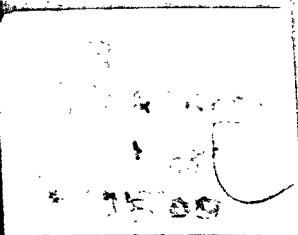


MS(D) 243

Report on the Village of
Chevaux - 1866.



MS(D) 243



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REPORT

BY

J. CAMERON Esq., M. A. M. C. S.

ON THE

VILLAGE OF CHELV

1863

CALICUT.

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1863.

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REPORT

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BY

J. CAMERON Esq., M. A. M. C. S.

ON THE

VILLAGE OF CHEVAYUR

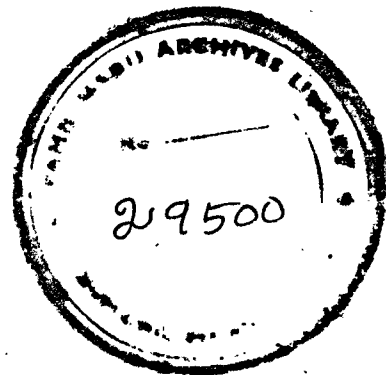
1866.

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REPORT
ON THE
VILLAGE OF CHEVAYUR 1866.

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4

REPORT

ON THE

AMSHAM OF CHEVAYUR—1866.

1. The village or *Amsham* of *Chevayur* lies about two (2) miles North-East of the town of Calicut in the Malabar District and is therefore situated in Lat. 11° 16' North and Long. 75° 52' East. It varies in length from three to five miles and in breadth from one and a half to two and a half. Never having been surveyed or measured its exact size or area cannot be given, but

it would appear to contain seven square miles or about 5,000 acres. It has no natural boundaries but is surrounded on all sides by other amshams of the Calicut Taluk (viz. Kotuli, Walianad, Kovur, Mayanad, Kurvatur and Padignattamuri) the boundaries coinciding, apparently rather arbitrarily, with the boundaries of certain person's holdings. The country is very broken and rocky, consisting for the most part of small hills and undulating uplands composed of a sort of ferruginous laterite over-spread with a thin layer of reddish soil of much the same nature as the laterite. The lower portions of these high-lying lands are covered with dense groves of cocoa-nut trees interspersed with a few jacks, archa-nuts, and mangoes. Higher up, the soil is very poor but there is very little which is not carefully terraced out and cultivated occasionally, at least once in three or four years, with gingelly and Modan (a sort of rice). The low lying ground capable of producing ordinary rice crops is very limited, and is scattered over with small clumps of cocoa-nut trees. There is nothing approaching to even the semblance of a village within the boundaries of the Amsham. Very few houses are to be met with at all unless they are searched for, every family living by itself in a detached house, which is usually situated in a cocoa-nut garden. It is much less correct therefore to speak of Chevayur as a village than to speak of it as a parish or as in Malayalam Amsham (അശ്ശമ).

2. Though the houses appear to be few they are so only in appearance. There is no return of their numbers but the population is large and there is reason to believe that the proportion of persons to houses is a small one rather than otherwise. At the last census in Fasli 1,271 (1860) there was a population of 4,279. Of these 1,290 were male and 882, female adults and 1,409 male and 698 female children. The particulars of each caste are given in the accompanying list, the great divisions of the

	Adults.		Children.		Total.		Grand Total.
	Males.	Females.	M.	F.	M.	F.	
1. Brahmins (ബ്രാഹ്മണക്കാര) two castes	35	14	27	12	62	26	88
2. Temple Servants (തമ്പുരാ &c.) four „	10	4	9	3	19	7	26
3. Nayars (നായര) four castes	455	268	530	217	985	485	1,470
4. Tijars (തിയര) one caste	406	337	435	254	841	591	1,432
5. Lower Castes	142	101	153	74	295	175	470
6. Chermar (ചെമ്മര) four castes	153	93	175	81	338	257	510
7. Mapillas (മാപ്പിളക്കാര).....	80	63	77	53	157	116	273
8. Christians	4	2	3	1	7	3	10
Total.....	1,290	882	1,409	698	2,609	1,580	4,279

population being Brahmins, Nayers, Tiyars, Mapillas and Chermars. One very noticeable fact with regard to the population is the excess of males. This appears to indicate that, in making of the census returns, too much reliance was placed in the mere statements of the Amsham people. The true population does not in all probability fall short of 5,500. Returns of births and deaths were recently introduced (from September 1865) and this will no doubt tend to check the census returns which are made every 5 years.

3. The Castes of Hindoos are given in the above table in the order of their standing but the Castes.

Nayers and Tiyars are the most important, forming, as they do the bulk of the population. The Malabar Brahmins or Nambudris (നമ്പൂതിരി) differ considerably from Brahmins of other parts of India. They have no tendency to gather into communities but each family lives by itself in its Illam (ഇലം) or house, so called to distinguish it from the houses of other castes. The elder brother alone of a family is allowed to marry and his sons succeed as his heirs and the representatives of the family to the exclusion of brothers or sisters or their descendants. A younger brother's children belong to the family and castes of their mother and will be considered as heirs of their maternal uncle. Foreign Brahmins, nine families of whom are included in the above table, are those which have either immigrated into Malabar themselves from other parts of India or whose ancestors have done so in modern times. The Patters, Iyengars &c. are instances.

The Nayers are the most important and influential class of the population and are the chief land holders and cultivators of the Amsham. The line of succession and inheritance among them is not direct from father to son as among the Tiyars and lower castes but by the sister's son, as is also the case in the families of the rajahs. The head of the family (ചേരമ്പാല) is succeeded on his decease by his nephew (അമ്മനമ്പാല). The next caste in importance is the Tiyars who form the bulk of the laborers, but they are at present at least, laborers on their own account, cultivating each his own piece of land which he holds on lease or otherwise. The Chermars were, until lately, hereditary slaves attached to the soil. Slavery was abolished in Malabar in 1843 and though a cherman can consequently sell his labour where he chooses he still, as a rule, continues in much the same condition as before, cultivating the ground on which he was born and receiving from his lord or Tamburan (തമ്പുരാൻ) such return as he is pleased to give. This has been a good deal changed in recent years by the increasing demand for labour on coffee cultivation, road-making &c. But even with this there is reason to believe that the tamburan, still contrives to retain a very great part of his former power, the exercise of which is decidedly unfavorable to the cherman rising in the social scale. Some of them are far from being unintelligent and if they could escape from the social thralldom in which they are held by caste feeling they would in a short time perhaps become the most important part of the industrial population.

The Mapillas, again, are the descendants of the Mahammedan Arabs who settled in considerable numbers on the Malabar Coast in early times, or of Hindoos who have embraced the Mahammedan faith. Mohammedans who have immigrated in recent years and their descendants are known as Musselmans as distinguished from Mapillas. They (the Mapillas) are as a class a very active and enterprising section of the population, and have in their hands most of the trade of the district.

4. The higher castes (which includes the great majority of the Nayers) are proprietors of land, Trades, professions, rates of labour.

which they either get cultivated for themselves or let to a Tiyar or a Mapilla tenant, and do not engage in any particular employment. The rest of the population is almost entirely agricultural, each of such

families holding a small piece of ground and cultivating it without the assistance of hired labour. A few of these who happened to own a plough will occasionally plough for a neighbour at the rate of three

Males.		Females.		Total.		Grand Total.
Adult.	Young.	Adult.	Young.	Adult.	Young.	
55	47	56	36	141	83	224

Trades &c.	Men.	Women.	Children.
Carpenter തൂണാരി	37	34	56
Smith കൊളൻ	7	4	10
Weaver ചാലിയൻ	5	5	7
Tailor പെരുമണ്ണാൻ	17	10	31
Stone-cutter വെട്ടുവൻ	1	3	2
Leatherworkers തൊല്ലാളൻ	8	4	11
Dhobey വെളുത്തേൻ	4	5	14
Astrologer കണിശൻ	18	9	30
Doctor വെളൻ	18	13	20

annas a day. They will not condescend to do other cooly work. That, such as sowing, transplanting, making hedges &c, is done by chermars, they being the only class that provides the regular cooly or day-labourer. The proportion of the cherman population so employed is shown in the accompanying table. Besides these there are of course several trades, the people who practice each of them being of a particular caste by themselves. They are scattered over the parish working on their own premises and seldom going out to work by the day. The carpenter, stone cutter, & such like will necessarily often do hired work by the day or week and will receive from 4 to 8 annas a day according to their skill. There are two people in the Amsham who devote themselves to the

making of umbrellas, a very indispensable article to the inhabitants of Malabar. There is a particular tree *Kodupana* (കൂപ്പന) whose leaves furnish the material.

5. Though no class of the population can have any great income, their wants, in food as in clothing, are few and their luxuries still fewer. They appear quite prosperous and contented. Their agricultural produce has a ready sale in the Calicut bazaar, where also supplies of all kinds can be procured. Their houses are in general very neat and cleanly in appearance and are always very substantially built. Communication with Calicut and with every part of the Amsham is easy, there being about 18 or 20 miles in all of tolerably good cart-road. These country roads however are only used by the people of the neighbourhood, whose bandies as yet are comparatively few, and are chiefly kept in repair by the ryots through whose lands they pass. The high road from Calicut to Tambracherry also passes for a distance of 2 miles through this Amsham.

6. In Malabar Government does not hold or profess to hold the position of owner of the land. With the exception of lands that escheat to Government from failure of heirs, the whole belongs to private individuals, some of the escheats being very large. The owner or *Jenmi* (ജന്മി) sometimes holds the lands in his own hands, more commonly he gives it in lease to a tenant who is called a *patakan* (പാട്ടക്കാൻ) the rent being called *patam* (പാട്ടം). If the tenant pays rent simply, the lease is known as *verum patam* (വെറുപാട്ടം) simple lease; but it is more customary for a tenant to deposit a certain sum (കാണം) with the proprietor as a security for payment of the rent, the interest of it being deducted when the rent is paid. The tenant (പാട്ടക്കാൻ) in such a case is also *kanakaran* (കാണക്കാൻ). The amount of *Kanam* varies considerably, sometimes amounting to almost the value of the land, in which case, the word *kanam* may be correctly translated *mortgage* and the tenant will be mortgagee. *Mortgagee* (കാണക്കാൻ) is virtually proprietor he may let the land to ano-

ther tenant and his rights, such as they are, are freely bought and sold. He may also, as he often does let the land to another person on *verum palam*. When the tenant has gone on lending money to the proprietor till the annual interest on it equals the rent fixed, he ceases to pay rent. This state of things is known as *Otti* (ഒട്ടി). The duration of the lease depends on the parties to it. There are instances in this Amsham of small pieces of land, not over one or two acres, which have been held by the heirs of the original tenant for nearly 100 years.

The person who pays the Government assessment is called *jemkaran* (ജെങ്കരൻ) or as it is sometimes written *jemakaran* and is registered in the Amsham accounts as such, and the tax itself called *jemma* or *nigali* (ജെമ, നിഗലി). The word *jemakar* is apt to be confounded with the word *jenmi* (proprietor). The proprietor is often also the payer of the revenue demand and he will retain this right as long as he can; but as the person possessing the greatest right in the land is naturally considered responsible and as the leasing of land on *kanam* is very common, the consequence is that most of the land tax is paid by the *kanakaran*. It thus happens very generally that the *jenmi* or proprietor is only a nominal proprietor and may live in another Amsham or another country while on the spot is the tenant and cultivator who is not only tenant (*patakar*) but also *kanakar* and *jenmhar*. The paying of the revenue having thus passed into the hands of a variety of tenants, the district is properly a Ryotwary one. The attempt in 1793 to introduce the Zemindary System was a failure.

7. The total area of the Amsham is, as stated before, about 4,480 or perhaps 5,000 acres. The rice lands (which are far from being extensive) have alone undergone any regular measurement and that only by means of the unscientific *kol*, a piece of bamboo, roughly supposed to equal two yards. The length and breadth of a piece of land having been found by the *kol* they are multiplied together and the result gives so many square *kol*, or more commonly, so many *perukam* (പെരുകാം). One acre contains 1,210 *perukams* and the other units of measurement as shown in the table are in similar proportion. A survey or some authoritative measurement of the whole lands would be of the greatest importance. The figures given in the table below of the extent of each kind of cultivation are, some of them, only approximations. It can scarcely

$4\frac{3}{4}$ *Perkam* = 1 *Amsham*.
 $75\frac{3}{4}$ " = 16 " = 1 *Anna*.
 1,210 " = 176 " = 1 Acre.

Lands — Fasli 1275.	Extent. അളവ്	Revenue. നികുതി
	Acre.	Rs. A. P.
1 Paddy lands (പാല).....	684	2,479—14—5
2 Gardens (ചെങ്കൽ പാല).....	857	1,747—12—0
3 New Gardens or Cowl.....	307	
4 Modan lands (മോടൻ) about.....	950	173—12—9
5 Modan lands at fixed jama.....	165	62—7—0
6 Roads Sitches &c. &c.....	500	
7 Waste about	597	
Total.....	4,460	4,463—14—8

be otherwise when those who are best acquainted with the Amsham are unable to tell within a thousand acres or more what its total area may be. The extent of land said to have been given on *kowl* (by which freedom from assessment is granted for a certain number of years) for the purpose of planting cocoa-nut gardens must be correct, for tho' the assessment when it is fixed will be only on the productive trees, still the land is always measured before the *kowl* is given. As these have been given only in the last five faslis the gardens do not or yet pay revenue. The Lands used for the cultivation of Modan have not been measured. A crop can be raised in the same piece of ground only once in 3 or 4 years. Instead of Modan, Gingelly seed is often

and sometimes, but not often it is raised on the same land after the Modan has been reaped. Cultivated with Modan in the Fasli just coming to a close was about 150 acres, with Gingelly about 110 acres allowing for a few acres grown with both, there must have been about 250 acres cultivated and as the area cultivated every year is much the same and must for four successive years be always different ground it will be seen that the total area of Modan land, the high red hills, cannot be short of 950 acres. There is besides a certain extent of similar land given as *ax* (അക്സ്) of 6 Annas per acre.

estimate of about one-tenth of the total for roads &c. does not seem extravagant seeing that about 18 or 20 miles of country roads and 2 or 3 of imperial roads and that the dykes and almost immeasurable.

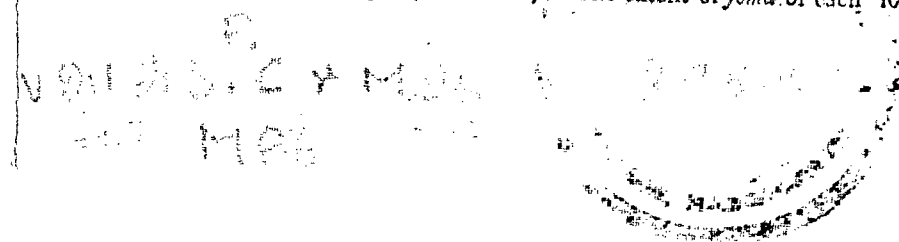
There is no Inam land and in last Fasli there was no remission. There is every season quite rain to prevent the crops from withering, and, as from its undulating, rocky character the drainage of the country is very good, it is very seldom indeed that crops are destroyed by water.

There are properly speaking only two seasons, the wet and dry. The rains commence with the South-West Monsoon, usually about the middle or end of May, and with the rain commences the cultivating season. The rain fall for the year 1865 is given in the accompanying table. There are two grain (rice) crops in the course of the year the first known as *Kanni* and the second as *Magaram*. The seasons of sowing and reaping them, the time necessary for their coming to maturity, and the outturn, all depend on the rain fall to a greater or less extent. This because there is no artificial irrigation, no tanks whatever, and no wells to speak of.

Inches.	
... .. None	the year 1865 is given in the accompanying table. There are two
... .. None	grain (rice) crops in the course of the year the first known as <i>Kanni</i>
... .. None	and the second as <i>Magaram</i> . The seasons of sowing and reaping them,
... .. 27	the time necessary for their coming to maturity, and the outturn, all
... .. 10.3	depend on the rain fall to a greater or less extent. This because there
... .. 32.45	is no artificial irrigation, no tanks whatever, and no wells to speak of.
... .. 40.41	<i>Kanni</i> is sown about April and reaped in August and September.
... .. 28.03	<i>Magaram</i> is sown in September and reaped about the end of January
... .. 3.27	ing of February, shortly after the rains are over. During the other months there is no rain
... .. 14.31	the country assumes a dry and parched appearance. During the last season the rains of
... .. 3.74	uly were, as will be seen by the tables, unusually heavy, so much so as to damage the
... .. None	s considerably. On the other hand the want of rain in September, November and Decem-

the *Magaram* crop and would have injured it still more but for the moderate rain fall in

the rice cultivation is the most important of all and occupies the whole of the low-lying lands. These lands will, if the soil is good and if favorably situated for a plentiful supply of water during the rainy season, bear both crops (Kanni and Magaram); otherwise the land is sown with one crop only, which is *Kanni* and in others *Magaram*. In the latter case the land is called "single crop" and in the former "double crop" (മുഖ്യം). The extent of *jema* of each for present



land is annexed. These lands having been entered as single and double crop respectively in the Amsham accounts, are always assessed as such.

Kind of land.	Extent.			Revenue.		
	Ac.	M.	Am	Rs.	As.	P.
Single crop lands ..	311	14	10	1,255	8	4
Double crop lands ..	293	5	2	1,224	6	1
Total.....	605	3	12	2,479	14	5

land is ploughed six or seven times, the plough turning up the soil to the depth of about 3 inches, and then it is harrowed in a very primitive way. A plank is fastened by a rope at each end to the yoke of a bullock and the driver standing on the plank drives round and round the little piece of ground, until he considers it sufficiently pulverised and smooth. Two or three coolies are also often employed for this purpose and to cut and reform the ridges of earth that surround each kandom. After this the seed is sown and little more is necessary till harvest. There is this difference however between *Kanni* and *Magaram*, that the latter is generally transplanted whereas the former is not. The only expense to the cultivator between the season of sowing and reaping is therefore that of transplanting, or (if no transplanting is necessary) that of plucking off the grass which invariably grows up with the young paddy. From February when the *Magaram* crop is reaped, till the beginning of the rains again there is scarcely any cultivation and none for which any tax is paid. In one crop lands where *Magaram*

has been cultivated, the tenant, if there is still a supply of water, will raise another crop* such as gram, during the dry months. And indeed in every piece of ground which is found suitable and is close to a moderate supply of water, some variety of root or vegetable will be cultivated, such as cucumber, pumpkin, &c.

There is no rotation of crops and very little attention is paid to manure. If there be any stubble or refuse on the ground it will be gathered into heaps and burned the ashes being left to be ploughed down.

10. The assessment on the rice lands was fixed so long ago as the time of Major McLeod (1802) when the lands were measured. They were measured again in 1809 at the time of the *Alva Pymash*. The assessment was however left unchanged. In 1859, the lands, in this amsham at least, appear to have been measured a third time, the assessment being still the same. At this third measurement there was a very considerable increase in the size of almost every holding. Every available foot of ground is cultivated in these days but this does not appear to have been the case at the former *pymash* (examination) and the reason appears obvious. The troubles of the end of last century, the oppression first by one Rujah and then by another, the wars of Hyder and Tippoo, and the conquest by the British, all tended to stop cultivation. Large tracts of country became waste and if any one culti-

ated his land it was only a small patch that would afford the earliest and speediest return. It would be a long time before a people whose natural timidity and distrust must have been greatly increased by the oppression they had undergone, would feel sufficient confidence in the stability and honesty of the new Government. It must consequently have been many years before people felt that they might safely cultivate their lands to the fullest extent. The assessment was fixed on each piece of land with reference to the amount of seed required to sow it. And when it is said that a piece of land is assessed at so many paras of sowing seed, it is meant that this number of paras of seed was the basis on which the assessment was calculated. The amount of sowing seed (*malamam amam*) being ascertained and the land being supposed to produce so many fold (9, 10 or 15 as the case might be), the amount of produce was easily found; and it was a certain proportion of the produce thus found that was fixed on as the Government assessment. This mode of fixing the revenue was copied from Arshed Beg who in 1783-84 represented Tippoo Sultan in Malabar. The assessment fixed by him was $\frac{3}{10}$ ths of the produce calculating one para (*am*) of seed to produce on an average ten (10) paras. It does not appear very clear what share Macleod claimed for Government at his jamabundy in 1802 his accounts having

entirely disappeared. But, having fixed it at a certain number of paras of seed (*malamam amam*) the value at $2\frac{19}{40}$ fanams (about 11 As.) adding $\frac{1}{10}$ ths of the amount. per para gave the amount of the revenue, which being entered in the village account as the assessment on each piece of land, has remained unaltered ever since, with very few exceptions. The exact proportion of the assessment to the produce is not now traceable in the village accounts, owing chiefly to the many changes almost all the holdings (*malam*) have undergone, their greater or less productiveness, their extension, division, sub-division, change of name &c. &c. This change may be illustrated by the fact that one man's holding, say an acre is not always a compact field but may consist of four or five small pieces or kandoms scattered about among a multitude of little Kandoms belonging to other people. For the lands of this amsham Arshed Beg's demand would be a comparatively heavy assessment as the rate of produce is considerably under 10 fold. But at present the lands do not appear to be over-assessed, the demand, though varying considerably in individual cases not being at an average more than $\frac{1}{15}$ th or $\frac{1}{20}$ th of the actual produce.

11. Ordinary land in this amsham will in an ordinary season yield fully 8 fold (*amam amam*), so that if one could arrive at the truth as to the amount of rent paid and the exact quantity of seed required it would not be difficult to calculate approximately the net return to the tenant on any one holding. Below are given the calculation on two holdings (*malam*), one double crop and the other single crop but they are necessarily mere approximations. Both have been selected as to size but otherwise taken quite at random and both are compact fields. A tabular form has been adopted in order to show the whole in one view. The expense of cultivating is calculated on the supposition

Examination of two holdings, showing produce, seed, cultivation expense, net gain &c.

that the cultivator hires the whole of his labour (which he may do if he chooses) and if he does any of the work himself he is equally entitled to the produce. To estimate it by the cost of keeping bullocks, the cost of ploughs, sickles, &c., the cost of permanent coolies, and so on, would on holdings so small as these lead to certain mis-calculation. Agricultural cooly work is generally paid in kind. It is said by the people that it is customary, when coolies are employed to do all the cultivation, to pay them for the whole working season to harvest by giving them ordinarily the same quantity of paddy as the land which they cultivate can *sow*, and for the harvest about one-eighth of the produce harvested. In this way the estimate in the table can be tested, though, such a custom can be nothing more than a rough mode of calculating expense. Taking the case of the first holding, 14

* 1 Para	= 10 Madras Seers = 33 lbs.	Paras** seed added to one-eighth of the produce, 14½
1 Edangali = 1	„ = 128 Tolas.	Paras give 28½ Parras. This at 13 Annas per

Parra is Rupees 23. So with the second holding, such a calculation gives Rupees 12—12—0.

In the case of both these holdings the revenue demand is paid by the *Kanakar* who however do not cultivate themselves, but have let to the present cultivators on *verum palam*. The great decrease in size of the second *nilam* cannot be explained. Part of it must have passed into a different persons' hands at some period or other of which there is no trace in the accounts, though this very detached piece must, under another name, be entered in them somewhere. The tax and rent appear to have been fixed on the holding in its original size.

12. Next in importance to the "paddy" is the *Paramba* or Garden cultivation in other words

GARDENS. Mode and Seasons of cultivation, produce, other cultivation.	the cultivation of the Cocoa-nut, Jack and Areka-nut trees. The extent of land thus occupied is, as shown in the table (Para 7) much greater than that of the rice-growing lands. This is not attributable to the fact of the gardens being in this Amsham more productive but to the unevenness of the ground and its comparative rockiness and barrenness in some places. These trees if attended to will flourish more or less in any kind of ground, and that they may be attended to, the owner or tenant always lives in his garden or allows some one else to do so. The cocoanut plants are set in pits about two feet deep and twenty or twenty-two feet (10 or 11 <i>kotes</i>) apart. The general average is five trees to every 100 <i>perukam</i> or square kol, but this varies to a very great extent, the trees being sometimes so crowded as to overshadow one another and sometime so far apart that whole <i>Kan lems</i> intervene. The plant requires from six to ten years (according to the nature of the soil, the quality of the plant and the amount of attention it receives) to come to maturity. The pit is kept open till the plant has grown fairly out of it and considerably above the surface of the ground. Previous to this, the young plant (⁴²⁰) requires to be regularly watered and manured; subsequently, it receives no more attention than the rest of the trees. The ordinary amount of cultivation
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is not in general very great, or very expensive. In a well cared for Garden the ground will be ploughed four times in the year, first in *Mithunam* (June) and in alternate months afterwards. At the beginning of the rains the soil is cleared away from the roots of each tree and it is manured with dry leaves, bark, cow-dung, ashes &c. At the end of the rains the soil is replaced at the roots. A full grown tree will in the course of a year yield from 40 or 50 to 200 nuts. They are gathered as they ripen, during a period extending over eight months, and sometimes all the year round. Besides the nuts themselves the cultivator realizes a profit on the shells (കൊക്കി), the leaf (കാല) and what is called *mattal*. From four to six of the largest leaves are cut from each tree after the fruit has been gathered. The thick part next the stem is separated from the outer part and sold as firewood (and this is known as *mattal* (കട) while the leaf proper is split into two, and used as thatch, the two halves having been plaited together.

Jack trees (കാക്ക) are few compared with cocoa-nut trees. They require no particular cultivation. On a tree will produce from 10 to 25 fruits (കാ) which are sometimes very large and sell for from two to four annas each or more. They are gathered in April and May; and just before they ripen it is customary to make a small bag of cocoa-nut leaf put it about each nut, fastening it to the branch above to prevent the fruit falling to the ground by its own weight before it is fully ripe.

The *Areka* or *betel-nut* tree (കാ) is tall and slender, but it does not attain the height of the cocoa-nut trees. Like the other it is bare of leaves or branches except at the top, and close to the trunk of the tree the fruit grows in clusters. One tree will produce from 150 to 300 nuts (കാ). It is cultivated in the same way as the cocoa-nut tree.

In addition to these there is often a number of mango trees; and in the intervals between the cocoa-nut trees there is sometimes a little coffee (കാ), sometimes plantains (കാ), gingelly (കാ), sweet potatoes (കാ) &c.

13. But though there be a variety of produce, the cocoa-nut, jack and areka-nut trees only pay revenue. To render this the more easy the gardens are divided into five classes according to the soil and an impost levied on each productive tree. The two best classes of soil are included in one division called *Atta-veppa* (അട്ടവെപ്പ) and the other three in *Kara-veppa* (കരാവെപ്പ). The system of dividing the revenue by a rate on each productive tree is as old as the time of Tippoo Sultan who fixed his rates irrespective of the quality of the soil in which the tree grew and Tippoo, (or his representative Arshed Beg in adopting the plan, only followed the prevailing custom, which exists even now, of fixing a tenant's rent. The classification of the soil was made in the time of Mr. Grange 1822-29 and the rate on each tree was so far modified at the same time that that fixed for trees in the best soil was very much less than Tippoo's had been for every tree without regard to soil, while the rate for the poorest soil was reduced to a very low figure indeed. These rates also varied considerably in the different amshams, but it will be sufficient to show the rates for Chevayur only. The number of productive

rees in a garden however is constantly changing and it is therefore customary to have a periodical revision every twelve years. This is the actual custom as far as proprietors and tenants are concerned but as regards Governments it is little more than a theory. The accounts of this amsham show that most, if not all, of the gardens have not been examined since the year 1815 and there has been no general revision of the district since 1810.

14. The following table shows the particulars of the Garden cultivation as appears from the village

Class.		No of Gardens.	No. of Trees.				Rate of assessment Reas.	Revenue.			
			Total.	Old.	Young.	Pro-ductive		Rs.	A.	P.	
Cocoanut-trees	Atta-veppa.	1st Class.	7	96	2	39	55	48	6	9	7
		2nd „	12	123	4	25	94	40	9	6	5
	Kara-veppa.	1st „	411	16,415	1,749	5,566	9,100	36	819	0	3
		2nd „	503	17,094	2,272	7,008	7,814	28	546	15	11
		3rd „	274	3,222	355	1,885	982	12	29	7	6
	Total.....		1,207	36,950	4,382	14,523	18,045		1,411	7	8
Arekanut trees			18,526	3,272	6,419	8,835	8	176	11	8	
Jack trees			4,385	1,495	1,908	982	65	159	9	2	
Total Revenue.....								1,747	12	6	

Particulars of Gardens, present condition of, &c. accounts. The numbers do not show the present actual condition of the Gardens but their condition at the last revision, with this exception that any new gardens which may have become productive since then must have been brought to account. The assessment is therefore much the same as it was perhaps fifty years ago. It will be seen that gardens of the highest class are very few in number and very small. They are in fact only small clumps of trees scattered here and there over the rice lands, the trees having no doubt been originally planted round a hut occupied by persons who were employed in working on the lands or watching the crop. The most important Gardens in this amsham are evidently those of moderate quality, and even these are sometimes but slightly stocked with trees. On examining some of these parambas now, whole *kandoms* are to be met with occasionally quite destitute of trees and cultivated with gingelly seed or something else. All the parambas are well fenced and carefully cultivated.

15. One or two Gardens of each of the classes were examined with the view of entering in this report a detailed account of at least one fair specimen of each class. Examination of three parambas &c. Gardens of the first two classes (*Atta*) are however so very small, sometimes less than one-twentieth of an acre that, though they appear productive enough, they are scarcely suitable for the purpose required. The Gardens here given have,

Name and Class of Garden.	Number of trees.		Area.	Produce and its value.		Rent.	Kanam.	Niguti.	Total expense to tenant including cultivation.	Net gain to tenant.
	Former Pymash. (1915)	Present Pymash (1896)								
Kankirankandi Paramba. Kara-veppa 1st Class.	Cocconut trees		49 kol by 40 = 1960 perkan or one acre	Cocconuts.		Rupees 15.	Rupees 75.	Rupees 5 11 5	Total expense to tenant including cultivation. Ploughing & Manuring 1 8 0 Rent 1 8 0 Hedge repairing 1 8 0 Total 3 4 0	Value of produce... 81 2 0 Total expense 21 12 0 Net gain 59 0 0 In 2 or 3 <i>kandams</i> no trees grow and <i>Gisigelly</i> has been cultivated. Rate of gain = Rupees 40 per acre.
	Bearing.....61	67		32 trees at 50 nuts.....	1,600					
	Unproductive 3	10		35 " at 25 ".....	875					
	Young 14	27		2,475 nuts at Rupees 27 per 1,000.....	67 0 0					
Ponatta Paramba Kara-veppa 2nd Class.	Cocconuts.		60 kol by 43 = 2,100 perkan = 2 1/2 acres nearly.	Cocconuts.		Rupees 20.	Rupees 50.	Rupees 2 10 10	Total expense to tenant including cultivation. Ploughing & Manuring 1 8 0 Rent 1 8 0 Hedge repairing 1 8 0 Total 3 4 0	Value of produce... 56 0 0 Expense &c..... 27 8 0 Net gain 28 3 0 A small extent of sweet potato is cultivated.
	Bearing.....29	43		10 trees at 50 nuts.....	500					
	Unproductive 15	7		10 " at 40 ".....	400					
	Young 13	75		23 " at 25 ".....	575					
Wudake Nale Paramba Kara-veppa 3rd Class.	Cocconuts.		34 kol by 41 = 1,394 perkan = 1 1/2 acres nearly.	Cocconuts.		Rupees 25.	Rupees 1 10 Paid by Kanakaram (Rs. 14) Rs 10.	Rupees 1 10 Paid by Kanakaram (Rs. 14) Rs 10.	Total expense to tenant including cultivation. Ploughing & Manuring 1 8 0 Rent 1 8 0 Hedge repairing 1 8 0 Total 3 4 0	Value of produce 38 4 0 Total expense ... 18 10 0 Net 19 10 0 Rate of gain Rs. 30 per acre.
	Bearing.....25	32		4 trees at 50 nuts.....	200					
	Unproductive	3		10 " at 40 ".....	400					
	Young 44	45		18 " at 30 ".....	540					

it must be said, been taken very much at random, so that it can scarcely be said that they are very fair examples. Some gardens have increased very much in the numbers of their trees, especially young trees and it would appear that almost all had so increased in a greater or less degree. But it would take a great deal of examination to arrive at a general average for the whole amsham of produce, increase &c.

The 1st Class paramba would appear to be a fair example. The calculation gives about Rupees 40 of clear gain per acre to the tenant. The 2nd paramba shows the tenant's gain to be very small. This is partly owing to the high rent which he pays, the rent having been doubled by the proprietor when the tenant a few years ago planted a number of young trees. The trees will however come to maturity in a short time and the tenant will then be compensated for his present loss. This is a case where, if the usual revision had taken place, the revenue demand would be nearly doubled, and, if a revision were made a few years hence, it would be more than doubled. The payment of it falls not on the tenant but on the proprietor who, having increased the rent, can afford to pay increased tax. It may be mentioned that this garden has been held by the present tenant's family since about the time of Tippoo. The 3rd paramba also appears to be a good specimen of its class, showing a net gain to the tenant at the rate of Rupees 30 per acre. The tenant is not only Kanakaram but he also pays the *niguti*, that is, is *Jemkaran*. In the other two parambas the *Jemmi* or proprietor is *Jemkar*.

16. Besides the usual paddy cultivation there are two other kinds of rice crop called *Modan* and *Ponum*. Sometimes the one and sometimes the other is known as Hill rice but *Ponum* alone is the hill rice properly speaking. It is grown on jungly hill slopes now and then, the jungle being burnt down before cultivation begins, but as there is none of it in this amsham it does not require further notice. The hill rice here is the *Modan*. The soil of the *Modan* lands appears in general to be very poor and sometimes it is a mere sprinkling over the surface of the laterite of which the hills are composed. For about three years out of every four these lands lie fallow and produce nothing. When uncultivated they pay no revenue though it would appear there is a very small extent given at the low fixed jemmi of 6 Annas per acre. The holdings are larger than in other kind of land and there are the usual proprietor and tenant and perhaps *Kanakaram*. The mode of cultivation is the same as for paddy but the produce is less and brings less price. The amount of produce varies with the depth and quality of the soil. No calculation has been made of the net gain to a cultivator of *Modan*, there being so many other variable quantities, such as rent, seed &c. with regard to which it is difficult to get at the truth. It would appear however the gain per acre to a tenant paying a moderate rent is on an average from Rupees 10 to 15.

17. *Chevayur* is not a grazing country. There are no grass lands, and no cattle are kept except what are required for the usual cultivation. The particulars of the cattle, ploughs, &c. are given in the margin.

	No.	Value.
Bullocks (കരി)	504	30 to 40
Ploughs (കരി)	250	1
Cows (പശു)	493	10 to 15
Buffaloes (പെടാ)		
Goats (ആട)	12	3 to 5
Other Cattle		
Bandies	10	25 to 30

The bullocks, as may be seen from the table, are almost entirely used for purposes of cultivation. Bullocks used for draught cost very much more. The ploughs and bandies are made in the amsham by the native carpenter and the bandies in particular are sometimes very well and substantially made. The ploughs are very primitive productions, but are very well adapted

for the purposes for which they are used. Two pieces of wood, one heavy, the other light, and each about two or three feet long are so joined together as to form one piece about four feet long, and slightly curved, which is sharpened to a point at the heavy end. To the middle of it inside the curve is fixed an upright piece of wood, which is extended to fasten to the yoke of the bullocks. They are so light that ryot (ചെറുവാര) can carry his plough, yoke included, to and from the field on his own shoulder.

18. The head-man of the village is known as the Adikari (അധികാരി). He is a Government Servant and the immediate representative of Government to the people of his amsham. His own immediate superior is the Tahsildar of the talook, whose orders he obeys and to whom he reports on all cases,

III.—OFFICIAL, Village Officers.

revenue or magisterial, that arise in the amsham. He is also Village Munsiff, authorized by Regulation IV of 1816 to hear and dispose of suits under the value of Rupees 10 and the Village Magistrate, authorized by Regulation XI of 1816 Section X and Regulation IV of 1821 Section VI to dispose of petty cases and inflict punishment to the extent of 12 hours imprisonment. The office is sometimes, but not always, hereditary. The accounts are kept by the Kurnum or Menon who is also responsible for their accuracy. He measures the modan cultivation of each year and fixes the revenue to be paid on it, he collects the revenue of the amsham and forwards it to the Taluk monthly, brings to account new paddy and garden lands, and does any other duty required of him by the Adikari. In all his minor duties, in measuring and inspecting land, conveying remittances to the taluk, and so on the Menon is assisted by the village peon or *kolkaran*, who, as a mark of his office, wears a leathern belt with a brass badge. These three are the only officials. The first two are always men of considerable substance and influence in their amsham.

The Taluk Tahsildar's Office or *Kachari* is situated in this amsham but this circumstance has no effect on its interior economy.

19. There are a good many accounts kept by the Menon of one kind or other. Some of which are peculiar to the district and some adopted from the Village Manual.

VILLAGE ACCOUNTS. There is no register A kept, as there has never been a survey. The following accounts from the Manual are in use:—

No. 2 A. Monthly kist and collection.

C. Cattle deceased, crops cultivated &c.

No. 3 Individual collections from October to May inclusive.

No. 10 Chit of Daily collections.

No. 11 Abstract of do. individually.

No. 17 condition of Ryots.

Revenue is collected from October to May and sent to Taluk monthly on 25th. The Putta form No. 18 is used, the name of the holding being also entered. The following accounts are also used.

No. 2 B. Rainfall.

6 Porumboke newly cultivated.

8 Remission Accounts.

8 A. Shavy (withered crops) Account.

15 Paddy lands on kowle.

16 Sevoy Jumma—seldom if ever.

Besides there are a few peculiar to the district:—

a. List of Paddy lands, showing name of jemkar and of the land, extent, tax, and crops.

b. List of Gardens, showing name of jemkar and of garden, class, particulars of trees, tax &c.

c. Yearly Account of Modan, showing name of cultivator and of paramba, area, tax, date of examination.

d. Abstract list of jemkars, their holdings, tax, dates of its payment and person who paid.

All these Accounts appear to be carefully kept and their condition reflects great credit on the Menon.

20. Little can be said of *Chevayur* historically but what may be said of the whole of South

HISTORICAL.
The Zamorin, Hyder Tippoo,
cession to East India Com-
pany, revenue settlements.

Malabar This part of the country formerly belonged to the Samoori or Zamorin Rajah who, from a small spot near Calicut, had, about the middle of last century, extended his power over the whole district from Cherikal to Cochin. When the Zamorin was in the midst of his wars

of aggrandisement, Vasco de Gama arrived at Calicut (1498) and Portuguese influence began to extend along the coast. The Rajah, however, preferred the friendship of the former Arabian traders to that of the new comers and the consequence was a long war between him and the Portuguese, in which Cochin assisted the later. On the decline of the Portuguese power the Dutch appeared on the scene and made themselves masters of Cochin while the English East India Company also began to trade in these parts obtaining Tellicherry in 1708 from the Cherikal Rajah. When in 1758, after two or three centuries of quarrelling and fighting with his neighbours, he had almost attained the summit of his ambition, the Zamorin conceived the idea of attacking and annexing Palghat, then under the protection of the Sultan of Mysore. This fatal step was his ruin. Hyder Ali sent down an army in 1761 which utterly routed the Rajah and following up his success descended with an army in person in 1765 and overran the whole country from Cochin to Cannanore. The Samoori burned himself in his palace and the younger rajahs of his family fled to Travancore. For a short time they again obtained possession during Hyder's war with the British but only till 1774 when he descended with another army. On Hyder's death in 1782, his son and successor Tippoo Sultan sent (1783) Arshed Beg Khan to administer the Government of Malabar. Arshed Beg proceeded immediately to settle the revenues of the country and his system is the basis of the present revenue system. The country, which had so long been in a state of anarchy, had now some prospect of peace and good government. But, unfortunately, Tippoo happened to visit Calicut in 1788 and was seized with a desire to convert all the people of Malabar to the Mohamedan faith. His violence so alarmed the people that one of the Samoori family and several other rajahs rose in rebellion. Their attempt was favoured by the outbreak soon after of Tippoo's war with the East India Company which ended in 1792 by the treaty of Seringapatam by which Malabar was ceded to the Company. Two Commissioners were immediately sent down from Bombay to enquire into the state of the country and they were joined in 1793 by other two from Calcutta. Sir Robert Abercrombie then Governor of Bombay (brother of Sir Ralph Abercrombie of Nile celebrity) also paid a visit to Calicut in connection with the commission. An agreement was entered into between the Company and the Zamorin rajah by which he was allowed to collect the revenue of his country and to exercise a certain extent of power on condition of paying a fixed sum annually. Courts of Justice were established by the Company in Calicut and elsewhere. This attempt at a Zemindaree System is known

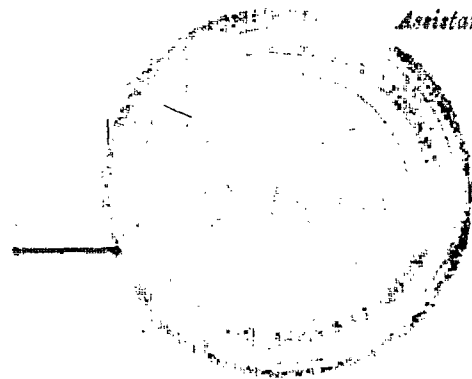
as "the Quinquennial Settlement." It was an entire failure and Major Macleod in 1802, made a Ryotwary Settlement of the whole district on the basis of Arshed Beg's Accounts. But as Macleod's Accounts were considered to be inaccurate in some respects, there was another measurement of land in 1806-10 known as the *Alwa Pymash*. These Alwa Pymash Accounts still exist but those of Arshed Beg and Macleod have almost if not entirely disappeared. The examination of 1806-10 was of paddy land only. In the meantime great inequalities had arisen in the revenue demand on the gardens and the discontent of the people led to a full revision of the garden assessment. This was carried out by Mr. Commissioner Græme in 1822-28. Its inaccuracy caused another general revision under Mr. Clementson, 1833-40. Many partial examinations of gardens have taken place at different times but none of a general character except those already mentioned. It would appear, if the village accounts are correct, that many of the *Chevayur* gardens have not been examined since 1815 about the time of Mr. Warden. Though all the events noticed must have affected *Chevayur* in a greater or less degree it is difficult to know exactly to what extent. One would think that in a general revision and settlement every individual piece of ground would have been affected. In 1859, the paddy lands of the amsham were examined and measured for the purpose of defining them exactly and ascertaining their exact extent. When this was done the puttass (or leases) of these lands were altered by entering the real extent. No other alteration was made, the amount of revenue and the mode of fixing it was not interfered with. It was found on this occasion that the extent had increased very considerably.

Among the gardens also, since the last examination, great inequalities have arisen. Fortunately, the assessment is light and the gardens generally have improved rather than deteriorated, otherwise a revision would long ago have been necessary. If a revision of this amsham were made now it would to all appearance bring a very considerable increase of revenue.

Politically, nothing worthy of notice has occurred in South Malabar since its cession to the East India Company, the Mopla outbreaks that have occurred so often having been ascribed purely to fanaticism.

J. CAMERON,
Assistant Collector.

23rd May 1866.



V31013 C. J. Cameron

1866