

THE
HUKUMNAMA
OF
LINGARAJENDRA WODEYAR,
RAJA OF COORG.

TRANSLATED WITH INTRODUCTION, ETC., BY
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INTRODUCTION.

The *Hukumnama* of Lingarajendra, of which a translation from the Canarese is given in this volume, is composed of a series of fifty-three orders, issued from the Diwan kacheri in Mercara in 1811 to the Nad Parpattigars, and through them to the Shanbogs, Patels and ryots, and dealing with a variety of administrative matters. The orders in the copy translated are actually addressed to the Parpattigar of Bettietnad, but they are clearly not confined to subjects affecting that one nad, and are for the most part in fact of the nature of general orders issued to all Parpattigars. They are of considerable interest for the light they throw on the condition of Coorg one hundred years ago, and twenty-five years before the British occupation. Contemporary records of that period are scarce. There is, however, the valuable 'Memoir' of Lieutenant Connor, written in 1817, which gives a good deal of information, corroborative or supplementary, regarding the state of Coorg at the same period.

Coorg then included not only the territory now comprising the province but also the "country below the ghâts",—the taluks of Puttur and Sulya, which were transferred to Canara at the annexation. The area was then 2,165 square miles compared with a present area of 1,580. The administrative divisions of taluks and nads existed much as they do now. Among towns Virarajendrapet stood first as regards both size and commercial importance. Mercara, though the capital of the principality, was the seat of no trade, and was chiefly inhabited by persons attendant upon the Raja. It consisted of a long, straggling line of thatched houses running out eastward from the Fort. The only other petta alluded to in the *Hukumnama* is Somwarpet. Connor mentions in addition Kodlipet, Sanivarsanté and Ramaswami Kanavé as small market towns. The 34th *hukum* requires that traders should carry on their business at fixed centres, rather than peddle their wares through the nads. Paddy was the chief, almost the sole, general export. The imports consisted of *kamblis*, coarse piece-goods, salt, etc. Sandalwood, cardamoms and beeswax were royal monopolies, though the two latter commodities were paid for, on delivery to the Palace, at fixed rates. There was no separate currency, but coins of Mysore and of the West Coast were received at the prevailing rates of exchange.

The *Hukumnama* throws but little direct light upon the condition of the rural population. That it was deficient in numbers we know from other sources. Long years of warfare, and the capture of numerous prisoners, had seriously reduced the naturally thin population of Coorg. To remedy this deficiency Dodda Virarajendra had in 1792 intercepted the Konkani Christians on their way back to the West Coast from bondage in Mysore, and helped them to establish a church at Virarajendrapet (*vide* Appendix V). The provisions of several *hukums* evince an anxiety to prevent emigration and to encourage immigrants. With the former object, *ukkadas* or frontier guard-houses were maintained at the principal points of exit (47th *hukum*) and persons leaving Coorg were required to provide themselves with passports (37th *hukum*). Disappearances among the ryots were to be reported, and attempts made to arrest the fugitive (9th *hukum*). When caught, he was severely and even savagely punished. It is probable that these harsh restrictions upon liberty defeated the end in view. Coorg, already regarded by people of the neighbouring countries with aversion on account of the rigours of its climate and the brutalities of its rulers, was now avoided as a prison from which there was no escape, and immigrants were few. A fair proportion are likely to have been criminals fleeing from justice to whom, by express order, asylum was to be offered. Those who settled found a liberal scale of concessions attached to the opening of wet land and were assisted with loans of cattle and money.

Lingarajendra, the penultimate Raja of Coorg, belonged to the line of Lingayats, or worshippers of Siva, who, entering the country, it is said, as priests, had succeeded many years earlier in bringing it beneath their rule. Both in race and in religion they were alien to the Coorgs, who have steadily adhered to their own national rites and beliefs. The Raja was born in 1775, and succeeded his elder brother, Virarajendra the Great, in 1809. He reigned until 1820. His character, and the circumstances in which he came to the throne, are described at length in Richter's Manual, which contains also interesting excerpts from the reminiscences of General Welsh, who visited Coorg in the years 1811 and 1812. Lingarajendra, who was then thirty-six years of age, the General describes as possessing very handsome features, and a person in which were joined both activity and strength. He excelled at field sports, and entertained his European guests with marked consideration and cordiality. But towards his own subjects he behaved with all the traditional caprice and inhumanity of an oriental ruler, maiming and murdering his

dependants without remorse and without control. He was approached with an excessive reverence, and addressed with a servility corresponding to the dread in which he was held. Connor considered his abilities not above mediocrity, and was inclined to think that he took little active part in the administration of the State. He was weak, frivolous and puerile, and habitually surrounded by menials rather than by men of rank. Dr. Moegling summarizes the elements of his nature in the following terms: "Greediness after gold, no matter how obtained, a bottomless depth of cunning, the most brazen hypocrisy, cowardice as abject as cruel and a strong dose of sensuality were united in his character."

During this Raja's reign Coorg continued to enjoy the freedom from invasion which had been secured by the fall of Seringapatam in 1799 and the final overthrow of the aggressive domination of the Mysore Sultans. The part played by the East India Company in preserving the independence of the little State had during the previous reign been acknowledged by an annual tribute of Rs. 24,000 commuted in 1799 to the yearly present of an elephant. Communication with the Governor-General was maintained through the British Resident in Mysore.

It is to be supposed that, with the cessation of foreign aggression, the internal affairs of Coorg received an increased attention, and perhaps one of the fruits of this activity was the *Hukumnama*, the land settlement of 1812, embodied in the *sist* accounts, being another; though how far these were the work of the Raja himself and how far they were due to his Coorg Diwans, is doubtful in view of the ruler's character and tastes. There is indeed a marked discrepancy between the temperate and occasionally benevolent tone which prevails in the *Hukumnama*, and the reasonableness of its ordinances on the one hand, and on the other the dark picture drawn both by contemporary evidence and by tradition of the man who might be expected to have inspired its contents. The conclusion which presents the least difficulty is that the Raja was content to enjoy the less onerous prerogatives of a ruler, and left to others the task of governing. The structure of Government in the province was probably not then of recent origin, but had been evolved as a result of the fusion of the small *kombus* or chieftainships into which Coorg was divided prior to the advent of the Ikkeri Rajas. The machinery was of the simplest kind. The seat of Government was then as now Mercara, whence authority proceeded from the "Diwan kacheri" direct, as would appear from the *Hukumnama*, to a number of

Parpattigars entrusted with every branch of administration in their respective nads. Subedars, in charge of larger divisions, seem to have existed, but the *Hukumnama*, perhaps because it consists in the main of orders issued direct to the Parpattigar, throws little light upon the scope and importance of their functions. Connor's reference to the subordinate officers is in the following terms: "The constitution of the secondary authorities is simple and efficient, and a great spirit of regularity and order is observable throughout the interior arrangements; the larger divisions of the country have each two Subadars, and a Parputty presides over the smaller ones composing them. These officers are entrusted with the collection of the imposts and administration of justice; their authority however in the latter particular is very limited; every place of responsibility is held exclusively by Codugus; the income attached to all officers is paid in cloths, food, land, etc., and but a small portion in money. The minuter details are carried on by the ordinary village officers."

The reference in this quotation to the method of payment suggests that the basis of the civil administration, even through the degrees of Parpattigar and Subedar was, like the basis of military service in Coorg, largely feudal in character. The principle which survives in the provision allowing the members of the Fort and Jail guard (a genuine remnant of feudalism) periods of off-duty seems to have been then of more general application. Hence Connor's allusion to two Subedars for each of the larger divisions; and as regards two Parpattigars for each nad, the provisions of the 53rd *hukum*.

From the Parpattigar the official chain was continued through the Nad Takkas to the Patel, working with or without a panchayat. Beyond these, but still forming an essential part of the machinery of Government, were the *jama* ryots, of whose duties and degrees the *Hukumnama* makes prominent mention. It has been seen that the *Hukumnama* itself is superscribed to all these elements in the official hierarchy; and there is much to be said for the theory that each member of the rural administration was originally a feudal tenure-holder rewarded for his services by lands or by remissions of revenue, and that only by degrees did the higher appointments lose this character and become modernised into salaried offices.

The arrangement of *hukums* in this translation follows the order of the original text. It is on no methodical plan. In the ensuing brief commentary the principal contents are divided into the following four classes:—

1. Principles of Conduct and Rules of Procedure for Government Servants.

2. Administration of the Land.
3. Assessment and Collection of Revenue.
4. Protection, and Dispensation of Justice.

1. *Principles of Conduct and Rules of Procedure for Government Servants.*

Throughout these orders the assumption is that the official is not the servant of the State—a public servant—but of the Raja. His duty is owed to the *Aramané*, or Royal House, which has in the translation, for want of a better term, been rendered Palace. He is frequently exhorted to bear in mind that duty to the Palace is the chief duty of life. The 2nd *hukum* forbids oppression in the collection of revenue and requires the suppression of disloyalty. The 17th prohibits the disclosure of official secrets, and indeed any conversation on official matters proceeding in the kacheri. It is of interest in the light of Connor's complaint, that throughout his sojourn in the country he was perpetually spied upon and prevented from any unwatched communication with the inhabitants, who were threatened with the loss of the nose or ear should they infringe this prohibition.

A number of *hukums* deal with the procedure to be observed by the Parpattigar and the Shanbog. The 1st prescribes hours for work in the Nad kacheri. The 53rd relates to the Parpattigars and the 40th to the Shanbog's duties. The 31st gives the forms of address to be used from one officer to another. The 18th requires despatch to be observed in correspondence, the 21st deals with the registration of orders, the 22nd with treasury transactions, the 44th with the keeping of accounts. Other rules of procedure will be found scattered through the text.

2. *Administration of the Land.*

At this period, and indeed until the advent of the coffee-planter, it was wet land only that counted for cultivation, and that was made the subject of regulation by the *Hukumnama*. Outside Coorg proper, owing to a slightly drier climate and a more open country, other crops than rice were cultivated to a small extent; but it seems probable that they were not subjected to a regular assessment. Connor describes the dry and forest lands in a village as being held in common by the villagers, for the supply of pasturage and fuel,—a

form of tenure still extant in North Coorg and known as *urudvé*. This no doubt was the original condition,—such lands were not of sufficient importance to deserve separate allotment or express limitation, and remained unadministered waste land. As however wet cultivation extended, it was found convenient to make individual grants, or rather to allot to each *wary* or wet holding its separate portion of forest land, and in this way the *bané* system originated; and, as references to *banés* in these orders and in the *sists* show, was already a recognized institution. Such land as was not so allotted remained *Aramané parambu*, or Palace waste.

From the forest land certain produce was to be collected and supplied by the ryots to the Palace. Sandal (*hukums* 41 and 43) was then, as now, a State monopoly. A record of the trees was kept, and punishment awarded if wilful damage was caused to them. Cardamoms (*hukum* 3) were gathered from *malés* leased by the Palace, and had to be delivered thereto, being paid for at specified rates. The 7th, 28th and 33rd *hukums* relate to the collection of minor forest produce and herbs.

The 11th *hukum* defines the remissions of revenue to be enjoyed by ryots in respect of land newly opened or which had fallen out of cultivation. These concessions resemble those still in force, but go a good deal further, being in fact adapted to a period when much arable land was still unopened, when the population was seriously depleted by the late wars, and when other inducements to immigration were few. In the same order is a provision for the loan of ploughing cattle. Loans of grain and money form the subject of the 12th *hukum*. The 45th *hukum* relates to the redistribution of holdings found in excess or deficiency. The duty of the Patel to stimulate his villagers in husbandry, and to procure some help for those handicapped by illness or poverty—a very salutary order which one wishes could be enforced now-a-days—is laid down in the 26th *hukum*. *Hukum* 29 is concerned with the supply of labour to the *Aramané panya*, or Palace farm, which existed at Kirugur. Similar farms were, we know, maintained in other parts of Coorg.

3. *Assessment and Collection of Revenue.*

Considerable progress was made during the reign of Lingarajendra in the science of land assessment. All wet lands were measured and their productivity in terms of *battis* of paddy recorded in the *sist* accounts. Upon these data a system of land assessment was

constructed the results of which endured to recent times. In the 3rd *hukum* the claim made by the Raja upon the gross produce is limited to one-tenth, in favourable contrast (it is pointed out) to other rulers who, following the scriptures, take one-sixth as their share. It has been shown, however, that by a systematic exaggeration of the yield this proportion was generally exceeded, and thus while upholding his reputation for generosity the Raja perhaps managed to appropriate not less than a sixth part of the produce. Not that this represents a burdensome assessment, considered in the absolute. As far as can be judged, it was well within the ryot's means. Comparisons with present day rates are, by reason of the numerous variable factors involved, hard to make, and it may indeed be contended that for the return in the shape of efficient Government and development of the country that was given them a century ago the ryots paid somewhat dearly. Connor however alludes to the "extreme lightness of the land tax" compared with rates prevailing in surrounding countries, and speaks of its realization as easy and sure. That no special difficulty was experienced in collecting it may be inferred from the absence of explicit reference to coercive steps in the *Hukumnama*.

The normal (*sagu*) assessment was ten *battis* of paddy—2½ *varahas* in money—on every 100 *battis* of land; in modern units, an average of ten rupees per three acres. Besides the *sagu* assessment, there were the favourable *jama* and *umbli* rates levied on lands held on service tenure, or by persons who had been rewarded in this manner by the Raja. The 3rd *hukum* recounts the classes into which these concessions fall. Taking ten rupees as the *sagu* rate, the other rates then in existence were represented by Rs. 5 (ordinary *jama*), Rs. 3, Rs. 2½ and Re. 1. Special services were in a few instances rewarded by the grant of *jagirs*, rent-free in perpetuity. On the other hand, the lands of traitors were subjected to a penal assessment represented by twelve rupees (*hukum* 52).

The 4th and 14th *hukums* treat of the realization of land revenue, while the 5th and 6th deal with the storage and preservation of the paddy collected on this account. Money or paddy was received according to the convenience of the ryot. There were four equal *kists*, falling due respectively in February, March, April and May.

Besides the land tax, several miscellaneous imposts existed, and are enumerated in *hukums* 25 and 30. *Mohatarfa*, a kind of profession tax levied on non-agriculturists, alone remains. The other taxes included house-tax, *dhuli* paddy tax and ghee tax.

Closely bound up with the question of assessment is the subject of feudal service. It is unnecessary here to describe the *jama* tenure, its privileges and obligations. The latter are now in great part nominal, but at the time under description the service of *jama* ryots formed an indispensable part of the resources of Government. The 8th *hukum* requires that such service should be claimed according to the capabilities of the ryot, measured in ploughs. The 19th insists on the need for promptitude in obeying summonses. Reference is here and there made to some of a *jama* ryot's duties. He must attend the Palace on the occasion of festivals, and accompany the Raja on hunting excursions with knife and gun, besides performing military and police functions. The service demanded of him was in fact that appropriate to a man-at-arms, who originally held his land in return for military service only.

The obligations of the *sagu* ryot are less clear. It is frequently assumed that he was always as free from the duty of personal service as he is now, but there is evidence to dispute this, and the truth seems to be that he was regarded as a menial tenant, and employed accordingly. Connor speaks of him as "obliged to discharge numerous personal services and servile labours", and the 46th *hukum* clearly permits a *sagu* ryot to liberate himself from these vexations by paying an assessment of three instead of two and a half *varahas*. The writer has met with an instance of a *sagu* ryot who had nominally transferred his land to a *jama* neighbour with a similar object.

4. *Protection, and Dispensation of Justice.*

Compared with our modern notions of criminal procedure, a good deal of vagueness surrounds the administration of justice as we read of it in the *Hukumnama*. This may be due in part to the fact that the operations of the higher Courts were beyond its scope; but it is clear that Coorg was only just passing beyond the stage when the State relieves the individual of the task of avenging offences, when the idea of punishment begins to predominate over the idea of compensation, and the distinction between criminal and civil law emerges. Custom, at least as much as written rules, governed the powers and procedure of the Courts. In the ultimate event, the will of the Raja, to whom the graver cases were reported for orders, was law. It has been asserted that the criminal whose transgression was proved before this highest tribunal was often punished with a

savage vindictiveness. Crushing to death by elephants, strangulation, decapitation with the Coorg knife, throwing the victim over a precipice, or nailing him to a tree and shooting at him with arrows, and for punishments short of capital, maiming and mutilation, are quoted as penalties in vogue. In particular, offences against the State, such as treason and even a breach of the law forbidding emigration, were visited with ferocity. The *Hukumnama* reflects but little of this spirit. The authority to punish delegated to the subordinate officers was slight, and the cases they were competent to deal with were limited to assaults, the use of abusive language, and the minor offences against property.

The 20th *hukum* treats of the dispensation of justice. The Courts enumerated are those of the Patel, the Takka, Parpattigar, of Simé Amila, and the Diwan kacheri. Provision is made for the trial of an offence by the lowest authority capable of dealing with it. The method of trial is by panchayat, controlled by the appropriate official. The penalty for insult or assault was to be doubly insulted or assaulted, before the Court, by the aggrieved party. In cases of theft or misappropriation, the offender was fined one and a half times the value of the stolen property. The value itself was delivered to the owner of the property; the half-value was credited to the State.

The obligation to bring to trial offences against the State—or, as is here expressed, against the Raja—is laid on all public servants; but there was no definite system of police. At the kacheris and at the guard-houses established at the frontiers were peons whose functions were of a police nature. Duties of escort and of guard were discharged then as now, but to a greater degree, by *jama* ryots, who in fact combined in one body the military and police forces of the State.

The 10th *hukum* gives directions for the disposal of unclaimed property, the 39th has reference to the guardianship of minors, and the 49th relates to the treatment of the corpses of paupers, lepers and others. Of lepers it is said that no rain will fall in the village in which such a body is buried, a superstition which has been found still alive in North Coorg.

A full comparison of the state of Coorg under Lingarajendra with present day conditions would involve a survey of the progress of British rule in India during the last hundred years, and even an

outline of this subject would carry us too far. Moreover the main lines of the advance are too familiar to need recapitulation. It was shortly before the opening of this period that the freedom from invasion which Coorg has ever since enjoyed was secured to her by the British arms. Inside the Province, the safety of person and property has grown, the country has been intersected by roads passable at all seasons, natural resources have been developed, education diffused, taxation simplified and assessed with precision, the imperial currency introduced, medical treatment and vaccination offered to all classes. The standard of living has risen with the rise in the value of produce, the influx of imported articles, the development of markets and the spread of the petty shopkeeper; carts have replaced pack-bullocks and headloads, mud and thatch give place to brick and tiles. The depredations of wild animals are incomparably less. Freedom to come and go where he chooses is so much the right of the trader and the ryot that the old watchfulness over a man's movements can scarcely be realized. In other ways, too, freedom has grown. The *jama* ryot enjoys his ancient privileges largely, and in most cases entirely, untrammelled by their corresponding obligations. Lower castes, such as the Yeravas and Holeyas, have been emancipated from their former condition of serfdom. At the same time, the British administration has been marked by a scrupulous regard for institutions and land tenures which, but for such protection, would have been swept away in the stream of modern innovation. It is for this reason that so much of the contents of the *Hukumnama* is already familiar to the Coorg revenue officer, in spite of great change in circumstances, and of one far-reaching change,—the utilization of dry land for the cultivation of coffee, and the consequent appearance of the European planter. Yet it must not be forgotten that this spirit of conservation finds a powerful ally in the natural characteristics of the country, the difficulties it offers to the construction of a railway, its lack of mineral wealth and manufactures, its occupation by a peculiar people which acknowledges no kinship abroad. But we may doubt whether even these features would have sufficed to preserve the individuality of the country, and of the little nation it contains, had not deference to sentiment retained for Coorg its own administration and saved it from absorption in the great presidency it adjoins.

SRI RUDRA

THE MAHARAJA LINGARAJENDRA WODEYAR OF COORG.

This *Hukumnama* is issued on the first day* of the bright half of Chaitra of Prajotpatya year (4913th year of the Kali Yuga), to the Parpattigar, the Shanbogs, the Patels of all the villages, the *Takkas* and to all other people of Bettietnad from the Diwan kacheri at Mercara.

I.

Of Daily Routine in the Nad Kacheri.

The Parpattigar of this nad shall perform his duties to the Palace as follows: he shall rise at 5-30 A.M., perform his ablutions and go to the kacheri at 6 o'clock where until 7 o'clock he will read with understanding the *Hukumnama*. By then it will be an hour after sunrise.

Then shall the Shanbogs come to the kacheri, open their books and write up their accounts. The Parpattigar must see that they work thus till 10 A.M. It will then be ten *ghaligés* after sunrise. At that hour all shall go to their houses to take their meals and returning at 1 P.M. attend to their several duties diligently until 9 o'clock. When this hour has struck the Parpattigar shall send all the Shanbogs home. So will they labour 27½ *ghaligés*, 20 *ghaligés* during the day and 7½ *ghaligés* at night.

* March 25, 1811.

II.

Of Public Conduct.

Be guided by these three precepts in the discharge of your public duties :—

(1) When collecting the Palace dues read often and remember the commands set forth in the *Hukumnama*. Swerve never so little from what is therein ordained. Collect with discretion and diligence what is due to the Palace, but oppress not the people.

(2) Collect from the ryots and people what is rightly due. Collect not more thinking to gain favour from your Protector. By such collection the treasury will not be filled. Therefore forego not the smallest coin of what is due, but allowing grace at your discretion, collect it. Oppress not the people.

(3) If any one speak ill of the Protector, or at random utter or do unbecoming or false things behind his back, any man that hath seen with his eyes or heard with his ears shall report the matter immediately and suppress nothing.

These three injunctions shall be observed, else will the royal favour be withheld. Now he who walks may stumble and he who speaks may err. Therefore though the servants of the Palace may err in diverse ways they shall be advised not to act foolishly and shall be set in the right path.

If you disobey any one of these three commands, you will incur the displeasure of the Palace. Be mindful of this and act with circumspection. Many and varied are the ways of the people. Do you, who wear the badge of power, take care to guide them in the way of virtue.

The title of "faithful servant" may be thus won. If you hear any one speak ill of the Protector, you shall seize the offender, if it be within your power to do so, and send him in custody. If you cannot do so, you shall report the occurrence. Furthermore, do ye who wear the royal badge cherish, as a mother her child, the good folk who desire the welfare of the Palace.

Whoso unfalteringly obeys these three commands will receive an answer to his supplications in this world, and his name shall be exalted. In the world to come he shall attain heavenly bliss. Whoso disobeys these commands will endure misery both in this world and the next. Thus is it written in the *Dharmasastra*.

III.

Of the Assessment of Land.

Orders have this day been issued as a guide to the collection and remittance to the Palace both of assessment from ryots holding land within the Royal Dominions and also of *umbli kaniké* from those who have been granted *umbli* lands (as set forth below) in consideration of the duty they owe to the Palace to follow the chase with knife and with gun in the full belief that duty to the Sovereign is the chief duty. To ensure their preservation, these instructions have been recorded in the Diwan kacheri. They will already have reached you. Without deviation shall these orders be rigidly obeyed by the Parpattigar and the Shanbog, the Takka and Patel. Let them act as though duty to the Sovereign were the chief duty in life.

You will require the same services as heretofore both from those *jama* ryots who do not carry knife and gun and cannot join in the hunting and also from those who, not being *jama* ryots, cultivate the *sagu* lands attached to the Palace; from them shall be recovered $2\frac{1}{4}$ *varahas* for each portion of land yielding a crop of 100 *heru battis* of paddy, the amount shall be credited and receipts granted.

Hereunder are the rules for the grant of *umbli* to those *jama* ryots who attend the hunt armed and render other royal services.

All the rice lands have been measured in terms of Lingarajendra's rod and *sists* have been prepared and are kept in the Huzur archives. Copies of these have been distributed to the Diwan kacheri and to all the kacheris in the country. Following these, if the Palace require paddy take five *pata battis* thereof for every 100 *heru battis* of crop gathered; if money be needed the value of five *pata battis* should be recovered at the rate of $1\frac{1}{4}$ *varahas* as *umbli kaniké*. For inasmuch as *jama* ryots follow the hunt with knife and with gun, and are punctual in the discharge of their duties, the assessment due from them to the Palace on the *jama* land which they cultivate is remitted in favour of themselves, their family and children; but that it may be known that they are servants of the Sovereign, you shall recover from them $1\frac{1}{4}$ *varahas*, being the value in money of five *pata battis* of paddy, on every 100 *battis* of paddy harvested by them from their *jama* lands, and remit the amount collected to the kacheri.

In the case of men whose proved loyalty is greater, who have won favour by their zeal in the service of the Palace and held in single-mindedness the faith that duty to the Sovereign is the supreme duty, in testimony of their good qualities you will remit half a *varaha* and collect three-fourths of a *varaha*.

In the case of those who are better than the preceding, who are as valuable as our life, zealous in our service, unresting in the discharge of their duties and high therefore in our favour, in order to make known the excellence of their character, instead of recovering at the rate of $1\frac{1}{4}$ *varahas* for the *jama* lands they hold, you shall remit five-eighths of a *varaha* and recover five-eighths of a *varaha*.

Lastly, there are those who are still better than the preceding, who are as valuable as our life, who by a life of service have earned our favour, who through life unto death are our friends, who wish us health and prosperity; in order that these great qualities may be made known, collect from them not $1\frac{1}{4}$ *varahas*, but one rupee only, resigning one *varaha* on every 100 *battis* of land.

To all these persons will be granted *sanads*. On production of a *sanad* before you, verify our seal and sign-manual, make a copy of the *sanad* to be preserved in your kacheri, and return it to the holder thereof. Rigorously observe the terms of the *sanad*.

Whosoever cultivates the *sagu* lands of the Palace, whether he be a *jama* ryot holding *umbli* and performing his duties to the Palace such as attending the hunt with knife and gun, or a *jama* ryot unable to bear knife and gun and to take part in hunting, or a ryot holding no *jama* lands, shall pay assessment at the rate of $2\frac{1}{4}$ *varahas* for every 100 *battis* of Palace land so cultivated by him.

Authority will issue to the Diwan kacheri to collect assessment at the rate of three *varahas* on 100 *battis* of land from those that are untrue to their salt, that they may be proclaimed traitors. When you receive such orders treat the copy issued from the Diwan kacheri as a *sanad* and make a copy of it to be preserved among your Shanbog's records to guide you in future.

Those ryots who enjoy concessions of revenue shall send from a household composed of three members one member to perform Palace duties for a term of fifteen days in one month, and he shall accordingly remain for fifteen days in the Palace, and thereafter return home for fifteen days. In requital of his services he will receive food and raiment, and for his various expenses money and *umbli* lands according to the merit of his work.

It is known to you that the ryots gather the cardamom crop in the *malés* granted by the Palace. Now if not a berry be withheld but the whole crop be brought to the Palace and measured into maunds, twenty rupees will be paid for one *pata* maund of cardamoms of best quality, for the middle quality seventeen rupees, and for the poorest fifteen rupees. For the loose grain will be paid twelve rupees a *pata* maund.

If anyone be detected selling cardamoms secretly instead of delivering all to the Palace, the *malé* will be taken away from him and resumed.

In the *Dharmasastra* appertaining to Rajas it is written that by this principle shall the policy of a Raja be governed: of the crop harvested by a ryot, one-sixth shall be the share of the Palace, while five-sixths shall remain with the cultivator. Now guided by divine wisdom, and desiring that our people may live in happiness and ever pray for our welfare, renown and prosperity, we take one-tenth of the harvest, and leave nine-tenths to the cultivator.

From those *jama* ryots who bear not arms we receive $1\frac{1}{4}$ *varahas* for five *pata battis* of paddy, on every 100 *battis* of their land, and remit to them, as an indulgence, one-half their assessment. Now among these we have remitted in favour of such as are true to their salt and are zealous servants of their Sovereign half a *varaha* out of every $1\frac{1}{4}$ *varahas* due on 100 *battis* of *jama* land, recovering thus only three-fourths of a *varaha*. To those of even greater fidelity, out of $1\frac{1}{4}$ *varahas* due on each 100 *battis* of land we have remitted one *honnu* and one *choula* recovering only one *honnu* and one *choula*. To those of pre-eminent loyalty, who through life unto death are our friends, and hold their lives as of small value in rendering service, out of $1\frac{1}{4}$ *varahas* due on each 100 *battis* of *jama* land we have remitted one *varaha*, recovering only one-fourth of a *varaha*.

Upon those who have a loyal regard for us, and who with the triple virtue of purity of speech, rectitude of conduct and chastity of soul, pray for our renown, long life and descendants, we pray that equal blessings may fall. But those who remember not our kindness, and who speak ill of us and wish us evil we will punish and will pray that God also will visit them: and may Siva be their judge!

IV.

Of the Collection of Revenue.

Observe these rules in collecting the assessment and *umbli* monies due to the Palace from the ryots of Bettietnad. In the months of Jyeshtha, Ashadha, Sravana and Bhadrapada the ryots till their fields and transplant the paddy. During the succeeding two months, viz., Asvija and Kartika, they watch their crops. The harvest is gathered in Margasira and Pushya. During these eight months,

if you importune the ryots to pay their assessment, they will reap the grain while it is still green and the Palace dues will not be recovered according to the instalments. Therefore shall ye collect these monies during the four months of Magha, Phalguna, Chaitra and Vaisakha.

The Parpattigar and Shanbog shall visit every village in the taluk, view the crop and note its condition; and in the month of Kartika they shall go to the Diwan kacheri at Mercara and submit the jamabandi and demand accounts for each cultivator. Taking a copy of these for the Shanbogs they shall return to the nad.

According to the table showing the rates of exchange for the various coins (*nirakupatti*), which is issued from the Diwan kacheri, and according to the instalments prescribed, announce to each ryot the sum he shall pay, and to how much amounts an instalment of a fourth part, and warn him to make ready the money; so much from one who pays $2\frac{1}{4}$ *varahas* for every 100 *battis*, so much from those who (being privileged) pay $1\frac{1}{4}$ *varahas*, $\frac{3}{4}$ *varaha* and $\frac{1}{4}$ *varaha*, each according to his *sanad*. Then that ignorance of the rate of exchange may not lead the Parpattigar and Shanbog into error when granting receipts for payments made in respect of the first instalment of assessment, *umbli* money and other dues payable in the month of Magha, an exchange table will be sent from the Diwan kacheri. This table will be based on the values paid for the several coins in the Diwan kacheri, will be signed and will bear the seal of the kacheri. Likewise for the second instalment due in the month following another table, showing the rate of exchange later prevailing in the Diwan kacheri, will be sent. Thus as a guide to the recovery of dues from ryots, in the month of Magha of each year, an order enclosing a *nirakupatti* will be issued. In Phalguna another will be sent for the same purpose. A further *nirakupatti* will be issued in Chaitra and the fourth and last will be issued in Vaisakha.

Observe these instructions in collecting, according to the entries in the jamabandi account, one-fourth of the assessment in each instalment, and in issuing receipts for the money paid by the ryots:—

Of the assessment due by a ryot, recover, as the first instalment, one-fourth part by the 30th Magha. Make entry of the sum collected in the Shanbog's account. Take a sheet of paper large enough to enter all four instalments, and upon it write a receipt, in the Parpattigar's name, for the instalment now paid, therein specifying the several coins paid. Let the Shanbog sign his name at the top, and let the Parpattigar add his initials, and impress the seal of the signet

ring that he wears, and give the paper to the ryot. In the same way, the money due on account of the second instalment shall be realized before the 30th Phalguna, and entered in the Shanbog's account. The receipt already granted when the first instalment was paid shall be sent for, and under the previous entry shall be written the particulars of the coins received. Then shall the Parpattigar affix his initials and seal, and return the paper to the ryot. In this way shall you in four *kists* collect in full the revenue due, making note of the coins paid in the receipts given for the four payments. The Parpattigar need not send for these receipts for scrutiny; but let the sums collected on account of each *kist* be remitted to the Diwan kacheri, and receipts for them immediately obtained. Receipts thus issued by the Diwan kacheri shall not be sent back, but shall be presented to us at the time when, by other hands, the annual accounts are made ready.

Lastly, the Shanbog comes to the Diwan kacheri in the month of Jyeshtha to work on the annual accounts. Three days before he is due to attend, let him send word to the Patels to produce before the Diwan kacheri the receipts granted to the ryots by the Parpattigar.

V.

Of the Collection and Storing of Paddy.

To collect paddy from those ryots who are unable to pay money, the Parpattigar and Shanbog shall go to a village which contains a Palace store-house, and encamping there shall send for the Patel and the ryots of that as well as of the neighbouring villages. The Parpattigar shall receive from the Shanbog the list copied from the *sist* kept in the Diwan kacheri, and calling out one of the ryots to whom abatement of revenue has been allowed, shall announce to him the quantity of paddy he must give as *umbli kaniké* at the rate of $1\frac{1}{4}$ *varahas* for the grain sown on 100 *battis* of rice land: that quantity will be five *pata battis* of paddy. From the new paddy stored by him in his house the quantity due according to the account shall be measured and received. A receipt shall be given him, and the paddy carried to the Palace store-house in the village. In like manner shall be collected the paddy due from all those ryots who have received a concession of revenue, and to every man a receipt given and the paddy stored in the Palace store-house. With regard

now to the ryot who enjoys no abatement of revenue, let him be called and explain to him that for each 100 *battis* of land that he cultivates he owes $2\frac{1}{2}$ *varahas* and in lieu thereof require him to give ten *pata battis* of paddy. From the new paddy stored in his house measure in a *pata hani* the grain demanded of him, give him a receipt for it, make entry thereof in the account and secure the paddy in the Palace store-house.

Likewise there are those who, whether they are ryots enjoying abatement of revenue or not, cultivate Palace *sagu* lands. Recover from them ten *pata battis* of paddy for 100 *battis* of land, and send this paddy as well as the paddy recovered from *sagu* ryots in lieu of cash, together with *dhuli* paddy, to the store-room, measuring the paddy in *pata hanis* and granting them receipts.

Thus shall the Parpattigar take delivery of paddy in lieu of money from the ryots of that village where is the granary and from the ryots of the neighbouring villages, measure it, secure it in the Palace store-house, cause the transaction to be recorded in the Shanbog's accounts, close the doors of the grain-store and affix the Palace seal. That ryot whose dwelling is near the store-house shall receive orders to make a circuit of it daily and see that the holes made by rats and bandicoots are stopped up. The Parpattigar shall send for the Patel of the village, apprise him of the storage of paddy within it, and direct him to give heed to it and go round it once a week, stopping the holes made by rats and bandicoots and requiring the neighbouring ryot to give his attention to it.

It has already been forbidden to collect paddy from ryots living in villages remote from store-houses as they would thereby be put to trouble while the paddy, if stored in excessive quantity, would become spoiled and empty.

The Parpattigar and Shanbog shall go to such villages as are distant from the Palace grain-stores and abide in the houses of thriving ryots, who have spacious dwellings and messuages. Then shall they send for the Patel and ryots of that village, cause a bamboo granary, plastered with cow-dung, to be erected in a convenient place. All the villagers shall thereupon be summoned and to each shall be announced the quantity of paddy due from him in respect of *umbli* lands, assessment and *dhuli* paddy. The same quantities shall be collected from them and after measurement receipts shall be granted. The paddy shall be stored in the bamboo granary. When the granary is full, cover the mouth of it with straw, thereupon lay mud mixed with cow-dung, and affix the Palace seal over all.

Call then the master of the house, and warn him thus: "Palace property is stored within your house. As soon as you rise each morning, go you to the granary, walk round it and examine it. If any bandicoots have made their holes in it, cause them to be repaired."

If there is more paddy due from other ryots, which might have been put into that granary, in the same way the Parpattigar shall go to the house of another well-to-do villager, erect another granary in a suitable place, recover the paddy and grant receipts for it, store it, close and seal the granary and commit it to the villager's care with instructions similar to those foregoing.

Let the same method be pursued in the storing of paddy in other villages, that is to say, secure the paddy in the granary, give receipts for it, close the mouth of the granary and seal it, and warn the Patel and villagers.

Then shall one of the Parpattigars repair to the Palace and receive there such orders as may be given, going to his home thereafter for ten days. The Parpattigar who remains in charge of the kacheri shall visit all the villages once a month, enter into those houses where paddy is stored, and inspect the seal on the granary. He shall also inspect the Palace store-houses in the nad, and arrange that each shall be guarded by two sentries selected from among the ryots, to be relieved in turn by others. He may then return to the kacheri.

When the Parpattigar who is on leave returns, the other shall apprise him regarding his inspection of the grain-stores, and shall then go to the Palace to be in attendance on His Highness. He may thereafter visit his home for ten days before resuming his duties.

Both Parpattigars shall observe this procedure so that each may be on duty for twenty days in the month and on leave for ten days.

VI.

Of Preserving the Palace Paddy.

In the fifth *hukum* it is laid down that the Parpattigar shall himself periodically inspect the store of paddy collected from those ryots who are unable to pay in cash their assessment, *umbli kaniké* and *dhuli* tax.

Now if orders issue from the Diwan kacheri in Mercara to send rice from this paddy, the Parpattigar and the Shanbog shall in obedience thereto go to the village where the paddy is stored, remove the Palace seal affixed to the bamboo granary, and distribute the paddy to the several ryots, to each according to his resources. For one *batti* of ordinary rice give $2\frac{1}{4}$ *battis* of paddy, including wages, and for one *batti* of superior rice give $2\frac{1}{2}$ *battis* of ordinary paddy. Then when the rice is ready let the villagers carry it to the Palace store-room at Mercara and obtain a receipt for it.

If the Parpattigar, being much preoccupied, is unable to attend in person to the order to send rice from the paddy, he shall summon the Patels and ryots and instruct them saying, "I am already busied with affairs. Rice must be sent forthwith to the Palace store. Cause therefore rice to be made ready by such and such ryots, each according to his means, within so many days. Thereafter I will come and receiving rice give paddy in exchange." Then when the Parpattigar has ended his business he shall go to the village, take out the paddy stored in the houses of the ryots and in the granary and apportion it according to the scale fixed above, sending by the villagers the rice received in exchange to the Palace store. Thus shall he cause rice to be prepared and shall supply it.

Again if the Parpattigar receive orders from the Diwan kacheri to dispose of the paddy remaining in the store by distributing it annually to persons in straitened circumstances, so many *battis* to each, according to the list supplied by the Diwan kacheri, he shall so distribute it and obtain receipts therefor.

Furthermore if orders come from the Diwan kacheri to sell paddy which cannot be appropriated to Palace purposes, the Parpattigar shall sell it and remit the money to the Diwan kacheri, obtaining a receipt for the remittance.

If the Palace paddy stored in manner above shown is becoming old or spoiled or is falling from the husk, the Parpattigar and Shanbog shall visit the store in the several villages, encamp there and summoning the Patels and ryots thereof shall enjoin them thus: "The Palace paddy is becoming old, spoiled and void of grain. You have harvested new paddy. Give therefore your new paddy and receive in return old paddy from the store for your food and other needs. For the rice of the old paddy is as food more satisfying, and thus shall the paddy in the Palace store be preserved." Then shall the Parpattigar allot to the ryots of that village and the neighbouring villages, as seems to him fit, 10 *battis*, 20 *battis* and 30 *battis*, and

at the same time and using the same measure shall take from them new paddy in exchange, and place it in the store year by year.

In this wise will the old paddy be replaced yearly by new, nor will its worth be lost.

VII.

Of Vinegar Fruits.

Hereunder are set forth rules following which the Parpattigar shall cause *panapuli chattu* to be made ready and supplied to the Palace.

At the season of fruit-bearing (which he shall have first learnt) he shall give orders to Palés, Kurubars, Kudiyas and other like castes, to mark such trees—save those that stand upon *jama* lands—as are fruitful. These trees shall be marked twenty or thirty days before the gathering, and thus when ripe will the fruit be gathered by coolies and borne to the village nearest to the trees.

Thither shall the Parpattigar summon the Patel, and order him to have the fruits cut and *panapuli chattu* prepared after the manner of the Coorgs. The coolies shall break it up into fragments and spread it in the sun to dry and in each village it shall be packed when dried in baskets made of reed, and secured in the grain-stores. Then when word shall come from the Diwan kacheri to send *panapuli chattu* to replenish the Palace store the Parpattigar will send it, obtaining a receipt therefor. At such rate as they receive wages from the ryots in their village shall the coolies who in this wise labour be paid from the Palace paddy-store in the village.

VIII.

Of the Enforcement of Royal Service.

Adopt the following principle in requiring royal service from the ryots of your taluk :—

If you demand one day's labour from a household which owns one plough and yoke of oxen, demand two days' labour from that which owns two, three days' labour from that which owns three, four days' for four and so on. According to the number of ploughs the number of days' service should be fixed. Do not, in violation

of this rule, compel the same service from a house that has two ploughs as from one that has ten; but have regard unto the number of ploughs possessed by a ryot, the number of men he employs, and his other circumstances, and claim service accordingly.

IX.

Of Absconders.

If any ryot abscond, his neighbours shall forthwith inform the Patel. Then shall the Patel make known to the villagers his disappearance, reporting the same to the Parpattigar, who in turn shall publish the news throughout all the villages in his charge, setting at the same time sentinels upon the divers ways thereof.

To other nads also shall the Parpattigar send warnings, intimating the number and particulars of the fugitives; and the Diwan kacheri shall be apprised.

X.

Of Unclaimed Property.

When in your nad a ryot absconds or dies, it may happen that his neighbours and the village Patel will enter his house, remove therefrom cash and valuable jewels and, if good cattle be there, take them away substituting old and decrepit beasts and jewels of no value. Deceit of this kind may be practiced. Therefore shall the Patel and neighbours not enter the house of such an one, but the neighbours shall carry word of the death or disappearance to the Patel, who shall apprise the Parpattigar. Then the Parpattigar, Shanbog, Takka and Patel,—these four persons—shall go to the house and cause all the metal vessels and other property to be taken out and shall count them. So too shall the grain be measured, and the colour and other particulars of the cattle, with their calves, be exactly recorded. All these things shall be entered in the accounts kept by the Shanbog of the nad, a copy whereof shall be submitted to the Diwan kacheri. If then the Diwan kacheri, on perusing the list, directs that certain of the articles be sent to the Palace store and that the remainder—cattle, calves, paddy and other things—be

entered in the Palace account and kept in the custody of the Parpattigar, such articles as are so named shall be sent to the Palace store and a receipt obtained for them. As for the rest, the paddy and other articles shall be brought to account and sent to the Palace store of the nad. The cattle and calves shall be kept as the property of the Palace and if new settlers apply for cattle for the requirements of cultivation it shall be so reported to the Diwan kacheri which will ascertain the royal pleasure, and transmit it for compliance.

Let the Parpattigar and Shanbog understand and obey this order, for they shall surely answer for any disobedience.

XI.

Of New Cultivation.

When a waste land which has not been cultivated within the preceding five years is granted for cultivation in your nad, one-fourth of the assessment shall be paid in the first year, one-half in the second year, three-fourths in the third year and full assessment in the fourth year.

If the land granted has lain waste for a period between ten and fifteen years, the whole assessment shall be remitted for the first year, one-fourth levied in the second year, one-half in the third year, three-fourths in the fourth year and full assessment shall be paid in the fifth year.

If the land has lain waste for a period between fifteen and twenty-five years, the whole assessment shall be remitted for two years, one-half shall be paid in the third year, three-fourths in the fourth year and full assessment shall be paid in the fifth year.

If the land has lain waste for a period between twenty-five and thirty-five years, the whole assessment shall be remitted for three years, one-half shall be levied in the fourth year, three-fourths shall be levied in the fifth year and full assessment in the sixth year.

If the land has lain waste for a period between thirty-five and fifty years, or if *bariké* is granted for cultivation, the whole assessment shall be remitted for four years, one-half of the assessment shall be levied in the fifth year, three-fourths in the sixth year and full assessment in the seventh year.

If the land has lain waste during the preceding fifty years, or if *marapalu* is granted, the whole assessment shall be remitted for five years, one-half the assessment shall be levied in the sixth year, three-fourths shall be levied in the seventh year and full assessment shall be levied in the eighth year.

Thus shall waste land be granted to new ryots according to the number of years that it has remained uncultivated. To help such ryots in cultivating, choose some of the cattle lent by the Palace to earlier settlers, taking one or two head (as circumstances require) from such as are well established and will not be impoverished thereby, and give them to the newcomers, as many as they may need. And according to the requirements of each settler give him 10, 15 or 20 *battis* of paddy. Make him cultivate his land so that he may harvest 100 *battis* of paddy for each plough. After the crop is gathered recover the paddy and store it in the Palace granary.

If the Parpattigar or the Patel fail to obey these orders regarding the distribution of the Palace cattle and paddy to those in need of them, if the lands are not cultivated by the ryots, if the paddy is wasted or misappropriated, or if the cattle deteriorate or die, the Parpattigar or the Patel to blame will make good the cattle or the paddy. Lastly, if any ryot by his own labour brings under cultivation new land hitherto untouched, let him enjoy the crop free of assessment for eight years. Remitting the assessment for eight years, collect in the ninth year one-fourth, in the tenth year one-half, in the eleventh year three-fourths, and from the twelfth year, full assessment.

XII.

Of Loans.

If either grain or money be lent by the Palace to the ryots of this nad, for ten *varahas* charge as monthly interest one *hana*, for 100 *battis* charge one *batti* of paddy. At these rates, money or grain may be advanced to ryots in the nads and in the pettas, bonds therefor being taken from them fixing the date within which repayment is to be made, to be returned when the principal and interest have been repaid. From defaulting debtors collect interest at double rates.

XIII.

Of the Exchange of Jama Lands.

If *jama* ryots long established within your nad find that the *jama* lands they already own do not suffice for their livelihood, they may apply to us and obtain more *jama* lands, the *ghatti* ceremony will be performed, and, on payment of the *nazar kaniké* due, *sanads* will be issued to them granting to themselves, their sons and grandsons, in perpetuity, those lands provided that they pay to the Palace the dues thereon, and render service.

Now if such ryots experience inconvenience by reason that their *jama* lands, houses, gardens, *banés*, *barikés* and other appurtenances do not lie in one block, but are scattered among the lands of others, so that differences arise between such landholders by the need for a right of way to pass or to drive cattle through land not their own; to avoid the interminable quarrels that spring from such circumstances, it is permitted to one ryot by agreement with another to exchange land not adjoining for land adjoining his other property. For this purpose let them go to the Patel, who, if he be satisfied by inspection of the lands with the persons concerned that the exchange will be to their mutual profit, shall make report of the request to the Parpattigar. If the Parpattigar on inspection holds the lands to be of equal value, and that neither will be the loser by the bargain, he shall submit a report to the Diwan kacheri which shall in turn report the matter for sanction to the Palace. If it then appear that the transaction is voluntarily sought and to the mutual benefit of the petitioners (neither suffering loss thereby), sanction will be communicated to effect the exchange. Then shall each yield up the *ghatti*, in token of relinquishing his *jama* land to the Palace, and to each will be given the *ghatti* as a sign of the *jama* land received in exchange from the Palace. Afterwards a man will be deputed from the Diwan kacheri to the Nad Parpattigar, and he with the Parpattigar shall proceed to the spot and summon the Patel together with sage elders of the village or of neighbouring villages, and the parties applying for permission for the exchange of lands. Then shall all inspect the lands in question, and be present at the *ghatti* ceremony.

If this course be not adopted, a ryot who has newly been granted *jama* land may think it unprosperous; by reason of the holding being unfamiliar, and being himself not adapted to the locality and water the land may for a time yield him no profits. Then perhaps will an

old settler, who is acquainted with the quality of the soil of that holding, persuade the newcomer by various artifices to accept a portion of his own barren and unprofitable *jama* land in exchange for a piece of land of better soil, from out of that granted to the new *jama* ryot. In a few years' time, after the new ryot has settled down, he learns the quality of the different soils, and repents that through ignorance he parted with better land for worse, and now has to suffer for his folly.

Therefore you shall not allow ryots thus to exchange lands among themselves. If, owing to the pressure of circumstances, either one to whom a new grant of *jama* is made, or an established ryot, desire to effect such an exchange, let the matter be reported to the Palace, and such order as may issue be obeyed.

Furthermore, *jama* ryots besides farming their own *jama* land may have secured for cultivation land belonging to the Palace, as their own land is not sufficient for their support. Newcomers too may settle down as *sagu* ryots and take up Palace lands for cultivation as tenants. In such cases, it shall not be permitted to exchange these *sagu* with other *jama* lands. For if an exchange be permitted and crops be raised on the land, an order may come to give up the Palace land, and it must be resigned accordingly; or, owing to inability to cultivate it, the ryot may desire to relinquish the holding, when it should be resumed to the Palace. Therefore let not the Palace *sagu* lands be given in exchange for *jama* lands owned by ryots.

You shall give a written undertaking implicitly to obey these and similar orders promulgated by the Diwan kacheri, and you shall issue orders in your nad in accordance with these instructions.

XIV.

Of the Collection of Revenue.

Without permitting one pie to remain in arrear, you shall collect the revenue in your nad of the Royal Dominions in four instalments according to the orders contained in the *Hukumnama*, and shall remit it to the Diwan kacheri by the 30th Vaisakha obtaining a receipt for the remittance. Then in order that the annual accounts may be made ready for submission to the Palace by the 30th Sravana, you must prepare them by 30th Jyeshtha, and come to the Diwan kacheri each year and see them made up there.

XV.

Of Weights and Measures.

Hereunder is the table of weights and measures to be employed in transactions with the Palace stores :—

1 <i>pata batti</i>	...	10 <i>pata parés</i> .
1 <i>pata paré</i>	...	4 <i>pata hanis</i> .
40 <i>pata hanis</i>	...	1 <i>pata batti</i> .
1 <i>pata batti</i>	...	1½ <i>heru batti</i> .
4 <i>pata parés</i>	...	5 <i>heru parés</i> .
1 <i>pata paré</i>	...	800 rupees' weight.
1 <i>pata seer</i> of rice	...	100 rupees' weight.
1 <i>pata hani</i>	...	200 rupees' weight = 2 <i>pata</i> seers.
1 <i>heru seer</i> of rice	..	80 rupees' weight.
2 <i>heru seers</i>	...	1 <i>heru hani</i> .
1 <i>heru seer</i>	...	2 <i>heru manas</i> .
1 <i>pata seer</i>	...	2 <i>pata manas</i> .

According to the scale set forth above, cause measures to be made, viz :—(1) *pata hani*, (2) *pata seer*, (3) *pata paré*, (4) *pata mana*, (5) *heru hani*, (6) *heru seer* and (7) *heru mana*. Let the Palace seal be impressed upon them.

The weight stones are—

1 <i>pata maund</i>	...	1,375 English Company rupees' weight.
1 <i>naduva maund</i>	...	1,100 Do.

Taking this scale as the standard, cause weights to be prepared, viz :—*Pata* maund, *naduva* maund, *dadeya*, *pancheru*, seer, half seer, *pavu* and half *pavu*. Let their respective weights be marked upon these stones, and save in the cases of the half seer, *pavu* and half *pavu*, let iron rings be set in the stones and the Palace seal be inscribed upon them.

Cause a number of these weights and measures to be made and distributed to the stores in the various nads, to the Palace farms and throughout the pettas. Let them be used by the nad and petta folk in measuring and weighing all articles, and forbid the use of other weights and measures not bearing the Palace seal. Issue clear orders to this purpose, and see that they are implicitly obeyed.

XVI.

Of Brawlers.

Whoever within your kacheri makes use of opprobrious or insulting language, be it within the hearing of those in the kacheri

or not, and whoever breaks the peace, shall on detection be seized upon the direction of the Parpattigar, who shall slap him five times on either cheek, and cause him to be thrust out of the kacheri.

XVII.

Of Palace Secrets.

The Parpattigar shall peruse privately and apprehend clearly orders received by him from the Palace and shall not disclose their contents to others. Whoever gossips, either in his house or elsewhere, of the Palace affairs proceeding in the kacheri shall be detected and seized and sent under escort to the Palace if the case be one of much gravity. If it be venial he shall receive blows five, three or one in number—according to the consequence of the matter spoken of—and be discharged.

XVIII.

Of Despatch in Correspondence.

An order issued to the Nad Parpattigar from the Diwan kacheri will take ten *ghaligés* to reach you. You will peruse and understand it and return a reply within $7\frac{1}{2}$ *ghaligés*, stating that enquiries will be made and the order carried out within so many days. This reply must reach the Diwan kacheri within ten *ghaligés*. Thus ten *ghaligés* are allowed for orders issued from the kacheri to reach you, $7\frac{1}{2}$ *ghaligés* for the preparation of your report and ten *ghaligés* for the transmission of the report to the Diwan kacheri,—in all $27\frac{1}{2}$ *ghaligés*. If delay occurs in preparing or delivering your report, enquiry will be made by the Diwan kacheri and the offender punished.

XIX.

Of Prompt Obedience to Summons.

When messengers from the Palace summon the people to appear armed for some royal occasion, those who hear the call directly or indirectly shall arm themselves and start forthwith, whatever be the

hour of night or day. Let them, at the same time, pass on the word to others in neighbouring villages, who will in turn transmit the warning. So in a moment shall the news be spread throughout the land; so too in hastening to the Palace must space that commonly takes six *ghaligés* to cover be traversed in half a *ghaligé*. None able to bear arms shall linger at home but all must attend at the Palace.

XX.

Of the Dispensation of Justice.

Whoever goes to the village Patel with an account of his troubles or of other matters shall be heard privately and with sympathy. If the matter be trifling, it shall be settled and the suppliant's wrongs, if any, redressed. He must be sent home with his mind set at ease. If the matter be beyond the Patel's scope, he shall send the petitioner to his superior, the Takka. The Takka, if his power suffice not to settle the affair, shall send the petitioner to the Nad Parpattigar saying: "Thus and thus are the facts and with them I am not competent to deal." If the Parpattigar have authority to conclude the matter, let him do so; else shall he in like manner transmit the particulars to the Diwan kacheri. There shall inquiry be made until the truth be manifest, when justice shall be apportioned. The wrongdoer shall receive punishment if due punishment for the offence be within the power of the kacheri, and shall be admonished not to repeat his misdemeanour. The prosecutor shall be sent home happy with the assurance that he shall no further be molested by the offender now about to suffer for his offence.

But again, if the case transcends the jurisdiction of the Diwan kacheri and includes no more than protection and punishment, a particular narration of the matter shall be submitted to the Palace, and the judgment delivered thereby shall prevail.

Moreover, whatever complaint is preferred before the Diwan kacheri may be sent for settlement to the Court of Simé Amila, being that which is next lower thereto. So too the Court of Simé Amila will refer charges to the Parpattigar, the Parpattigar to the Takka, and the Takka to the Patel, questions which exceed the power of one Court being resigned to that which stands above it.

Further, on any dispute appearing, in order that it may be referred to impartial arbitrament, there shall be sought four men of good sense and repute (two on either side), whose award will be marked by equity and truth. To these shall the matter be expounded, each party instructing his own two arbitrators, and the four then debating the affair among themselves, separating truth from falsehood and thereby distinguishing what is just from what is unjust.

When they have viewed the case in all lights, these four panchayatdars shall lead the parties to one in authority, and lay before him their finding. If the parties be willing to accept this finding, let it be so agreed; but if either demur, the reason for dissent shall be demanded before the arbitrators, whose decision, if it appear just, shall prevail. If however upon examination the decision of the arbitrators appear partial, he before whom they appear shall submit to the Diwan kacheri a report detailing on the one hand that decision and on the other such settlement as seems to him just, and shall await final orders thereon.

Now the panchayat shall be conducted in this wise. The four panchayatdars, and the officer under whom they meet, shall take their seats, and the parties, whether they be rich or poor, shall not sit during the deliberations of the panchayat, but shall remain standing. When the panchayat is concluded, the successful suitor shall be accorded a seat in the assembly if he be of meet rank; if not, he shall be desired to stand in such place as becomes his rank. But he whose cause is lost, even though entitled by his circumstances to a seat, shall not sit in the assembly but shall be required to seat himself aloof, or, if he be of mean condition, to stand apart.

When property is pawned by the ryots in their dealings with each other and (being otherwise irrecoverable) is restored in pursuance of the decision of a panchayat, it is decreed that, as the time of the arbitrators is taken away from the Palace and devoted to the plaintiff's cause, he shall pay to them, in the event only of gold, silver or money being recovered, ten parts out of each hundred parts restored. Of this commission, one-half shall be credited to the Palace, and of the remainder one share shall fall to the authority who convened and presided over the panchayat, the other four shares being awarded to the four arbitrators. But save in cases of this nature, no panchayat shall receive any commission.

If within these Dominions one man abuse another, both shall be caused to appear, and he who reviled the most shall by his adversary be doubly reviled. He shall then be strictly warned and released.

So if one has beaten another shall that other give him double beating. He shall then be cautioned not to offend again, and be dismissed.

Whoever dishonestly misappropriates Palace money or jewels, cattle, vessels of copper or brass, cloths or grain, shall be sent to the kacheri and shall forfeit one and a half times the value of the property. Of this amount, the one part represents the value of the misappropriated property; the half part reads a lesson to the offender not again to consume Palace goods.

So too whoever misappropriates the property of a ryot shall, after enquiry has been made, forfeit one and a half times the value thereof. The value of the property shall be given to the ryot; the half-value shall be credited to the Palace, being as a rebuke to the offender.

XXI.

Of the Registration of Orders.

Whenever regarding Palace duties, you receive from the Diwan kacheri either *nirupas* or *uttaras*, or whenever relating to other work you receive orders in writing from headquarters, you shall cause every such injunction to be recorded in the Shanbog's registers, lest in performing your other duties you forget them. The Shanbog will thus keep them in view, and until they be executed will call them to your mind at such times as you have leisure to attend to them. When orders have been complied with, the papers concerning them will be recorded in the *duftar*.

XXII.

Of Treasury Transactions.

The receipt and delivery of money in the nad kacheri shall take place within 27½ *ghaligés* of sunrise, after which period all transactions shall cease. Then shall the treasury be closed and sealed.

XXIII. Of Marriage.

Hereafter whenever a girl of Coorg race is given in marriage she shall if a maid be wedded in accordance with the custom of the Coorgs, but if she has been previously a wife she shall be united to her husband as the Sudras marry. These two usages are approved by the Palace, and therefore shall all who give or take in marriage in these Dominions observe them.

Further whenever a woman of reputable family is kept as though she were a concubine and given raiment, and children are begotten of the union, such children are not worthy to enter the Palace, nor should their faces be looked on. They are fitted neither for this world nor for the next. Good people will never accept them in marriage. Having regard to these things, none shall proffer or take a woman for raiment, but eschewing this practice she shall if a maid be wedded according to the custom of the caste, and if formerly a wife according also to usage. These are the two methods enjoined and they shall be followed.

XXIV. Of Jama Coolies.

Jama coolies attached to jama holdings shall be transferred to the jama holders for the time being. If a jama family become extinct and its lands be resumed by the Palace, and if no fresh family be willing to settle on the land, jama coolies attached thereto shall be transferred to the Palace farms. But if ryots, making agreement with coolies or other kinds of labourers, bring them from other taluks to work on their land, such labourers need not be transferred to the Palace farms.

XXV. Of Taxes and Other Payments.

The scale of fees to be levied from various persons in the taluk, according to their caste, is as follows:—

- 1 *kanthiraya hana* on each hut of the Kuruba caste.

- 3½ *kanthiraya hanas* on each *kula* of the Kumbara¹ caste, viz., 3 *hanas* for the potter's wheel, and ½ *hana* for his trade.
- 2 *kanthiraya hanas* on each *kula* of the Uppara² caste, viz. 1 *hana* as house-tax, and 1 *hana* for his trade.
- 3 *kanthiraya hanas* on each *kula* of the Agasa³ caste, viz., on account of the *ubbe*⁴.
- 3 *kanthiraya hanas* on each *kula* of the Kelasi⁵ caste, on account of the *hasubé*⁶.
- 3 *kanthiraya hanas* on each *kula* of the Ayri⁷ caste, on account of the *kulumé*⁸.
- 3 *kanthiraya hanas* on each *kula* of the Akkasalé⁹ and other Panchala castes, on account of the *adigullu*¹⁰.
- 4 *kanthiraya hanas* on each *kula* of the Devanga¹¹, Jadava and other castes, viz., 1 *hana* as house-tax, and 3 *hanas* on account of the *magga*¹².
- 7½ *kanthiraya hanas* on each *kula* of the Toreya¹³ caste, viz., 3 *hanas* on account of the loom, 1 *hana* on account of the net, ½ *hana* for the trade and 3 *hanas* on account of boat-plying.
- 1 *kanthiraya hana* on each *kula* of the Vakkaliga¹⁴ caste.
- 1 *kanthiraya hana* as house-tax on each *kula* of the Vadda¹⁵ caste.
- 1 *kanthiraya hana* on each *kula* of the Kaniya¹⁶ caste, on account of consultations.

SCALE OF FEES FOR DASAS.*

- 1 *kanthiraya hana* for *sanivara dasas*.*
- ½ *kanthiraya hana* for *peripatetic dasas*.*
- 1 *kanthiraya hana* for a religious service.
- 2 *kanthiraya hanas* for branding a *basavi*¹⁷.
- ½ *kanthiraya hana* for a house-warming.
- 1 *kanthiraya hana* for a wedding.
- 1 *kanthiraya hana* for the ceremony after child-birth.
- 1 *kanthiraya hana* for funeral obsequies.
- 1 *kanthiraya hana* for attaining puberty.

1. Potter.
2. Salt maker.
3. Washerman.
4. The pot for steaming linen.
5. Barber.
6. Bag.
7. Blacksmith.
8. Smithy.
9. Goldsmith.

10. Anvil.
11. Weaver.
12. Loom.
13. Fisherman.
14. Farmer.
15. Mason.
16. Astrologer.
17. Prostitute.
- * *Vide Glossary.*

According to the scale laid down above, a fee shall be collected from information obtained by experienced *dasas*.

3 *kanthiraya hanas* on each *kula* of Gowriga¹ caste, viz., 2 *hanas* on account of basket-making and 1 *hana* for the trade.

1 *kanthiraya hana* on each *kula* of Meda² caste.

1 *kanthiraya hana* on each hut of Badaga-holeya.*

1 *belli* or silver *hana* on each hut of Kembatti-holeya.*

1 *kanthiraya hana* on each hut of the Madiga* caste.

1 *kanthiraya hana* on each *kula* of the Malaya caste on account of *teré*³.

1 silver *hana* on each hut of Kukka-holeya,* Mari-holeya* and Palés* attached to households.

In manner set forth above shall the tax be recovered from each household annually and credited to the Palace.

Now if within any caste named in the list above (which excepts Coorgs, Amma Coorgs, Mukkatis⁴ and Heggadés), there arise any question, or a panchayat be applied for to consider a case of adultery or a transgression of hand or of speech, such inquiry shall be after the manner and customs of the community concerned, and a fine varying from 3 to 30 *kanthiraya hanas*, according to the rank and means of the offender, shall be imposed.

If Brahmins, Kshatriyas, Vaisyas or Sudras are found guilty of adultery, a fine of from 3 to 12 *varahas* shall be exacted.

In cases of criminal intimacy between persons of different castes, or of incest, a report shall be made to the Palace and effect given to such orders as may be passed thereon.

If ryots or other persons belonging to foreign countries, who have committed theft or other crimes in their own land, enter His Highness' Dominions and of their own choice settle therein, let them not be harassed by reason that they have done wrong elsewhere. If after arrival they are guilty of misconduct in this country, the matter shall be reported by the villager to his superior, and such tribunal as has jurisdiction will try the case and deal fitly with the offender. Beyond this no steps are necessary.

1. Basket maker.
2. Do. (indigenous).
3. The hood worn while performing certain ceremonies to deities.

* Badaga-holeya, Kembatti-holeya, Madiga, Kukka-holeya, Mari-holeya and Palé represent the different classes of Panchamas.

4. Menial Brahmins.

XXVI.

Of the Encouragement of Cultivation.

The Patel shall give the ryots living within his village injunctions to grow various kinds of crops for household purposes, so that they may enjoy prosperity. They shall plant freely in the gardens attached to their houses the following: plantains, chillies, tobacco, the betel vine, ginger, turmeric, bajé (*Acorus calamus*), the lime tree, the bitter orange tree, dodhuli (*Atalantia monophylla*), the orange, margosa and other trees. They shall grow too from seed vegetables of various kinds such as the brinjal, hagala (*Momordica charantia*), bili tondé (*Cephalandra indica*), cucumber, pumpkin, milk-white gourd, hirékayi (luffa), beans, ash-coloured pumpkin, haruvé (*Amarantus gangeticus*), coriander, yams, potatoes and kindred roots. The ryots shall be enjoined to sow seeds of these and other vegetables in the gardens of their houses.

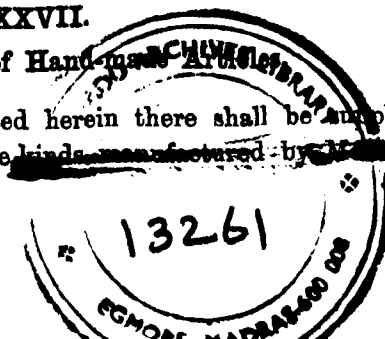
Further, on every Monday during the season of cultivation the Patel shall go from house to house noting those who are diligent in husbandry and likewise those idlers who leave their *gerekadus* uncleared and plough not well their fields. He shall see which among the ryots have manured their land after ploughing, which have cleared their *gerekadus* and sown their nurseries. Then shall he summon and rebuke those ryots who, having men and cattle, have spent their time idly, and he shall admonish them duly to cultivate their lands and see that his orders are obeyed. If then among the ryots any one be found behindhand through illness or poverty, the Patel shall select a household that has accomplished its labour, and explaining how the ryot has fallen into difficulties and his work into arrear, shall desire it to give his help for one or two days; it being explained that the assistance thus given will be repaid when those helped are in advance with their own work.

Thus shall the Patel gather information, and the Parpattigar shall instruct him so to act, visiting himself every village once a fortnight and sending a report to the Diwan kacheri.

XXVII.

Of the Supply of Hand-made Articles.

From time to time as directed herein there shall be supplied to the Palace store articles of the kinds manufactured by them and



Gowrigas, namely, mats, umbrellas, baskets both great and small, *moras*,* *kommés*,† sieves, food-servers.

Inasmuch as the hut tax due from the Palés living within your nad has been remitted, from each hut you shall collect according to custom twelve mats and twelve umbrellas, and shall periodically transmit them. Should requisitions issue from the Diwan kacheri for things of Meda and Gowriga make, such as are enumerated above, you shall give orders in the month of Chaitra that the articles to the desired number be made, and shall provide them by the fifteenth day of Jyeshtha.

When orders from the Diwan kacheri issue for the payment of the Palés, Medas and Gowrigas, they shall be paid from the paddy in the Palace granary in accordance with the prescribed scale, and a receipt will be given for the articles supplied to the Palace store.

XXVIII.

Of the Collection of Honeycomb.

Operations for the collection of honey from the trees standing on the Palace land within the nad shall be begun from about the fifteenth day of Vaisakha. You shall discover and affix marks to those trees whereon the bees have built, and from the first day till the sixth of the first fortnight of the month of Jyeshtha, you shall attach ladders to them in readiness to begin gathering from the seventh day of the first fortnight until the fifth day of the second. So shall all the honey be collected and sent to the Palace store, and the wax likewise, without the loss of the least part thereof. Orders shall be given to the ryots of the nad not to sell their wax to others, but in the same way it must be delivered and sent to the Palace store. Measure it in *pata* maunds, and pay for a maund of refined wax eight rupees and for a maund of raw wax seven rupees. These orders have already been issued to the Diwan kacheri and included in the *Hukumnama*. In agreement with them you shall obtain from the Diwan kacheri the price of the wax and pay it to the ryots who supply it.

* Winnowing fans.

† Grain-baskets.

XXIX.

Of Cultivating the Palace Farms.

The manner in which the Parpattigar shall arrange, with the help of the ryots of the nad, to transplant and harvest the crop of the lands comprised within the Kirugur Palace farm is hereunder set forth.

From that house which owns two ploughs he shall demand one plough, one man and one woman; from that which owns four ploughs, two ploughs, two men and two women; and so on. Following this scale, the women shall be sent three days in advance to the farm, to prepare the bundles of seedlings from the nurseries, and shall then be allowed to return home. Thereafter the Parpattigar shall take the ploughs and men procured as above, and shall for three days cause the fields to be transplanted, after which let the men be allowed to return home.

Likewise to gather the crop the Parpattigar shall require the services of the men for three days and afterwards send them back to their nads. Those who thus render help shall be fed well and given betel leaf and nut, and to the women shall be given oil for their hair from the farm.

By exacting labour for more than the three days herein approved the displeasure of the Palace will be incurred. Moreover it is not required that houses possessing only one plough should give help nor that labour should be asked from women pregnant or but lately delivered, or from others lacking fair opportunity. To such the Palace servants shall rather themselves give assistance, and if they harass them they expose themselves to punishment.

XXX.

Of Divers Collections.

Hereunder are set forth instructions for the collection from the ryots in your nad of ghee for the *Huttari* festival.

Twenty-five *battis* of cultivated land correspond to the fourth part of a plough. For a fourth part, collect a quarter *pata mana* of ghee. Fifty *battis* correspond to one-half of a plough. For this half, one-half of a *pata mana* shall be taken. For seventy-five *battis*—three-fourths of a plough—collect three-fourths of a *pata*

mana; for one hundred *battis*—one plough—collect one *pata mana* (50 tolas). In accordance with this scale shall ghee for the *Huttari* festival be levied from the ryots.

Dhuli paddy and house-tax shall be levied according to the rules given below.

From ryots who cultivate their own lands, collect *dhuli* paddy in agreement with these rates: three-fourths of a *pata batti* of paddy from a ryot whose cultivated land is between 25 *battis* and 50 *battis*; one and a half *pata battis* if the land exceeds 50 *battis*. So must you ascertain the area of the cultivated land, levy *dhuli* paddy in accordance with it, deliver the paddy to the Palace store and issue receipts.

The rule for the collection of the house-tax is this. Levy in consideration of each cultivator's house one silver *hana*, on account of smoke (cooking) one silver *hana*, on account of the *patta* one silver *hana*—in all three silver *hanas* or one and a half *hanas*. Collect the tax according to this scale, remit the sums to the Diwan kacheri and obtain a receipt for them.

XXXI.

Of Modes of Address.

Form of report to be submitted to the Raja.

To be laid at the feet of His Highness.

I, (name), your servant, the Parpattigar of Bettietnad, present my humble duty to your Highness. I am present in this kacheri believing that duty to your Highness is the principal duty, until the first day of Chaitra month of the Prajotpatya year. I have reverently obeyed the commands, compact of wisdom, issued according to your pleasure. In compliance with the instructions conveyed by these luminous *nirupas*, I am diligently performing my duty and submitting reports in consonance therewith. I, who am your humble slave, pray that my representations may be graciously considered, and that my conduct may be guided by further instructions.

Dated, Monday.....

In the handwriting of (name).

Form of communication from persons of rank next to His Highness.

To Nad Parpattigars, Shanbogs, village Patels, Takkas and other Persons.

The first day of the month of Chaitra in the Prajotpatya year in the reign of Lingarajendra: to (name of person addressed) of (nad), from (name of writer), concerning (subject matter of letter).

Everything is clear from your letter. The money you sent has been duly received.

This letter bears date Monday and is written by (name).

Form of communication to be used by Nad Parpattigars, Shanbogs, village Patels and Takkas when addressing persons of rank next to His Highness.

MY LORD,

I, (name) of.....nad present my humble respects.

I shall be serving His Highness until the first day of Chaitra of the year Prajotpatya. I understand all that is contained in the order of (date). I await further injunctions with regard to my duties.

Written on the..... day by (name of writer).

Form of communication to Nad Parpattigars and Shanbogs.

The first day of the month of Chaitra in the Prajotpatya year.

From the Officers of the Diwan kacheri and the Karnik of the Palace to the Parpattigar of.....nad concerning (subject).

The intelligence contained in your letter has been duly received. For the money remitted by you a receipt is herewith enclosed. This is written for your information.

Written on Monday by.....

Form of communication from Nad Parpattigars and Shanbogs to the Diwan kacheri and the Karnik.

To their Lordships.

(Name), Parpattigar of Bettietnad, presents his respects.

My Lords, in the belief that His Highness' service is the chief of duties, I am performing my duties in this nad until the first day of Chaitra in the year Prajotpatya.

My Lords, I have read and comprehended the commands conveyed in your *takid*. In obedience thereto, I have collected such taxes as

are due in the month of Magha, and I remit them herewith. I pray that the sum may be credited and a receipt therefor granted.

Written on Monday by

Form of communication from Nad Parpattigars to village Patels.

Dated.....

From Parpattigar of Bettietnad to the Patel of.....village, regarding (subject).

All the contents of your letter are understood. This is to inform you that we will come tomorrow to measure from the Palace granary in your village the paddy required for pounding and converting into rice.

Monday

Written by.....

Form of communication from a Patel to a Parpattigar.

To, Parpattigar.

Salutations from Patelof (village).

In the belief that His Highness' service is the chief of duties, I am performing my duties in this village until the first day of the month of Chaitra in the Prajotpatya year. Everything in your letter is clear. In obedience thereto I will attend the Nad kacheri with all the ryots of this village to pay the money due this month.

Monday

Written by.....

The foregoing models are supplied in order to instruct you in the correct practice. You must train yourself and others in the receipt and despatch of communications, noting in each letter the date of the letter replied to and the date of its receipt in the kacheri. This is the correct procedure in the Diwan kacheri and in other kacheris.

XXXII.

Of Puja in Siva Temples.

In the Siva temples situated in your nad, in the months of Sravana and Magha, daily have performed *puja* of *bilpatré* (bael leaves). On Sivaratri day in such temples let there be *rudrabhisheka*

and *bilpatré puja* four times during day and four times during night. Issue orders accordingly to the *pujaris* of the respective temples and cause the *puja* to be performed by them.

XXXIII.

Of Herbs.

Hereunder are rules for the collection of spices and other products to be periodically supplied to the Palace store from your nad.

The following products are to be found in those nads which lie above the ghâts in the Royal Dominions.

- | | | |
|---------------------------------------|-----|--|
| 1. Kolavaliké bija ... | ... | <i>Barleria longiflora</i> (seed). |
| 2. Karijeerigé ... | ... | <i>Nigella sativa</i> . |
| 3. Alalekayi ... | ... | <i>Terminalia chebula</i> (gallnut). |
| 4. Tarikayi ... | ... | <i>Terminalia belerica</i> (nut). |
| 5. Nelli chattu ... | ... | <i>Phyllanthus emblica</i> (gooseberry). |
| 6. Bajé ... | ... | <i>Acorus calamus</i> (root). |
| 7. Marada arasina ... | ... | <i>Coscinium fenestratum</i> . |
| 8. Kasturi arasina ... | ... | <i>Curcuma zedoaria</i> (bulb). |
| 9. Gajjuga ... | ... | <i>Cæsalpinia bonducella</i> (bean). |
| 10. Balamuri kayi ... | ... | <i>Helicteres isora</i> (fruit). |
| 11. Dindugada mena ... | ... | <i>Anogeissus latifolia</i> (gum). |
| 12. Hallé kayi ... | ... | <i>Entada scandens</i> (bean). |
| 13. Kuluntuvinachekké ... | ... | <i>Machilus macrantha</i> (bark). |
| 14. Rasmé geddé ... | ... | <i>Alpinia galanga</i> . |
| 15. Sugandhi beru ... | ... | <i>Hemidesmus indicus</i>
(sarsaparilla). |
| 16. Lavancha ... | ... | <i>Andropogon muricatus</i> . |
| 17. Mudivala ... | ... | <i>Andropogon schænanthus</i> . |
| 18. Nasugunni bija ... | ... | <i>Mucuna pruriens</i> (seed). |
| 19. Chagaté bija ... | ... | <i>Cassia tora</i> (seed). |
| 20. Vishnukranti ... | ... | <i>Evolvulus alsinoides</i> . |
| 21. Bhangi ... | ... | <i>Cannabis sativa</i> (bhang). |
| 22. Satavari or Halavumakkala ... | ... | <i>Asparagus racemosus</i> (root). |
| beru. | | |
| 23. Chavé, i.e., Kadu menasina balli. | | <i>Toddalia aculeata</i> . |

24. Bettugumbala ...	...	<i>Trewia nudiflora.</i>
25. Burugada mena ...	...	<i>Bombax malabaricum</i> (gum).
26. Bademayi, i.e., Ugurelé melana mogadu.	...	<i>Cynanchum extensum.</i>
27. Ranjalada bija ...	...	<i>Mimusops elengi</i> (seed).
28. Muttugada bija ...	...	<i>Butea frondosa</i> (seed).
29. Do. huvu ...	...	Do. (flower).
30. Kempu Chitramula ...	...	<i>Plumbago rosea.</i>
31. Bili Chitramula...	...	<i>Plumbago zeylanica.</i>
32. Amrita balli ...	...	<i>Tinospora cordifolia.</i>
33. Hamsapada ...	...	<i>Coldenia procumbens.</i>
34. Nagadali kayi ...	...	<i>Luffa amara</i> (fruit).
35. Do. bija ...	...	Do. (seed).
36. Nanjina bija ...	...	—
37. Bhadramushti ...	...	<i>Cyperus rotundus.</i>
38. Kari Ummattada kayi ...	...	<i>Datura fastuosa</i> (fruit).

The following products are to be found in the Amara Sulya and Puttur taluks of Coorg, lying below the ghâts.

1. Eswari беру ...	...	<i>Aristolochia indica</i> (root).
2. Purusharatna ...	...	<i>Ionidium suffruticosum.</i>
3. Dalchini ...	...	<i>Cinnamomum zeylanicum</i> (bark).
4. Chitramula ...	...	<i>Plumbago zeylanica.</i>
5. Gerubija ...	...	<i>Anacardium occidentale</i> (nut).
6. Kasarkana bija ...	...	<i>Strychnos nuxvomica</i> (seed).
7. Do. chekké ...	...	Do. (bark).
8. Manjishtimarada chekké ...	...	<i>Adenanthera pavonina</i> (bark).
9. Do. bija ...	...	Do. (seed).
10. Patalagaruda ...	...	<i>Ophiorrhiza mungos.</i>
11. Kirunelli ...	...	<i>Phyllanthus niruri.</i>
12. Hallé kayi ...	...	<i>Entada scandens</i> (bean).
13. Jummanakayimara, i.e., Kavatemarada chekké.	...	<i>Zanthoxylum rhetsa</i> (bark).
14. Pachetené ...	...	<i>Pogostemon patchouli.</i>
15. Kyadigé беру ...	...	<i>Pandanus fascicularis</i> (root).
16. Kepalé huvu ...	...	<i>Ixora coccinea</i> (flower).
17. Do. беру ...	...	Do. (root).
18. Bili kepalé huvu ...	...	Do. white (flower).
19. Do. беру ...	...	Do. white (root).
20. Agalusunti, i.e., Patala- soppina gedde.	...	<i>Zingiber zerumbet.</i>
21. Kahipadavalada hambu ...	...	<i>Trichosanthes cucumerina.</i>
22. Antavala, i.e., Naravala kayi.	...	<i>Oroton tiglium</i> (seed).

The riverside villages produce the following articles.

1. Nelagullada kayi ...	...	<i>Solanum xanthocarpum</i> (fruit).
2. Do. gida ...	...	Do. (plant).
3. Nelavariké ...	...	<i>Cassia auriculata.</i>
4. Gerubija ...	...	<i>Anacardium occidentale</i> (nut).
5. Hirimaddina беру ...	...	<i>Withania somnifera.</i>
6. Alalékayi ...	...	<i>Terminalia chebula</i> (gallnut).
7. Kahibevina chekké ...	...	<i>Melia azadirachta</i> (bark).
8. Do. yelé ...	...	Do. (leaf).
9. Do. huvu ...	...	Do. (flower).
10. Do. mena ...	...	Do. (gum).
11. Do. bija ...	...	Do. (seed).
12. Mangaravalli ...	...	<i>Vitis quadrangularis.</i>
13. Mundugalli ...	...	<i>Euphorbia antiquorum.</i>
14. Bilpatré беру ...	...	<i>Aegle marmelos</i> (root).
15. Neggala mullu ...	...	<i>Tribulus terrestris.</i>
16. Kirunelli ...	...	<i>Phyllanthus niruri.</i>
17. Tavaré gedde ...	...	<i>Nelumbium speciosum</i> (bulb).
18. Do. bija ...	...	Do. (seed).
19. Tavaréhuvina kusuma ...	...	Corolla of the lotus flower.
20. Dindugada mena ...	...	<i>Anogeissus latifolia</i> (gum).
21. Naidilé gedde ...	...	<i>Nymphaea lotus</i> (bulb).
22. Yakkada huvu ...	...	<i>Calotropis gigantea</i> (flower).
23. Do. chekké ...	...	Do. (bark).
24. Do. беру ...	...	Do. (root).
25. Nelatengu ...	...	<i>Curculigo orchoides.</i>
26. Havumekké kayi ...	...	<i>Citrullus colocynthis</i> (fruit).
27. Antavalada kayi ...	...	<i>Sapindus emarginatus</i> (nut).

Such things as are to be found in the Royal Dominions shall be collected periodically and sent to the Palace store-house. Others are to be procured from the country lying east of Coorg, and for these you shall send servants each year, to buy at the cheapest prices.

XXXIV.

Of Foreign Traders.

If merchants from other countries bring their wares for sale into the nads, let them go to Virarajendrapet, or to Somwarpet in Yedavanad, and there dispose of their articles. Those who wish to buy shall buy in these places. It is not required that these traders shall

peddle their wares from door to door throughout the nads. Each nad has its kacheri. Let a spot be chosen in the neighbourhood of each kacheri, where the traders can set out their merchandise and the ryots sell and buy. If any trader does not conform to this practice, he shall be deemed to have acted against orders.

XXXV.

Of the Assessment of Certain Lands.

There are living in your nad Tuluvas, Bants and Billavas who in the past years Virodhikritu* and Paridhavi† migrated from Maradala Agrahara, known also as Kallubalapa, in Amara Sulya of the Royal Dominions. These persons have now settled down and are cultivating *jama* land. They give help as beaters in the royal hunt, bear arms, and perform other public services. Besides these persons, Mullur Puttégowda, and Arugudi Rangayya Seruvegara of Yelusavira Simé are punctual in the discharge of their duties to the Palace and attend the hunt as beaters. The *jama* lands which all these persons cultivate shall therefore be secured to them as *umbli*, assessed at $1\frac{1}{2}$ *varahas*. If further they cultivate the Palace *sagu* lands, collect $2\frac{1}{2}$ *varahas* in respect of each portion of land yielding 100 *battis* of paddy, and remit it to the kacheri. From these households, one member out of every three shall render service to the Palace; for a fortnight shall he serve, and thereafter be permitted to return home for a like period. He shall receive food and raiment from the Palace in consideration of his work. In the case of Tudiya dukada Krishnayya of Sulya tax has been remitted on his land situated above the ghâts and cultivated as *jama* and therefore recover tax as *umbli kaniké* at the rate of $1\frac{1}{2}$ *varahas* on 100 *battis*.

XXXVI.

Of Elephant Pits.

When you require either the ryots in your nad or the servants of the Palace to dig pits in order to catch elephants, let the pits be seven cubits deep, or $7\frac{1}{2}$, or 8, or $8\frac{1}{2}$, or 9 cubits deep; that is to say, let them be between 7 and 9 cubits in depth.

* 1791—1792.

† 1792—1793.

XXXVII.

Of Passports.

If the ryots in your nad wish to go to Malabar to sell rice or paddy, according to the scale prescribed tolls shall be levied at the Heggala and Kodantur *ukkadas* upon the bullocks carrying the rice or paddy, and upon the men who accompany them. To pass these *ukkadas*, the Parpattigar shall issue passports, bearing his signature and the impress of his seal in ink, in accordance with the route taken by the travellers. The Diwan kacheri has been instructed to supply forms for passports, and on receiving them you shall passport the ryots of your nad, but not the men and women and cattle of other nads. Also if there is need to take women and cattle out of the country a report must be sent to the Diwan kacheri.

Moreover should Badagas and others desire to trade in grain and rice with Mysore, the Parpattigar of their nad shall, if he consider them trustworthy, report to the Diwan kacheri the numbers of men and of pack-bullocks who require passes.

Again there are men of Amara Sulya who have permanently settled above the ghâts in Coorg. These men possess a house and lands in Amara Sulya, and a house and lands in the nads, and therefore between these places they go to and fro. So to the men of Amara Sulya who live in his nad, as also to those of Chembu, Perajé and Sampaji, that they may go to their homes in Amara Sulya and return therefrom, and to other ryots, that they may proceed on business, as for instance to buy cocoanuts or oil, to Amara Sulya or Puttur in Coorg, the Parpattigar shall issue passports, signed and sealed, according to the number of men and pack-bullocks. These passports they shall produce at the *ukkadas* at Todikana and Talénirugatta, and they shall pay the customary tolls.

Men of the Sulya and Puttur taluks in Coorg, coming to the Coorg nads on business or to see their kinsfolk, bring with them toll-gate receipts obtained at the *ukkadas*. When they wish to go back, the Parpattigar shall grant them passports and shall carefully preserve in the Shanbog's records copies of the toll-gate receipts which they produce and will submit them to the Palace at the time of presenting the annual accounts. These copies will be compared with the passports issued by the Parpattigar, and if any discrepancy be found it will be for him to explain. Therefore let care be taken in providing those who ascend from the low country with passports, to grant them in harmony with the toll-gate receipts.

Furthermore, when ryots go to Malabar to sell rice and paddy, provision shall be made in the passports granted to them for the carrying of big knives—one to every four or five men in addition to the small knives they carry—to enable them to cut firewood and branches of trees. It is not required that passes should otherwise be issued for knives and guns.

Except as is hereinbefore provided, the Parpattigar should not issue passports to ryots or merchants to pass between the Royal Dominions and foreign countries.

The Diwan kacheri has been authorized to exempt from tolls cattle belonging to ryots owning land in Amara Sulya or other places in the low country, as well as in the nads, on occasions when they take their cattle from one place to another for purposes of cultivation.

XXXVIII.

Of the Sale of Rice.

The following is the scale according to which rice and paddy shall be sold by the ryots of your nad.

For one *varaha*, not more than five *battis* of paddy^o measured in the sealed *heru hani* may be sold; that is to say, 5 *battis*, 4 *battis*, 3 *battis*, 2 *battis*, 1 *batti*, half a *batti*, a quarter *batti*, according to the rate prevailing. It is not necessary to sell at a lower rate than five *battis* per *varaha*. The Palace will agree to the sale of paddy at however high a rate. As regards the sale of rice, for one *kanthiraya hana* 13 seers, 12 seers, 11 seers, 10 seers or 8 seers may be sold; that is to say, it may be sold at any rate from thirteen seers down to even one seer a *kanthiraya hana* according to the demand. On the other hand, it should not be sold at a lower rate than thirteen seers. The ryots should be given orders annually to sell according to the scale laid down, and inquiry made to prevent sales at rates lower than those specified.

XXXIX.

Of Guardianship.

If any ryot within your nad die leaving a minor son, all his effects, jewels and land shall be entrusted to his kinsmen, cousins or friends,

if any there be, and an account of the property shall be recorded. The child too shall be delivered into their custody, to be brought up until he be of age, and arrive at years of discretion. Then shall the property be handed over to the boy, and he shall be helped to begin life on a farm, as a member of the family. Again, if there be no male children, but only girls, follow the same method as in the case of minor boys; that is to say, make delivery of the property and the child to a close relative, after taking account thereof, and confiding the girl to his care. When the child becomes of an age to be entrusted with property, let her receive the things left by her parents. If children have no cousins or other near relatives, the Patel of the village may be entrusted with their persons and with the property. When the boys come of age, the property shall be made over to them and they shall be helped to start life on a farm. When there are no boys, but only girls, let them too receive what is theirs when they grow up.

The property of persons who die leaving children shall not become escheat to the Palace.

To whomsoever the property may be entrusted, whether to cousins or to other kinsmen, or to friends or to the Patel, a receipt shall be obtained and the Shanbog shall prepare an inventory of the effects, to be preserved among his records. From the assets shall be deducted the cost of management, the remainder being delivered to the boy or girl (as the case may be) on attaining majority and the boy being assisted to begin his life on a farm.

XL.

Of the Shanbog's Duties.

The duties of the Shanbog are defined by the following instructions. While it is the Shanbog's office to write, the Parpattigar must perform a variety of duties. He must go forth on the work of inspection; he must labour with his hands, and must by speech return answers to questions addressed to him. Thus he may forget some among his duties, and for this reason is the Shanbog appointed his remembrancer. It is the Shanbog's business too to record all matters coming to his knowledge either as an eye-witness or from information otherwise derived. The contents of letters addressed to the Parpattigar he shall read, understand and call to the Parpattigar's

mind. He shall daily read and understand the *Hukumnama*. Such being his duties he shall set forth in writing such things as the Parpattigar directs him to write. If either the Parpattigar or a Patel, or a ryot, see or hear that evil is spoken of the Palace, or losses caused thereto, the Shanbog shall report such things direct every fortnight to the Karnik, adding in what degree the *Hukumnama* has been obeyed or transgressed. The Karnik will lay these reports before His Highness. If the Shanbog, by failing to send tidings of events happening within his nad, prove himself unworthy of trust, he will incur the displeasure of the Palace. Let these orders be clearly understood, and let there be no departure made from them.

XLII.

Of the Collection of Sandalwood.

When orders issue from the Diwan kacheri to fell sandalwood trees growing within your nad, only such trees as are well-grown shall be cut down. Each log shall be in length from 3 span to 3½ or 4 span, and neither longer nor shorter. Thus shall the wood be collected.

XLIII.

Of Hospitality to Travellers.

When any traveller or stranger comes to a man's house either by day or night, or because he is hungry, let him be given of the food partaken of in that house, if he scruple not to eat it. Otherwise let him receive all the necessary materials for making ready a meal. If further any such wayfarer be sick, let him be fed once or twice and tended, for this is but ordinary civility. It is left to the pleasure of the host to give or to refuse more than this. If food and drink have been twice given, his conduct will not be subject to question.

XLIII.

Of Damage to Sandalwood Trees.

Those officers of your nad who set forth to write the jamabandi account each year shall inspect and enumerate the sandalwood trees

and make entry of them in the accounts. Then if any person, either in felling jungle for *kumri*, or in cutting firewood, or in clearing his *gerekadu*, have cut down sandalwood trees or removed bark from them, the act shall be brought to light through the Patel, and the offender detected. Then shall it be determined whether he committed the act unwittingly or deliberately, and if a guilty purpose be proved the offender shall be brought to the kacheri and shall receive seven stripes, and be warned not to repeat the offence.

XLIV.

Of Corrections occurring in Accounts.

When the Huzur Karnik causes Shanbogs and others who submit their accounts to him to transcribe those accounts into his own records, let there be neither corrections nor erasures made, for accounts bearing such will not receive approval. If there be the least correction or rewritten character, whether it be in a receipt or acknowledgment, or in any other sort of document, it will not be acceptable to His Highness. Therefore shall the Parpattigars and Shanbogs, before returning to their nads after the annual submission of accounts, bind themselves in writing rigidly to comply with this injunction.

They shall further sign a promise to the Diwan kacheri that during the coming year they will bring to light all new cultivation by the ryots and thus procure an advance in the revenue, and remit larger sums to the Treasury than in the year gone by.

XLV.

Of Unduly Large Holdings.

It is known to you that the lands owned by ryots within your nad have been measured and that *sists* have been drawn up for each *kula*. According to the *sist*, a *sagu* ryot pays at the rate of ten rupees for every 100 *battis* of land. A *jama* ryot pays *umbli kaniké* at the favoured rate of five rupees for every 100 *battis*. Any *sagu* ryot who wishes to cultivate land must cultivate it agreeably to the *sist*.

If the land exceed that which may be cultivated by one ryot, a smaller holding, meet to be cultivated by such an one, shall be given in the village. If such small holdings are not to be found in the village the Parpattigar, the Takka, the Patel, together with some discerning men of the village, shall allot out of a large *warg* such portion as they may consider fitting, one-half the soil of the land being good and one-half poor. Unless this be done, if a ryot cultivate such land as he pleases and be permitted to pay ten *battis* of paddy for every 100 *battis* of land that he cultivates, he will select the best from eight or ten holdings and form one holding therefrom, and, since the remainder will be composed of indifferent soil, it will be no man's interest to accept such land, which will accordingly lie fallow, to the loss of the Palace. Bearing this in mind, therefore, you shall distribute land in such a way as to apportion equally the good and the bad.

Again it is known to you that *jama* holders in respect of the *jama* holdings they cultivate pay *umbli kaniké* at the favoured rate of five rupees for each 100 *battis* of land; and whether they cultivate the whole of the land or a portion only, it is their duty fully to satisfy the demand of the Palace. But it may happen that a ryot, cultivating the better portion of his holding, suffers the remainder to fall into disuse and become pasturage for his cattle. When such an one is called upon for the yearly dues he will profess himself unequal to cultivating the whole land and will proffer assessment on the cropped portion only, praying that, being unable to pay on the remainder, the tax may be remitted. Then let answer be given to him thus: "At such time as a *sist* was prepared for your land, no more land than could be cultivated by you was measured as part of the *jama* holding and finds place in the Palace records. At that time the Subedar and Karnik warned you that you should give up so much land as you were unable to cultivate. You replied that you could cultivate so much land; that area was accordingly measured and added to your *jama warg*, assessed to *umbli kaniké*. The *umbli kaniké* has been registered in the accounts, and the land cannot now be split up.

"If now you consider that you cannot cultivate so much land you must relinquish the whole of it to the Palace, and the Palace will remit the assessment on the land allowed to lie waste, and will charge you full assessment at ten rupees on every 100 *battis* for the land which you had under cultivation. Further, there are Palace lands of 100 *battis* a *warg* and 200 *battis* a *warg*. Apply for one of these and it will be granted on *ghatti* to you at *jama* rates. Cultivate that land,

paying for it the privileged rate of five rupees on 100 *battis* and enjoy it, proving by your conduct that you are mindful that your first duty is the duty you owe to your Sovereign."

XLVI.

Of Payment in lieu of Service.

Besides the *jama* ryots in your nad there are *sagu* ryots who cultivate the *sagu* lands of the Palace and pay assessment on the cultivation at the rate of 2½ *varahas* per 100 *battis*. If these profess themselves unable to render service in accordance with the number of ploughs, and, offering to pay three *varahas* on their land, beg for exemption; or if those who cultivate the land on behalf of such ryots offer to pay three *varahas* in lieu of service and pledge themselves to this in writing; they may be accorded immunity from service as well as from the payment of *dhuli* and other dues, there being collected on every 100 *battis* of land three *varahas*, and three silver *hanas* from the tenants of such ryots.

XLVII.

Of Frontier Patrols.

These are the orders regulating the system of stationing guards at the *ukkadas* and other gates of the Royal Dominions.

The head guard at each *ukkada* shall daily post two men on the right and two on the left, so that their patrol shall extend over a *haradari*. If rogues or vagabonds forsake the appointed roads and make for themselves and use secret paths through the jungle, they shall be tracked by their foot-prints. Then shall the guards covertly dig pits and fix within them sharply-pointed stakes, and men shall be placed in concealment to catch the rogues and, having arrested them, to send them to the Palace. If such persons pass through their paths at night they fall into the pits and receive wounds from the stakes. If they manage to escape, bleeding will they go their way. The guards shall visit and examine the pits each morning, and

if wrong-doers be caught there they shall be sent up to the Palace. If they are not so found, but have passed on with their wounds bleeding they must be tracked by the blood-trail as far as the limits of the Royal Dominions. If found within our boundaries they shall be sent up to the Palace. If they are not found within our boundaries, but have passed beyond, they shall not be pursued further.

Moreover, if any rogue coming from beyond the confines of our Dominions has fallen into a pit, let the guards track him wherever he may be found within our territories and send him to the Palace.

Thus shall the head guard post two men a *haradari* to the right of the guard-house, and two men a *haradari* to the left. Besides this, the head guard shall personally visit these outposts once a week; and you yourself must visit the guard-houses and outposts monthly, and make sure that the guards do their duty. If the fences extending from either side of the outposts are broken by wild beasts or otherwise, and the repairs required to them are slight, they shall be executed by the guards themselves; but if the damage is great and such as cannot be repaired by the guards, when the head guard brings the matter to your notice you shall cause the damage to be made good by the ryots of your nad. If the guards do not go on their rounds daily, or attend to the minor repairs, you shall send up the head guard to the Diwan kacheri. If you and the guards fail to make inspections, and if the fences are not kept in repair, should knowledge of your default reach us by means of those who are faithful to us, whatever punishment the head guard receives will be awarded to you in double measure.

Carefully bear these injunctions in mind, and obey them unswervingly.

XLVIII.

Of Supplies to English Gentlemen.

Fowls and eggs will be supplied on behalf of the Palace to English gentlemen at these rates: two large fowls for one *kanthiraya hana*, four medium-sized fowls for one *kanthiraya hana*, six small fowls for one *kanthiraya hana*, one egg for two pies. If a bill drawn at these rates is presented at the Diwan kacheri, the amount of it will be paid. If milk is needed any quantity of it may be supplied on payment.

XLIX.

Of the Disposal of Certain Corpses.

Should any poor stranger, of whatsoever caste, die in our country without having near relatives, if he have any effects let the funeral expenses be defrayed therefrom and of the remainder let the ceremonies for twelve days be performed and the rest be given in charity in his name. No one shall appropriate effects left by such a person. If the dead man be destitute and without friends let the body be buried by members of his caste, one to three *kanthiraya hanas* and a winding-sheet being provided by the Palace as circumstances may require. Further, if a leper die and be buried no rain will fall within the village where his grave lies. Therefore let these orders be observed. If a leper die and by the custom of his caste cremation be permitted, the body shall be cremated and the ashes thrown into the river. If the caste law forbid cremation, the body shall not be interred in the ground, but shall be thrown into the river. When a pregnant woman dies, ignorant persons will before burial cut open the body and remove the child. If this course be resolved upon, as soon as the woman dies let the belly be opened and the child examined. If it be alive let it be fostered; if dead, it should be buried with its mother's body. These are the directions which must be followed by anyone who wishes to examine such bodies in this way; but if three *ghaligés* have elapsed since the mother's death it is useless thus to open the body and examine the child. The corpse shall be buried as it is.

Twice a year shall you publish these instructions among the Patels and ryots in your nad, and give attention to the subject of them.

L.

Of the Slaying of Tigers.

When the Prince of these Dominions slays a tiger, if the Parpattigar, Takkas and Patels of each nad bring offerings of five rupees, one rupee will be accepted by the Palace, while the remaining four rupees will be given to the one who courageously seizes the tiger's tail.

When any ryot in the Royal Dominions slays a tiger and delivers the claws, teeth and skin to the Diwan kacheri, three rupees will be paid him from the kacheri and two more rupees will be paid to the one who seizes the tiger's tail. And further three rupees will be recovered from each nad and of this sum he who slays the tiger will receive two rupees while to the other who seizes the tail will be given one rupee. Should any nad, in disobedience to these orders, fail to pay these three rupees, a fine of 300 rupees will be levied thereon by the Palace. In this wise shall the numbers of tigers be reduced, the people, cattle and other animals will live in peace, and profit and prosperity will be secured to the people of our Dominions.

LI.

Of the Surrender of Offenders.

It happens that persons in this country carry off women and goods and cattle, and commit murders, and escape to other countries. Likewise do those who commit such crimes in other countries come to this country, and in pursuit of them do parties enter our Dominions. Now in search of offenders who flee this country will pursuers go to other lands, detect the culprit, point him out to the Patel, Parpattigar and others there saying of such and such a crime is the man guilty, and shall thereafter return and report what they have done to the officers here. If then requisition comes from another country that such and such a thief, having come to this country, shall be surrendered, let reply be made that another such man has committed a certain crime in Coorg and has fled to their country. If then they surrender the thief of this country you shall surrender theirs. If they do not, you need not do so, but as they act shall you act likewise.

LII.

Of Amounts due from Traitors.

Sums due from traitors at the rate of twelve rupees on 100 *battis* should not be recovered in the usual instalments; but after all the grain has been garnered in the granary let paddy be measured from it at twelve *battis* in one hundred in the royal *pata hani* measure.

LIII.

Of the Parpattigar's Duties.

You two persons being appointed as Parpattigars of this nad, so long as both of you remain on duty you shall arrange and docket all the orders received from the Palace, the correspondence from the kacheris, the receipts and the *muchalikas*, and shall preserve them in a box to be kept for that purpose. To this end each of you shall remain on duty for twenty days in the month, and within the remaining ten days may go home and return thence, in this manner discharging the duties allotted to you. When the duty of one of you ceases, he shall before going home visit the Palace, and there acquaint himself with all current orders. From his home he shall return to duty at the Nad kacheri within ten days. Then shall the Parpattigar who has been on duty acquaint the other with, and explain, all the *hukums*, acquittances and other papers received during his absence; he will then himself proceed to headquarters, before going home, and ascertain what orders have recently been introduced. The same procedure will be observed so long as both Parpattigars are attached to the office. In this way each Parpattigar may be off duty for ten days, and shall remain on duty for twenty days. If the Parpattigar who is on duty for twenty days, neglectful of these instructions, omits on being asked to acquaint his colleague with all the correspondence received and instructions issued, the latter shall not be absolved by the plea that such and such an event took place while he was absent from duty, and that he is therefore unaware of it; nor shall the former excuse himself on the same grounds.

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APPENDICES.

APPENDIX I.

The following additional *Hukum* is contained in the copy of the *Hukumnama* issued to the Parpattigar of Uluguli Mudigerinad.

Hereunder is laid down the procedure to be followed in thatching the Palace.

At the beginning of the new year, the Nad Parpattigar, Takkas and Patels shall take with them all male Coorgs without any exception whatever, with their household servants—both men and maids—and shall collect grass for five days and thatch the Palace during the following two days. Any grass that remains shall be stacked as fodder for the Palace elephants, horses and other animals. Let the ryots be then sent back to their several homes. They shall be well fed during the two days that they are engaged in thatching the Palace.

APPENDIX II.

NOTES.

III.

This order deals with—

(a) Ryots cultivating *sagu* lands and paying the normal assessment of $2\frac{1}{2}$ *varahas* (10 *battis*) per 100 *battis*.

(b) Ryots to whom *umbli* has been granted, and paying *umbli kaniké* at various lower rates. The term *umbli* is here used widely and includes *jama* ryots properly so called. The theory of *umbli* appears to be that the land was granted rent-free, and that the *umbli kaniké* was paid not as rent or assessment, but as tribute from the subject to the Sovereign.

The *jama* land of *jama* ryots who for any reason did not render *jama* service was to be assessed at *sagu* rates, as was any *sagu* land cultivated by them. *Sagu* land is described as belonging to the Palace; in other words, the *sagu* holder was a royal tenant rather than a proprietor.

Umbli lands (as we now style them, excluding the *jama* tenure) were, as the order shows, granted to persons specially distinguished in service to the Raja.

Duties of jama ryots. It is probable that the reference here to attending the Palace (*Aramané*) means only that the ryot was to be on active service, whether at the Palace or elsewhere.

V.

Paddy was to be stored in two kinds of receptacles, a large store-house or *ugrana*, and a small bamboo granary or *kadiké*.

XIII.

The privilege allowed to a *jama* ryot, to acquire and hold at *jama* rates as much land as he desired, was subject to a prohibition against subletting.

XX.

Court of Simé Amila. The Subedar's Court.

XXXII.

Puja of Bilpatré. The decoration of the Linga with the leaves of the Bilpatré (*Aegle marmelos*), a tree held sacred by the Hindus.

Rudrabhisheka. Ceremony of pouring water on the Linga.

XXXVII.

Kodantur. The *ukkada* was situated on the hill adjoining Soma *malé*, at the junction of Bavali, Chelavara and Nariandada villages.

Todikana. In Amara Sulya, on the route to South Canara.

Talénirugatté. Some twelve miles from Mercara, towards Subramanya.

APPENDIX III.

GLOSSARY.

BATTI. A measure of capacity, commonly used for grain.

Pata batti = 100 seers.

Heru batti = 80 seers.

A *batti* of land. The area necessary to yield a *batti* of paddy, now reckoned as equal to three acres.

BAIKKE. Low swampy land situated at the head of the cultivated paddy fields.

DASA. A religious mendicant who performs various ceremonies among the Sudras. The scale given in *hukum* 25 is of fees payable by *dasas* to the Palace in respect of the operations denoted. *Sanivara dasas* are those who practise begging on Saturdays only.

DHARMASASTRA. Hindu law.

DHULI PADDY. (Literally dust or refuse paddy). The tax bearing this name is said to have been originally of an eleemosynary character, being voluntarily given to the Haleri *Jangama*, who first pretended to be satisfied with an offering of refuse paddy, but who on attaining the throne imposed the tax on all ryots.

DIWAN KACHERI. The head office of Government at Mercara.

DUFTAR. A bundle of records.

GHALIGE. A division of time equal to 24 minutes.

GEREKADU. The jungle bordering paddy fields.

GHATTI CEREMONY. A symbolical ceremony whereby a ryot resigning his *jama* land delivers to the revenue officer accepting the resignation a handful of soil (*ghatti*) from the land, and whereby a ryot acquiring *jama* land receives *ghatti* from the granting authority, and is required to pay a *ghatti hana*, or fee of one rupee.

HARADARI. A distance equal to three miles.

HUTTARI FESTIVAL. A Coorg festival observed when reaping is begun.

JAMARANDI. The settlement of the assessment to be levied during the year.

JAMA LAND. Land held on service tenure by a *jama* ryot, and paying assessment at half rates.

KAMBLIS. Country-made blankets.

KARNIK. Treasurer.

KULA. An individual or household paying taxes.

KUMBI. Cultivation by felling a tract of jungle, burning the wood, and raising a crop thereon.

MALE. A cardamom jungle.

MARAPALU. Low-lying timber-clad waste land.

MOHATARFA. A profession tax.

- NAD. A minor administrative division.
- NAD KACHERI. The office where the nad affairs are transacted.
- NAZAR KANIKE. A fee equivalent to 5 per cent. of the value of the property, payable to Government when *jama* land is permitted to be alienated.
- NIRAKUPATTI. A table of monetary exchange.
- NIRUPA. A mandate from the Raja.
- PARPATTIGAR. The officer in charge of a nad.
- PATEL. The headman of a village.
- PETTA. A town.
- PUJARI. The person who performs *puja* or worship of gods or idols.
- SAGU LAND. Land held on the ordinary *ryotwari* tenure and paying full assessment ($2\frac{1}{2}$ *varahas* per 100 *battis*).
- SANAD. A title-deed.
- SHANBOG. The Parpattigar's assistant or *amanuensis*.
- SIST. A revenue account.
- TAKID. An order.
- TAKKA. A leading man, or elder.
Simé takka : a takka for the province.
Nad takka : a takka for the nad.
Uru takka : a takka for the village.
Devara takka : a takka for the temple.
- UKKADA. A guard-house, usually established at a frontier station.
- UMBILI LAND. Wet land originally granted for services rendered, and held subject to the payment of a specially light assessment, which is not liable to periodical revision.
- UMBILI KANIKE. The revenue payable by the grantee of *umbli* land.
- UTTARA. An order.
- WARG. A holding of land.

APPENDIX IV.

English months approximately corresponding to the months of the Hindu year.

Chaitra	...	April.
Vaisakha	...	May.
Jyeshtha	...	June.
Ashadha	...	July.
Sravana	...	August.
Bhadrpada	...	September.
Asvija	...	October.
Kartika	...	November.
Margasira	...	December.
Pushya	...	January.
Magha	...	February.
Phalguna	...	March.

Coins referred to in the Hukumnama expressed in modern equivalents.

	RS.	A.	P.
Belli (silver) hana	...	0	3 0
Kanthiraya hana	...	0	4 8
Hana	...	0	6 5
Choula	...	$\frac{1}{4}$	honnu or annas 8.
Honnu	...	5	hanas or Rs. 2.
Varaha	...	4	0 0

Weights referred to in the Hukumnama expressed in modern equivalents.

$\frac{1}{2}$ Seer	...	2 Pavus.
$27\frac{1}{2}$ Tolas	...	1 Seer.
Panchera	...	5 Seers.
Dadeya	...	10 Seers.
1 Naduva maund or $27\frac{1}{2}$ lbs.	...	40 seers or 4 dadeyas.
1 Pata maund	...	34 lbs. 15 tolas.

APPENDIX V.

Settlement of Christians at Virarajendrapet.

The concessions granted by Virarajendra to the Christian immigrants are described in the following documents, the originals of which are in the possession of the Catholic Priest, Virarajendrapet. Lands granted to the community are now held by the Church, and are registered in the revenue accounts in the name of the "Chief God of the Christians." The British Government has commuted into money the donation of grain received from the Raja, and still pays it to the Priest.

1. *The coule saguvali chit granted by Haleri Virarajendra Wodeyar to the Reverend Father John D'Costa is as follows:—*

Of the Christians who, owing to your influence, come to this country to till the soil, to trade, and to form a petta and carry on business therein, to those who are willing to undertake cultivation will be granted land on which to build houses for their abode, and land for cultivation and grain both for seed and food. Those who wish to live by trade will be provided for in Virarajendrapet, the place which has now been selected for a petta at Betoli close to Heggala in Yedenalknad taluk, and shops will be built and given to them. Whatever help lies in its power the Palace will give them. A loan will be granted to those who require it. All the sums payable as tolls, etc., by the traders, and the assessment, etc., payable by the ryots, will be remitted for three years. In this petta a church will be built for your use and the cost of keeping a lamp alight in that church will be borne by the Palace. After the expiry of the three years these people will be treated in the same manner as the other ryots in this country in respect of assessments, etc. Recollecting what is here promised, you may send for the ryots and cause them to settle here.

As commanded, this was written by the Private Secretary Kanu on the tenth day of the dark fortnight in the month of Asvija in Paridhavi, 4894th * year of the Kali Yuga.

2. *Order given by Haleri Virarajendra Wodeyar on the eighth day of the dark fortnight of the month of Phalguna of the year† Paridhavi to the Amila of Virarajendrapet:—*

Whereas it has been ordered that a daily allowance shall be given from the Palace as an alms to the Reverend Father John D'Costa to maintain the seven souls (including himself) who live in his house, you are hereby

* Wednesday, 10th October 1792.

† Tuesday, 5th March 1793.

directed to give him once in each month a quantity of rice calculated at seven *pakka* seers per *diem* at one seer per head, obtaining a receipt from the Reverend Father John D'Costa for each payment. At the end of twelve months you shall bring with you twelve such receipts when you come with the Palace accounts. The payments made by you will then be entered in the accounts and deducted from the amounts due by you. It has been ordered that as long as the Reverend Father John D'Costa remains in this country this allowance shall be paid to him without any impediment, and accordingly you must see that it is paid to him regularly. A copy of this *nirupa* shall be kept in the records of the Mutsaddi of the taluk, the original being handed to the grantee.

This *nirupa* was written on Tuesday by Munshi Somashekara according to order.

3. *The takid nirupa issued by Maharaja Virarajendra Wodeyar of Coorg to Francisco Xavier Carmelite, Missionary Apostolic, Vakil of the Right Reverend Dr. Don Pedro de Alcantara, Bishop and Vicar Apostolic of Bombay, is as follows:—*

Whereas you approached us and stated that with the consent of your high priest, the Bishop of Bombay, the Reverend Father John D'Costa has been stationed in our country to preach to the Christians therein in accordance with their religious dogmas, and whereas you solicited permission to the priests of the community of the aforesaid Bishop of Bombay to come to our country and continue their ministrations after the close of the term of office of the present priest, it is hereby ordered as follows:—

It is true that the Reverend Father John D'Costa has come to our country and has been instructing the Christians in their religious tenets and is a priest of their church. This is agreeable to us, and be it known for certain that it pleases us and we approve that even after the retirement of the present priest, your high priest, the Bishop of Bombay, shall continue to send his priests to our Dominions to dwell in the Church, teaching the Christians their religious precepts.

This *takid nirupa* was written according to order on the seventh day of the month of Phalguna in Raktakshi, the 4906th * year of the Kali Yuga.

4. *Nirupa issued by Maharaja Lingarajendra Wodeyar of Coorg to the Reverend Don Pedro Alcantara Metrani:—*

We understand the substance of your petition. An order has been issued to the Diwan to give all possible help from Government towards

* Wednesday, 6th February 1805.

the construction of a new church at Virarajendrapet, and to continue as well the old grants to the church. Note therefore that the Diwan will act accordingly. You have also written that if permitted you will procure another priest as the ceremonies in the church cannot be conducted by one priest. If you and our Christian subjects at Virarajendrapet desire to have another priest you may do so.

Written by the Private Secretary Narayana on Sunday, the first day of the month of Sravana of Prajotpatya, the 4913th * year of the Kali Yuga.

*Sunday, 21st July 1811.

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