villages of the district over and above our assessment, and chiefly appropriated by district and Village Officers, prove both that these Villages are not so poor as was supposed, and that further remissions would have done no good to the Ryuts.

Even now, after all our Statistical experience, in the total absence of a uniform measure, and a regular standard of assessment, it is impossible to say exactly what should be the assessment on a given piece of land in any Village—how then could we have done this the first year of our management? We could only look to the cultivation, to the former collections, to the means of the Ryuts, and to accounts that were sufficiently complete and modern to be verified and applied to the present state of things. We were in a great measure at the mercy of district and Village accountants who had been driven to fraud and evasion by the oppressions of our predecessors, and there was surely less reason to apprehend that the Ryuts and Kurnums would overrate the resources of the country with a view to our interest, than that they would underrate them with a view to their own.

So the Ryuts will always say if asked, and it is not surprising that where pasturage is the chief source of profit Stock should be sometimes sold to make up the Revenue.

The best proof that the distress of the eastern Talooks, great as it is, has been overrated by Mr. Marshall, is that the Collections of the Fuslee that expired last Month were made with facility. Appoo Row the Amildar of Bagulkota is a good natured man with much mildness and no rigour in his character. The state of the crops last year induced me to issue * orders to prevent the distraint of any Ryut's property until his ability to pay without this measure had been proved to my satisfaction. Had the Talook been in the state described, would it have been possible to realize so large a * Revenue during the 4th year, as well as the 3 first years of our management. If an "almost complete Annihilation of property" had taken place before our time, surely one, or at most two years of the oppression represented, added to the effects of Epidemic Murrain and bad seasons, would have ruined the Country; or rather, would have driven the Ryuts to desert to the territory of the neighbouring Jagheerdars, whose moderate terms have always had a great effect in preventing the continuance of oppressive exactions in other parts of the Dooab.

* Vide Copy of them No. 8.

* Vide Statement of Revenue No. C.

Vide Mr. Marshall's own Statement of the Sircar Share of Produce in p. 18 also the accompanying accounts.

Since the Carnatic came into our possession not a single Ryut has been imprisoned for debt, and cases of distraint are very rare—far more so than in any of our old districts, where the property and persons of defaulters are so often seized for arrears of Revenue.

The following STATEMENT *of Remissions and Advances is the best Answer to the opposite Remarks.*

Settlement of the Revenues of the Bagulkota Talook for Fuslee 1230.		
Amount of the Jummabundee as per statement.		180,440
Remissions for bad crops, Epidemic &c. on assessing each Village (monzawar.)	2201	
Remissions on account of resumed enams, the produce of which had been consumed before the resumption.	1092	
Further remissions on making the Koolwar distribution of the settlement.	3187	
		6480
		173,960
Subsequent remissions on account of repairs.	80	
Deduction for the pay of 4 Umance Mootsuddies.	271	
Final remissions to Ryuts from whom further collections could not have been made without distraint.	2799	
		3130
Final settlement.		170,830

Advances for cultivation made to the Ryuts during the last two Fuslees for the whole District.

	Fuslee 1229.		*Fuslee* 1230.	
	Estimated. 40,000.	*Advanced.* 32,700.	*Estimated.* 50,000.	*Advanced.* 34,804.

A still larger amount would have been given, but as such advances are quite new here to the Ryuts, all who required them did not apply, and part of the amount provided was not disbursed.

Amount of Tuccany provided for the Talooks of Bagulkota and Badamee.

	Fuslee. 1229.	*Fuslee* 1230.
Bagulkota.	3700	5000
Badamee.	1700	2000

A large proportion of the amount provided was not applied for.

It is true that most of our Amildars are foreigners, but Rastiah's Amildars were also foreigners, and I am not aware that our Revenue Officers are either morally or physically inferiour to those of a Mahrattah state. The natives of the country are gradually coming into employ, but most of them having been bred under the farming system of the late Government are more corrupt than the southern Brahmins without possessing their habits of business.

With respect to the representations of the Ryuts I can only say, that wherever I am, my house or my tent is daily open to receive them. The large remissions granted to them yearly, first in making the general estimate of the Revenues, next in distributing it individually, and lastly in collecting it, shew that the encrease of the Revenue is not the only consideration here.

A novice in Indian Revenue, particularly in the Ryutwar system, is liable to many errors in viewing a district and conversing with its inhabitants after a bad season. He is much in the situation of a person going home from this country, and visiting a district that is suffering from failure of crops and stagnation of trade. He finds every man discontented and willing to attribute his distress to the weight of taxation and the oppression of the Government; and if he forms his opinion from what he hears, it will of course be a very unfavorable one. In this country too, he will labour under difficulties that he would not find at home,—he will meet with many disappointed servants of the former Government who consider, that no management

management can be good in which they have not a hand, and who look upon the present Revenue officers as successful rivals. He will find in each village an estimate of the Revenue in which all the resources that have come to light are fully detailed, and it will often appear from this estimate that in a year of distress the Revenue encreases.

This must be the case as we gradually discover concealed items of Revenue, for our Jummabundy estimates should be true rentals, exhibiting all the resources of the country, and they cannot shew all the remissions which temporary distress may render necessary in distributing and collecting the assessment, but the statements which accompany these remarks will explain the nature of the settlement more satisfactorily than any other account.

The extension of Cowls has been often recommended by me, and I need say no more on the subject as the measure was adopted last year. The following extract from my Report of May 1820 perhaps gives stronger reasons for this extension, than those mentioned by Mr. Marshall nearly 15 months afterwards.

EXTRACT FROM A LETTER TO THE COMMISSIONER. DATE THE MAY 1820.

Para. 2.—"In the Eastern Talooks where rain is scarce and cultivation "is more expensive, the Ryuts who propose to break up old waste, peti- "tion for on extension of the Cowl to nine years, and remark, that as the "Jagheerdars in the neighbourhood allow this period, no Ryut can be ex- "pected to cultivate Circar land on less favourable terms. They admit "that a bona fide Cowl of our Government for seven years is better en- "couragement than a Jagheerdar's nominal Cowl for nine years, but they "are unwilling to give up any part of the term which has been esta- "blished by custom, and which is still observed by those Jagheerdars "who fulfil their engagements. The term of seven years, is certainly "liberal and in general sufficient, but for the reasons given by the Ryuts "I think it should be discretional with the Collector to grant Cowls for "eight or even for nine years, where the competition of Jagheerdars or "local difficulties may require a remedy.

3.—"As the encrease of agriculture even under the best management "can only keep pace with the encrease of cultivators, the effects of a "Cowl if confined to the population of the district where it operates, "must necessarily be very slow and gradual, particularly in a country "that is visited by an epidemic disorder. The Istawa for deserted "Villages which was circulated together with the Cowlnamahs holds "out liberal encouragement for the recovery of entire Villages, but "perhaps still further indulgences are necessary to recal those Ryuts "who were driven to desert by the oppressions of the late Government; "many of these have been absent for many years, and as they have got "habitations in foreign Villages, and have become a part of the commu- "nity there, no ordinary temptation will induce them to return. Most of "the Zumeendars in the Dooab have been consulted on this subject, and "they say, that nothing would be so well calculated to recal emigrants as "proclamations inviting all deserters to return, holding out to them pro- "tection and liberal treatment, promising them either the houses they "formerly occupied or the sites of them to build upon, and offering to such "as may require it, an advance of cash not exceeding 100 Rupees to assist "in building houses. With reference to all these points except the last, "and to the Cowlnamah, I have prepared a notice of which No. is a "copy, and I hope you will approve of my having published it in order to "save time without awaiting your approbation.

4.—"There

4.—" There is another measure also which promises as good a result as " the recal of deserters—the ' Gens désœuvrè and Khooshbush Inhabitants " of some Villages have expressed readiness to undertake the cultivation " of land, provided they are allowed the usual terms granted in this country " to Gentlemen Farmers—the paper marked A shews the encourage- " ment that has been offered to persons of this description.

5.—" Since the receipt of your letter of the 19th March, I have made " many enquiries respecting the terms Punder peshn and Deolmdei, but " I have met with no person in this part of the world who is acquainted " with their meaning, altho' several natives of Villages in the Kokun have " been questioned on the subject. During the Mahratta Government " Brahmins, Mohomedars and other Khooshbush Inhabitants, were allowed " to cultivate on terms more favorable than those enjoyed by Ryuts, but " I can discover no term in use here that is synonymous with Teazgar, the " name by which Gentlemen Farmers are known in some of the Canarese " districts.

6.—" As most of the wealth of the southern Mahratta country is at " present in the hands of Sowkars, Shroffs and Merchants, and the Ryuts " are one of the poorest classes in the community, it seems very desirable " that every encouragement should be given to induce moneyed men to " bestow part of their capital on agriculture, which must benefit by their " affluence so long as they are kept subordinate to the village authorities. " The terms held out to Teazgars (of which I enclose a copy) seem cal- " culated to draw their stock to agriculture without rendering their influ- " ence too formidable in the Village debates.

7.—" With reference to the 8th Article of your Cowlnamah, a Cowl of " which I enclose a copy has been lately perpared and published to en- " courage the cultivation of gardens and plantations.

8.—" The accompanying statement shews the manner in which the Cowl " assessment is distributed on the fields of a Village and the progressive " encrease of Revenue which the Cowl affords during the terms for which " it is granted.

The above extracts referred to, are those parts of the Statistical Report which particularly require answers, but there are some other points on which explanation seems desirable.

With reference to the account of the Village of Kumutgee in page 144 I submit a particular account of its Revenue during all the years for which its details are forthcoming, so that the manner in which it has been taxed during each year of our management may be fully understood.

Vide statement A.

In page 149 some of the causes of the decline of Bagulkota are noticed, but it appears to me that the principal one is omitted. Under the late Government trade was favored at the expense of agriculture, and most of the Revenues were collected thro' Sowcars, who getting the produce of the country into their hands, monopolized the profits of agriculture as well as those of trade. As we gradually do away this partial system we must expect to see the Sowcars and the great Pettahs decline, but I trust we shall see at the same time an improvement in the condition of the cultivating villages.

Either Mr. Marshall, or my Cutcherry and myself must have made a mistake respecting the Bankrupt alluded to in page 150. The statement No. B. details a series of payments made by the only person at Bagulkote who pays the sum which appears so large. He has paid the same amount in each of the last three years—he formerly paid much more, and his circumstances are good. The only case of Bankruptcy I heard of at Bagulkotah

(and

(and cases of this kind are made the most of at the Jummabundee) was that of Ramunee Naik, and the same statement shews the large remission granted to this man.

With respect to what is mentioned regarding mints in page 155, I do not think that the circumstances which enable Nurgoond and Hoobley to do without mints apply to Bugulkota. The accounts of the natives in the north eastern parts of the district are kept in the Bagulkota Rupee, and its value is greater than that of the Chandoree Rupee at almost all the places which trade with Bogulkota except Poona. I long since stated the reasons which made it expedient to keep up this mint. Its coin is that of the country as well as the town, and it is much more in demand than the Chandoree Rupee at Sholapoor as well as in every part of the Dooab. The Moodhul mint has not worked since I discovered the fraud noticed in page 155, and I long since sent you a copy of my letter to the Moodholekur on that subject. Perhaps the only effectual way to stop a bad mint which we do not abolish altogether, is to establish a better in the neighbourhood, and we have to counteract the operations of a bad mint at Torrugull as well as at Moodhul. The coin of account at Hoobley is the Ikeri Pagoda, which being more portable than silver, comes in large quantities from Mysore in return for Cloths, Cotton, Gold Bullion and other Exports, and the supply of this coin is so regular, that no other would be required if the Mysore mints would maintain their integrity. The Pagoda is also the coin of account at Nurgoond, but much of the Sholapoor and Bagulkotah currency finds its way there in the course of trade.

The circumstances of the Deshai of Jolihall have been strangely mistaken in page 158. The person mentioned as an absolute beggar on 60,000 Rupees a year, cannot be the Deshai. Krishmurva a woman is the head of the family, and her Wuttun is estimated now to produce annually Rupees 7570. Balupha her adopted son enjoys only two small Villages and 50 Pagodas per annum, in all about 2000 Rupees fixed by General Munro.

I know not what Zumeendars are alluded to in page 158. The Despondé Wuttun at Bagulkotah has long been under sequestration in consequence of the violent disputes of the two persons who contest it, and whose claims are referred to a Punchait at Jumkhundee. Their contention rather proves the value of the Wuttun than its deterioration. Adverting to page 159 I cannot help thinking that the additional labour imposed on Koolkurnees by our forms of account is a great check on their roguery, as it gives them less time for peculation and renders it more difficult.

The complicated arrangement of the cultivated lands noticed in page 159 was fully explained in para. 54 of the report on Fusly 1228. A survey which is the only remedy for this evil, has been already recommended in para. 63 of that report.

The proportion between a Patels Joree and a Ryuts tax on a Mar of land, as mentioned in page 160 may hold in many Villages. But the size of the Mar, the tax on it, and the difference between the Patels and the Ryuts Mar, vary in almost every Village and all proportion is confounded by the jumble of Chalee, Kutgoota, Kund-Mukota, Cowl and Horsoot tenures.

As the Shetsindees are the landed Militia of the country and depend entirely on their lands for subsistence, I know not what is meant by transforming them into cultivators in page 161.

In page 162 one of the reasons for taxing the produce of the District more heavily than the transit trade is mentioned, but I think there are other and better reasons. It appears to have been the policy of all the Native Governments to favor the Bhara-marg or great Transit trade,

trade, and to tax it more lightly than the adu marg or by-trade. The former is the great current which supplies the small branches of the latter, and as the taxes on both fall ultimately on the consumer, the wholesale trade should always be facilitated more than the other. The adu marg duties do not fall on that part of the Ryuts produce which he consumes at home, so that they are chiefly felt by the trading classes, and as these were much favored by the late Government, they are best able to bear the burthen.

The trade with the western coast noticed in page 165 would not I fear be affected in the manner supposed by the improvement of the roads, since this trade depends much more on the monsoon near the coast than on the weather in the eastern Talooks. My letter of the 20th June 1820 may suffice to shew that this subject has not been neglected.

With respect to the value of Patelships noticed in page 166 the sale of their Wuttuns can never be considered as a sign of prosperity, for a respectable Patel would rather lose his life than his Wuttun. There are at present very few instances of Patelships being sold, but I think they would fetch much more now than they ever did in the Peshwa's time. Eleven years purchase seems a poor price for a Patelship in prosperous times.

It remains only to notice and reply to a few remarks in the Statistical report on Hoongoond.

In page 174 it is mentioned, that with the exception of restored confidence very little amendment is perceptible. Surely it would be unreasonable to expect more, after such seasons and such visitations.

The emolument of the Hoongoond Deshais are said not to be much respected, and two of them are mentioned as most effective instruments for the recovery of the country.

The large allowances of these Deshais are detailed in the accompanying statement No. E. They are perhaps better off than any Zumeendars in the country, but have hitherto paid less owing to the concealment of old records in which their payments are entered. They are certainly able men, and their opposition to the measures of the late Government induced them to study popularity at home. But there is a bad side to their character, and until we reform their habits it will be dangerours to trust them. The late Amil of Hoongoond who was their close Ally, and who was generally popular with the Ryuts, confessed peculations to a large amount when I visited the Talook, and he appeared to have suppressed some old records in which the payments of these Zumeendars are entered. The paper which accompanied my letter of the has already thrown some light on the character of Ramuppa, but his vices are those of a Deshai, and he is certainly in many respects a superior man. His attention to the Ryuts has induced me to treat him with great consideration, more perhaps than he deserves.

The success that sometimes attends leases is strongly illustrated in page 175, but if the means which enabled the Patel of Kundgull to extend the cultivation so rapidly could now be traced, I think we should find that his success was chiefly owing to his easy tenure, which enabled him to draw Ryuts from the neighbouring Villages at the expense of their cultivation. Such a system may tend to enrich one Village, but if generally introduced it would lose its chief support, and if partially adopted it would enable one Village to monopolize the labour of the neighbourhood.

The character of the Amildar given in page 176 is I think severe. He has brought much waste into cultivation, and I hope he is still disliked by the Zumeendars, some of whose frauds he has discovered.

It

It surely must have been unnecessary for him to force leases upon Ryuts whose inclination to extend cultivation is allowed to have been so favorable in page 17.

It will not I trust be inferred, from any thing that has been said in answer to Mr. Marshall's strictures, that the value of his Reports is depreciated or that the Talooks of Bagulcotah and Badamee are considered in a prosperous condition. It is only with respect to the degree of their poverty and to some of the causes of it, that I disagree with the Statistical Reporter. It may be said, that he viewed the country with the eyes of a Philosopher and that I view it only with those of a Collector, but every Collector who is not so blinded by zeal as to mistake the true interest of Government, must be aware, that a moderate assessment is not more favorable to the cause of justice and humanity, than it is to the prosperity of the Revenues.

S. J. THACKERAY.

| | | |

Bèreez for Current Fuslee 1229.					Fuslee 1228.		Not	Remarks.
nt of ta va ee.	Amount of Joderdar.	Amount of Mohturfa.	Amount of Yék saly.	Total.	Encrease.	Decrease.	Encrease.	
	25	26	27	28	29	30	31	
12 "	6,203 2 "	" " "	" "	88,093 14 "	13,021 14 "	1,073 6 "	11,948 8 "	Column 28 shews the settlement of Fuslee 1229 as first estimated at the Jummabundee but not the subsequent remissions allowed in distributing and collecting the Revenues.
12 "	3,600 4 "	" " "	" "	76,499 " "	10,376 3 "	928 8 "	9,447 11 "	
14 "	3,304 2 9	" " "	" "	87,839 7 "	8,191 7 6	580 11 "	7,66. 12 6	
" 3	2,312 " 6	225 10 6	5,107 " "	94,185 14 3	9,120 15 3	473 11 "	8,647 4 3	
12 9	12,858 12 3	1,716 11 9	" " "	257,867 15 "	42,986 8 6	5,682 6 3	37,304 2 3	
7 "	1,828 10 "	278 10 "	" " "	72,154 10 6	7,292 11 "	" " "	7,292 11 "	The old Accounts noticed in this Statement are almost useless in practice, as they are not in detail and as some Lands have been resumed and others alienated since they were made.
15 3	3,023 5 3	4,288 5 9	" " "	174,324 15 9	15,583 15 "	396 " "	15,187 15 "	
6 "	407 " "	415 2 "	4,321 1 "	76,842 8 "	12,276 8 "	55 4 "	12,221 4 "	
6 6	1,331 " "	1,381 " "	" " "	72,117 5 "	11,818 2 9	8,000 8 9	2,817 10 "	
8 "	2,708 15 3	604 9 9	" " "	91,352 2 9	4,363 4 "	1,009 10 3	3,353 9 9	
5 6	4,094 5 "	" " "	6,933 14 "	107,088 3 6	20,456 2 9	155 8 "	20,300 10 9	
9 "	3,171 " 9	" " "	3,488 " "	68,936 15 6	17,349 8 6	53 12 "	17,295 12 6	
7 9	2,272 11 "	" " "	4,351 3 6	77,876 12 "	12,015 7 6	40 1 "	11,975 6 6	
41 "	4,715 4 9	8,910 1 9	24,201 2 6	1,345,089 11 3	184,852 11 9	18,399 6 3	166,453 5 6	
4 "	567 11 3	882 " 9	1,148 11 6	69,905 14 6	9,190 5 6	215 14 9	8,974 7 "	
8 "	47,688 " "	9,792 2 6	25,349 14 "	1,414,995 9 9	194,043 1 6	18,615 5 "	175,427 12 6	
" "	" " "	" " "	" " "	158,593 12 "	" " "	" " "	" " "	
41 "	47,688 " "	9,792 2 6	25,349 14 "	1,573,589 5 9	194,043 1 6	18,615 5 "	175,427 12 6	

by the Despondès of this Talook prove that
ree to the Sirkar, and the fair inference is
ich the Despondès are responsible) were forth-
e to light.
an those in any other Talook who all pay

but must be greatly encreased next year
ed to prove that the amount was less than
few records which are forthcoming.

TRANSLATION OF A GENERAL ORDER TO THE AMILDARS

DATED 1ST MARCH 1820.

The following order is issued for your information with regard to the employ- [illegible] within the limits of your Talook.

	NAMES OF THE ZUMEENDARS.
1	Sir Deshai Chundrown,
2	Bussuppah Surnat Gowd,
3	Sir Despondés Wuttou in deposit during Dispute between the parties who claim
4	Sir Puttun Setty Hunnuppa of a Munnahulice,
5	Balajee Son of Venkajee Enamdar of Chandkamaladinny in the Summot of Sun
6	Hreeputy Row Despondés Do. of Hinguikadputty in the Summot of Wutton of De
7	Goorooling uppa Choudree of Summo Sungum and Enamdar of Hoozzagull,
8	Jungmuppa Deshai the Enamdar of Sirongooppa in the Summot of Coondurgee,
9	Yelgoorduppa Deshai Do. of Kotekuil in the Summot of Purmutee,
10	Hunoomunt Nursinah Desponday Enamdar of Kudwai Kullapoor in the Summot of
11	Bulajee Son of Venkajee Choudree Enamdar of Umbleekooppa in the Summot of
12	Sunguppa Son of Hreenceewass Devaee Do. of Moormuttee in the Summut of Behu
13	Bheemajee Son of Venkajee Enamdar of Hodloor in the Summot of Bennoor,
14	Surwottum Row Brother of Deshai Enamdar of Mootehkundee in the Summot of I
15	Mookoonduppa and Kistnuppa Enamdar of Girddunkurree and Gowunkope,
16	Baluppa Naik Choudree Ditto of Ellagooty,
17	Bheemajee Son of Govind Brother of Deshai Enamdar of Bodee Naikendiuny and
18	Timmajee Son of Streenewwass Brother of Deshai Ditto of Utchootapoor,
19	Lutchmuppa Naik Enamdar of Billakérour and Seetumunee,
20	Hunnappa Koolkurnee Ditto of Bewinmutty,

only one or two fields in each village, and you will send in the accounts within two months.

(A

Areez for Current Fuslee 1229. Fuslee 1229

TRANSLATION OF A GENERAL ORDER TO THE AMILDARS

DATED 1ST MARCH 1820.

The following order is issued for your information with regard to the employment of the several Zilladars within the limits of your Talook.

1. Having distributed the different villages and summuts in your Talook among Zilladars, you will prepare a statement showing what summut, and how many villages have been allotted to each, with the name of the individual, and having signed and sealed the same, you will forward it to the Huzoor.

2. Each Zilladar is required to exercise a minute inspection over the Collections of the villages under his charge, and to exert himself in preventing any unauthorized exactions being made by the village officers, and on the discovery of concealed Revenue or other abuse calling for investigation he will give you due notice, immediately on the receipt of which you will report it to the Huzoor.

3. On the arrival of the Collector in the Talook for the settlement of the Jummabundy of the ensuing year, the Zilladars are expected to be ready to reply to whatever information may be called for regarding the summut or villages under their charge, and that they may be prepared to do so, you will make them fully informed of what is required of them in this respect, after which if they be found deficient, it will be presumed that they are unfit for the duties of their office, and they will be treated accordingly.

4. After appointing the Zilladars to their several summuts and villages, you will transmit information of the same without delay.

GENERAL ORDER.

DATED 9TH MARCH 1820.

It being wished to ascertain the mode of measurement in use as established by custom in each village, whether it be mars, puttis, koolvuns, or any other system, you are therefore required to measure the land, and prepare a statement on the following principles.

1. You will take as a standard a foot containing 12 Inches, 3 of which feet form a yard, the square of 11 yards is one goontah, and 40 of such goontahs are equal to one acre.

This you will take as the general system to which you are to reduce your measurement.

2. For example, in villages where mars are in use, the standard is generally a measure of 5 Cubits, (each of which cubits contains 5 handbreadths.) The square of 10 of these measures forms one begah, and 22 begahs are equal to one mar. In this case you will ascertain how many acres according to the present system are contained in one of the former mars, and having thus measured two fields in each of the different descriptions of land (viz chalee, kutgutta, khundmucta, and cowle, you will then enter the quantity of seed sown in each, and insert the former Assessment Ayuattee, Putte, and Saderwared, and also that of 1229 Fusly, together with the collections for that year.

3. The above statement with regard to mars is merely intended as an example, that you may observe a similar process in reducing to the present standard any of the former measures, whether they be mars, puttis, or koolvuns.

You will in the same way ascertain their contents in acres, and stating the assessment in chalee, kutgutta, khundmucta and cowle lands, whether they be wet, or dry, cocoanut or beetle topes, you will measure two fields in each.

4. By this, it is not intended to ascertain the quantity of the lands, but merely the mode of measurement, you therefore are not required to measure all the lands, but only one or two fields in each village, and you will send in the accounts within two months.

(A

(A foot measure accompanied this order.)

GENERAL ORDER.

DATED 9TH MARCH 1820.

From inspection of the accounts given in by the Kulkurnis for 1229 Fusly, it appears that large deductions have been made on account of decrease of cultivation, and remissions.

But as the Beeriz has been reduced, there was no reason to have expected such a result. It could only have happened therefore through your negligence and inactivity, and would lead to a suspicion that you do not pay the necessary regard to the advancement of cultivation. The following order is therefore issued.

1. A Proclamation is herein enclosed directed to the Patels and Kulkurnees which it will be your duty to propagate, and to cause a copy of the same to be taken by each Patel and Kulkurnee in order that more attention may be paid to the cultivation in future.

2. You are not to rest contented with distributing this proclamation, and to leave the rest to the care of the village officers, but you will go from village to village and examine the accounts of cultivation, and exert yourself to promote it where there appears to be any deficiency. A form has been sent you for the preparation of monthly accounts, according to which you will prepare an Abstract statement for each village, which must be ready for transmission by the 15th of next month.

3. The Zilladars have hitherto paid little or no attention to the advancement of cultivation, you will therefore give them particular instructions on this subject, and let them know that each will be held answerable for any decrease within the limits of *his* summut, and will be liable to dismission for any instance of negligence. They will also be required to send in monthly accounts of the cultivation in their division to your cutcherry, from which you will prepare your general Abstract for each village, to be forwarded to the Huzoor upon which orders will be given for the dismission of those Zilladars in whose districts there appears to have been a decrease of cultivation, and for their promotion when there has been an increase.

4. You will direct your more immediate attention to those villages in which the Patels and Ryuts stand particularly in need of encouragement.

5. Whenever Ryuts or persons of the mercantile class have left a village at the commencement of the season, you will direct the Patels and Kulkurnes to send in lists specifying the names of the individuals, what village they have left and in what village and Talook they have gone to reside, and also the amount of the assessment paid by them. Where Ryuts have gone to another Talook, you will send a list of them to the Amildar of that Talook, in like manner you will receive similar lists from the Amildars of other Talooks, and after examining these documents, you will take care that the Ryuts who have changed their residence be made to pay the full assessment for the lands they have engaged to cultivate, according to the terms of the Proclamation; and you will grant them no indulgence in the form of Cowle, or if they be of the mercantile class, you will assess them at the full amount at which they were formerly taxed—but this is only to be understood to apply to Ryuts removing from one village in the Company's territories to another; when they come from other countries you will grant them Cowles on the usual terms.

6. If the Patel of any Village do not exert himself to promote cultivation, and a decrease take place, you will report the circumstances, and having obtained permission to appoint another in his place, you will take necessary precautions for the advancement of the cultivation.

7. Where any Ryut stands in need of Tuccavee, you will give due notice to the Huzoor, and having obtained authority will make the necessary advances.

8. In granting Cowles for the cultivation of waste Villages, if the former Patel and Kulkurnes are forthcoming, you will reinstate them in their office; but if they are not willing to undertake it, or it be not expedient to employ them, you will invite offers from others, and will forward the new proposals together with those of the former officers to the Huzoor, and having received a Cowle, Putta, you will issue the same, and set the cultivation on foot without delay.

9. You

9. You will send information to the Huzoor of the period at which you commence your circuit through the Talook, and each succeeding urgee must be dated from the place where you may be at, and you will transmit regular information of your progress in setting the cultivation agoing, and state in how many Villages it has been already commenced upon, and any other necessary information which may occur.

10. How far you have exerted yourself in promoting this object will appear form the accounts of the ensuing year. If there be no decrease of Revenue and the assessment be duly realized, you will be rewarded accordingly. The cultivation should, if possible exceed that of the preceding year, but at all events there should be no decrease. If there be nay, you will be considered deficient in your duty and be dismissed.

PROCLAMATION,

OF THE 2ND MAY 1820.

Whereas, under the former Government, Amildars, Kumavisdars and others were in the habit of extorting arbitrary impositions from the Ryuts under the various donominations of Durbar Khurch, Jastee, Shadee Putti, Nuzur Putti, Ghas, Danah, &c. whereby many Ryuts have been induced to desert their villages, and have been driven by oppression to leave their ancient homes, possessions, and friends; therefore the following proclamation is issued to invite such Ryuts to return to their former villages, and also for the encouragement of new settlers.

WHEREFORE be it known, that

1. Whatsoever Ryut in the Company's Territories had left his village is invited to return and reside there; if he had possessed a house in the village it shall be restored to him, and if the lands which he formerly cultivated be unoccupied, he shall be permitted to resume them.

2. Where cattle or seed are wanted to enable the Ryut to commence his cultivation, Tuckavee will be granted to him according to his circumstances.

3. The standard assessment together with the Saderwared and Putti due from each Ryut having been ascertained, and due consideration being had to his circumstances a Puttah will be issued to him under the Khas seal and signature, specifying the exact sum to which he is liable, and beyond which no one has a right to demand from him a single cowrie. If any one exact more from them, the Ryuts are hereby invited to prefer their complaint to the Huzoor, where their case will be attended to, and the person convicted of having made such exaction will be required to refund the sum, and will be severely punished.

4. A Cowle namah has been issued by Government for the cultivation of waste land, the terms of which are highly advantageous to the Ryut, and Puttas will be granted according to it.

5. Under the late Government the Amildars used to grant cowles for eight or nine years, but they were frequently annulled by the succeeding Amildar or Kumavisdar, who paid no regard to the grants of his predecessors, wherefore the expences incurred by the Ryut in cultivating waste land bringing no return, he was subject to great lose. But the cowles now issued by the Goverument will be strictly observed, and in no case will the slightest infringement of them be permitted.

6. All persons of the mercantile class also, who have been induced to leave their villages from similar causes, are hereby invited to return and reside in tranquillity, their former shops and houses shall be restored to them, they shall be assessed according to Mamool, and they shall receive Puttas accordingly.

7. If any Ryuts or persons of the mercantile class from other countries be inclined to come and reside in the companys territories, they are invited to do so, and are promised perfect security and free permission to engage in trade or cultivation, and any unoccupied house shall be assigned them as a dwelling, or if there be none, a spot shall be given them where they may build on cowle, and they may rest assured, that their assessment shall be reasonable.

8. In the different villages there are many Mussulmans, Brahmins, Rajpoots, and others whose caste precludes them from personally engaging in cultivation, but it would nevertheless

nevertheless be desirable that they should be induced to cultivate by means of hired labourers; they are therefore informed, that due consideration will be paid to this in settling the Jummabundy, and that they will not be assessed at the same rate as the common Ryuts.

9. Whereas under the late Government wrongs and grievances were not fully investigated into and redressed, be it now known, that all who have suits to settle are hereby invited to come and make their complaint at the Huzoor where they will be fully attended to.

GENERAL ORDER

OF THE 12TH MAY 1820.

Whereas when Brahmins, Mussulmans, Rajpoots &c. engage in cultivation, they must do it by means of hired labourers, and things are not as yet sufficiently permanent to permit of laying down any general rules for fixing the assessment on such persons. The following order is therefore issued, for the present, to regulate the adjustment of their assessment according to local usage, and the sum paid by the village in general.

1. When Teazgarree cultivators make application for lands, it will be the duty of the Patel to point out those which are unoccupied, and when they have fixed upon the spot they wish to take, he will then transmit to you an account of the collections from that land for the last 10 years; you will take into your consideration the quantity and condition of the soil, and having apprized the principal Ryuts of the village, you will fix the assessment on it with their concurrence. As the Ryuts are answerable for the realization of the Jummabundy, it is therefore right that they should be consulted in the disposal of the land, and that they may not have it to say hereafter, that they have suffered injury from the terms on which the land has been given to Teazgarree Ryuts, you will take care to make them fully acquainted with the former assessments, and to ascertain from them the sum which would be payable for such land, if cultivated by a common Ryut; you will then remit two, one, or half a Rupee in every ten Rupees, as may appear proper, and will give a Putta for the remainder to the Teazgarree Ryut; you will at the same time see, that the Ryuts and village officers are fully informed of the mode in which the transaction has been adjusted, so that there may be no decrease of cultivation or loss to Government.

2. The claims of other Ryuts for the cultivation of land must never be set aside in favour of Teazgarree cultivators, nor must land be taken from other Ryuts to be given to Teazgarrees.

3. Where application is made for the cultivation of old waste land, it shall be granted to other Ryuts according to the terms of the Cowlenamah at seven years Cowle, but to Teazgarrees at 8 years Cowle.

4. Where the land applied for, is fallow of a few years, the assessment will be fixed on the principles above laid down, with the concurrence of the principal Ryuts, and it shall be granted to Teazgarree cultivators with the usual reductions for Teazgarree and Cowle. After the expiration of the Cowle the full assessment will be exacted, saving the remission for Teazgarree.

5. If at the expiration of the Cowle, the Teazgar having cleared the land of nutt and paid the full assessment for one year, then choose to give it up, he is at liberty to do so, and the land shall be granted to another Ryut.

6. The above indulgences are to be understood to apply only to such Teazgars as cultivate by means of hired labourers-where they cultivate in partnership with otheir Ryuts, they will of course pay the full assessment.

7. You will make this order known to all the Teazgars, and continue to send in periodical Reports of the state of cultivation.

GENERAL ORDER.

OF THE 3D AUGUST 1820.

In the former collections from your Talook, Bahadurree Pagodas and Company, Rupees bore a proportion of 50 or 55 per cent. to the total amount, but in the collections which have hitherto been made for 1229 Fusly, they scarcely amount to 20 per cent. which leads to a suspicion that the Shroffs and others are in the habit of exchanging the coins in which the collections are actually made for those of an inferior value.

It

It was formerly ordered that the money in the Talook treasuries should be kept unde the seals of the Amildar, Shroff and Sheristadar, all of whom were required to be present when it was opened —had this order been duly observed, there would have been no opportunity for the substitution of inferior coin, but the fact of such practices having taken place affords a strong presumption that you have entirely neglected this order—you are therefore now called upon to explain the reason for so many Chandory and other inferior coins having been remitted of late, and in making the collection of Fusly 1230 you will act according to the following instructions.

1. The Kulkurni of each village in making the collections will give a receipt to each Ryut specifying the coins in which his kist has been paid. In remitting the collections to the cutcherry he will give you a list of the coins of which they are composed, corresponding with the individual receipt given to the Ryuts, and you will take the coins as mentioned in his statement, and give a receipt for the same afterwards: if your accounts do not correspond with the receipts given to the village Officers and the Ryuts, they will be considered invalid, and it will be understood that the coin has been changed, and you will be punished accordingly.

2. You are not to insist upon the Ryuts making their payments in any particular coin, but you will receive whatever coins they bring at the established rates.

3. You will take care that the Patels and Koolkurnees be fully informed of the above orders, and enquiries will be made at the ensuing Jummabundy as to how they have been observed.

GENERAL ORDER.

OF THE 1ST OCTOBER 1820.

Whereas in every village the Ryuts pay their kists in Bahadurry Pagodas, & Companys Rupees, or whatsoever coin is generally current in the Talook, which coins the village officers are in the habit of giving to the Shroffs, and changing for inferior coins, and such as are not in general currency, previous to remitting them to the treasury, whereby a serious loss is occasioned, and it also appears that the Ryuts are in the habit of taking up loans from the Soucars which they repay in good currency, when inferior coins are advanced by the latter for the payment of Government.

Had you done your duty such transactions could never have subsisted after the introduction of the companys Government, but from their increasing frequency a suspicion arises that you are yourselves concerned in these practices, wherefore the following order has been issued.

1. You will inform the Ryuts that the coins which they offer will be received by Government, and that there is no necessity for changing them through the agency of the Shroffs.

2. The village officers will take a memorandum of the coin in which the kist of each Ryut is paid, and will make out their accounts accordingly on remitting the collections; they will at the same time give you an individual statement of the coin in which they were paid, which you will examine, and if it appear that they have entered such coins as the Ryuts are not in the habit of paying, or are not commonly current, or if there be any other circumstance which shall induce a suspicion of their having been changed, you will enquire fully into the transaction and report the result, and with whomsoever blame shall appear to rest, he shall be severely punished.

3. Many poor Ryuts unable to pay their kist borrow for that purpose from the Soucars, and afterwards pay the principal together with the interest in good coin for advances which had been made in an inferior currency, whereby they suffer a very considerable loss. Therefore when the Ryut is obviously unable to pay his kist immediately, and he has not yet secured his Harvest, you will send a statement of the circumstances to the Huzoor and you will be ordered to make the collection with such indulgences in point of time as the case appears to demand. But this will not be necessary in very many instances, and if it appear that you in any case use this order as a pretext for granting remissions where they are not absolutely required, you will certainly be punished for so doing.

4. Although the advantage resulting to the Ryuts from the prevention of the system of taking loans from the Soucars be unquestionable, still it is not improbable that

that they may urge its immediate suppression as an obstacle to the realization of their present assessment; you will however notwithstanding such pretences exert yourself to prevent the continuance of the practice, and if at the ensuing Jummabundy it be found that such transactions are no longer prevalent, it will be considered as a proof of your obedience to this order.

GENERAL ORDER.

OF THE 8TH OCTOBER.

It appears that the Zilladars in your Talooks neglect to visit their villages for the purpose of ascertaining concealed cultivation and other abuses, and remaining in a state of inactivity pay no attention to the interests of Government, wherefore the following order is issued.

1. Each Zilladar shall make himself fully acquainted with the concerns of his own summut, and shall be ready to give any information relating to them which may be called for by the Collector on his arrival in the Talook at the ensuing Jummabundy; he will likewise be required to furnish a detailed written statement of the condition of his summut, from which it will appear how far he has paid attention to its management, and performed his duty as a zealous servant of Government; in which case he will meet with his merited reward, but if on the contrary he neglect this order, he will as certainly be punished, and it will also be considered as a proof of culpable negligence on your part.

2. The Zilladars have been furnished with copies of all the general orders, proclamations, Cowlenamahs, &c. which have been issued. You will report to the Collector on his arrival how far they have been observed by them. Each Zilladar will be questioned as to the purport of these orders, and he who answers readily will be considered competent to the discharge of his duty, if otherwise he will be dismissed, and you also will be held in some degree responsible.

3. The Zilladars will make it their study to become acquainted with the different tenures and descriptions of land in their Division, whether it be Challee, Kutgotta, Khundmukta, or Cowle &c. and also with former usages as compared with those now observed, and they are expected to give full information on these subjects to the Collector on his arrival in the Talook.

4. You will take care that every Zilladar in your Talook is furnished with a copy of this order, and you will strongly impress upon them the necessity of exerting themselves in the performance of its injunctions.

5. All the persons employed in the collections are expected in forwarding their remittances to the Talook Treasury, to exercise their utmost vigilance to prevent any alteration being effected in the coins. In whatsoever summut it appears that the proper precautions for this object have not been used, the Zilladar will be dismissed and is precluded from holding any office in future.

6. It is probable that in every summut there is concealed cultivation to a large extent, besides what has been already discovered and brought to account by the Mootsuddies. The Zilladars are therefore expected to make this a subject of strict enquiry, that it may be all brought to light as soon as possible.

GENERAL ORDER.

OF THE 10TH NOVEMBER.

Whereas many Amildars supposing that their office is not permanent, and apprehending that they may be dismissed, are sometimes induced to commit extortions and abuses in order that they may secure their own profit so long as they remain in office, they are hereby given to know, that where an Amildar attends to the interests of Government and abstains from the commission of abuses, exerts himself in promoting the improvement of his district, and performs his duty with zeal and fidelity, he need be under no apprehension of being removed, on the contrary, if he have grown old in the service of Government a pension or enam will be granted to him, & if any Amildar whose conduct has been generally good, shall be guilty of a trifling offence, he will not be at once dismissed, but consideration being had to his former services, trifling failures will not be visited with severity. But where an Amildar has been obviously guilty of gross abuses, and wilful breach of fidelity, he will be dismissed from office, and be made to refund all embezzlement to

double

double the amount, and his disgrace will be published in every news paper and 'Akhlar throughout the country so as effectually to preclude him from all hopes of employment in future. Henceforth it is not the intention of Government to fill up the office of Amildar when vacancies may occur by the appointment of strangers, but where Sheristadars, Peshkars, Zilladars, or Gomastahs, have approved themselves zealous servants, attention will be had to their merits, and they will be promoted accordingly to Amildarships and other places of trust.

GENERAL ORDER.

OF THE 19TH DECEMBER.

Whereas it appears that in several instances receipts have not been given by the village officers to the Ryuts on the payment of their kists, and in the event of any disputes occurring hereafter the Ryuts can have no documents to produce in support of their claims the following Order is therefore issued.

The Kulkurnees shall give a memorandum to each Ryut specifying the whole assessment due by him according to his puttah, beneath which he will enter the sum given at each kist in the order of payment with the date of receipt and the coin in which it was paid which must be signed by the Patel and Kulkurne, which he will continue to do as each kist becomes due, so that from this document the whole sum paid by the Ryut with the periods of payment and coins in which it was paid will be at once ascertained. If any Kulkurnee neglect to give such receipt he will be dismissed; and if any Ryut neglect to take it, his assertions will not be admitted should any dispute occur hereafter, and you will take care to impress this strongly on all the Ryuts and to see that it is observed by the Village Officers.

AN ORDER to the Amildars of Adoor, Kode Rannee Bidnore, Bunkapoor Hongul, Gootel and Kahinelly dated 8th February 1821.

The Zummabundy settlement for your Talook having been concluded with your concurrence after a full investigation of the resources of the Villages and the condition of the crops, there can be no further doubt with regard to it, but in order to afford the necessary encouragement to such Ryuts as are totally devoid of the means of realizing the dues of Government, the following order is issued to restrain you from attaching their goods or cattle, or taking steps which may have a tendency to injure the cultivation of the ensuing season.

1. You are doubtless acquainted with the general circumstances of each Ryut in your Talook, therefore wherein the lands of any Ryut there has been a partial failure in one of the dry crops, for instance as Red Juwaree, you will take into consideration the state of the other dry crops or those of wet or garden land whether they be likely to yield him a remuneration for the loss or otherwise, you will also pay attention to the individual circumstances of the Ryut, whether he be a man of substance or not, and whether he be a Pyakaree cultivator, or more particularly a new settler from other territories, in which case he will be an especial object for your indulgence. Taking all these circumstances into account where the Ryut is really unable to pay his Assessment, and where the sale of his cattle and property is likely to injure the cultivation of the ensuing season, you will only collect from him so much as can be safely taken without impairing his means of cultivation, and for the rest you will grant him a remission.

2. If you neglect to perform this duty personally, and entrust it to Zumeendars and others, they will convert it into an instrument of abuse, and turning the whole remission to their own advantage will preclude both the necessitous Ryut and Government from deriving any benefit from it. You will therefore take upon yourself the sole responsibility in this matter, and divesting yourself of all partiality, will form a fair judgement upon a consideration of the circumstances of the Ryut. There are many Ryuts who though they may have suffered a partial loss in the dry crops, are fully able to discharge their assessment from the encrease in the others, such persons however and also many others in good circumstances, will no doubt be ready to persuade you that they stand equally in need of a remission with those Ryuts who are actually in a state of poverty. You will however attend to the spirit of this order, and grant the remission only where it is absolutely requisite.

3. If you make this order public, it is probable that many Ryuts in good circumstances may plead want, and pretend that their assessment cannot be realized without the

the sale of their effects, which may occasion much trouble and perplexity. You will therefore not communicate it to any one, but in making the Koolwar settlement you will grant the remission as your own discretion may suggest to be necessary, and even this course may sometimes by its publicity cause inconvenience from the many groundless claims that will be brought forward. Should this be the case you will conclude the settlement as usual, and will delay the grant of remission until the period arrives for making the collections.

4. You are expected to exert yourself in the promotion of this object, and if you are not vigilant a wide field for abuse is left open to the Zumeendars and your principal servants, from which much mischief may ensue, you will therefore perform this duty with zeal and fidelity as you regard your own welfare. Should you do so, the cultivation of the ensuing year will no doubt be greatly improved from the means of the Ryuts having been left unimpaired, and your diligence and attention will be inferred accordingly, but if you neglect it you will severely punished.

5. By the time you receive this order, you will be fully acquainted with the state of your districts, and if after a strict investigation it appears that any Village is unable to realize the assessment which was laid upon it at the Zummabundy settlement, and a reduction appears adviseable, you will report the circumstances to the Huzoor, sending an estimate of the proposed remission and the reasons for granting them, and when the Collector arrives in your Talook at the next Zummabundy, he will make particular enquiries as to the mode in which the distribution of these remissions has been arranged.

Similar orders were sent on the 12th March to the rest of the Talooks that had suffered most from bad crops and epidemic.

(True Copy)

J. MACLEOD,
First Assistant.

EXAMINED J. N.

Fuslees.	Dust Bakee or misappropriate Collections.																				
	Collected from Ryuts in 32 Villages who received Puttas.				Collected from Ryuts hitherto concealed in 14 Villages.				Collected by Terfreek or General contribution in 26 Villages.				Nemnook misappropriated.				A Patel's Embezzlement.				Fusquee taken by a Patel contrary to custom.			
1	2				3				4				5				6				7			
Fuslee 1229,.....	732	5	6		31	"	"		642	5	6		169	4	6		"	"	"		"	"	"	
Fuslee 1228,.....	916	10	3		70	11	6		740	9	6		27	14	"		"	"	"		"	"	"	
Fuslee 1229,.....	1191	12	"		107	1	6		692	12	3		60	13	"		"	"	"		"	"	"	
Fuslee 1230,.....	805	15	"		90	"	"		358	7	6		"	"	"		38	8	"		60	"	"	
	3646	10	9		298	13	"		2434	2	9		257	15	6		38	8	"		60	"	"	

the sale of their effects, which may occasion much trouble and perplexity. You will

To, No. 706 of 1822.

W. CHAPLIN Esq.

Commissioner in the Deckan,

SIR,

I am directed, by the Hon'ble the Governor in Council, to acknowledge the receipt of your letters of 29th August and 6th September last transmitting Mr. Marshall's Reports on Baggulkot and Hoondgund Talooks, and Mr. Thackeray's observations on those parts which seemed to reflect on his revenue management.

2d. The Governor in Council directs me to communicate to you his opinion, that Mr. Thackeray's statements are quite conclusive the mistakes of Mr. Marshall are those into which any unexperienced man would fall, and are no drawback on the merit of the other parts of his Reports which shew his abilities not to have fallen short of his benevolence.

3d. The Governor in Council requests translations may be forwarded at an early period of the Revenue proclamation and orders forming the document No. 3. of Mr. Thackeray's observation.

I have the honor to be,

Sir,

Your most obedient Servant,

(Signed) J. FARISH,

Sec. to Govt.

BOMBAY CASTLE,
12th June 1822.

ERRATA.

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