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PROCEEDINGS

OF THE

COMMITTEE OF CIRCUIT

IN THE

VIZAGAPATAM AND CHICACOLE
DISTRICTS.



DATED 12TH SEPTEMBER 1784.

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EXTRACT FROM THE PROCEEDINGS OF THE COMMITTEE
OF CIRCUIT IN THE VIZAGAPATAM AND CHICACOLE
DISTRICTS.

Committee

AT A COMMITTEE, PRESENT.

Chicacole, 12th September 1784.

MORGAN WILLIAM, ESQUIRE, PRESIDENT.

EDWARD SAUNDERS.

EDWARD FROWD.

WILLIAM ORAM.

MR. MAXWELL, *sick and absent.*

The members having finished the investigation of the different parts of the Cassimcotah Division of the Chicacole Circar, they now assemble to determine upon a form and arrange the materials for the report, &c.

Mr. Oram begs leave to deliver in the following observations.

A number of ideas connected with subjects of investigation having occurred during the course of my enquiry, and which might escape if trusted to memory only, I have taken the liberty of throwing them into the following form for the use of the Committee, to the better judgment of which I, with deference, submit them.

I shall first touch upon the mode and particular heads of collection and the abuses or improvements that have fallen within my notice, for, however simple and eligible the original Institutions of the Hindus may have been, the venal pursuits of Musselman Nabobs, and the easiness and relaxed management of Zemindars, have left so much at the disposal of these crafty dependants that no system can be more abundant in irregularities or stand in greater need of amendment.

Regarding the ancient and present mode of establishing the collections I understand that, formerly, when the country was under its native Hindu Princes, and probably before there were large exports of commodities and returns of money, the troops and laborers being then paid in necessaries instead of coin (as is still practised within land) the produce was equally divided in kind between the Rajah and the cultivator, the latter defraying all expenses of servants, watchers, &c.

The proportions were established by a valuation made in presence of the Circar servants and village people just before the harvest, the particulars of which Estimate, being registered by the Curnam, the public servant, after the grain was trodden out, received the Government's moiety. But since the arrival of the Mahomedans a different mode has been introduced by many of the chetrias and others whom they appointed their Zemindars or Deputies; for, these entirely set aside the ancient usage, and after ascertaining, by measurement, the quantity of arable land, imposed a fixed rent of 10 Rupees per Garce called cist, the payment of which was to entitle the labourer to the unrestricted disposal of his whole produce. But this alteration, favourable as it may at first sight appear to the inhabitant, was calculated solely for the convenience and profit of the Zemindar, as it afforded him an opportunity of taking part of the collections in advance, and served as a foundation whereon to calculate any further assessments, soon after, perhaps, in the very same season, pretending the lands were improved and could bear it, they established the mulluwuttee from 100 to 150 per cent. upon the cist, and which from that time was considered as a fixed and yearly payment, to which, when the season has been remarkably favourable, they have added an exaction called Nazer generally taken at the rate of 50 per cent. upon the cist. Upon this joint amount the Zemindars draw a further advantage of the Sary which was originally their allowance from the Moguls of 10 per cent. upon the collections, in reward for maintaining good order and preserving the cultivation. These several Taxes reduced the cultivator's share from one half to about one third of the paddy produce, at which rate, although allowances are made for the difference of the soil, &c.,

the proportions are understood to be every where established, nor is the smallness of their gain considered by the laborers as a hardship in a soil so easily cultivated, and a climate so remarkably equal as this of India. But the Zemindars were not contented with the above receipts, and therefore introduced the long list of charges mentioned in the Village Account, which I shall annex to this and which reduces the inhabitant's share to about $\frac{1}{3}$ of the harvest, the share on small grain is half, and the Government's proportion is invariably paid in money.

The system of Government in these Districts appears to have been nearly the same from earliest times. Formerly the Maharaz or Hindoo king deputed his inferior Rajahs to the management of a Province, and the Mogul afterwards appointed his Soubah and Nabobs, all which officers possessed unlimited power over the lives and property of the people, but it was understood to be restricted by justice, during the administration of the Raz whose wants were few, and good Government the principal recommendation to his master's favor. The line of Equity was perhaps but seldom overstepped, but the more necessitous Musselmans lost in sensuality and debauchery, and stimulated by ambition, quickly deviated from rectitude to obtain wealth, and either practised injustice and oppression themselves, or winked at them in others when ample Nazers made it no longer his interest to oppose them. Each of them managed by inferior Agents, for the most part Hindus, and who, upon decline of the Mogul Empire being already in office, and having much wealth at their command, established themselves in their respective managements. Since that period the Zemindars, experiencing a greater share of freedom than before, have indulged themselves in indolence, and, entrusting their Parganas to Renters, have delegated to them the fullest extent of their own authority, and contented with receipt of the kists and Nazers, have suffered them to continue the collections in specie without enquiring the yearly estimated account of produce, though they cannot but be sensible of the impositions to which themselves are exposed and of the hardships and oppressions experienced by the laborers, which abuses those accounts would clearly ascertain.

The village cadjans which were intended to show the full produce of the country and to be equally a check upon the rapacity of public servants and deceit in the villagers, are at present nothing more than rolls of the Government Jamabandi, which, instead of being a restraint upon the Renter, are a cloak to his exactions, because entirely in his power from his extensive authority, he having the sole disposal of lands and offices under him and from the consequently dependent state of the Curnams. In some few Parganas the annual valuation is still preserved, and in those I have shown the amount of produce, but the laborer's condition does not appear to be benefited thereby as the supineness of the Head Cutchery leaves the Renter in unlimited liberty of collection.

The amount of the cist, Mulluwuttee, Nazer, Bilmuctah Maniam Tax, reannexed Maniams, old customs, and the sary upon them, I apprehend to be nearly the amount of Revenue Government might receive annually without distressing the inhabitants, supposing the collections in Vizianagaram Zemindary to be still continued in specie. The Mokhasas or Jaghires are included herein, being given only for a time and instead of wages to a favorite servant, or relation, or for the support of some reduced Rajah and his family. I do not find the sary regularly collected as it ought to be, which is, in some measure, explained by the Renters themselves cultivating a portion of the village ground on this account instead of taking the whole amount from the people. The produce of which land they do not enter in the village accounts, and in some places the sary and Government's share are collected together without marking the proportions of each.

The Durbar charges are an absolute imposition: as the present collections by under-renters is attended with no sort of expence, the Revenue being paid in money, and the Renter either empowers the Curnam to receive the village payments or deputes some trusty Peon for that purpose: where the Jamabandi is 3rd, Government, and not the Ryots, should defray all charges.

The Rawvasay, Woolpha and Swamy Chunda or other pretences for extortion as may be seen in the village accounts hereafter to be added to this ought to be discontinued.

The wottum comes under the same description, and I conceive should be set aside. The Sivoy Dust is an oppression of the worst kind, being money taken by force and as the name imports without reason or pretence.

The Maniams or Inams are grounds given in lieu of wages, and excepting about two Rupees per Garce were cultivated free of Taxes, the renters sometimes took large Nazers from them, and in cases where more land is held than the Maniam authorizes, they share a collusive profit. They seem to have been instituted as a secure income to the public servants and to exempt them from the Batta and Fees usually taken upon payments in money, and a considerable part was given as a retaining salary to artificers when such people were scarce, and an itinerant livelihood easily obtained, they being afterwards bound thereby to reside at the village and attend the Rajah's or Renter's summons, whenever their services might be necessary, receiving only an additional daily batta while absent from their families. Another proportion was given to Swamy Houses, to Bramins and others, and appears to have been alienated in various ways, some by Zemindars in favor of particular servants; some by Renters for their friends; and afterwards through intrigues, or error suffered to continue, and even though rejected, regularly claimed again upon every change in the management. A third sort was given by the Head inhabitants to those they favoured, and are generally imposed upon the Circar with success; amongst the whole of these to so large an amount, I have never been able to meet with one Title Deed or Sanad, which incline me to believe most of them are irregularly obtained, or the real owners being dead, are now engaged by Renters, Curnams, and others to the prejudice of the Revenue: the only way of acquiring a correct knowledge of the state of these alienations is when opportunity serves to resume the whole, and when the claim appears good either in consequence of Sanads, or a possession of 24 years, the Maniam may be restored to the claimant. The commencement of this term of years being prior to the anarchy and irregular assumptions that took place after the reduction of the French authority in these Circars; for, I can perceive no good reason why so large a sum, as this must amount to, on the whole Zemindary, should remain the unauthorized perquisite of servants, especially as but a very small part of them is attached to the Pagodas.

The Agraharams, by ancient custom, were bound to pay a shotriem or yearly acknowledgment of one or two Rupees per Garce, but Sitaram Razu considering their wealth and proportion to the rest of the country not deeming that payment sufficient, has of late taken a new and considerable tax from them. These villages are held by Brahmins of all denominations though there appears to be only one description of them legally entitled to this indulgence, and even then, only in behalf of the idol whose worship they celebrate. There are three distinctions amongst the Brahmins all of equal inherent purity, but of greater or lesser estimation, and privileges as their pursuits are more or less holy. The first and most respected devote their lives to the service of the Devata, and are entitled to protection and subsistence from the Circar; the second or the Panchangams or those who practise astrology, predict, good or evil hours, calculate eclipses, and compose the Calendar, and are supposed to be so continually engaged in these enquiries and their religious duties as to have no spare time remaining to themselves; they are therefore to be supported by the alms of the people ever ready and happy to supply them as much from certain superstitious notions as a sense of religion. The third class of Brahmins is composed of those who pursue some lay profession either as a merchant, or an interpreter, and are considered as suffering a temporary defilement. Neither of the last have any claim upon the Circar, yet have found means with bigotted Zemindars to obtain many valuable villages, over which they are attentive taskmasters, though of themselves generally indolent. It may be proper to observe that their Agraharams are of no service to the Pagodas which are supported by the Zemindars, and the offerings of the people, and although I should be extremely cautious of infringing customs of so ancient a standing, it may not be unnecessary to remark that, depriving the better mentioned Bramins of their lands would not be a measure so contrary to their own law as is perhaps generally imagined, which, if I am not mistaken, forbids the resumption of such lands only as are applied jointly to the service of the devata and use of the Bramin, and conscious

that no country could support that numerous tribe in idleness, it has described the occupations proper for them to follow. I am aware that, such as are struck with the appearance of antiquity and partial to the continuance of long established customs will object to this idea, while others supposing it intended for immediate execution will be apprehensive of the Bramin influence over the Zemindars (for the populace are mere cyphers) and startle as at a dangerous innovation: but this suggestion looks to a future period of greater regularity in Revenue and confidence in Government than the Natives are now sensible of, nor is it my wish to destroy these venerable and excellent institutions, or throw the helpless Bramin unassisted upon the world, but only to mark the corruptive abuses that time and weak men may have occasioned in the original system.

Terast villages are grants only in Parganas near the Hills, and were given to certain peons who are to protect the country against robbers, as the most likely means to make them active in its defence. Plunderers were formerly numerous and troublesome during the existence of many small Rajahships and Zemindaries, where they could find shelter, but of late are considerably decreased, and the remainder less daring: one Company of Sepoys being found far more efficacious in restraining these free-booters than all the Terast people together: their villages may, I imagine, be resumed with propriety, and the peons having no longer a Military character be assessed like other inhabitants, excepting in those places where unhealthiness of climate renders fatal to strangers. Doratanam Villages are bestowed on the Zemindar's family or castes for their subsistence, who are to assist in defending the country, but have no better claim for retaining their ground than the Terasts.

The customs and farms were formerly collected at moderate rates upon cloth, grain, Bazaar articles, Inland Trade, Toddy and Arrack. If the duties on necessities of life were set aside, it would be a great encouragement to population and the manufacturers, but those on Arrack, beetle, bracelets and luxuries might be continued with propriety.

The tax on artificers might be discontinued, I imagine, at least for some time, being a check upon industry, and of course injurious to the Company's interest; but the new taxes in addition thereto imposed since 1780 have had the most pernicious consequences for being extended to all handicraftsmen, and collected first as a tax upon every weaving family, as a second upon each loom, and as a third, on the washing, chopping and sale of the cloth, besides the duty upon cotton. Many of that useful tribe are obliged to forsake their trade and adopt a different way of life, or where unable to pay, have been drawn abroad when their property was seized to discharge these new assessments.

The Village Curnams would not take upon them to ascertain the quantity of waste ground, and in the account of cultivated lands it is probable they have not been very accurate, particularly in that of the Maniams. I was also obliged to adopt their report of inhabitants and looms, being unable to visit every place myself, but supposing their accounts of the latter correct, and allowing that each loom can make two pieces of long cloth a month, the annual amount of cloth may be easily calculated.

The authorized Revenue arises from payments on account of Government share of produce, from the Juncan duties which are oppressively taken according to the renter's will from the Sea and Land Customs, and from certain light taxes on the Bazar and artificers. Paddy and dry grain of various sorts in the proportion of about one-third, Sugar-cane, Indigo, Cotton, Lack, Honey, Iron and Fruits of various kinds are the produce of the country that fell under my investigation. I think their situation is in general high so that they are not to be accounted the most fertile parts of the Circar, and here it is plainly proved that alteration to agriculture is not always a sign of prosperity in the people, for, the oppressed ryots are obliged to cultivate every clear spot of ground that they may be enabled to discharge the Circar demand and have enough remaining for support of themselves and families.

The condition of tanks and water sources I understand to be but very indifferent, except at the Agraharam and Mokhasa villages where the possessors are attentive to preserve them for their own advantage, for, although it is found

necessary to repair those in Government villages from time to time, this is done in so slight and hasty a manner that the first violent rain frequently destroys their labour, and depriving the people of the necessary means of cultivation, reduces them to the greatest distress.

The fortified places that fell within my observation excepting Vizianagram appear to have been built when the country was parcelled out into feudal Governments under Hindoo Rajahs, and intended rather as retreats for the persons, property, and cattle of the inhabitants from robbers and hostile neighbours, than as citadels or posts of defence: the internal wars of these petty lords being merely predatory and undertaken more for plunder than dominion.

The manufactures I have met with are generally coarse cloths from 12 to 20 Punjams, fine and common Muslins, and a variety of gentoo cloths and Turbans, but, in Vizianagram, which is considerably improved of late years, there are many very able workmen of all kinds, and some shawls are woven there. I have understood it to be an observation of the merchants that the fabric of long cloth has failed considerably during the war, owing I suppose to the price of provisions in consequence of large exportation of grain; to the new and heavy taxes, want of usual advances for the Company's and Foreign Investments, and the urgent demand of Foreigners trading hither in single ships, who purchase any sort of cloth rather than waste their time and lose the season for returning. I am also informed that not more than $\frac{1}{4}$ th of the cotton used in the manufactures is the produce of the country, owing as much to the necessity the people are under of cultivating dry grains for their subsistence, as to unfitness in the soil and want of inhabitants, the necessary supplies are therefore brought from within land, which being liable to heavy duties may be considered as another cause of decay in the long cloth. I apprehend therefore that all duties affecting the weavers and the cotton should be discontinued, and if the Rajah of Nundapoor should represent it as prejudicial to his income, would be more advisable to forego part of his tribute rather than leave any pretence for taxation.

As to the state of the Vizianagram Military, the Sepoys, though composed of well looking men of the best castes, yet being under black Officers are very ill disciplined and irregular, and I suspect their indolent habits when disbanded will prevent many from taking the Company's service. The Sibbundy and Peons are also good men, but as soldiers, are a mere rabble of no sort of consequence when opposed to Regulars, and of the same description are the troops of the other Zemindars.

On the introduction of new regulations into the Circars the presence of an European Force and an increase of the Sepoy battalions may be found highly necessary, as all the Zemindars will be tenacious of giving up their soldiery, and without an appearance of ability to enforce the enquiry, we may be imposed upon by false returns.

The great abuses existing in the present system I conceive to arise from the avarice and inactivity of the Zemindars who neglecting the most principal part of their duty, attention to the people's rights, sell them in fact to interested and oppressive Renters. Cultivation therefore is the consequence of necessity and not of choice, and would probably fail very considerably by desertion, were the neighbouring Hills less fatal or the surrounding countries under better regulations. I think it certain they cannot be under worse, for, although the labourers are concerned in so large a proportion to the Rajah's income, they experience no sort of return either in protection or assistance towards improvement of their lands, which the state of the village Curnams, who are now the servants and creatures of the renters, and the inutility of the latter being the only tribunal to which the injured can complain, besides the unnecessary alienation of lands as Mokhasas, Maniams, Terasts &c. all conducing to increase the disputed power and the demands of Government, render the villages nothing more than wretched hovels, and leave the labourers only a bare subsistence, at the same time that a few favorite Chetrias about the Rajah's person absorb at least $\frac{1}{4}$ th of the collections without affording any competent advantage to the community or country, being the tyrants of one and

so frugal and apprehensive of appearing wealthy, that the better part of their riches are altogether sunk, and of course useless to the other.

I have heard that it was once proposed to let the villages by lease to the Head inhabitants for 10 years at a fixed rent, in order to lessen the pretences for oppression in the Zemindars and Officers of Government, and to secure to the Company a certain annual income. This project might be successful were the Natives more accustomed from having just superiors to be just themselves, and place confidence in their Rulers. But considering their present depravity and the despotism that has long prevailed, the whole system I apprehend these new renters would find constant excuses for short payments, the truth of which, from their number, it would be difficult and expensive to ascertain, and suspecting that Government had the secret design of plundering them on their becoming opulent, it is probable they would not exert themselves, but would practise oppressions upon the tenants and their dependants to discharge the assessments on their own more extensive cultivations, while the whole of their profits would be secreted and lost to the community.

Perhaps when Courts of Justice shall be established and the Natives become acquainted with their rights, this idea might be adopted with success, but so different is the general usage and genius of the people, long accustomed to servitude, so depraved, when rid of immediate restraint, that I cannot but be very doubtful of the advantage to result from such a change.

The foregoing observations are more particularly applicable to those parts of the Vizianagram Zemindary that fell within my investigation, but such particulars respecting my 15 Parganas separately and the countries of Nundapuram, Palcondah and Kimidi as appeared worthy of remark, I have added at the back of their several abstracts.

In the whole course of my enquiry I did not hear of any established Courts for the determination of suits and redress of grievances, the Natives being absolutely slaves, liable to every exaction of their arbitrary superiors, and totally destitute of any property in the soil, even their house and garden ground is the Circar's, but in consideration of the expense of building and planting them, the Zemindar or Renter who may take possession, allows them in some instances an equivalent. In disputes between individuals, it has been customary to submit the case to the head inhabitant, and sometimes, when the parties have been violent, or the cause of consequence, they have carried it before the renter, but in the latter appeal, the judgment is said to have been generally purchased. In Criminal matters which seldom occur amongst Hindus it has been usual for the Zemindar or his principal servant to decide upon them as they say agreeably to the Veadanisph rahaun I must confess I do not imagine that any other civilized country can be in such extreme want of regulations in favor of the people, and how for these 17 years of the Company's superintendence without any Courts of Law, these Circars have been kept in tolerable order, is really unaccountable, unless we suppose the remembrance of Mussulman severity may have still continued to operate upon the pacific disposition of the Hindus in preserving tranquillity; for, though justice was not invariably attended to under Mahomedan Amaldars, upon the whole it was not disregarded, and the very appearance of an Establishment for distribution of justice no doubt contributed in some degree to keep the oppressive and turbulent under restraint. Presents, it is true, were too generally used and admitted of; but within the havalys, the wants and interests of the inhabitants became a particular part of the Amaldar's consideration, who gathered his harvests rather from the contentions and intestine feuds of the Zemindars than from the labors of his immediate dependants. The former he rated with an high authority, correcting or displacing them as he saw proper, and in cases of revolt and rebellion, it was customary to erect near the capital a Colomb Minor which was a pillar or pyramid ornamented with the skulls of the offending party and his followers, and which seems to be a practice of Tartar origin. Two of these edifices are to be still seen at Chicacole, and there are two or three, I believe, in the neighbourhood of Masulipatam. It appears also that much larger sums were paid to the Amaldars, nominally Nabobs, than the Company receive at present, not indeed under the head of

Jamabandy, but as Nazer, to secure the favor and protection of those absolute deputies, neither was it then so much in the Zemindar's power to withhold payments and by forged stories impose upon the Circar, as the Mazumdar's office was efficient to enquire into the state and produce of every stewardship or Zemindary, when the Amaldar suspected fictitious reports had been made to him; and when at the expiration of every 15 years, in consequence of a general measurement, a valuation was or should have been made of the lands within his jurisdiction. For some of these estimates and reports of ground, I have sought in vain, and imagine they were made away with during the Amaldarship of the Pusapati Family or lost or suffered to decay on discontinuance of the Mazumdar's office, overset by the intrigues of the same Rajahs; it being, when in execution of its duty, the great check and restraining authority upon ambitious and enriching Zemindars from want of those ancient records as a guide, and our neglect of enquiry into established customs it is surprising to observe the large stride towards independency and consequent anarchy that have been taken by all persons possessed of any authority, but most strikingly in the Zemindars, who, though really no more than servants at will during the pleasure of Government and just execution of their duty, have not only in many instances altered the names, extent and mode of collection in the Parganas under them, thereby to deceive and embarrass the enquiries of Government and erase the memory of their first acquirements and mode of obtaining them, but have also presumed to style their lands a Circar or Government, and themselves sovereigns treating with the Company on a footing of equality and taking upon them to name children to the Zemindaries, whom they often adopted from other families as if they held by hereditary right, and that a stewardship was to descend in lineal succession; and have further so blinded and misled us, Europeans, as to dispute when settling their annual payments urging their disbursements for honorary and necessary expenses, the support of Troops and their Forts &c., in palliation of a large Jamabandy, although the whole of their receipts which is called the Circar's share except the sary or 10 per cent. upon the gross amount is the true Jamabandy of the Company and from which no other deduction should lawfully be made.

After considering the above it will not be thought extraordinary or improbable, I presume, when I suppose if the Revenue was brought back to the first principles and the system of Zemindars altogether abolished, that the Northern Circars would be found to yield at least a crore of Rupees to the Company. To effect this, however, an entire new arrangement will be necessary. Upon the leading step to which I must observe that, considering the authority of Zemindars established by long example by the interested presents of Mahomedan Governors, and by the want of information in Europeans, it might be difficult at present to deprive them at once of their assumed power, and reduce them to their original condition although it is certain they have not the same hold of the people's affections as the Dhaos possess, because of the oppressions they tolerate and their want of hereditary right. Yet when their Military (amounting in the extent of the Circars to 3,500 at least) shall be decreased, and the Government enabled by raising their payments to keep on foot a considerable force of its own, stationed in the heart of every powerful Zemindary, it will be no longer an hazardous or arduous enterprise to reserve the management under its own servants and allow those dispossessed officers an ample, though not profuse, maintenance.

To shew the necessity of reducing the Zemindar's power not partially but entirely it may be proper to observe that, while Zemindars have revenue at their disposal, the integrity of Europeans and the public interest must be considered as precarious, that in consequence of the very inadequate payments made by many of the most powerful among them, they are enabled in some instances to extend their influence over inferiors, in others, of forming connections with the neighbouring powers, and in all of keeping on foot a Military Establishment, and entertaining notions of importance ever connected with riches, but inconsistent with their station as servants, and which except by force it will be difficult to eradicate. That the desolation and failure in the havalys is to be chiefly attributed to their influence acting by allurements, where devoid of authority, but by force and open oppression compelling the inhabitants to remove into their Zamindaries, where the

character of renters affords them the opportunity. That it will be impossible (however well disposed the Company may be) to establish the rights of individuals, and their proportion of the crops upon a permanent and secure footing until the whole Circars are brought under one form of collection and Government, and that allowing these Rajahs excepting the few who claim by hereditary pretension and the ancient Hindu usage (whose countries are in general a barrier to our possession, and which none but themselves can manage to advantage) to retain the smallest appearance of authority or the most distant hope of possessing or being able to establish a separate interest would be highly impolitic and dangerous as has been already evinced, as I understand, by the doubtful conduct of them all during the war, because a revolution must at any time be a desirable event from their hope of becoming more independent, and the probability of expunging any arrears that may be due to their old superiors, of which examples are not wanting; and here allow me in few words to examine the practice of renting, which, by some, may be considered as proper to be adopted on the [decease] of Zemindars, a system in which I can see nothing to applaud and which too often accelerates the ruin of countries that had otherwise been flourishing and happy. The general mode appears to be that the countries are rented to persons who either bid very high for the Company's advantage or obtain the lands on easy terms by acquiring the favor of those who are empowered to let them. In either case as the produce is to reimburse the expense, it must of course be liable to other demands above the just collections which are generally brought about in the following manner. Harvest time being near, the renter overvalues the produce to secure a large and undue proportion to himself, which, where the inhabitants are a little beforehand they will object to, and may refuse to reap until he consents to a more equitable valuation rather than be a loser as the crop would soon spoil, he is in the end obliged to comply: but no sooner are the lawful collections gathered in, than his peons and servants begin the work of force and torture, under various pretences squeezing still more from the country. The inhabitant pays indeed, but he has lost all confidence, as he knows of no power that can afford him redress. During the ensuing year those who have wherewith to emigrate forsake the district, while the miserable remainder having no object to encourage their industry, cultivate barely enough to complete their payment and for their own support. So that the supply being more scanty the exactions of course are become excessive, and as the renter must have a profit rather than part with all his receipts to fulfil his engagements, he feigns a thousand excuses to secure his end and cover the fraudulent detainee of part of the Revenue. In the later years finding the District neglected and abandoned, if he thinks it his interest to continue his Cowle, a collusion is entered into with the principal people, to whom, for a certain sum he rents the management of their respective neighbourhoods, thus increasing the number of taskmasters and the wretchedness of the laborers, he sometimes grants Sanads of exemption from taxes to these people, which are brought forward at an after period and often with success. Having thus ran over a few general observations which may be found necessary hereafter, I now beg leave further to submit the following ideas upon a reform of system for management of these Circars which appear in such evident want of some regulation.

I conceive for the present, and as leading to more material alterations in future that the Zemindars' payments should be increased, the amount of their Military disbursements at least and their troops of every kind immediately disbanded; and for relief to the country they should be obliged to resume the mode yearly valuation, leaving the established proportion of one-third of the produce clear to the cultivator. Considering our ignorance of revenue matters I think it would be advisable that Company's servants should oversee the Cries of the Zemindars, and when the Company's possessions shall hereafter be in a state of tranquillity, Government being supposed to have a sufficient for the spot, the authority and management of Zemindars might be at once suppressed and themselves obliged to reside for a time at least at the neighbouring Parganas.

As the Circars when rid of the load and embarrassment of Zemindars would at the lowest statement produce a hundred lacks of Rupees, the

should be divided, I think, into Districts of 10 lacks each, and these again into Parganas of 2 lacks, as divisions of a less amount would be a needless increase of expence and officers. Want of checks having been the great evil and cause of abuse in the Zemindars' management, the first object of reform should be so to establish the advantages of the Revenue servants as to render it the particular and immediate interest of each to prevent abuse or maladministration in any part of the system; to attempt which, I recommend that the emoluments of all should rise in different proportions according to their charge and responsibility, from the gross amount of the joint collections and not be a fixed salary certain in receipt and independent of the office. Nor should any individual be allowed to draw commission upon the produce of the lands under his own charge, but be obliged to share in an equal proportion with others of the same description. By pursuing the regulation it becomes the evident object of every one not only to exert himself to the utmost for improvement of the Revenue, but likewise his interest to detect and complain on every instance of fraud or inattention in others, and without some such union of interests, it is not to be expected that every one will attend to the correct discharge of his own duty, or be at all solicitous and inquisitive about the public benefit, and the conduct of others.

As to the mode of collection I would adhere to the ancient practice of yearly valuation, at least till population and the private riches of the inhabitants shall have increased, and that experience in the Circar and advantageous situation in the people have proved the real worth of the country, when leases or property in the soil may be established, as shall then appear most expedient. And here I must remark that private right to ground seems to have existed formerly under the Hindus from its being said to be still the case in the Carnatic, but whenever the Mahomedans conquered and established themselves as in these Circars and so far south as Pulicat, all the land is claimed by Government, and the people considered merely as slaves, which oppressive innovation the Zemindars do not appear to have set aside in any one instance.

To receive the revenue in kind would undoubtedly be most easy and advantageous to the inhabitant, but when the loss that might arise during its conveyance to the granaries which would fall upon the inhabitants is considered, the probable waste while in store, the decrease by measurements and the tricks of under-servants both in delivery and issues, there is much reason to apprehend deficiencies will too frequently occur. Collection in money is certainly most convenient and least liable to abuse, but would be an hardship upon the people from the small amount of specie current in the Circars, and the very high interest always exacted when any are obliged to borrow. It is a consideration, then, which mode ought to be adopted, and whether the ease and prosperity of the people which includes the increasing and future wealth of the Circar, or the immediate advantage of Government, and prevention of error in its servants, should be most attended to. For my part I at present would prefer a medium; the cultivator's first payments to be made in kind, and when a sufficient time had elapsed for disposal of their grain, the last half in money.

Before I enter upon an explanation of the plan for future management I shall, by way of contrast and for information, beg leave to describe some of the principal officers in the Mahomedan establishment. The first of whom from his commanding the army had the title of Phousdar, but was really the Amaldar, and commonly called the Nabob, was at first the King of Golconda and afterwards the Soubah of the Decans' Deputy, derived many advantages from the appointment he had in his gift, as well as from command and payment of the Military generally reckoned from 7,000 to 10,000 men, which emoluments, with annual Nazers from the Zemindars, his Deputies, are computed to amount to about 4 or 5 lacks per annum. He was allowed by the Durbar in those instances when he did not rent the Circar 5,000 rupees a month, but which in that case was discontinued as he then made deductions for support of the troops &c. expenses yearly (60,000 Rupees).

The Khazi.

Has to decide on points of Faith and law, and regulate the mosques. He arranges the price of Bazaar commodities, authenticates by his Seal all public or private

transactions, and determines the punishment or price of blood in cases of murder, upon all of which he had fees according to the importance of the case or the ability of the party. Had Jaghires worth 4,200 Rs. Maniams and Customs on the bazaars of about 1,600 Rs.

The Khanago.

Was with the Mahomedans the Accountant-General of a Soubah, which consisted of many Circars, from each of which he had a similar income in proportion of their produce. The accounts, state of those countries, and the transactions therein were forwarded to him by the Mazumdars of each, which digesting into form he reported to the Durbar with such remarks on abuses or benefits as occurred or had been made known to him. He was in short the Head of Revenue within his Soubahship, and enjoyed considerable perquisites from Nabobs and others under his jurisdiction. As he resided at Hyderabad, I had not been able to learn his real emoluments or the expence of his Cutcherry, but understand he had the state and rank of an Ameer, was allowed one per cent. on the Jamabandy or rather on the Durbar receipts of the whole Chicacole Circar, then about 4 lacks, also Jaghires and duties from the bazaars of Chicacole, amounting to about 1,300 Rs. yearly.

The Mazumdar.

Was Accountant of the Circar, liable to be displaced by the Nabob, though generally allowed to continue, it being found most convenient. His assistance being necessary with the Zemindars, with whose Revenue and force he was well acquainted, they made him considerable presents, gave him jaghires in their Zemindaries, and he was allowed 1 per cent. on the Jamabandy of the Havaly only, about 2,000 Rs. yearly; he has also Jaghire villages and duties on the bazaars of 6,500 Rs. more.

The Mazumdar Mutasaddies.

Were for the Havaily only, their grants or sanads are, in some instances, where the party was a Brahmin, given as Agraharam for him and his posterity, being more secure than a Jaghire, which ceases on being out of employment. They had villages and grants of ground besides duties from the salt farms &c. and some bazaars amounting to 1,500 Rupees besides Perquisites.

Adalat Daroga.

Judge in the Superior Court where the Nabob was supposed to preside. He was sometimes a relation, or servant of the Nabob to whom he made his report and paid the profits of his post, but more commonly a man of some education, who, for a specific sum rented of the Nabob, the right of deciding causes, and receipt of the fees &c., a most pernicious practice. The Durbar made him no allowance not knowing such an officer. The fees were considerable and established at 25 per cent. on the value of the property contested, besides, after Nazers from both and a present from the successful party according to his ability.

The Cutwal.

Was in charge of the Police of Chicacole, had the care and punishment of prisoners, was allowed 60 rupees per month, and in Jaghires 250, and fees from the bazaar 200 more, besides perquisites.

Zemindars.

Generally Hindus of the Kshatrias or Rauze caste, appointed by the Nabob and confirmed by the Soubah, to manage a division of the country conquered by the Moguls from the ancient Hindu Kings and their Deputies, and who were often relations of the reduced families, for being men of the Sword, of impatient tempers, unacquainted with the arts of peace, and too indolent for the application necessary to acquire them, those adventurers readily made over portions of the new territory to the charge of such Hindus of ability as would receive them, allowing them to preserve their religion and customs, on condition of paying the full produce of the land, after deducting the

expenses of collection and a commission of 10 per cent. in their own favor. Such appears to have been the introduction of Zemindars, a race whose diligence and economy soon rendering them rich, they by various artifices aided of the mazumdar (also a Hindu) and proper use of their money, either deceived or bribed the succeeding Nabobs into false opinions of their income, and the grant of more extensive country and indulgences in Revenue. But it nowhere appears that they were ever suffered to attempt sovereignty and independency with impunity, being always kept in subjection and under great restraint. In the course of time, however, and chiefly, I believe, in consequence of their availing themselves of the changes at Hyderabad, when Aurangazib reduced the Moorish Kings of Golcondah, they grew to the height of power and confidence we now find them at, thinking and acting as they were Kings and not servants, but allies to the Government, in which idea the conduct and want of information of the Europeans has not a little confirmed them. They were allowed their Sary, that is 10 per cent. on the Jamabandy, which on 50 lacs or half the estimated value of the Circars is 5,00,000 rupees. Having the absolute authority in the Zemindary they introduced roosooms or fees to themselves and principal servants, amounting on the above sum at $1\frac{1}{2}$ per cent. to about 75,000 Rupees. On pretence of receiving variety of coins, some of which were bad, they instituted a Batta of 3 per cent. to make up their loss on exchange; supposing only 35 lacs paid in specie, this Batta would be 10,500 Rupees, while the lands were regularly *anchund* or valued, it was easy for the Nabob to learn the true produce, to avoid which inconvenience some of them not only overturned the former arrangement of the Purgannas, but introduced the levy by cist, Mulla watee and Nazer, those accounts being easily falsified; and also enabling them to take a part of the payment in advance, but they still kept up the claim upon the inhabitants for Cutcherry charges, though the better part of them did not exist, and have wholly ceased since the Zemindary lands have been put under renters, which charges calculated on the cist of 50 lacs would amount to 3,25,000 Rupees. The Ravasey, and woolpha, appear to have been introduced for payment of their servants, and to defray their own travelling expenses, which calculated on the cist would amount to about 35,000 Rs. The whole of those charges are now collected by renters, but come ultimately to the Zemindar, the Muchilkas being increased in proportion so that the Zemindars' oppressive collections over and above their sary must, upon a Jamabandy of 50 lacs of Rupees, be 5,40,000 Rupees, and including the sary would amount to Rs. 10,40,000.

I shall now proceed to explain the officers, and the expense that appear to me necessary for the administration of justice, which I apprehend to be the most essential object and likewise for management of the Revenue when no longer embarrassed with Zemindars.—

The Chief and Council of the Subordinacy—

To constitute a Civil Court of Justice, wherein all claims, and disputes, public or private, between Europeans and Natives might be speedily decided upon application to either. The appeal being to the Governor and Council, they should sit twice in every month keeping a Register. The parties obliged to plead themselves, or by their friends, and no regular attornies or law forms on any account admitted. The usage of the country and equity of the Judges should be the law, a mode much less likely to be attended with expense, inconvenience and hardship than a system of bills, and answers with other forms that too frequently occasion unnecessary delay, they should also attend to the politics and defence of the province, the provision of investment and their several other duties as when the Company had no territory. The chief should receive the collections from the Muzumdars, and being in charge of the treasury, in order to afford him a sufficient income, he should have 2 per cent. commission on the Revenue. The members also, in recompense of their additional trouble, may have 2 per cent. commission divided amongst them over and above the advantages of the employes they now hold; and I must add that it appears to me highly improper that Chiefs and Councils should be allowed the least interference in Revenue from the impression of their influence already established, the authority that

must in all events be vested in them, and their confinement to a particular spot which must oblige them to leave a great deal to Agents and Servants, who being distant from their principals, and having no public responsibility in themselves, are likely to practise greater exactions than exist at present under Zemindars. Besides which, being judges over all, their having any appearance of interest abroad, may perhaps be attended with inconvenient consequences, and many pervert in some instances the use of their Establishments, while allowing them commission but depriving them of any active power, would probably make them inquisitive into the management of a country from the success of which their principal income is to arise, and would be likewise a restraint upon the actions of the Revenue Officers, as the Council might in case of their misconduct be allowed to communicate their sentiments to the Honorable Board.

The Khonogo, a Company's servant, should hold that office in the same extent as under the Mussalmans, to reside upon the spot and correspond immediately with Government, being under no other control or interference, and responsible accordingly, and as great abuses might have sprung from too extensive an influence in this officer, he is to be debarred from receiving any part of the revenue, and confined to arrangement of the Circar accounts, to appointment of the officers under Muzumdars, but without authority to displace them, except by permission of the Governor and Council. He is to receive and publish all reports and orders respecting revenue, and to issue directions for clearing ground and indulgencies to villages upon representation from the Muzmadars if he thinks them well founded, and to report to the Presidency the measures necessary for the benefit and improvement of the country and of the good conduct or delinquency of the servants under him. For support of his Cutchery and his own income, for perquisites and bazaar fees being discontinued, he should be allowed one and half per cent. in the Jamabandy of the whole northern soubah Circar.

The Muzmadar, a Company's servant, in charge of 10 lacs of rupees Jamabundy which being first collected agreeably to the Regulations by the head inhabitants and Curnams from the people, he shall receive it in open Cutcherry and forward the cash to the subordination. His account, &c. to be certified and sent regularly to the khanagai under whose orders he is to be placed, but answerable before the Chief and Council as a Court for acts of oppression, &c. and all interference with those natives who administer Justice particularly excepted to; for his own income and support of his Cutcherry he should be allowed $3\frac{1}{2}$ per cent. commission upon the Jamabandy of his Muzumdar.

The Despondee, a Native.

Appointed by the Khanago and Muzumdar as head Writer, Collector and Overseer of a Purgannah producing 2 lacs of rupees. All accounts and revenues passing through his hands, he is to authenticate and forward to the Muzumdar having immediate authority over the village Curnams and the Naigue Wari, and though of no jurisdiction as a Judge, empowered, upon application from the Adalut Darogah, to punish any trifling crime or imprison any troublesome or guilty person. The Naigue Warri already in his command for revenue duties, affording the means of these latter executions without increase of the Establishment or expense to Government. He may be allowed 1 per cent. commission on the collections of his Purgannah.

The Adalut Darogah.

Chosen by the Head Inhabitant to decide upon all disputes and crimes within a Purgannah. He should reside at the cusba or principal village and hold his post for life if he chose it, but, to be degraded and severely punished, if discovered to be partial or unjust in his Judgments, being responsible to the Court of Judicature at the Subordination. On days of his Adalut he might be empowered to summon four substantial house-keepers to assist him, but careful not to misuse this privilege or be otherwise oppressive, the Despondee being directed to forward complaints to the Mazumdar, and he to the Court of Justice, supposing the sufferers unable from any cause to proceed thither themselves. He should be allowed no attendants or public servants as giving him too much weight with the

vulgar, and because he might sometimes use them to improper purposes. He should be allowed a Mokhasa or Jaghire Village producing 1,000 Rupees a year. But as it would be proper to make the appointment valuable to him, and to place him in some degree under the inhabitants, a small tax of $\frac{1}{2}$ rupee per cent. on the inhabitants share might be collected for him by the Village Curnams.

The Naigue Warree.

Of about 25 Peons at each Cusbah, their duty to bring in refractory inhabitants or criminals and to guard the cutcherry accounts and money. Their pay, 4 Rupees a man, and the naigues 8 Rupees each per month.

The Village Curnams.

Their duty is well known. They are to keep the particulars of produce and the public accounts of the village, delivering a copy thereof to the Despondee. To report the state of cultivation and population &c: assigning reasons for any change. The Juncan and jackoiety or land Customs Curnams should make similar reports to the Despondee, they also being under his orders. These people have lands instead of wages, and there are certain presents which they receive at seed time and harvest from their towns folk, which being matter of favor, it would be wrong to forbid. Their present income from their maniams and mirasseys, I find to be about 60 Rupees a year each man, and that the villages upon an average produce 1,200 Rupees each, so that a parganna of 2 lacs would contain about 160 villages.

The Head Naidoo.

An inhabitant, who might be allowed as at present to adjust disputes in the villages when the parties choose it, be instructed to afford assistance to the Curnam, and encouraged to think himself trusted by Government. He should retain his maniam. The Curnam and Naidoo, to avoid needless expense, should collect Government's share or its payments from the different inhabitants and deliver the same at stated periods at the Muzumdar's Cutcherry.

The Barikee and Dandasee.

Generally two in a village, the former are Parias who measure and watch the grain, and the latter are usually of the naigue caste, are watchers over the paddy heaps and the village, and accountable for things stolen. They have each an handful of paddy from every candy they measure, and batta when sent on business. The latter receive a light tax from every house of about $\frac{1}{2}$ Rupee, and they have maniams also. The allowances on this plan may at first appear too large, but will cease to be thought so, I trust, when it is considered that perquisites hitherto the only object of office and key to appointments are guarded against and forbidden, while the Revenue would be increased to a respectable amount without injury to the inhabitants, and Government advantaged in every point of view. The servants also enjoy an honourable means of becoming independent, to the want of which must be attributed the irregularities that some of them suffering in this foreign climate have been driven into.

In establishing laws for the guidance of the Courts and adalut Durogahs I would recommend that they be selected from the jentoo code rather than from the Mahomedan koran, excepting, however, the commutation of punishment by money which should be absolutely set aside and execution for crimes inflicted with a spirited severity. Neither ought Mahomedans to be trusted with the part of the Adalut, their bigotted and intemperate faith rendering them gross customers of the more tolerant Hindoos, while their habitual indolence, arrogance and luxurious dispositions render them altogether unfit for so difficult a station. Hence it is that impartial justice has been seldom known in Mussalman Audalats, and hence may be inferred the propriety of trying Hindoos, by their countrymen and of applying the laws already translated for European information to benefit the people for whom they were originally constructed. And I may confidently affirm there is no country in India so well prepared as these Circars for the reception of any change of system its Masters (for here the Company really are so) may think proper to introduce not alone from the absence of those lazy, turbulent and factious drones, the Musslemans, whom the oppressions of Zemindars and renters, (favourable

only in this instance), the want of a moorish Cutchery to subsist by and the encouragement given at Phazel Beg Cawn's Durbar to Circar Mahomedans, have driven or drawn from the land.

But because the more temperate and forbearing Hindoos who are remaining, having been long accustomed to subjection, are broken into obedience to the ruling power, while their sufferings under arbitrary and rapacious Zemindars, governing according to the Mahomedan institution must bias them in favour of any alteration that shall promise them relief and the enjoyment of their property. In pursuance of the idea that Mahomedans should be discountenanced on all occasions or used only as soldiers, and which strikes me as essential, I will beg leave to recommend that, as Sitaramrauze, in addition to the foregoing causes, has, during his renting the havaily, by annexing the Inam lands to Government collections obliged numbers of them to emigrate with their families, to Hyderabad and other Mahomedan Governments, that the Company should at least retain the Inams of these absentees who have departed from their protection, preferring the enervating indolence and uncertain payment of a Black Durbar to our Military service at all times open to them, but which from its regularity and discipline does not accord with their vitiated habits. Being quit of such dangerous dependants, we ought not to entice them back again nor embarrass the promised quiet and happiness of the Hindoos by associating with a people so abstinent and obedient the luxurious and riotous, lest the force of example as they become independent should teach them to become insolent and licentious.

Curpam, the most northern part of the Vizianagaram Zemindary, was formerly dependant on the Nundapuram Rajah and held by the family Dhurularh, paying a tribute of 7,000 Rupees, besides having 2000 men in readiness for the Superior Rajah's service. It remained in the same family till 1773, when Sitaram Rauze, being at an entertainment there, took it by surprise, secured all its wealth, and made the Rajah and his relations prisoners. The inhabitants resenting this breach of hospitality were continually in arms, and besides destroying the crops, put him to great expense in supporting troops, and in presents to appease their principal leaders. On using his influence Viziam rauze restored the country to Sivaram, the dispossessed Rajah, who was to pay him 40,000 Rupees a year. But Sitaram, afterwards drove him into the Hills, from whence, on obtaining protection and an allowance from the company, he repaired to Vizagapatam, where he has ever since resided, and the country been managed as a Purganna under Vizianagaram.

In this country, many hill villages pay only a nazer of fruit, wild beasts, hawks, honey, and certain leaves which the Hindoos use instead of plates. Marungy where there is a ruined Fort is watered by a river and Curpam chiefly by tanks, the latter has a small mud fort with a garrison of 50 sepoy's and 200 peons under Visiaputtoo. The crops are valued every year and were formerly equally divided between Government and the labourer, but at present the former secures $\frac{2}{3}$ to itself.

Belgaum formerly Sangamvalasa adjoins on the north to Curpam and on the south to Bobilly, it was originally under Nundapuram. The Rajah Row Buddreah Nisamconda rebelling against the Dhao about 20 years ago lost his country, and sometime afterwards Sitaram Rauze took it from the Dhao of Nundapuram. Row jogi surviving relation of the old family has a mud fort with a ditch and a garrison of 70 men under Chinttapattee Ram Rauze. The country is intersected by some rocky hills, is watered from tanks and produces much paddy, formerly the inhabitant's share was half, but the introduction of cist and Mullawatty has lowered it to one-third.

Muckawah is south west of Belgaum and has an inconsiderable fort situated within the first range of hills. It was reduced by Viziam Rauze upwards of 50 years ago. The Rajah's name was Virabhadra Cowdu Churlah, his descendant has a mockhasah from the Rajah of Nundapuram, but none from the Puspatee. The force here is 200 peons, the country high and much encumbered with Hills.

Chamodoo is situated still further in the hills and three coss westerly from Muckuwah. The name of the reduced family was Ramasu Moodoo Letchu Rauze,

a distant relation of which is in being and has a village from the Nundapuram Rajah but none from Vizianagaram. It has a small fort and some peons to assist in the collections, but is said to be neither fertile nor healthy. Both these countries are partially watered by the Sittanagram River Meaghavellu which joins the Chicacole River at Sangam in Veragottam.

BOBILLY—The only part of Bobilly country that came under my inspection were the Purgannas of Rajaum and Covetah which formed the eastern boundary thereof and join to the Havaily. The former lays high, is well cultivated and noted for its coarse cloth. The other situated on the Chicacole River, from which it is watered by channels is well inhabited and produces a great deal of paddy. Within the latter, 10 villages of the havaily have been included, which were given by Anunda Rauze (when acting Naib for Hussain Ally) as Agraharams to certain Brahmins, who, doubtful of the authority or considering their property in them as more secure under the Hindu Zemindars, found means by paying their shrotrium to Vizianagaram to be included in that Purganna.

Heramundalum which lies north of the Havaily and is separated by that and the Palconda Hills from the Vizianagaram Zemindary; it appears to have been anciently a part of Kimedi, but from its advantageous situation in the neighbourhood of the most accessible pass into that country, was taken and added by the Nabobs of Chicacole to the Havaily. Narrain Dhao afterwards recovered it by negotiation. During Sitaram Rauze's administration and his schemes to obtain a substantial footing in Kimedi, the death of Narayana Deo affording him an opportunity of assisting Gazzepatti to regain the country for whom he became security, he is said to have received this Purganna on behalf of Vizianagaram as a recompense. This fort is built of mud without any ditch, and stands on the western bank near the confluence of two rivers that flow out of Kimedi. The troops are 150 irregulars, and it has four small iron guns. The country which is a plain mostly between mountains, having the advantage of the Vamsanadi or Calingapatam River, produces paddy and is otherwise fertile.

Sree Kurmamu was under Kimedi, but annexed by the Nabobs to the Havaily. It was afterwards restored to Kimedy and again alienated as a mokhasa to Durmah Rao, a Mahratta Brahmin, who, quitting the country, gave it into possession of the Puspatti, with whom it has since remained. The town situated on the seaside in a fine extent of paddy fields is encompassed on three sides by the Havaily. The inhabitants are chiefly Brahmins and the whole expense of the church ceremonies is defrayed by the Zemindar. A Brahmin, to whom the renter of the Havaily has given a Government village called Sattavada, after changing the name to Sitteramporam, has got it included in the Purgannah, hoping thereby to insure his possession of it.

All the remaining purgannahs of the Zemindary that fell under my enquiry, excepting Paundrungy, belonged to the Mahomedan Havaily and composed the better part of the Zemindary originally entrusted to the Pusapaty family viz. Potnoor, which is generally a flat country, watered by tanks and one small river which rises in the hills behind Gopalpilli and disembogues at Bimilpatam. It is upon the whole well cultivated, but capable of much improvement if better inhabited. The Fort of Vizianagaram where the Zemindar resides is on the northern extremity of it, a square of 250 paces long on each face, with four round bastions of 5 embrasures each, the whole built of stone and brick, and surrounded with a wet ditch, yet altogether in a defenceless state and much out of repair. It has about 20 pieces of cannon from 18 to 6 pounders, and the troops amount to about 1000 sepoy's and 2000 Pike and Matchlock men, including the Zemindar's Equipage.

Lovah seemah is a small hilly District on the sea side about 4 coss from Vizianagaram.

Daopilli lies N.W. of Vizianagaram and near the hills; it is a plain country but does not appear to be very populous. The fort which has of late been used as a state Prison for reduced Zemindars is a square formerly of mud, but now faced in part with a brick revetment; it has not any ditch and is incapable of any defence. The force is 150 irregulars, and it has four small French iron guns.

Gundradoo is a flat and well cultivated purganna, lies off North of Vizianagaram and has the benefit of the Gurreegudda river that comes from Paloor and Teada and empties itself at Covara.

Lackavaroo is North-east from Vizianagaram, the country high and mountainous, and much overrun with jungles and brushwood. The Cusba is a considerable weaving village.

Paundruny, south of Potnoor, is a small District of 8 or 10,000 Rupees a year, and was the last remaining possession to the family of the famous Bahubalunda, whose ancestor appears to have been grandson to one of the last Hindoo Kings of Dhilli, and travelling south to have settled in the country of Rajahmundry. Being driven from thence by the Mahomedans his family retired and established itself in this the Calinga Country, where it became powerful and is reported to have considerably enlarged Chicacole. Latterly, however, the Gurrugudda was the boundary between them and the Mussulmans, who, after their entire reduction, gave the country south of that river as a Zemindary to Mahadewermah of the Puspatti line, and reserved only this small Purganna as a Jaghire for the ancient family, the last male of which being now dead, it has reverted not to the Havaly but to the Vizianagaram Zemindary.

Long after writing the above I received the accounts of Nundapuram Agraharams, now attached as a Purgannah to Vizianagaram. They were returned by the Pusapati, when the rest of Nundapuram after being reduced, was restored by Vickeram Dhoe.

Nundapuram Zemindari.

Ramchandra Dhoe, Rajah of Nundapuram, is descended of a Rajah, formerly a servant and favorite to an ancient king of Jagganaut, and sovereign of these Northern countries, who gave him a daughter in marriage and bestowed this tributary principality upon them. These Rajahs succeed by hereditary right, but Vickeram Dhao, the late one, usurped the Government, and by assistance of the Puspatti obliged his elder brother Laullah Kistnah Dhoe to fly to the Maharattas, amongst whom he is said to be still living. The original place of residence and from whence their title was derived is Nundapuram (about 2 days journey South West of Jaypoor) which went to ruin on their removal to Narrainpatam as being more central and better situated to oppose the hostile attempts of the Nabobs of Chicacole. Latterly Vickeram after driving out his brother made Jeypoor in the road to the Mahratta country and where he built a Fort his place of abode at which the Family still continue. The present Rajah is about 25 years of age, and has one daughter whose mother is of the family of Bahoo-balundah. His country being entirely in the mountains is extremely wild, but divided into six regular Districts besides a very extensive tract to the southward inhabited by a rude and barbarous people who make him presents at the Dassarah, owe him Military service and are devotedly attached to him, but over whom he has no real authority. He collects these Feudatories by sending the Coallah (a Bow and arrow) amongst them which is expeditiously forwarded from chief to chief, each one observing to feast the Messenger for whom he collects the Boluntah or handful of rice from every house and piles it in a heap before him. The troops are quickly assembled by this method, and amount to 18 or 20,000 men when all together.

This Government which was very extensive formerly paid a peishcush of only 24,000 Rupees to Chicacole. Its present reduced condition appears to have been occasioned by its connection with Vizianagaram to which it was granted in jaghire by the Court of Hyderabad. For, after Vickeram Dhao's perfect establishment, Sitaram Rauze finding it difficult to keep possession of Gonepuram, restored it to that Rajah, who in return and for other good offices is said to have made over all his pretensions to the Districts of Sauloor, Meckuwah, Chamadu, Belgaum Carpamu &c. now producing upwards of 4 lacks annually to the Puspati, they having been formerly overrun and some of them retained by Viziam Rauze. Sometime after Vickeram Dhao and the fugitive Rajah of Saloor, disgusted at Sitaram, and understanding how little the Company were benefited by the above addition to the Zemindary, intended offering advantageous terms for those lands if permitted to resume the management of them, which accounts no sooner reached

Sitaram, than he found pretences for using the Company's troops against them, and having reduced the whole country compelled Vickeram to take refuge in Bustar when every thing was quiet. The Company's officer was said to have invited him back, prevented his being seized by his enemy and to have obtained for him the environs of Jeypoor at a Tribute of 2,000 Rupees. At length the frequent revolts and disturbances of the discontented people convincing Sitaram Rauze he could not manage so extensive and wild a country to any effect, the whole was restored to Vickeram, and his payments (improperly called Pescush,) established at 40,000 Rupees, but of which he has never paid more than 30,000 Rupees.

During these disputes the Dumsah or Fazer Beg Cawn reduced a part of this country called Malakingherry which, though capable of raising 10,000 fighting men, does not pay above 1,200 Rupees. It has however gained in a present from Darias Sing of Bustar, a district called Cantonburree, west from Jeypore, which pays about 4,000 Rupees. This country not being a part of the Company's possession, the accounts were not delivered to me. The forts were all destroyed when reduced, but the country is still strong from its difficult passes and extreme unhealthiness. The standing troops do not exceed 600 peons and the Rajah has 3 elephants and a few horses.

The articles of produce are paddy, dry grain and sugar-cane, but the former sells only at 3 or 4 Rupees a garce from want of exports and consumption, also wax, lack, honey, iron and some timber. A fixed rent is the almost general mode of collection amongst these free people who would revolt upon the smallest innovation. And as the villages are too trifling to require curnams to each, the head naidu is answerable for the collections made in September and October. About a seventh of the revenue rises from duties on goods brought through the District for the use of the Circars, and which pay at the rate of about 40 Rupees on every bullock load before they are clear of the Hills, but nothing is taken on their return with salt &c. Rayagudda is the principal resort of lambardies and Merchants from within land where they are sometimes met by others from the low countries. The former bring wheat, wax, jaggery, dammer, gingely seed, coarse painted cloths, cumbalies, opium and medicines, which were exchanged for salt, a little money and some cloths, the hill people being without manufactures.

The Rajah's real receipts and the state of cultivation in these mountains being little known from the danger of penetrating into them, I do not place great dependance upon the accounts from thence, seeing it is so easy to deceive. But I think the revenue cannot greatly exceed one lac of rupees, not only from the cheapness of all things, but because it is scarcely probable Sitteram Rauze would have settled the payments at 40,000 Rupees, had the country been capable of an heavier assessment.

Nundapuram forms a deep, strong and defensible frontier to the Company's possessions in those parts, having on the west and north the countries of Bustar, Godavauram, Cashpore, Kalahunda and Dondapuram under Hindu Rajahs, independent in fact but admitting the supremacy of the Maharatta Administration &c. It extended once to Badrachalam, but the southern parts are now lost or gone into a state of wildness and anarchy so that Jeypore is at present the most western and southern division of the regulated country, but so wild, mountainous and unhealthy, that few Europeans or Natives of the low lands have penetrated to the capital, which is 30 Coss W.N.W. from Sauloor.

Narrainpatam is about 30 Coss east from Jeypore and borders on the Zemindaries, it is a fertile valley, through which runs a river which joins that of Chicacole near Marungy, and it is surrounded with lofty hills, the approaches to it being through narrow straits; several strong barriers were formerly built across them.

Rayagudda is 15 Coss E.N.E. from hence and is an unwholesome tract of mountains and deep valleys, having on the west, Cashpore and Godavauram North ward from hence is Singapuram (10 Coss) equally wild and sickly. It is bordered by Bezapuram, Lunzigudda and Godavauram, a rude people, who are naked, subsist chiefly by fruits and by hunting and avoid intercourse with strangers.

From hence for six coss East is Vissumkotah under a Rauze or Rajah called Tat Rauze, who holds it of Nandapuram and owes him military service. It has a small mud fort of little consequence North of it is, Dandapuram which is under Kalahunda, and on these the Codu people, an uncivilized race of mountaineers exist. Govapuram is 18 Coss S.E. from Vissumkota, the best cultivated of all the divisions, and being worth contending for, has undergone some revolution. Narain Dhao of Kimedi took it by force from Nandapuram and afterwards gave it in Jaghire to Pratab Dhao, who retained it unmolested during the whole time of his brother's misfortunes. After Guzzepetty's restoration, Sittaram Rauze is said to have obtained from him the promise of this country and demanded it of Pratab, who refusing to give it up, the march of the company's troops, obliged him to forsake it, and Sitaram remained in possession about 3 years, when being unable to manage it any longer, he transferred it to Veeram Dhao. It joins to Kimedi and Curpaum and has the Savara and Codu people in the North East.

The Rajah not having sent me an account of his troops and household expenses, I am obliged to substitute the following statement given by his Muzmadar.

Yearly expenses for 600 peons ... 9,000	Jaypore 7,591 0 0
Do household 14,000	Narayanapatnam ... 11,570 0 0
Paid to Vizianagaram ... 40,000	Rayagada 16,722 0 0
	Singapuram 3,222 3 0
	Gunupuram 24,313 12 2
	Vissumkota 12,469 12 3
	Rs. 75,888 14 5

Palaconda and Viragottam were formerly a part of the Havily, and placed by the Nabobs of Chicacole under management of a Yellama man, called Conda Rama Rao as Zemindar, upon whose death they were bestowed on the present family in reward of services against the Nandapuram Rajah. The jamabandi was from 14 to 20,000 Rupees. In 1778 Sitaram Rajah in consequence of some internal feuds reduced the country with the assistance of the Company's troops and annexed it to Vizianagaram. It was however soon after restored to the Zemindar and his payments raised to 50,500 Rupees, besides a difference of exchange amounting to Rs. 1515, for which Venkata Rajah, Commandant, became security, to whom the country is in fact mortgaged, and Sardar Viziam Rajah remains little better than a Pensioner.

The Paraganahs situated 6 Cosses northwesterly from Chicacole are a slip of land between the Nangulya Nadi or Chicacole river, and the mountains from 2 to 4 Cosses broad, and about 13 long. They give in some parts two crops a year, the great one after the rains, and the other in May, which being an inferior grain is therefore equally divided and paid in kind, and distributed to the servants and troops, as part of their wages. The collection on the great crops is by Cist and Mullavatte, but the people assert that since the Zemindar became dependant on Vizianagaram, he has exacted near 10 per cent more than was usual, not by regular assessment, but in an arbitrary manner. Besides paddy, the principal article of cultivation is the sugarcane, from which they manufacture a great deal of jaggery and some coarse sugar. The water channels I found, were made by the village people during the dry season without any assistance from the Circar.

Palaconda, the principal fort, was destroyed when taken, but Viragottom remains. It is a square about 200 paces on each face, built of mud, with four towers, and an inconsiderable ditch. About four cosses within the Hills N. E. from Palaconda is a Ghaut into Kimedi called Molezime, where there is a wall and gate and a constant guard kept on each side.

Considering the impropriety of any one Zemindar being dependant on another, and the goodness of this Rajah's pike men who are celebrated as the best in the Country and are of course a considerable addition to the Vizianagaram Military Force, I beg to suggest the propriety of his being made independant of all but the Company, or whether considering his being a weak man, it would not be much better to allow him a stipend and annex the country to the Havaily.

The Zemindar's household expenses are stated at ...	13,263 0 0
The Troops at 600 Irregular annual cost ...	13,824 0 0
Batta to Tahsildars and peons from Vizianagaram ...	800 0 0
Terasts and Doratanams	31,382 0 0
Payment to Vizianagaram	50,500 0 0
Difference of exchange to Do	1,515 0 0

Rs. 79,599 0 0

To receive from the Government Villages ...	51,747 3 7
The Seavoy Dust	10,774 8 0
The Agraharams	2,361 4 1
The Doratanam and Terasts	36,692 9 0
The Customs	10,228 8 0

1,11,804 0 8

Deduct amount retained by Doratanams &c. for their support ...	31,382 0 0
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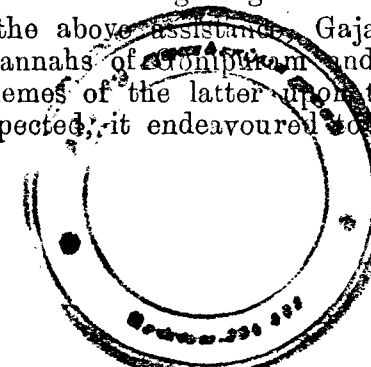
Remaining for Zemindar Rs. 80,422 0 8

Report on Kimedi.

Kimedi has been long subject to the Family of Naraina Das, descended from the Rajah of Jagannaut, who was formerly sovereign over these countries, and from whom it is said to have separated on their father's nominating a natural son to the succession. Moving southward with a numerous train, it conquered and established itself in Kimedi, as another brother did at the same time in Vizianagar in the Ichapur country. The succession is hereditary and their people regard them as the offspring of a deity. Owing to this opinion and its warlike character the family was never entirely reduced by the Mahomedans, although we hear little of it with certainty until the time of the late Rajah Jagannaut Narain Dhas, who was engaged in continual wars and generally with success. At last the Subah of the Deccan having instigated him to disturb the Company's possessions, his country was reduced by Colonel Peach, on his return from Hyderabad, and himself and family obliged to take flight into the mountains, from whence after frequent descents he again possessed himself of Kimedi. Being afterwards driven out, he retired to Golconda, and soon after deputed his natural son, Jagannat Dhao to negotiate with Rama Jogi, the establishment of that favorite child in the Rajah ship, but the manager declined the business, regarding the succession as the right of Guzapathi Dhao, who upon the death of Narain Dhao (who had lived for some time in great misery and dread of being taken) by interesting Sitaram Raz and his exertions at Vizagapatam, he obtained the Zemindary of Kimedi for Gazapathy.

The commencement of this young man's administration was marked by the fate of his unfortunate friend, delivered into the hands of Sitaram Raz, who besides a personal pique, considered his abilities as the greatest obstacle to his own designs and influence over Kimedi. Under the imputation of misconduct and debt, Ram Jogi was imprisoned at Vizianagaram, where he soon after expired and not without appearances that gave ground for a suspicion of poison.

In requital of the above assistance Gajapathi is said to have afterwards made over the Purgannahs of ~~atampuram~~ and Heramandalam to the Puspati Family, but the schemes of the latter upon the country at large not meeting with the success expected, it endeavoured to effect their completion by means



of Arzu Beg the Kimedi minister, and a creature of its own recommendation, which when the Raza perceived, he resolved on removing Arzu Beg and appointing his own uncle Prataub Dhao in his room; whereupon the former retired to Vizagapatam.

This Family arrangement not being approved, Gazapathi was directed to attend at Vizagapatam. On his disregarding this summons, Ensign Wottern was sent with a party of sepoys to Kimedi, probably to enforce the above, but it should seem without any harsh, or coercive orders, when owing partly to the warmth and confidence of the officer, misled by an interested dubash, and partly to apprehension and haughtiness of spirit in the Rajah and his followers, the European and his attendants were all laid dead on the cutcherry, and after skirmishing a few days to cover the retreat of his Family and Treasure, Gazapathy fled into the Hills, from whence he continued a long time to molest the country.

Jagannaut Dheo was appointed to Kimedi under tuition of Arzu Beg, who as the youth was idle and dissipated, managed without control and applied, if report says true, the Revenues to his own purposes. The country remained under this arrangement until the Mutiny of sepoys at Vizagapatam in 1780, where Gazapathy having obtained forgiveness, had sometime resided. The ring leader of the mutineers having the gentlemen in his power, and afterwards liberating them without injury, Gazapathy laid claim to the merit of saving their lives; though many strongly suspect that he was himself no inconsiderable mover of that unfortunate affair. In reward however of this dubious service, Kimedi was restored to him, and his brother, being recalled, had a pension of 600 Rupees monthly. After about 20 months, during which Arzu Beg had been continued in office, the Kists falling in arrear, and the minister displeased probably at the independent temper and interference of his Master, representing that it was not occasioned by his subjects, the Raja was recalled, and directed, as the last disagreeable alternative, to empower his brother to manage for two years, Arzu Beg and two other black men becoming securities. The inability of Jagannaut Dheo being very soon evident, these securities were permitted to make the collections, divided for that purpose, and from that time they acted under the character of renters. The term of his suspension being at an end, Gazapathi Dheo has lately returned and taken charge again without being embarrassed as before with the interference of Arzu Beg, who died during his rentership: so that although the character of the Rajah does not warrant sanguine expectations of regularity, yet as separate interests and a division of authority exists no longer, it is probable the country will experience an easier management, and the Company's payments be more correctly attended to. For though Gazapathi is arrogant and a man of violent passions, he appears by no means destitute of abilities. His children are two sons and two daughters, and his principal wife is of the family of Bahouba landah.

Gazapathi expresses a great desire to resume Gonapuram and Heramandalam, which, he asserts, were taken from him by compulsion, and artifice and were not of his own free gift. For he being, at that time a youth, Arzu Beg, Narahari and Kaurmano, three headmen of his cutcherry, upon his obstinate refusal to sign the deeds of transfer, forged his signature and forwarded them to Sitaram Rauz, who immediately took possession, in which he tacitly submitted, fearing the extraordinary power and influence of the Zemindary, and the Viziam Rauz and Jagannatha Rauz coming to Kimedi upon business, surrounded his house with 500 men; alarmed at which, he fled into the hills, and that after his departure they compelled his servants to make out a sannad giving Heramandalam to Viziam Rauz. Upon this representation of Gazapathi, I beg to remark that Gonapuram was originally a part of Nandapuram, but forcibly taken by Narain Dheo, and that Sitaram's restitution of it to Vickiram Dheo can be considered in no other light than restoring it to the lawful owner. But with regard to Heramandalam, if the above assertions are true and it is thought proper to restore it to him, he should pay for it at least the sum of 8,000 Rupees and even then, he will be no loser; as I am convinced the village cadjans sent me are untrue or the country

under its present management does not flourish as formerly, the ancient value being 12,000 Rupees and my average only 8,600. Though I must think as this Purganah is the very key to Kimedi and being divided from all the Vizianagaram lands, that it might with propriety be annexed to the Havaily. The country of Kimedi is surrounded with mountains, the valleys extensive and very fertile, having every advantage of tanks, rivers and abundant dews, but the climate is so extremely unhealthy that it proves fatal to most strangers who reside here during or after the rainy season. It is bounded on the East by Surlah and Tekkali, on the North by the lofty hills of savara people, on the West by those of Palaconda and Corupaum, and on the South by the Chicacole Havaily. Its greatest length from East to West is about 25 coses and from North to South 15 coses including the ranges of hills that intersect it in some parts and are its boundaries in others.

It is generally believed there are mines of gold in the country North East from Kimedi called Mahaindramalla, as some of the finest sort of that metal is brought from thence, and is probably picked up in the torrents that come from the mountains, but on this subject they are extremely secret pretending to have a method of purifying the gold that comes to them from the lower countries. To deter any from going in search of those mines, they relate dreadful tales of the dangers surrounding a mountain far inland, which contains water that transmutes all metals into gold.

The Fort at the Capital was formerly of some strength but is now in ruins. The Hill Forts which are to restrain the wild savara are nothing more than slight walls of earth in the centre of valleys and fenced round with hills and almost impassable jungles. They are garrisoned by the Godial Caste, a race of the hill people who are reduced and civilized and pay a yearly Nazer to the Rajah.

The will of the Rajah is the law nor did I hear of any court of justice.

In the form of my English accounts of Kimedi, I have adopted a different mode from that of the Zemindary, because the produce was forthcoming in every place and the account more concise though equally complete with the former. I have not been able to obtain village accounts for the same years as of the Zemindary, nor a regular and complete succession of those I have taken, either because they were concealed and lost in the late changes or carried away or buried when the hill people or the fires frequent during the dry season destroy every thing before them.

The principal produce is paddy, and it has dry grain, Sugarcane, Wax, Honey, and Timber. The manufacture is muslin with variegated silk borders in great demand amongst the Hindoos. The collections in the poor and hilly country is made by Bilmuctah or appraisement, founded on the produce of the preceding year, which practice enables them to take one kist in advance from the cultivator; afterwards when the crop is ripe it is valued, and should the produce have increased, a proportionate nazer is taken, if lessened, no deduction is made in the first appraisement. In paddy lands, the crops are valued, the laborer's share depending on the quality of the soil. Those watered by labor, retaining one-half and the flooded grounds under tanks one-third of the harvest. The Government share is taken chiefly but not entirely in kind. The Bilmuctah collections only being established in money. There are Kurnams only at the Cusbah villages, the head Naidus being responsible for the other villages. The repairs of tanks is at the Rajah's expense, without any additional collection. The late renters increased the receipts by striking off such Terast peons as were of no use and joining their ground to the Government villages, but they are said to have discouraged the merchants from passing that way, thereby to keep up their own price on commodities and that many villages lost people in consequence of their severity.

By conversing with inhabitants, former Tahsildars and Cutcherry servants of Kimedi, I understand its Revenue in favourable times, to be nearly three lacs of rupees, and never less than one and a half.

But the average of the accounts sent me, calculated upon years when rice was at a great price, amounts to only 1,87,051 Rupees, which make no doubt their

authenticity, the deficiency may be partly accounted for by the many changes and variety of interests that have occurred in the management, disturbing the quiet and confidence of the people, who have been long without a fixed head or any encouragement to labor.

The Rajah's accounts of his disbursements are to be considered as a display of his family expenses formerly and not as actual present payments; for I imagine he does not spend at this time more than one-half the amount here given.

	Rs.		Rs.
Household expenses ...	23,400	Kists to Company ...	86,000
Support of his sons and mother ...	3,200	Discharge of balance...	20,000
Pantaloo and Cutchery ...	12,000	Part of debt to Vizianagaram.	10,000
Tahsildar's wages ...	2,000	Private debts ...	22,400
Presents to head men ...	5,000	To his brother's allowance ...	7,200
Do. to Savara people ...	3,000		1,45,600
Expense of his equipage ...	7,500		
Do. feasts and charities.	8,000	The Abstract.	
To choultries and other charities ...	4,000	House and Cutcherry expenses.	75,500
Private charities ...	2,400	Military Ditto ...	41,000
Repairing Tanks ...	5,000	Kists and debts ...	1,45,600
	75,500		2,62,100
Pay to 3,000 armed men ...	35,000		
Batta to Sepoys ...	6,000		
	41,900		

	Rs.	A.	P.
This income arises from			
23 Mutahs or small Puraganahs ...	1,49,604	4	9
Hill Forts under the Godial people ...	6,890	0	0
The shrotriem from Agraharams ...	10,669	12	4
And the Customs ...	19,887	6	10
	1,87,051	7	11

The Savara people, whose hills are to be considered as part of the Circar, from what I can learn, appear to be the aborigines of the Calinga Division, who were driven from the plains some ages ago by the more polished and conquering Hindoos from the Northern part of Hindustan. Preferring liberty and those rude mountains to a civilized dependance on foreign intruders, the manners of these people being little known, it may perhaps be proper, as matter equally new and curious, to relate such of their customs as have reached my knowledge.

This people though at present far from being numerous, are divided into a number of communities and known by different names in different parts of the Chicacole Circar. Their manners also are more or less civilized in proportion to their intercourse with the Hindoos. Those immediately bordering on Kimedi are called Godeal and are in subjection to that Rajah. The distant mountains are inhabited by the true savara, an athletic, well made race of men, of a lighter color than the warriors, who appear to have come originally from the northward, but some of them are afflicted with a hard swelling in the throat, and they are also, in particular situations, of a low stature, with large heads and bellies, but small limbs, the effect of some peculiarity in the climate. Near Kalahunda they are called Codu, and down the range of mountains almost as far as Badrachellam, many societies of the same people are to be met with. The life they lead is extremely wild and savage, dwelling amidst almost impenetrable wood and mountains, and subsisting upon plunder from the low lands, by hunting and the fruits of the forests, though, in some places, they cultivate small grains sufficient for their

support. They use the bow, and arrow and battle axe, but of a rude construction, and are entirely ignorant of manufactures, many going quite naked: they are said to have no distinction of rank, the religious men only obtaining respect amongst them, nor do they seem to have any idea of regular Government.

The religion has no similitude to the Hindoo except in the worship of an Idol; but the Goddess of the Savara seems to be regarded as an evil spirit, as it appears they never supplicate for benefits, only to avert misfortunes; and neglect her at all other times: but at the annual festival they betroth a virgin in a most singular way, for it being customary for the women to assemble at certain places to bathe, the lover comes amongst them and catches the girl he chooses by the hand, who is no longer at liberty to be taken by another. He is immediately attacked by her companions, runs away and hides himself for a short time, and on his return, after making presents to her parents, demands his wife. In case she refuses him, herself and family are obliged to remove to another society, when she may be chosen again by one more agreeable to her. It is usual for the younger to marry the widow of the elder brother, should she have no children, and be younger than him, otherwise it is not expected.

They make annual sacrifices to the spirits of their deceased relations, invoking at the same time the spirits of all their ancestors and afterwards feast upon the offerings. Human sacrifices also are in use amongst them from a persuasion they render the deity propitious, secure them a plentiful subsistence, and exemption from sickness and danger of wild beasts, supposing that the neglect of this ceremony would occasion want, and dreadful calamities to befall them.

These hills are supposed to have mines of many sorts of metals, but the savageness of the people, wildness of the country, inclemency of the climate are insurmountable obstacles to their being rendered of any advantage.

Messrs. Saunders and Frowd deliver in the following report.

The Purgannahs allotted to us for investigation being now finished and the accounts made out, we proceed to lay before you such remarks and information that have offered to us in the order pointed out by our Honorable Master's commands.

The produce of the Purgannahs of Laccavarapukota, Reilly, Autovah, Narava Simmachellam, Pentaseema and Pondumerka, we found to consist of the following articles, Paddy, Gantalu, Korralu, Samalu, Jonnalu, Cholum, Horse-gram, Pesalu of two kinds, Kandulu, Gingily and Lamp oil seeds, Cotton and Tobacco. In the Pentaseema Purgannah besides the above, salt is collected, at Pedda Carashan and Sarvasetti: this article is also collected at Poodimarka in more considerable quantities. The Ankapalli, Kondikirla, Erravaram, Wappalam and Packinada Purgannahs, besides the above articles, yield sugarcane, sanagalu, turmeric, physic seeds and janapachettoo, or the gunney plant; in the Modagole and Sannakalo Purgannah, the greatest part of the foregoing articles and some wheat, and at Royaveram in Pakiunauda, some saltpetre is collected; Golcondah and in the Panderah countries. Paddy small grain, some bees wax and dammer are produced but of the first articles no great quantity. In our progress through the countries of Lakavarapucotah, Autovah, Reilly, Narvah, Penteseemah and Simmachalam, we observed them to be indifferently cultivated, the countries abounding in Mountains and jungle, and where paddy lands have been, many of the tanks out of repair. The Ankapalli, Condakirlah districts appear very fertile, having the advantage, besides channels from the river, of two considerable tanks or lakes from the lake of Ankapalli; Sitaram Rauz has ineffectually cut a very deep water channel at much expense, in order to effect the purpose of cultivation.

The Madogole country, lying along the great western range of Mountains is principally highland, but in many parts had the advantage of channels from the river that runs from the Mountains through that District, Wadady, Ankapalli, Kondakirlah, and empties itself into the sea at Watterah.

The Tonaka villages lying on the banks of the above mentioned river are consequently very fertile.

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This people though at present far from being numerous, are divided into a number of communities and known by different names in different parts of the Chicacole Circar. Their manners also are more or less civilized in proportion to their intercourse with the Hindoos. Those immediately bordering on Kimedi are called Godeal and are in subjection to that Rajah. The distant mountains are inhabited by the true savara, an athletic, well made race of men, of a lighter color than the warriors, who appear to have come originally from the northward, but some of them are afflicted with a hard swelling in the throat, and they are also, in particular situations, of a low stature, with large heads and bellies, but small limbs, the effect of some peculiarity in the climate. Near Kalahunda they are called Codu, and down the range of mountains almost as far as Badrachellam, many societies of the same people are to be met with. The life they lead is extremely wild and savage, dwelling amidst almost impenetrable wood and mountains, and subsisting upon plunder from the low lands, by hunting and the fruits of the forests, though, in some places, they cultivate small grains sufficient for their

support. They use the bow, and arrow and battle axe, but of a rude construction, and are entirely ignorant of manufactures, many going quite naked: they are said to have no distinction of rank, the religious men only obtaining respect amongst them, nor do they seem to have any idea of regular Government.

The religion has no similitude to the Hindoo except in the worship of an Idol; but the Goddess of the Savara seems to be regarded as an evil spirit, as it appears they never supplicate for benefits, only to avert misfortunes; and neglect her at all other times: but at the annual festival they betroth a virgin in a most singular way, for it being customary for the women to assemble at certain places to bathe, the lover comes amongst them and catches the girl he chooses by the hand, who is no longer at liberty to be taken by another. He is immediately attacked by her companions, runs away and hides himself for a short time, and on his return, after making presents to her parents, demands his wife. In case she refuses him, herself and family are obliged to remove to another society, when she may be chosen again by one more agreeable to her. It is usual for the younger to marry the widow of the elder brother, should she have no children, and be younger than him, otherwise it is not expected.

They make annual sacrifices to the spirits of their deceased relations, invoking at the same time the spirits of all their ancestors and afterwards feast upon the offerings. Human sacrifices also are in use amongst them from a persuasion they render the deity propitious, secure them a plentiful subsistence, and exemption from sickness and danger of wild beasts, supposing that the neglect of this ceremony would occasion want, and dreadful calamities to befall them.

These hills are supposed to have mines of many sorts of metals, but the savageness of the people, wildness of the country, inclemency of the climate are insurmountable obstacles to their being rendered of any advantage.

Messrs. Saunders and Frowd deliver in the following report.

The Purgannahs allotted to us for investigation being now finished and the accounts made out, we proceed to lay before you such remarks and information that have offered to us in the order pointed out by our Honorable Master's commands.

The produce of the Purgannahs of Laccavarapukota, Reilly, Autovah, Narava Simmachellam, Pentaseema and Pondumerka, we found to consist of the following articles, Paddy, Gantalu, Korralu, Samalu, Jonnal, Cholum, Horse-gram, Pesalu of two kinds, Kandulu, Gingily and Lamp oil seeds, Cotton and Tobacco. In the Pentaseema Purgannah besides the above, salt is collected, at Pedda Carashan and Sarvasetti: this article is also collected at Poodimarka in more considerable quantities. The Ankapalli, Kondikirla, Erravaram, Wappalam and Packinada Purgannahs, besides the above articles, yield sugarcane, sanagalu, turmeric, physic seeds and janapachettoo, or the gunney plant; in the Modagole and Sannakalo Purgannah, the greatest part of the foregoing articles and some wheat, and at Royaveram in Pakiunauda, some saltpetre is collected; Golcondah and in the Panderah countries. Paddy small grain, some bees wax and dammer are produced but of the first articles no great quantity. In our progress through the countries of Lakavarapucotah, Autovah, Reilly, Narvah, Penteseemah and Simmachalam, we observed them to be indifferently cultivated, the countries abounding in Mountains and jungle, and where paddy lands have been, many of the tanks out of repair. The Ankapalli, Condakirlah districts appear very fertile, having the advantage, besides channels from the river, of two considerable tanks or lakes from the lake of Ankapalli; Sitaram Rauz has ineffectually cut a very deep water channel at much expense, in order to effect the purpose of cultivation.

The Madogole country, lying along the great western range of Mountains is principally highland, but in many parts had the advantage of channels from the river that runs from the Mountains through that District, Wadady, Ankapalli, Kondakirlah, and empties itself into the sea at Watterah.

The Tonaka villages lying on the banks of the above mentioned river are consequently very fertile.

Golcondah and Padderoo lying S.W. of Madogole, amidst the range of mountains, are not very fertile in grain. Madogole, esteemed very unhealthy in general, but particularly in the wet season, and Padderoo and Golcondah, in so much as it often proves fatal to the natives themselves who go thither from the low country.

The number of inhabitants in the several Purgannahs undermentioned was given as by the village curnams, and includes men women and children.

Lackavarapu Cotah.....	4,655	Ankapalli.....	38,124
Autovah.....	16,362	Kondakirlah & Erravaram.	9,278
Reilly.....	17,415	Woopalam.....	3,132
Narvah.....	6,002	Puckeenaudoo.....	11,588
Pentaseemah.....	6,702	Madugole.....	45,292
Simmachalam.....	2,005	Tanakah Villages.....	11,175
Poondamerkah.....	7,407	Golcondah.....	7,265

N.B.—No account of the inhabitants of Padderu; but they are supposed to account from 7,000 to 10,000. We apprehend the number of inhabitants of Golcondah to be reckoned too few, as there are upwards of 20,000 peons.

From an enquiry of several inhabitants, but particularly from Anapindu Vissanna, regarding the increase or decrease of population in the several purgannahs, we are sorry that it has been so frequently confirmed to us that the number has decreased very considerably, owing to a dreadful famine in the year 1776, and other years less calamitous, and that the assessments have been so exceedingly heavy for a number of years past, to occasion many of the inhabitants to leave their ancient habitations. We also regret that, from our own observation, the people must have long labored under great difficulties, and that in many parts of the country, their appearance bears the marks of indigence and poverty.

The manufactures of these Purgannahs consist generally of Bazaar cloths, long cloths 12 and 14 Punjum, in Reilly and Autovah of the Company's assortments, in the Ankapalli districts, besides the above cloths, long cloths 16, 18 and 20 Punjams, Long cloths superfine, Izzaries Muslins, Cambrics, Turbans, men's and women's cloths and Gunny cloths are made. The long cloths and all the sorts of fine, are generally carried to Vizagapatam and there exported for the use of that settlement.

The number of looms in each Purgannah are specified in the general abstracts amounting in the whole to 1,616.

The amount of our Revenues is shown fully in our village accounts; the collections are as follow.

Villages.	Customs.	Doogeralah Boochannah's new collections.
Lackavarapukota ...	15,661 2 10 $\frac{3}{4}$	2,250 9 4 $\frac{1}{2}$
Autovah ...	37,710 0 7 $\frac{1}{2}$	6,898 9 5
Reilly ...	37,286 1 5 $\frac{1}{2}$	6,946 0 8 $\frac{1}{4}$
Naravah ...	21,102 6 5 $\frac{1}{2}$	1,543 7 3 $\frac{1}{4}$
Pentaseemah ...	24,172 15 0	374 7 11 $\frac{1}{2}$
Simmachalam ...	6,712 5 $\frac{1}{4}$	182 5 0
Anakapalli ...	92,678 15 10 $\frac{3}{4}$	17,865 1 11 $\frac{1}{4}$
Kondakirlah and Yerravaram ...	43,962 13 0	3,570 2 9 $\frac{1}{4}$
Woppalam ...	13,150 9 6 $\frac{3}{4}$	1,768 8 10
Packenadda ...	30,727 3 11 $\frac{3}{4}$	4,223 6 7 $\frac{1}{4}$
Poonemerkah ...	21,405 11 1 $\frac{1}{4}$	1,241 18 0
Modudgulu ...	84,326 4 2 $\frac{1}{4}$	12,688 1 0
Tanakah ...	68,361 14 6	1,757 0 5 $\frac{1}{4}$
Golcondah Pesheush ...	2,200 0 0	
	5,19,258 7 8 $\frac{1}{4}$	61,309 15 3 $\frac{1}{2}$
	Total 5,80,563	6 11 $\frac{3}{4}$

The village accounts specify the articles on which the revenue arises under the denomination of Cist Mulluwatty, Bilmuctah, Nazer, Sary. The introduction of this mode of collection was, as we are informed, first made about sixty years since in the time of the great Viziam Rauze, who made a general assessment of his countries, and levied the revenue in specie; the Cist appears the first assessment, the Mulluwattee, an increase thereof which is in some greater than others, being from 50 to 150 per cent. and upwards, as the different situations of the lands would bear. The Nazer appears to be a present exacted by Government in plentiful years from the inhabitants, and the Bilmuctah is a rent wherein the renters let the lands for as much as they can get, and for the most part is only in small grain lands. The renter's sary was originally an allowance of 10 per cent. on the net revenue, given by Government for the renter or Manager's support, but now is paid by the inhabitants, the renter or Manager sometime takes it in money or otherwise cultivates a portion of land in lieu thereof.

Besides these are the several taxes of Moterpha, Wuttum, cutcherry charges, and a levy collected on Merasy maniams and Agraharams. The tax of moturpha is collected on all manufactures and tradesmen, the further particulars thereof and the hardships these people labour under, we shall hereafter explain.

The Wuttum is an allowance to Government of 3 per cent. on all moneys paid in specie, and we understand to be of an ancient date. The cutcherry charges are for the expenses of the cutcherry during the time the revenue was levied in kind and is now become part of the collections. In these charges are also included the expenses of peons' batta, cart hire, also batta to peons and the servants of the renter, or any great men who may pass through the country; from the curnam's merasy a levy is made, also from the village servants from their allotment of lands, made them for executing the duties of their office. The Manyams are grants of lands generally given to Brahmins, and had, from long usage, paid a small tax to Government, but which have lately been much increased; and the Agraharams are allotments of lands given in greater or lesser proportion for the maintenance of Brahmins, these generally paid to Government a small tax; but since the year 1779, their taxes have been raised so considerably as to produce much to Government.

In the different Kasabahs are chokies for the collections of land customs; Sea Customs are levied at Poodimarca; a revenue also arises on salt in the Poodimarca and Pentasima Purgannah.

We also think it necessary to remark that a small collection is made at Rayavaram in the Paikinada District on salt petre.

The mode of collecting the revenues appears to be attended with very little expense in the open country, as it is chiefly collected by peons sent by the renters for the purpose; or, as we are informed at Ankapalli, by the Curnams or head inhabitants, who carry and deliver the same at the Kasuba to the renters, shroffs, and mutsuddies. That in Madugole and the hill countries, considerable expense appears to be incurred in both for troops and sibbandy peons, in order to prevent the hill people from committing devastations on their neighbours.

The proportion or shares allotted to the inhabitants are on lands that are best watered from charoovos, and channels, from rivers, 10 putties in the garce of paddy (or one third of the produce) from other lands where water is not so easily to be had, and the ground not so very fertile, the inhabitants are allowed 12 putties in the Garce (or two-fifth of the produce); that in small grain lands which is usually settled by Bilmuctah, which mode is most to the renters' advantage, the inhabitants should be allowed 15 putties in the Garce, or $\frac{1}{2}$ of the produce, in place where lands are given to cultivate by Brahmins and persons favored by Government, they are allowed 15 putties in the Garce, or $\frac{1}{2}$ of the produce, the remaining parts are Government share.

The inhabitants appear to labour under many grievances in that part of the collection which is called Cutcherry charges, by being often obliged to pay batta to renters and Government peons for cooly hire, cart hire, and furnishing straw to the renter, or Government, and these appear very heavy burdens upon

them, and oftentimes many of the cultivators themselves are necessitated to perform these services.

The Natives do not, by our enquiries, appear to have any security. The will of the Rajah, and, under him, the will of the renter alone prevail, who in cases of complaint of the cultivators against the renter, they must generally be addressed by him, or otherwise should they prefer their cases to the Rajah, it is oftentimes referred by him to the renter, and the consequence thereof course makes him their enemy, and the situation of the complainant worse than before. It appears from the information we collected at Ankapalli that the renters had even the power of changing the lands of the inhabitants, and in some cases of depriving them thereof and giving them to others.

At Lackavarapucotah there are the ruins of an ancient Fort, formerly possessed by a Rajah named Rangarau, who was nearly related to the Bobbili Rajah, he was dispossessed by Sitaram Rauz, the bastions are yet standing but it is capable of no defence.

At Davarapilly there is a country Fort near the hills or Range of Mountains formerly possessed by Casipathy Rauz, who granted a Jaghire for the maintenance of some peons or sibbundy for its defence, we learnt from them that the son of the same Rajah is kept a prisoner there, aged about 20 years, his father possessed three purgannahs in that neighbourhood.

At Ankapilly, there is a very good mud fort, but it is at present out of repair, and no troops kept there.

At Madogole there is a very small neat brick fort finished as high as the Cordon. It was built by some Madras bricklayers in imitation of an European fort, it is at present without a ditch, if it was not within gun shot of the hills, it might be made very defensible to a country enemy. It lies Wst a little Northerly from Wodady, they have here a regular Battalion of sepoys dressed and disciplined after the European manner, these are said to amount to near a thousand, under the command of Appalarauze, the nephew of the Commandant, Venkatarauze the renter.

At Novagapaka there is a mud fort, the walls and bastions partly standing but rendered totally defenceless by cutting roads through the ramparts.

With respect to the Courts of justice we do not find that since the time of the Mussleman Government, there has been any regular administration of justice substituted in their room, there was however in these times we understand one at Chicacole, another at Itchapur, and a third at Cassimcotah. The Zamindars in their several Districts have administered justice, but even then we have not heard that it was by any regular mode, and in the Havaly, the renters or their deputies took upon themselves the office, except in some cases where application has been made to Vizagapatam, but we do not know that this has been done frequently.

At present, in the zamindary, in both Criminal and Civil cases, application is first made to the renter, who informs the Rajah fully thereon; if it be a matter of importance he awaits his orders for his future proceeding, in matters of less consequence, such as small debts and small crimes, he takes upon himself either to inflict punishment or to decide finally thereon.

With respect to our Honourable Master's Commands, on the introduction of similar Regulations to those established in Bengal for courts of justice, it being a matter of such importance, we wish for the present to defer giving any decided opinion thereon, till the investigation of the whole circars be completed, as in the prosecution of our enquiries, new lights may arise. We have however to remark that the book of Regulations sent us, relate only to the Mofussil Adalet, and Sudder Adalet. There is an omission in the binding from page 22 to 31, we request also, in the interim, to be furnished with the orders previous to the Regulations, as well as those of the Fouzdari Adalet, together with the forms of procedure instituted for these Courts.

These heads of inquiry we conceive to come immediately under the discussion of the committee at large, and are therefore induced to defer making further remark here.

Although we are equally sensible with our Honourable Masters of the propriety of having the whole of the Military employed in the circars under the immediate orders of their servants, yet experience has shown how very fatal, and destructive it has been to their troops when employed on the hill service. We are therefore, from motives of humanity, induced to recommend the continuance of peons for this hazardous duty, especially as we are satisfied the present allowance under the denomination of Mokasas, and pay to peons for this service, is less than the regular expenses that would be incurred by the Company's Sepoys.

Having gone through in detail the commands of our Honorable Masters, we now beg leave to offer such further observations and reflections that have risen to us in the course of our enquiries.

From every information we have been able to obtain, all accounts agree, that, for several years past, the cultivating inhabitants have labored under greater difficulties than formerly, that various means are fallen upon by the renters to exact from them to the utmost, and that no instance appears of the inhabitants, of their ever engaging in any works of stability for the improvement of the lands, nor indeed can it be expected without having property in them, and no doubt, were they to enjoy such a property as to hold them upon paying just, and equitable proportions to Government, as is the case in the Carnatic, and not be liable to have them taken from them at the will either of the Zamindar, or his Manager, or renters, it would be a great spur to their industry, and lead them to engage in useful undertakings and cultivating the waste lands, but such is the situation of the people, that no show of wealth or opulence is seen amongst them, apprehensive that any appearance of riches would render them objects of oppression.

The proportion of the crops from the best ideas we can form that would give the inhabitants satisfaction, is one-third of the produce of paddy in the best lands, and two-fifths in others, and one-half of other grain, and all the straw, the grain to be trodden out and the quantity measured, their share delivered to them without any obligation to take Governments proportion, to be delivered from all the new exactions and particularly from the tax under the denomination of cutcherry charges, which obliges them often to furnish the bullocks, carts, coolies, pay and batta to peons, and renters' servants; whenever the renters are obliged to call upon them for such assistance, an equitable and just payment should be made them in proportion to the service executed, change of so very extensive a nature would no doubt take considerable time to instil into the minds of the inhabitants, and it would probably be long, before they would either comprehend fully the privileges granted, or would be induced to exercise such rights if granted to them, fettered as they have been: but in the course of time, and with assistance of proper persons appointed to watch over their rights, we would hope and flatter ourselves that most salutary effects would be produced.

Another great source of oppression is the collecting the kists previous to the times of harvest, by which means the ryots are subjected to heavy interest to the money lenders who take advantage of their necessities. The small grain harvest is gathered in September, at which time it was formerly the custom to begin the collections, and continue them monthly in six kists, by which time the whole of the great December and January harvest was gathered in. We therefore are of opinion that the Zemindars and renters should be obliged to adopt the ancient mode of receiving the revenues.

Three modes of managing the country offer themselves to our view, and although we are sensible that many objections will arise on each; notwithstanding we think it our duty to communicate the same to you, the first is by dividing the crops and allowing the cultivator his share in kind, and the Zemindar receiving his proportion in the same manner. The second, by permitting each Zemindar to rent out his country himself, and the third, by giving the lands to the inhabitants themselves in small allotments, at a just and equitable rent for the Zemindar's share. In all these cases a superintendent will be equally necessary; in the first instance, we stand between the Zemindar and the inhabitant; in the second, between the inhabitant and the renter, and lastly, in case any disputes should arise

between the ryots themselves and which the Zemindars may not be able to settle, and in order to give the greatest satisfaction, that appeals may be from the Superintendent's decision to the Chief and Council of Vizagapatam or any other person you may judge proper.

We are aware in the alteration of any system or the establishing a new one, particularly when such alteration is in favour of the inhabitant, that diminution of revenue must be expected until the cultivators from encouragement and their industry shall have increased their stock, and are enabled thereby to improve the lands as well as cultivated the neglected and waste lands. Under these circumstances a renter for a short period, who only can be expected to pursue his own interest, must be unfavourable and even should you consent to let the lands for a longer period, as in the case of Sitteram Rauze, in the Chicacole Havaily, whose lease is for ten years. We are sorry it is not in our power to point out a single instance of his having undertaken any plan of improvement, although six years have elapsed. The latter plan seems to be liable to the least objection, should the inhabitants be induced to consent to it, a fair and equitable rent fixed for Government proportion of the crop. At all events it will be of the utmost importance to the Cultivator, that when you shall have fixed his share and the taxes he is to pay, the same should be published through the country, and copies written out, lodged at the Kasoobah of each purgunnah that the inhabitants may have access to it whenever he finds it necessary.

The allotment of ground for cultivation, or grain to the village Curnams and servants, we conceive should be made them without any deduction whatever, that the Manager, or renter, should neither have the appointing, or displacing, nor any control, or interference over the curnam, further than may be necessary in the duties of his office, that besides the accounts he delivers the renter or Manager and that which he keeps himself, he should annually transmit to the Mazumdar, or person appointed by Government, a regular list or abstract thereof, when the accounts of the Purgunnah may be easily referred to in case any malversation may be committed by the renter, Manager, or their deputies.

We have no doubt of the propriety of re-establishing the office of Mazumdar, should the Board determine to manage the countries by renters, without the control of Superintendents, as we conceive it to be his duty not only to receive the whole of the Circar accounts, but form and arrange the same, as well as to make representations of any oppressions of the renters on the ryots, his regular allowances appear to be one per cent on the collections on the Havaly, and a gratification of three Mokhasa villages in the Zemindary, the whole may amount, as we understand, annually to about 9000 Rupees. But should the Right Honorable President and Council resolve to employ the Honorable Company's Covenanted servants to superintend the collections, we are of opinion in such case, that the office of Mazumdar would be unnecessary, at so great an expense, as the Curnam's accounts might be transmitted to such officer, or office, where regular books should be kept for that purpose, an abstract of which annually be transmitted to the Presidency.

It has ever been the custom not only for Zamindars to grant lands for charitable purposes, but also for the renters and head inhabitants to allot certain portion of grounds for the maintenance of Brahminies, the extent of these thro' the whole Zamindary being nearly one fourth of the produce, an amount so very considerable would induce us to suggest an entire stop to be put to any further alienation, were we not very cautious of recommending any alteration, where the religious prejudices of the natives are so materially concerned, and where the system has been so anciently established, we however, submit to your Lordship &c's consideration, whether a restriction should not be totally put on the Renters and inhabitants making grants, and on the Zemindar, so far as that may be allowed, except such as have your approbation, or persons whom you may think proper to entrust with such authority.

It appears from our accounts that Sitteram rauze has taken all the fees of the Pagodas under the name of Swamy chundah, as well as the revenue belonging to the Pagodas of Simhachelam and Padmanabham, and pays himself the expenses of several Pagodas. We understand likewise, that it is agreeable to the customs

of the Braminies, that head men should be appointed for their collections, to regulate the expenses, the surplus, if any there be, is reserved for unfavourable years. We judge that these privileges should be fully confirmed to the Braminies for the purposes originally intended. Notwithstanding we gave directions to all the village Curnams to require the Maniamdars and the Braminies holding agrapharams, to bring to us the grants by which they held their maniams and agrapharams, the Brahminies of Madgole only produced theirs from Liuga Bhupati, former Zemindar, and his ancestors, we understand that many had lost their grants by accidents of fire, and some were apprehensive to bring them to us fearing, they might not be returned them, but the most part claim from long possession, we have taken lists of them in each village with the quantity of land of each Maniamdar.

We find from our accounts that both agrapharams and Maniams always paid a small tax to the Circar, but that since the year 1779, they have been heavily assessed, and it would in our opinion be better to moderate the tax in an equitable manner and in proportion with produce. For a general resumption we apprehend would be deemed a harsh measure, inconsistent with the humane views of our Honorable Masters, and subject to distress a very numerous body of people, nor do we conceive that in such case it would be attended with all the advantages to Government that might be expected therefrom, we beg leave to recommend the consideration of this matter to your Lordships &c.

We learn that in every village, there is an officer called Dandasi or Bariki, who is of the pariah caste, whose business it is to watch the grain when it is in stack in the fields, for which he receives a small maniam and some perquisites at the time the grain is trodden out, and some times, maniams are given to the village Naidu, or head inhabitant, but we do not find this privilege to be established in every place.

With respect to the manufactures, we have to observe that various assortments of cloth are exported at the different seaports of the circar, viz Vizagapatam and Bhimlipatam, and in smaller quantities at the other inferior places. That from the former place, as appears from a minute of our President, there were during the times of peace about four thousand bales of the Honorable Company's and private Merchants exported, but from the account of the Chief and Council, to whom we thought proper to apply, we learn that for the last 3 years there have been no more than [] bales exported from that Factory. The smallness of quantity we apprehend must be owing to the effects of the late war, which prevented merchants making advances to the manufacturers, as well as to a stop having been put to the Honorable Company's investment. Besides the cloths exported from the above seaports, we also understand that a very considerable quantity of cloths is manufactured in the southern Purganas of this Circar, and which are carried from thence to Injiram and the adjacent Factories. We are sorry we have not been able to collect the particulars from the choky accounts, as no account of the Honorable Company's cloth is taken, as it pays no duty. We are of opinion that no cloths should be suffered to pass without a dustack from the Chief and Council and an account thereof should be taken at each choky, that the particulars might be compared with the Dustack which would prevent private goods being passed without paying the duties.

Respecting the Inland duties, we have already, in the former part of this address, observed that a choky is established at every Kasba or principal town in each District, and which duty or Jamah is rented out by the head renter to the subordinate ones. The rates of collection are inserted in our Pargannah accounts, but the gross amount of the articles on which the duties are collected, we could not obtain; the renters informing us they had not any accounts or being unwilling to subject them or their profits to our inspection. These customs we are informed have been levied from a length of time, are not perhaps burthensome from their rates, but from their numbers as the Bungarah people, who come for salt through the mountains before they reach the seaside, must pass through several of these Purgannahs.

In the instructions the Honorable Board, in the year 1776, gave to the committee, they were pleased to point out particularly to them, the hardship of

the trader in this respect. We are therefore induced to represent whether it would be most for the benefit of the trader to pay one duty on his merchandize to be collected at the first Choky on their coming into the Circar, and whether it ought not to be at a medium of the present rates, and also one duty only on the export of salt &c. and that certificates be given to enable the merchants to pass the rest without interposition.

The Export duties on the sea coast on grain, we learn from a letter from the Chief and the Council at Vizagapatam, have been regulated by them in the year at the different ports; ten rates on the other articles of export are inserted in our Purgannah accounts.

Mr. Williams delivers in the following minutes.

I have the honor to lay before the committee an account of my investigation of the different Purgannahs and villages which compose that part of the Havaily lands called Chicacole, as contained in the following papers viz.—

1. Abstract of the Revenue collections from the villages immediately under Chicacole as contained in the following papers ...	262907	2	4½
2. Abstract of the collections from the Purgannah of Bommali, amounting to ...	31403	9	10½
3. Abstract of the Revenue collections from the Purgannah of Nagarikatakam amounting to ...	11169	14	5½
4. Abstract of the collections from the Purgannah of Jalmore amounting to ...	26985	12	8½
5. Abstract of the Revenue collections from the Purgannah of Karakavalasa amounting to ...	12071	5	1½
	344537	12	6½

6. An account of Sitaram Rauze's collections from the Agraharam villages of Chicacole above the established rates contained in the Sanads granted to the Agraharamdars or holders of those lands.

7. Account of the collections from the darobast villages without the sanction of Government.

8. Account of his collections from the Agraharam villages in the Purgannah of Bommali without Do.

9. Account of his collections in the Purgannah of Jalmore from the villages without Do.

10. Account of his collections from the Agraharam villages in the Purgannah of Karakavalasa without Do.

11. Account of the collections made in 1783, specifying the amounts of the under renter's Muchilkas or rent agreement, including russums or fees, and of the uncustomary nazars, and loss to the under renters in the delivery of their paddy at 17 when it sold at 40 Rupees per Garce.

12. Account of cultivated and uncultivated ground, tanks, gardens, looms, quantity of paddy and number of bullocks for cultivation.

13. Account of Sitaram Rauze's collections from the Agraharam villages of Nagarikatakam.

14. Account of collections made by Sitaram Rauze's managers.

15. Account of the produce, valuation by anchanadars, specifying the respective shares of Government and the cultivators for their trouble. The loss arising to them from partial valuation of the grain in favor of Government and the exactions made on them on account of bilmukta rent in the villages of Chicacole.

16. Of Do. for the Purgannah of Jalmore.

17. Account of Do. for Do. of Karakavalasa.

18. Account of Do. for Do. of Nagarikatakam.

19. Account of the rates of duty collected under several denominations at the different chowkys or custom house places, and of those established in 1782, by Duggirala Buchanna.

20. Account of Agraharam darobast, and mokhasa villages re-annexed to the Havaily lands of Chicacole.

21. Copies of sundry muchilkas and declarations.

Previous to adopting a new mode for the better management of the Havaily lands it may not be improper to enter into a minute investigation of what was practiced in the time of the Moorish Government and since the circars came into the possession of the Company, because from such an investigation, much information may be obtained, many abuses corrected, and the revenue collections established on a permanent footing, consistent with justice to our employers and the welfare of the natives. I shall therefore lay before the Committee the best intelligence I have obtained of the nature of the different officers established by that Government, for the purpose of collecting the revenues without collusion on the part of their officers or oppression to the inhabitants, under the heads of Fouzdar Aumil, Sardar at Naupada, Mazumdar, Naidu, Carnam, Anchanadars and Khanogo.

Fouzdar.

This officer received his appointment directly from the Court of Hyderabad, and on his arrival at Chicacole to take the country under his management, it was his first business to direct the Mazumdar to produce the Circar revenue book, or accounts for two or three preceding years of such appointment for his inspection, after which he then proceeded to let the lands according to the following system, viz:

If a man in the time of his predecessor should have rented a farm for 20,000 Rupees per annum for two or more years, and it should be proved from the book of Mazumdar that the produce of grain did not yield a greater sum than what he paid as an annual rent, to the Circar, the Fouzdar would in that case grant him a new cowle on more favorable terms, by letting him have the farm at a less value, which was done by a deduction of 5 or 10 per cent. from the amount of the last year's rent, as for instance if the rent was before 20,000 Rupees the last year, and 10 per cent. deducted for the reason before recited, the new lease would be made out upon that principle for 18,000 Rupees per annum, this was done with a view to prevent oppression, and to encourage cultivation, and the rent was paid to the Circar in 6 kists from the month of September. If the renter profited by his farm, the Fouzdar could not deprive him of any part of his gains, but in reletting the lands, he would put an additional sum to the rent, equal to the profit gained by the old lease, but in case of deficiency of payments, the renter alone, and not the inhabitants, was responsible for any defalcation in the collections: they having no concern, or connexion with his losses or imprudent management, and if found guilty of extorting money from the inhabitants, the Fouzdar would cause restitution, and deprive him of his farm, but should it appear from enquiry that he met with losses through war or famine, a reasonable allowance would be granted on that account.

Aumil.

This officer received his appointment from the Fouzdar on preferring to manage distant Purgannahs to letting them to rent, but prior to his being invetsed with this charge, he gave a Muchilka or agreement binding himself under a penalty not to commit any injury on the inhabitants. After being furnished with seed for the cultivation he proceeded to take charge of his office, and visited all the villages, where the Karnams were directed to attend him with their accounts in order to obtain every necessary information regarding the produce, and value of the collections, at the same time enquiring into the state and condition of the paddy fields, tanks and lakes that they may be put in good order; in granting a cowle to the inhabitants their usual and customary shares were then expressed, and no deductions made under any frivolent pretence whatever, and on taking leave they were enjoined by the aumil to cultivate the lands properly,

whenever the grain was fit for reaping, it was the duty of the aumil to report it to the Fouzdar, who would thereupon send anchanadars to value the crop, without permitting it to remain long upon the ground, as it would be a prejudice to the revenue. The crops being valued accordingly, without partiality to the Circar or cultivator, they delivered in an account of their estimate to the aumil, who took another account of valuation from the inhabitants themselves, and if on comparing the two accounts with each other a difference should be found in their calculations, he employed a trusty person to make a third valuation, which, if it differed from the two former accounts, he settled the difference at the midsum value, with which they were generally satisfied and delivered a signed account to him. This and the three other accounts were afterwards sent to the Fouzdar, whose duty it was to direct them to be entered in the Mazumdar's books, and to grant permission to the aumil to cut the crops, and after allowing the inhabitants their proper shares according to the express terms of the Cowle, the aumil then caused the Circar's proportion into heaps under their care, which was afterwards sold to them at the bazaar price in the month of January, except the Fouzdar should choose to reserve some of the grain for exportation or for any private use.

At Chicacole, there was another Aumil stationed, whose province it was to collect the land customs, and tax on artificers &c. the amount of these collections were daily distributed amongst the poor, lame and blind, according to their respective sanads, and if money was collected from the inhabitants on account of crimes or misdemeanours, it was distributed in the same manner, and never brought to account of the Circar, and in case the collections were inadequate to the expenses incurred for those charitable purposes, the difference was paid out of the Circar Treasury.

Sardar at Naupada.

At this place a considerable quantity of salt was made for sale, and being the boundary of the Havaly lands to the N. N. W., a small mud fort was erected and a hundred men with a Sardar stationed on it for its defence. This Sardar acted in some degree like an Aumil, as he had not only the making but power to dispose of the salt to the Bunjari people, the method taken to encourage them to come to Naupada was to send the village Kurnam and Naidu to Chundanagapore with a cowle, signifying no duty of any kind but what had been always customary should be collected from them in their journey thither through the different Zemindaries, they were necessarily to pass through, that whatever goods they brought should be taken in exchange for salt, according to their valuation. At the expiration of the year, he settled accounts with the Kurnam and inhabitants, and annually transmitted them signed to the Fouzdar.

Naidu.

The province of this Head inhabitant was to see the grounds of the village properly cultivated, and to encourage by a proper cowle the people in the adjacent countries to promote the increase of cultivation. It was his duty likewise to see the crops properly ascertained, with respect to quantity, either by the aumil, or renter or any other person who had the management of the village, without showing partiality either to the Circar or cultivators. He used to call upon the inhabitants for the money due to the Circar, and directed it to be paid into the hands of the shroff according to their agreement, and for his trouble, was allowed some inam ground and rassoos by the Circar.

Kurnam.

This man's business was to keep a particular account of the produce and of all money transactions, whether they were justly or unreasonably collected by the Naidu, Aumil or renter &c. If the inhabitants thought themselves aggrieved, he was privately to furnish them with an account of all moneys paid and received by either of them, that the same might be laid before the Fouzdar in order to obtain redress. In doing this he would be particularly careful in giving such as were just and true, or else run the risk of being dismissed with infamy from his office. To encourage him therefore to do his duty he was likewise allowed rassoos and Inam ground by the Circar.

Anchanadars.

They were people selected from the different villages for the purpose of valuing the produce of the lands before cutting. They gave a Muchilka to the Fouzdar binding themselves under a severe penalty not to receive bribes from the inhabitants at the time of such valuation or to show any partiality towards the Circar. These Anchanadars were not employed in valuing the villages in which they resided, but was chosen by the Fouzdar and Muzumdar indiscriminately among others, to prevent collusion which would otherwise be practiced, were they to value the lands of their friends and neighbours. During the time of employment a daily allowance was granted to them by the Circar.

Muzumdar.

This officer received his appointment from the Court of Hyderabad, and his duty was to attend on the Fouzdar, and give him on his arrival at Chicacole every information relative to the affairs of the country. In settling the Jama-bundy or Rents, he was always present and assisted the Fouzdar with his advice; besides which, he took care to procure good security for the regular payment of his kist and obtained receipts for them when paid. It was his province to station Gumastas or Agents in the different districts, to keep a particular account of the collections and expenses incurred in each country, and at the expiration of the Fouzdar's Government, he delivered him signed accounts of the collections during the management, or they would not pass at Hyderabad. These Gumastas were likewise regularly to inform him whether the inhabitants were oppressed by the Aumil or Renter, that he might thereby be enabled to give a just report to the Fouzdar of every thing which passed in the district, and if the Fouzdar was inattentive to the duties of his station, it was then his province to lay the whole of his conduct before the Hyderabad Court for their information. For the support of his station he was allowed by the Circar 3 Jaghire villages, and one per cent. on the collections, besides Inam ground and fees on the different customs collected in the Havaily, and he had also some villages given him by the zemindar in their respective countries towards defraying his expenses, but if the Fouzdar had reason to suspect his fidelity, he secretly employed another person to give him an account of the affairs of the Circar, and on the Mazumdar being proved to be unworthy of his trust, his conduct was reported by the Fouzdar to the Hyderabad Court for their information.

Khanago.

This officer's province was to keep the Circar books in the same manner as the Mazumdar, and had the same power conferred upon him. It was likewise necessary to have his signature put to the accounts, to enable them to pass at Hyderabad. He had an allowance from the Circar of Rs. 3,612 per annum in fees and Inams.

Coofeyah or Sahwanagah.

This officer likewise received his appointment from Hyderabad and usually attended about the Fouzdar's person. His duty it seems was to send private intelligence to that Court of what was passing in the Circar, and whether or not the Fouzdar acted with propriety in his station. He was allowed by the Circar for his support 1,512 Rupees per annum for his support, besides Inam ground.

Wankannegar.

This officer had also his appointment from Hyderabad, and his duty was to report to the Court the particulars of the misconduct or injustice of the Fouzdar, Muzumdar, Muttasiddies and other servants of the Circar. He was allowed for his maintenance 1,200 Rupees and had permission to rent countries.

Hakoobar.

His duty was to send a daily report to Hyderabad of what passed in the Circar and Fouzdar's house, for which he was allowed by the Circar 780 Rupees per annum.

Cauzee.

This officer received his appointment from Hyderabad, and it was his province to settle the price of provisions &c. every 8 days, and to decide on all disputes arising between Mahomedans, to permit marriages and renew sanads when lost by any of the inhabitants. For his expenses he was allowed by the Circar 5,780½ Rupees in fees, presents and Mokhasas.

Outwall.

This officer received his appointment from the Fouzdar, and it was his duty to employ 40 or 50 peons to patrol the streets &c. prevent robberies, to recover stolen goods or be responsible for their cost, on which account he was permitted to imprison all offenders. In purchasing and selling of houses and grounds it was requisite to have his sanction to render it valid, and he was allowed a quarter part of the valuation for registering all transactions of this kind; besides which, he was allowed by the Circar 1,086 Rupees per annum in paye, fees, and mokhasas. The village servants and their business I here observe upon, under the Heads of Shroff, Carpenter, Barber, Barikee and Dundasi, Panchangum Brahmin, Poojary, Archakudu and Numbee.

Shroff.

This man receives from the Naidu of the village the money due from the inhabitants to the Circar, and after examining its goodness pays it into the hands of the Aumil or Renter, and procures from him receipts, and delivers them to the Naidu in presence of the Kurnam, who afterwards enters the amount in his books as a record. He is allowed some Inam ground by the Kurnam and Naidu of the village.

Carpenter.

This man's business is to make ploughs for the inhabitants to use in cultivation, and if, at any time, his services should be wanted by the renter or Manager, he must work, and will receive batta for his trouble, and when the crops are cutting, he will also receive a bundle or two of paddy from the inhabitants, besides some allowance of Inam ground from the Naidu and Kurnam of the village.

Washerman.

This man's business is to wash the cloths of the inhabitants for coolly hire, and if employed in carrying baggage for travellers, or sent on any message from one village to another by order of the Kurnam or Naidu, he is not allowed any thing, and of course trusts to the generosity of the travellers for batta for his trouble. He is, however, allowed some bundles of paddy at the cutting of the crop.

Barber.

This man is allowed some Inam ground by the Naidu and Kurnam of the village and obliged to go on their messages from one village to another.

Barikee and Dundasi.

These men are of the Pariah caste, and their business is to take care of the banks of the chervoo or rivers, and the channel leading from them to the Paddy fields, and to do any village service for the Naidu or Kurnams. Besides the Inam ground allowed them they receive from the inhabitants some paddy bundles at the cutting of the crop.

Panchangam Brahmin.

This man's business is to explain the calendar to the inhabitants and to inform them of the propitious time for ploughing the ground and sowing the seeds. He has some Inam grounds allowed him for his trouble by the Naidu and Kurnam of the village.

Pujari.

This man is the chief attendant in the Gramadevata Pagoda wherein he performs certain offices, and receives for his service some Inam ground from the Naidu and Kurnam of the village.

Archakudu and Nambee.

The Inam ground allowed for the Devata or deity is given to the above minister for performing the religious ceremonies in the pagoda, provided the Devata has been stationed in a great village for a great number of years.

It appears from the village accounts given by the Kurnams that the revenue collections of Chicacole and the 4 Purgannahs of Bommali, Jalmore, Karakavalasa and Nagarikatakam are made under the heads of Government share of grain, Tax on artificers, allowance and Cutcherry charges, Government fees on paddy at 1 Rupee per garce, Wuttam or 3 per cent on payments, five Rupees per garce on Maniams or Inams, sevoy dust, Bilmuctah, export and import customs at Calingapatam and Mafuzbundar, sayor or tax on artificers at Chicacole, Shahaganjoo or Land Customs at Chicacole betel farm at Chicacole, cotaparcha or chopping customs, sepoy bazar and arrack farm at Chicacole, Duggirala Buchana's new customs, Narsannapet moturpha or tax on artificers, and sevoy dust at Chicacole: and as it may be proper the Company should have an explanation of the nature of those collections, I judge it necessary to lay before the Committee my sentiments of those subjects.

Government share of Grain.

The method of valuing the crop by Anchanadars for the Circar and inhabitants has already been explained under the head of Aumil, and the Circar proportion of the grain after deducting the cultivator's share should be from 15 to 20 putties in the garce, or half and two-thirds of the produce, which is afterwards sold to the inhabitants and the amount brought to the credit of the Circar, but it sometimes happened that the Aumil or renter settled with them in a different manner, by adopting another mode, with a view to avoid trouble and prevent loss, which I understand to be this, by taking a Muchilka or agreement from each inhabitant to deliver grain to the Circar equal to the amount of the produce of the preceding year. In which case he is to take upon himself the loss or gain arising from a good or bad year; the present renter has deviated from this just rule as will be more particularly explained under the head of Bilmuctah.

Wuttom.

This is an allowance of batta collected from the inhabitants on delivering money to the Circar, it is in general from 1 to 3 per cent. according to its supposed fineness or quality; the Circar is by this means a gainer, as this very money is again circulated in the district without any deduction whatever: of course there is no end to this injurious practice.

Allowance and Cutcherry charges.

Whatever russooms or fees were formerly allowed to the Musmadar and collected for the use of the Hanumanta pagoda, are included in this head and received by the present renter, on Circar collections, the former he is entitled to from his office of Musmadar, but has no just claim to the latter as it ought to be appropriated to religious ceremonies in the same manner as was allowed in the Moorish Government.

Tax on Artificers.

This is a custom collected in the villages on all gardens, weavers, fishermen, fishmongers, cowkeepers, potmakers, bracelet makers, chayaroot sellers, toddy sellers, fruit sellers, banians, boatmen, and bullock carriers of grain; besides which there has been a new custom collected on banians, wearers, oil-mongers, gold-smiths thread-makers, etc., by Duggirala Buchanna under the head of Cota-parcha as particularized in the account rates of duty, No. 19.

Government Fees on paddy at 1 Rupee per Garce.

This custom is collected from inhabitants on the whole quantity of grain produced in the village previous to receiving their shares from Circar. The Brahmins, Banians, Velama caste people, moormen, and every new cultivator are exempted from this tax.

Five Rupees per Garce on Maniamdars or Inams.

This is a tax unjustly levied on the Maniamdars and gradually introduced by different renters from two to 5 Rupees per garce, since the Circar came into the possession of the Company, as it does not appear it was ever authorized in their records. The present renter has gone a step further in depriving them of their rights, having re-annexed the whole of them, except what belonged to the village servants, to the jerayati or Government lands without making any consideration to the Company for their produce.

Sevoy Dust.

Whatever money is extorted or taken unjustly from the under-renters or inhabitants as a nazar, or on any other account, whether it arises from fines for misdemeanors, or from the effects of deceased persons to which an Aumil or Renter can have no right, comes under this denomination, and is included in the village account of collections.

Bilmuctah.

According to the meaning of this head it is an established rent on a supposed valuation, and not to be increased in proportion to the produce; on that account it had been always considered as a favor to the person to whom it was granted; this method of letting lands is now perverted to a bad purpose, for, instead of complying with the terms of the cowle, the present renter, previous to cutting the crops, sends Anchanadars to the different villages to estimate the produce according to his pleasure, regardless of the customary usage observed on such occasion, as particularized under the head of Aumil, and if the value of the crops should be found, to exceed the supposed valuation, he took the surplus to himself, and in case of deficiency, obliged the under-renters to pay their full rent.

Export and Import Customs at Calingapatam and Maphuzbundar.

Under this head there is a duty collected on all grains, cloths, tamárinds, turmeric and sundry other articles, exported from those ports, besides basket rent, anchorage, charity collections, sea gate charges, mercal fees, and fees to public servants, and also a collection of $3\frac{1}{2}$ per cent. besides public fees on all goods imported, amounting on an average of 7 years to Rs. 9,828-14-0 6-7th per annum at Calingapatam, and to Rs. 1,239-3-10 at Maphuzbundar as particularized in the village accounts, Nos. 194 and 195.

Sayer or tax on Artificers at Chicacole.

This is a duty collected on all tradesmen of different denominations residing at Chicacole, and amounts to, on an average of 7 years, Rs. 3,971-11-3 per annum, as particularized in the accounts of this place, No. 196; besides which there has been a new custom levied on those people by Duggirala Buchanna in 1782 as particularized under the head of Cotapurcha in the account rates of duty, No. 19.

Shaha Gunjoo or Land Customs at Chicacole.

This head includes several others under the denomination of Recorb bazaar, or travelling camp bazaar custom, Duanny bazaar, borghusty or out customs, sultanbudah Siripuram Hawk or customs from Suntar and Copper customs, and produces a revenue to the Circar on an average of 7 years Rs. 11,090-9-3.

Betel Farm at Chicacole.

This farm is let to rent, and yields to the Circar on an average of 7 years a revenue of Rs. 1,255-4-6 $\frac{1}{2}$ per annum as particularized in the accounts of this place, No. 198.

Cotaparcha or Chopping Customs.

This is a duty collected at the different Chowkies and suntars in the Chicacole Havaly lands, and from all brokers and merchants who deal in cloths &c., and amounts on an average of 7 years to Rs. 6,583-2-7 $\frac{1}{2}$ per annum as particularized in the village accounts, No. 199.

Sepoy bazaar Arrack farm at Chicacole.

This farm is also let to rent, and produces on an average of 7 years Rs. 1,799-8-9 per annum as per village account, No. 200.

Narasannapet tax on Artificers.

This custom was formerly collected by the former Musmadar, but of late years it has been brought to account of the Circar. It yields annually on an average of 7 years the sum of Rs. 82-15-0 as per village account, No. 201.

New Customs at Chicacole.

This tax is collected from the shroffs and Banians, and was established by Annapindee Vissanna, the present renter's Manager, in the beginning of his rent, it produced on an average of 7 years Rs. 426-8-8 per annum as per village account, No. 202.

Sevoy Dust at Chicacole.

This unjust tax has produced to the Circar as per village account, No. 203, on an average of 7 years Rs. 466-10-3 per annum; having already made observations on this head under the article of Sevoy Dust it requires no further explanation.

New Customs collected by Duggirala Boochannah.

This is a new additional tax imposed in 1782 upon looms and artificers of every denomination, and yields to the Circar on an average of 2 years a revenue of Rs. 5,054-9-9 per annum as per village account, No. 204.

From the great decrease in the sale of salt at Naupada, where I understand there was formerly upwards of fifteen hundred garce made annually, I am inclined to think it proceeds from the heavy duties levied in this article through the different countries which the Bunjahru people were necessarily to pass on their way to Chinnanagapore, and it may be in some degree owing to the inattention of the Company's Renters in not adopting the mode successfully practised in the time of the Moorish Government, that of sending to those people an encouraging cowle to induce them to carry on this trade as in former time. Whatever may be the causes of their backwardness in this respect, the exorbitant duties, most undoubtedly is the principal one, and some step should be taken to remove it to their satisfaction and thereby increase the salt revenue in this District, which may, by proper management, be rendered considerable and should be an object of Government. On comparing the account of duties now levied on salt with those formerly taken, it will point out the necessity of reducing them to promote this object. They are as follows.

At Naupada, formerly	...	...	9 Rs.	Now 4 $\frac{1}{4}$ per hundred bullocks.
Tekkali Zemindary, do.	...	...	10	do. 6 do.
Bommali Purgannah in the Havaly, do.	...	...	4	do. 6 do.
Byree village in Havaily, do.	...	...	7	do. 7 do.
Karakavalasa Purgannah in the Havily, do.	...	...	2	do. 4 do.
Pollikonda, a country tributary to Viziam Rauze do.	...	...	8	do. 18 do.
Maringy and Curpam, do.	...	...	7	do. 14 do.
Rayagadah, do.	...	...	25	do. 100 do.
			70	do. 167-12
			Deduct. 70	

Increase of duties. -97-12

The bullocks carry 1 $\frac{1}{2}$ putty or about 7 maunds, and the price of salt at Naupada is generally from 20 to 24 Rupees per garce, which being added to the duties received at the abovementioned places, besides what they pay in Districts belonging to the Mahrattas, make the whole cost of it so immense that it is no wonder this trade has declined of late years.

The present Renter, by deviating from the established rule of valuing the crops as before observed under the head of Bilmuctah, has considerably abridged the share due to the cultivator for his trouble as particularly explained in No. 15, and induces me to lay before the Committee the information I have received concerning the division of shares among people of different castes and different situations as established in the Moorish Government, viz.

A man employed in cultivating Paddy ground in his own village has for his own share ...	10	Putties in every Garce.	
If a stranger from an adjacent village by way of encouragement ...	12	do.	do.
If Bramins, Chetries, Banians and Velama caste people ...	15	do.	do.
If a man cultivate paddy ground long neglected.	15	do.	do.
If the ground remains uncultivated for 10 years, only according to the quality of the soil he is allowed from ...	12	do.	do.
If a man should be employed to cultivate ground which yield small grain...	15	do.	do.
But if the ground has remained uncultivated from 4 to 10 years he would be allowed ...	20	do.	do.
If a man clears a piece of ground and sows small grains it was customary to allow him the whole produce of it for 5 years, after which period to pay according to custom ...			

If a man cultivated oil seeds, grains of all kinds, cotton and tobacco he would be allowed half the produce for his trouble.

The taking uncustomary Nazers from the under-renters over and above the rent agreement, and obliging them to deliver their paddy at a very considerable less value than it is sold for at the different Bazaars, (No. 11) the not adopting the usual method of valuing the produce whereby cultivators suffered a great reduction in their shares, (No. 15) and making collections from the Dorobust and Agraharam villages exceeding the amount of the usual shrotriems fixed by sannads (Nos. 7, 8 and 9) seem to be worthy of the most serious consideration, and it is no less worthy the attention of the Committee, the new Tax on looms, goods of all kinds, and artificers commonly called Duggirala Boochanna's Tax as particularized in the rates of customs, No. 19.

It is also necessary to remark that there is a great quantity of ground fit for cultivation in the Havaily lands (No. 12) which might be rendered valuable to the Company on proper encouragement being given to the inhabitants to cultivate it, if Government would adopt the system of the Moors to allow the cultivator for his trouble the whole produce of his labor for a stipulated number of years, and afterwards to settle his share according to customary usage, with well cultivated lands, it may in time produce a considerable revenue to the Company. The Inamdars having complained of their being deprived by the renter of the Inam grounds granted to them in the Moorish Government, may be relieved from their present distresses by a proper distribution of some parts of the neglected ground and what they had before enjoyed for a series of years may be resumed by Government and re-annexed to the different villages from whence they were taken, in which case the renter who is in possession of them should pay a reasonable rent for them, or they should be advertized or given to the best bidders. I shall perhaps say more on this subject as soon as my investigation of the Inams is completed. Several of the Agraharamdars in the Chicacole Havaly lands have also complained of the beriz of their villages (No. 20) the renter having taken them into his possession for some years past without allowing them any consideration, and, as I am informed, without the sanction of Government.

When I compare the conduct of the Company's Renters with the management of the revenues as practised in the Moorish Governments, I do not hesitate to declare it, as my opinion, that the present system of settling the collections

is very discouraging to cultivation and distressing to the inhabitants, and unless similar rules are adopted with respect to the mode of valuing the grain before it is cut, as particularly explained under the head of Aumil, and the shares of the inhabitants ascertained conformably to old established custom, the cultivator will be left to the mercy of the renter and liable to the same oppression he experienced before the commencement of our investigation, particularly as Vizagapatam, the seat of Government in this District, is so distant from the spot where the oppression is generally committed, that the injured native from his inability to defray the expenses of such a journey cannot obtain redress; it is true there is a Musmadar appointed by Government for Chicacole, who, from the nature of his office, should take cognizance of all oppressive acts in the districts, and transmit the particulars to the Chief and Council for their information, but unhappily for the natives this very office, established for their relief, is the means of concealing their situation from the humanity of the Company's servants, it being vested in the person of the renter who is the oppressor. The functions of the one being so incompatible with the duty of the other, is so glaringly evident that it requires no comment, and I therefore beg leave to submit the propriety of the following proposition to the Committee towards obtaining that relief which will encourage population and promote cultivation in every part of the district, and of course be the means ultimately of increasing the revenues and making the inhabitants happy under our Government. These are—

To recommend the appointment of the Superintendents for the District of Chicacole. Two of them to be stationed at Vizianagram and Ankapillee for the affairs of that Zemindary, and the other at Chicacole for those of the Havelly lands and Kimedi and Tekkali Zemindaries. The duty of a Superintendent should be to inspect the Musmadars' books, to keep a strict eye on the conduct of the Musmadar and Kurnams of the villages and head Kurnams of the purgannahs to prevent collusion; to form a general abstract of the collections from the books of the Musmadar, and transmit the accounts either monthly, quarterly, or annually to Government for their information, with such observations he may think proper for their better management; to forward a like statement to the Board of Vizagapatam, that Government might likewise benefit from their opinions; to keep a register of what each cultivator receives annually from the produce; inspect the condition of the Tanks and report to the Presidency what are necessary to be repaired and wanted for the further increase of cultivation, with an estimate of the expense likely to be incurred on that account; also to report to Government any fraud or negligence of the abovementioned officers and all oppressive acts committed in the district, and to transmit a copy of such information to the Chief and Council that proper measures may be adopted for putting an immediate stop to such proceedings, but none of these officers are to be removed or recalled without the approbation of Government; and lastly to be particularly careful in watching over the rights of the cultivator, that he may not be defrauded of his just share of the crops, which indeed should be the greatest object of his attentions, and he should be equally attentive to the rights of the Zemindar's Renters and Managers.

To recommend the appointment of a new Musmadar with a reasonable salary for the support of his station, or to be allowed what was formerly granted to his predecessor in that office: the appointment to come from the Presidency but not at the recommendation of the Chief and Council, as he should be rendered as much as possible independent of their influence; and on taking the oath of fidelity to the trust reposed in him, he is not to be removed from his stations but on well grounded complaints of misconduct by the Superintendent supported by the opinions of the Chief and Council on such conduct. The duty of the Musmadar should be keep to an exact account of the collections, charges incurred on that account in each Purgannah, also an account of the produce in each village specifying what part of it was received by the Circar and delivered to the cultivator, the whole of which should be inserted and particularized in the village accounts of collections, and a general abstract of the produce and collection transmitted in his own language to the Presidency and Vizagapatam once a year or oftener. To give constant intelligence to the Chief and Council of all acts of

oppression or injustice committed in the districts, and to register all cowles or Muchilkas delivered or received by the Renters, Managers or under-tenants, in which should be specified the particulars of the shares which the cultivators of every denomination should receive from the Circar. To endeavour to accommodate differences arising from valuing the crops, or else choose indiscriminately among the adjacent villages a set of anchanadars to make a proper valuation, by which the disputing parties should be obliged to abide, or by a medium valuation of the true estimates which should be recorded in his books and an account of the same transmitted to Vizagapatam. To recommend if the present system of letting the lands to renters and they again to others called under-tenants be continued, that the latter should be obliged, previous to cutting the grain, to select anchanadars indiscriminately among the villages for the purpose of valuing the crops, and that the inhabitants should be at liberty likewise to put in a valuation, and in case of any material difference being between the two estimates, they must refer to the Musmadar and not the renter who is an interested person for the selling of it, but if he should be unsuccessful in the attempt to satisfy the parties, he must then make a third valuation, and they are to abide by it under a penalty obligation, or else be at the option to divide the crops at the medium value of three estimates as above explained. To recommend that the renter or Manager of the Havaly lands in granting cowles to under-tenants or in settling payments with the inhabitants in case of management, be obliged to specify therein the usual or customary shares which should be allowed to the cultivator for his trouble, and that his Muchilka be drawn out conformably thereto, and that a register of both be kept at Vizagapatam to refer to occasionally; to recommend that native agents of responsibility, giving security for their good conduct, be appointed by Government and stationed at certain Purgannahs in the Zemindary and Havaly lands, to keep a particular account of the produce of each purgannah; whereby the Company will obtain by degrees a perfect knowledge of the produce of each kind of grain growing in the Circars. They should be present at the valuation of the crop and to see the cultivator's fixed share delivered without deduction. Their books should always be kept open for the inspection of the Superintendents and Musmadar, and regular intimation sent them of offences of every oppressive act committed in their respective purgannahs. Although this may be attended with a considerable charge for a few years, yet it may be discontinued as soon as Government has obtained a thorough knowledge of the real produce of the country and the mode of ascertaining the proportional part of it for the cultivator.

To recommend that such Kurnams whose families had hereditarily enjoyed that office for a series of years, be restored to their office and a formal instrument of their appointment to such office be given to them by Government, therein specifying the particulars of their duty, which should be to keep the village accounts and exact accounts of the produce of every village in the same manner as the head Kurnams of the Purgannahs, and of all money transactions between the inhabitants and renter or aumil, in order to be referred to in all matters of dispute, and to communicate to the head Kurnams all acts of oppression or injustice committed in their respective villages, and to do the same to the Musmadar and Superintendent, and to keep a register of what each cultivator receives annually from the produce. The account of the cultivator's share of the produce should be inserted in the village accounts of collection. These officers being no charge to Government should enjoy their Inam without deduction under any pretence whatever.

To recommend, in case the lands are let to rent as before observed, that the renter should settle with the under-tenants as was practised in the time of the Moorish Government, which was that if the under-tenant proved by an upright conduct to his principal that he had been just to the cultivator, and that the rent paid is only equal to the amount of the produce whereby he was no gainer, and had nothing for his management, to make an abatement in the terms of his new lease which was formerly from 5 to 10 per cent. on the value of the last year's rent or the old lease. Indeed I think this rule should be observed whether the farms are managed by an aumil or Company's servant, to encourage cultivation and prevent oppression.

To recommend that all business of a revenue nature either with a Zemindar or renter shall be transacted by the Council at large and not by the Chief in the way of a report, and that all correspondence with the Zemindar shall be carried on in the name of the Chief and Council and not by the former alone, as was formerly the custom; because the Zemindars should not be considered as independent Princes but as holders of lands at the will of the Company, and of course, should not be esteemed as part of the country powers.

To recommend that the Zemindars shall carry on no political correspondence with the Court of Hyderabad, and that they should not be allowed to have any political connection among themselves, as such connection may in time prove dangerous to the interests of the Company, specially in time of War, if there should be any man among them of great abilities and ambitious dispositions.

To recommend the following division of shares to be established for the cultivators of every denomination agreeably to former usage, viz^t.

For paddy ground	...	...	10	Putties every Garce.
To a man from an adjacent village or country by way of encouragement	...	...	12	do. do.
To all Brahmins, Chetries, Banians and Vellamah castes	...	...	15	do. do.
To a man who cultivates neglected ground	...	...	15	do. do.
If it has remained only in that condition for 10 years	...	...	12	do. do.
For small grains.—				
To a man cultivating ground fit for these articles	...	...	15	do. do.
If the ground has remained uncultivated from 4 to 10 years	...	...	20	do. do.

To recommend that no renter shall extort a Nazer on the Muchilka under pretence that he had underlet the farm or that the produce of grain was greater than usual.

The principal objects of the Company are to reduce the strength of the Zemindars and thereby obtain an increase of Jamabundy, at least fully adequate to the amount expended by the Zemindar in keeping up a Military force, to ascertain and exactly define the produce to be received by the farmers of every denomination, and to free them from all undue exactions or oppressions.

How far I have succeeded in proposing Regulations for preventing the renters from oppressing the under-tenants, ascertaining their respective shares of the produce and obtaining in a few years a complete knowledge of the produce of the Circars, I must submit to the judgment of our superiors; but this I can positively affirm that, whether they are erroneous or not, I have taken no small pains to answer the intention of the Company relative to those points. With respect to the increase of jamabundi, and reducing the strength of the Zemindars, or to offer them stipends in lieu of what they derive from their present possessions, I cannot give my opinion at present on those subjects before their arrival, when of course they will fall under our next consideration.

As the duties of the Chiefs and Councils and of the subordinates, by a new arrangement taking place in lieu of the present mode of conducting their revenue department, will be considerably increased, and as their present allowances are very inadequate for the support of their respective stations, the former only 400 Rupees and the latter 70 Rupees, per mensem, I would recommend a commission of 10 percent be drawn on the collections made in the 7 Circars, which, after defraying the expenses of the new appointment of Revenue officers and agents, and the establishment of Courts of Justice in the Circars, should be divided equally between the said Chiefs and Councils, in the following proportions, namely, to the Chiefs two-thirds, and the Members of Council one-third, in lieu of all fees or perquisites under any denomination whatever, and the amount of this commission carried to the head of Circar fund in their general books; but if a [sic.] established salary for the superintending servants at the subordinate settlements, should be judged most eligible of the two, I would, in that case, recommend that the Chiefs should have an allowance of 3,000 rupees, and the Members of Council each 350 rupees per mensem.