

A REPORT
ON THE
SUBAH OR PROVINCE
OF
CHHATTISGARH

WRITTEN IN 1820 A. D.

MAJOR P. HANS AGNEW



NAGPUR

PRINTED AT THE GOVERNMENT PRESS

1922

[PRICE--ANNAS EIGHT]

R
1231
N22
4664

[Some portion missing.*]

But I have not had opportunities of visiting many of them myself and am little qualified to do justice to subjects of this nature.

Inscriptions.—The inscriptions at Sirpoor, where there are many, are in a character not known to any of the Natives I have shown them to.

Forts.—The Hill Forts of Chutteesghur are Saffee [Lapha], Kosgie [Kosgan], Kochur, and Kakair [Kanker], the whole of which are said to be strong by nature, but the few works upon them are bad and very much out of repair.

On the plains there are no places of any strength, or which merit the names of fortifications although every large Village has a Ghurry [Garhi] or Walled spot attached to it. Such are what are called the Forts of Ryepore, Ruttunpore and Bellaspore. Both the former are commanded by adjoining heights and derive any little strength they may have from Tanks which partly surround them. The latter is small and unfinished, but is perhaps the best fort in Chutteesghur.

Number of towns and villages inhabited and deserted.—Confining my reply on this point [to the] eight Kalsa Perganahs which have [come] under my charge since my first [arrival] in Chutteesghur to the exclusion [of Droog Sanjaree] which has only lately been [added to the] District and in which the requisite inquiries have not yet been made, there are, within the extent described, 3,300 Villages Inhabited, 1,300 wholly deserted, and 203 which were deserted and have been granted free of rent for a stated term to individuals who have engaged to people them.

HISTORY.

Succinct account of the changes and revolutions that have taken place with their effects on the state of the country and its inhabitants.—The information to be obtained respecting the History of this Province is very unsatisfactory and so frequently disagrees with the few certain data which exist that it can be little depended on.

It would however appear that Chutteesghur was from a very remote period Governed by Princes of its own, who resided latterly at Ruttunpore, and at a more distant epoch at Jazepoor Palleet, and that it was never subjugated until conquered by the Mahrattas in Sumbut 1802, although Kallian Singh a former Rajah is said, on the summons of Acbar, to have repaired in Sumbut 1601 to where he was detained for 12 years, and was only permitted to return to Province on becoming Tributary to the Mogul Emperor, a condition which After appears to have been adhered to.

for one year. As of Kullian Singh I have received many Lists, but the by the following can be relied on, is derived from an inscription upon a

The first few pages are missing from the one copy of this Report recently found in the Record Room, Nagpur. The spelling of the original has been retained. Any words not in the complete the sense or as an explanation are shown throughout within square brackets.]
Lapha Zamindari, where a famous temple stands with which is connected the name of Jajalla.



Building at Ruttunpore which gives the names of the following Rajahs, and the date establishes that the latter reigned in Sumbut 915, A. D. 858—

Brumma Deo,
Roodra Deo, his son,
Prittee Deo, his son,
Sirree Deo, his son.

It seems also certain that a Rajah of the name of Ruttun Sing was the Founder of Ruttunpore, but the accounts I have received differ materially as to the date assigned to his reign.

I am told that much information might be obtained respecting the ancient History of this Province by consulting three Copper Tablets which were found buried at Ruttunpore and were transmitted by the Soobadar Kaishoo Govind to Raja Vincojee Bonslah in Sumbat 1859, A. D. 1802.

The common tradition is that the Rajahs of Ruttunpore are descendants of one of the four great Dynasties [which at a very remote period, ruled in [this part] of India, and the History of which is connected by a variety of Fables with the mythology of the Hindoos.

These were the Nurputtees established at Suttara, the Gajiputtees at Cuttack*, the Rutputtees at Bustar and the Ashwaputtees at Ruttunpore, all so called from the Sangscrit words (Nur a man, Gujee an Elephant) for the conveyances which it was the privilege of each family to use.

The Rajahs of Ruttunpore are said to be the representatives of the Ashwaputtees although the family appellation has been changed to Hyhywance (or as it is more commonly pronounced Ecomunee†) but as Hy is also the Sangscrit for a horse, the alteration is not considered to impair their pretensions to the high descent they claim.

From Kalian Sing, before mentioned as having become Tributary to the Emperor of Delhi, the succession is said to have been as follows:—

Kullian Sing died 1653 Sumbut, A. D. 1596.
Lutchun Saye, his son.
Triboan Saye, his son.
Sunkur Saye, his son.
Jagernaut Saye, his brother.
Tuckut Sing, son to Sunkur Saye.
Rye Sing, his son, but of a doubtful legitimacy.
Sirdar Sing, his brother do. do.
Ragonaut Sing do. do. do.

This latter Prince was deposed in Sumbut 1802 (A. D. 1745) by the Mahrattas and is said to have died in 1838 (A. D. 1781), being the last survivor of his family.

Members of the Ruttunpore family seem to have been occasionally to rule at Ryepore, Lohun, and in other parts of the Province, can ascertain they were never wholly independent of the Ruttunpore family.

Thus Jagernaut Saye before his accession to the Gaudee Ruttunpore was Governor of Lohun and his grandson, Burriar Sing, became Rajah of Ryepore.

[* See Hunter's Orissa Volume II, page 8.]

† [° Heowunsee.]

On his [Burriar Singh] death in Sumbut 1800 (A. D. 1743) he was succeeded by Ameer Sing, his son by a concubine, who 12 years afterwards was deposed by Ragojee, 12 villages being assigned to him for his support. He died in Sumbut 1815 (A. D. 1758) leaving a son named Newrage Sing whose death occurred in Sumbut 1872 (A. D. 1815). The wife of this latter, two sons and three daughters are now alive, and residing at the village of Nandgaon, near Ryepore, supported principally by a voluntary donation from certain villages of that Pergunnah, only two of the villages formerly assigned to the family in Mokassa being now in its possession.

I may here mention that an inscription in the Fort of Ryepore, dated in Sumbut 1458 (A. D. 1401), proves the existence then of Rajahs of Ryepore, but it may be presumed that they were also a branch of the Ruttunpore family.

Previous to the Mahratta conquest this country appears to have undergone no great revolutions and to have been little disturbed but by the internal quarrels of its own chiefs—some devastating incursions made by the Rajah of Mandla in the time of Rajah Sirdar Sing are the only events which are now recollected. The assumption of the country by the Mahrattas was also gradual and unattended by any circumstances calculated to make sudden changes. The Mahratta Commander Baskur Punt, in Sumbut 1794 (A. D. 1737) according to most accounts, took Ruttunpore by storm and compelled the Rajah, Ragonaut Sing, to accede to the payment of a Tribute which he left Kullian Geer, a Gosain, to receive, himself continuing his march towards Bengal on the ulterior objects of his expedition. Seven years afterwards in Sumbut 1801 (A. D. 1744), on Baskur Punt being treacherously killed in Cuttack and his army dispersed, Ragonaut Sing seized Kallian Geer and threw off the Mahratta yoke; but, on the arrival of Ragojee in the following year (A. D. 1745) at the head of an army of 20,000 men, he was finally deposed, five villages being assigned for his support.

Mohun Sing was left in charge of the Province by Ragojee, whilst the latter pursued his progress towards Cuttack, and appears to have been very successful in extending the Mahratta Authority over the whole of Chutteesghur and in exacting tribute from Sumbulpore and the other surrounding Zemindaries. He died in Sumbut 1812 (A. D. 1755) when his Brother-in-Law Ranogee, availing himself of that confusion then existing in the Government of Nagpur from the disputed succession to Ragojee, usurped the chief authority. On the settlement of that question, Chutteesghur became the appanage of Bimbajee Bonsla, who sent a Bramin named Pandoo Rung to assume the Government, but he was resisted and defeated by the usurper Ranogee. In Sumbut 1815 (A. D. 1758) Bimbajee himself arrived at Ruttunpore, seized Ranogee, and personally ruled the Province until his death at Nurrah in Kaondwan in Sumbut 1844 (A. D. 1787).

After this event, his Widow Anundee Bhaye exercised the chief authority for one year when Eswant Row Bawanee came into power. He was succeeded by the following Soobadars:—

	Authority Commenced.
Myputrow Dinkur ...	Sumbut 1845 A. D. 1788.
Veetul Dinkur ...	" 1847 A. D. 1790.
Kondo Vistnew as Agent to Bowanee Kaloo. ...	" 1853 A. D. 1796.
Khisboo Govind ...	" 1854 A. D. 1797.
Vinkojee Piddree and Dircow Kullulkur ...	" 1865 A. D. 1808.
Beecajee Gopaul ...	" 1866 A. D. 1809.

Succaram Hurry and Seetaram Tantia acted for 3 and 8 months each during the temporary suspension from authority of Beccajee Gopaul.

Jadoo Rao Dewakur ... 1874 (A. D. 1817)
who was displaced by the arrival of Captain Edmonds in Sumbut 1875 or June 1818 A. D.

Judging from the present state of the Zemindaries, into which the direct authority of the Mahrattas has not been introduced, compared with that of the Kalsa Lands most of which have been under their direct management for near 74 years, the effect produced by their conquest of the country must be considered to have materially promoted the civilization of the inhabitants, as well as the agricultural improvement of the Lands.

POPULATION AND DESCRIPTION OF THE INHABITANTS.

Gross amount of the Population.—The Gross amount of the Population of the eight Kalsa Pergunahs, formerly described as having been under my charge since my first arrival in this District, according to a census which has lately been taken, amounts to 494,845 Souls or 100,603 Families, of which 33,177 are Cultivators; 53,180 Traders, Merchants and Servants; and 14,246 are unemployed. These eight Pergunahs may be considered as forming an oval of 180 miles in length and 120 in breadth, which would give 16,964 square miles and an average population of less than 30 souls to each.

Estimating the Population of Droog Sanjaree, lately placed under my charge and in which no census has been taken, at 70,000 souls, and that of the Talook of Koojee [Khujji] at 2,000 souls, the total Population of the Kalsa Lands of Chutteesghur would then be 566,845 souls.

I have no information which enables me even to guess at the population of the zemindaries; but it may be observed generally that it is much more scanty than in the Kalsa Lands, unless perhaps in the zemindaries of Cowerdah [Kawardha] and Pundareah which are pretty well peopled.

Numbers and Casts of each Trade or profession.—Confining my reply on this head to the eight Kalsa Pergunahs already mentioned there are within them—

Hindoos.			
	Families.		Families.
Silver-Smiths ...	... 594	Washerman...	... 1,651
Black-Smiths ...	... 964	Brasiers ...	... 246
Carpenters ...	... 321	Cowherds ...	... 9,941
Gardeners ...	... 2,236	Barbers ...	... 1,375
Oil-makers ...	... 9,519	Potters ...	... 605
Sellers of Arrack ...	... 1,680	Shepherds ...	... 398
Fishermen ...	... 1,416	Lumhans [? a class of Ban-jara].	... 159
Boatmen ...	... 3,644		
Weavers ...	... 1,157	Gosaeens ...	... 628
Silk Weavers ...	... 89	Byragees ...	... 975
Tailors ...	... 125	Rahets [? Raouts]	... 125

All of the Casts are designated by the Trades to which they belong, but which some do not follow;

Also:—

	Families.		Families.
*Bramins ...	... 3,127	Bunneihs ...	... 672
Rajpoots ...	... 1,843	Conbees [? Kurmis]	... 7,190

Mahomedans principally employed as Sebundeest and Boodkurs [Revenue peons] 2,040.

Goands.			
	Families.		Families.
Goands ...	... 17,314	Cowers [Kawars]	... 2,024
Beejwars ...	... 512	Hullbahs ...	... 1,340

All these come under the general appellation of Goands and are principally Cultivators.

Low Casts.			
	Families.		Families.
Kundairs ...	... 220	Mahrahs ...	... 1,820
Gandahs ...	... 6,445	Hullalkores ...	... 53
Punkas ...	... 625	Gusseahs, etc.	... 5,234
Chumbars ...	... 12,306		

A Description of any District Tribes that may exist and what part of the Country they inhabit.—The only tribes I heard of that are peculiar to this part of India are the Kaonds, or Inhabitants of Koandwan, Kakair, and Bustar, and the Binderwa and Pardeea casts found in the hills North-East of Ruttunpore.

The Koonds are Hindoos and not particularly distinguished from the wild inhabitants of other jungles, except by the high character they are reputed to possess for veracity and fidelity. Their word, it is said, may be wholly relied on, and they will never desert those to whom they have promised to adhere or betray those they have engaged to protect.

The Binderwas reside in Hilly and woody Country near Ruttunpore, particularly in the Koorba and Sirgooja Hills, and much resemble the wild savages who have been described as met with in other parts of India. They appear to be so seldom seen by the other inhabitants of the Country that there is much reason to doubt the truth of all that is reported respecting them. They are, however, said to have scarcely any religion; but if they regard any Idol, Daby [Debi] has the preference. They go entirely naked; are armed with Bows and Arrows; never build any huts or seek other shelter than that afforded by the Jungles; feed principally on the mowa and Taindoo Fruits furnished by the Jungles, but sometimes cultivate small quantities of the coarse grains; are said to destroy their relatives when too old to move about and to eat their flesh, when a great entertainment takes place to which all the Family is invited. Their enemies, and the travellers they may slay, they are also said to eat. It is doubtful that they have the ceremony of marriage.

The Pardeecas are less wild than the Binderwas, come occasionally into the villages to sell wood Tatties and Jungle Fruits, and are not accused of being

[* Apparently an attempt to give the old classification of Brahmins, Kshatreyas, Vaishyas, and Sudras.]
[† A local battalion organized for the purpose of collecting the land tax. See Hunter's Orissa Volume II, page 24.]

cannibals. They and the Binderwas have languages peculiar to themselves which are not understood by the other inhabitants of the country.

The following peculiarities may also be deserving of notice. Amongst the Musalmans there is a class who make Bangles and dye cloths. They are generally distinguished by the appellation of "Toorkarries," and are said to workship the Hindoo Idols, and to besmear their houses with cowdung in the manner of that cast. The women in particular observe all the Hindoo superstitions and have abandoned their own faith.

The Bramins of Chuteesghur have also departed from strictness of the observances enjoyed by the Shastrees, they eat fish and animal food, and are consequently looked upon with great contempt by their more precise brethren.

The amount of the Military Population.—This is very inconsiderable if the Goands be not included, and, although it is their habit to take up arms upon any occasion that presents itself, they are so despicable as soldiers that they little deserve the name. Excluding them therefore from what may be termed the Military class, that will be reduced to about 3,000 Moosalmen settled in this Province, and perhaps double the number of Moosalmen and Rajpoots, but principally the latter who have come from the Bengal Provinces to seek employment.

Numbers employed as Sebundeas, etc., and out of service with suggestions respecting their employment, etc.—There are at present only 168 Sebundeas in employ, but I should not suppose that above 2,000 of the Military class were now destitute of all occupation or means of gaining a livelihood. Moosalmen settlers since they have lost military employ, have mostly become traders or cultivators, and the adventurers from Hindoostan are daily quitting the Country or engaging in agricultural pursuits, for which there is an ample opening from the quantity of waste land in Chuteesghur, and the system pursued of granting cows exempting the holder from the payment of any rent for four years upon such untilld lands as they undertake to cultivate. Subsistence is also very cheap in this quarter, and upon the whole the distress upon this class of the Population I conceive to be less great than in other parts of India, and not to require further relief than that above adverted to.

General condition of the Inhabitants.—The general condition of the Inhabitants appears to me to be good. Their wants are few and those are supplied with little difficulty or exertion.

This is proved by the excessive indolence of the people who, if they have food for to-day, will take no concern for the morrow, a confidence which must arise in their exemption heretofore from all hardship or want. Indeed, from all I can learn, the calamity of a famine has not for above 40 years occurred in this quarter, owing probably to grain being the principal production of the country, and to the climate and soil yielding with wonderfully little culture, as well the Rubbee as the Kureef crops both of which can scarcely fail. A larger quantity also being produced annually than is required for the consumption of the Inhabitants, it is always cheap and abundant, and thus the Inhabitants are relieved from all apprehension of a scarcity of food, and from all necessity to provide by activity and foresight against such a deficiency. To these advantages may be added the facility of obtaining a livelihood, afforded to all who

seek for employment, by the quantity of unoccupied land fit for tillage. The people are healthy and stout, but their frequently effeminate appearance bespeaks the ease in which they live. Their Towns and Villages although of an unprepossessing appearance, consisting of thatched huts, are far from uncomfortable. Each family has two or three of these huts, the whole surrounded by a wall, which with the interior yard, is neatly plastered with a whitish earth and has a clean appearance. Beggars are rare and those met with are generally so by profession.

Languages.—The languages spoken in Chuteesghur are the following. The Primitive Inhabitants of Chuteesghur proper speak either Goandy or Chuttesgurry, the latter being a mixture of Goandy and Hindoostanee. To the East and towards Sumbulpore some of the inhabitants speak Oorreeah which seems to be derived from the Dialects of the Eastern Coast. In Koandwah, Kakair and Bustar and Karondee [Kalahandi] the Koand Language is spoken which from what I can learn, seems to be a mixture of the Goand and Oorreeah dialects. The Pardeea and Bindurwa Tribes mentioned in a former part of this report also speak dialects peculiar to themselves. Besides these Hindoostanee, Mahratti and Telingee have been introduced by the numerous settlers from other parts of India.

Manners and Customs.—The manners and Customs of the Inhabitants of Chuteesghur do not appear materially to differ from those of similar casts in other parts of India which have been described. The only points which attract particular attention are the prevalence amongst the Goands of human sacrifices to their Idols, and the universal belief in witch-craft by all the Inhabitants of the Country.

The first of these practices has, I believe and hope, ceased since the introduction of our authority, but I am assured that before it was not unusual although the Mahrattas had endeavoured to abolish it.

Culprits, and prisoners made during war, and sometimes innocent persons, were sacrificed at the shrine of Daby, by the Goands, and it was not an unfrequent mode of punishment by the chiefs of that tribe to direct an offender to be taken to pay his devotions before some particular Idol, and to cause him to be put to death at the moment he prostrated himself before the Image.

The belief in witch-craft has no exceptions, the best informed and the most ignorant of the Hindoos and Moosalmen alike give credit to its existence. The Art is however supposed to reside almost exclusively in old women, and the faith of this class in the general superstition is such, as actually to induce them to believe that they are possessed of the power imputed to them, and frequently to acknowledge themselves Tonees (as witches are here called) although the consequence [? confession] subjects them to immediate death, or at least to expulsion from their cast and severe punishment.

The usual test by which witches are discovered is that of plunging them tied up in a bag into the water. If they sink they are innocent, if they swim guilty, and they are punished sometimes by death, at others their teeth are drawn, they are made to drink the water in which skins of dead animals have been immersed, are beaten with the Twigs of a particular bush supposed to have peculiar properties, and are turned out of their Cast and sometimes out of the Village.

In Chuteesgurrh, as in other parts of India, little reliance is placed in the bare assertion of any individual upon a fact in which he is interested. This has led to the practice called Deep, which was common until the introduction of our authority, of persons submitting the truth of their declarations to the following test.

One of the parties, generally the complainant, having seven leaves of the Peepul Tree placed upon his two hands, and secured with cotton threads, and the whole rubbed with butter, receives into them a red hot ball of iron about the size of a 4 Pounder shot, which if he carries seven paces without the flesh of the hands being burnt his truth is established, and he is entitled to the redress which his case demands. If his hands are burnt he is adjudged to have told a falsehood and is dismissed or punished.

It may also be remarked that the people of this Province are particularly cleanly, none excepting of the lowest cast eating their daily meals until they have bathed.

State of their Moral character.—Considering the uninformed state of the people their moral character seems to be superior to that met with in most other parts of India. Murders are rare and are in most cases occasioned by Jealousy or supposed acts of witchcraft, both which occasions are universally considered, if not a sufficient justification, at least a great palliation of the offence. Petty thieving seldom occurs, and the more daring robberies by gangs and on the high-ways are less frequent than might be expected from the facility to escape afforded by the surrounding Jungles and Zamindaries. In regard to women their habits appear to be rather loose. On the whole they may be said to be honest, to be unaddicted to great crimes, and to have more regard to truth than is common in India, as an instance of which it may be mentioned that offenders very generally make an unhesitating confession of the crimes they have committed.

The state of Education and to what casts generally extended and its expense.—Education in this Province is confined to very few children. Those are generally of the Bramin, Gosein, Rajpoot, Kaet, Sonar, Tumbair, Bunniah, Mahratta and Moossalman Casts. Some are instructed in the houses of their parents by one of the members of the family or by a person retained for the purpose. Others by the Shastry or principal Brahmin of the Village. In the first instance the Children present their Tutor upon certain days of the year with a present but this is optional, and the value is not fixed. It also is seldom accepted and is tendered merely as a mark of respect. The remuneration of the Tutor, if he receives any, consists in his living free of expense with the Parents of the Children and in the claim he establishes to their good offices, as well as to those of his Scholars. In the latter case where the Principal Brahmin teaches the Children of the Village, he has no other object than the performance of a praise-worthy and charitable act. Presents are occasionally offered to him by his Scholars, but they are of no value and are seldom accepted. Ruttunpore is the only place where I have heard of School Masters who instruct scholars as a profession, for a fixed remuneration. There they generally receive between 2 and 4 annas per month for each Boy. No cast teaches their Daughters to read or write. The languages generally taught are the Naggeree and Mahratta and some few are instructed in Persian and Hindoostanee.

Number of Schools.—The number of Schools of the description I have mentioned does not exceed 4 or 5 at Ruttunpore, 3 at Ryepore and perhaps one at each large Village.

Disposition of the Inhabitants to the present order of things.—The disposition of the Inhabitants to the present order of things is very favourable. Two classes alone may be considered as dissatisfied, those are the Revenue Servants principally Mahratta Brahmins, and the Military, who have been thrown out of employ. All others seem highly to value the tranquillity and security to their persons and property which they at present enjoy. Even the Goands who are famed for restlessness show no disposition to revert to their former habits of insurrection and plunder.

PRODUCTIONS OF THE COUNTRY—NATURAL AND ARTIFICIAL.

What kinds of and what quantity of Grain.—The Grains produced are Rice, Wheat, Chenna, Kodo, Jow, Kootkee, Bajra; and Pulses Oorad, Toor, Buttana, Musoor, Moong, and Lack [Tiura]. Both Rice and Wheat are produced in most parts of the Province, but the former predominates in the Northern and Eastern Pergunnas, and the latter in the Southern and Western. Chhenna is grown everywhere. I have no means of stating the quantity of these Grains produced annually, but it greatly exceeds the consumption and leaves large quantities for exportation.

Jewaree and Coolty [Kulthi] have both been tried and thrive well, but they are not valued or used, and are not sown.

The coarse grains such as Kodo, Bajra, Kootkee, etc., etc., are grown in the Zemindaries where the soil is bad and Hilly.

Spices.—There are no vegetable productions which can correctly be termed spices, but there are a great variety of Medicines and curry stuffs of a somewhat similar description. The principal of these are the following:—

Dunneah.	Adrack.
Sope.	Pimplamole.
Bellaneh.	Dypool.
Hirdah.	Mooradoosaing.
Beeara.	Sailudge.
Owlah.	Indierjow.
Charolee.	Pullase.

Gums.—There are a great variety of Gums produced in the surrounding Jungles, and large quantities are exported, but the practice seems to be to mix all together and [not] to separate that of any particular Tree, from which it may be inferred that the properties of all are nearly alike.

There Dyes are Lakh, Buckoolee, Coosoomba, Kutta, Cumeela, Load, Pullasska Pool, Shaina, Neel, Munjeet Rainudge and Hurdah, but of these I should imagine small quantities are produced, for coloured cloths are seldom seen in the Provinces, the common Mungall being the only colouring matter which the inhabitants use.

Metals.—There are no metals produced in Chhutesghur except Iron which is found in the Zemindaries of Matin, Ooprodah, Koorba, and Chooree. Abruck or Talk is said to be found in the Zemindary of Kaindah.

Oils.—The Oil plants are the Ulsee, Till, Errundee, Akbaree, Sirsa, and Kirdy, all which are in abundance.

Other Productions.—The other productions of Chutteesghur are cotton, which seems to thrive well, particularly in the Nawaghur Pergunnah and the Zemindaries of Cowerdah and Pundareeah, the Sugar-cane, the Sun and Ambaree, Arrowroot, Tobacco, the Beetle Leaf, considerable quantities of Bees Wax, and a good deal of the coarse silk called Tussar. The Province, particularly Dumdah, is also famous for its ghee, but no large quantity appears to be exported.

The Indigo or Neel mentioned among the dyes grows wild all over the Country, and might, I imagine, be cultivated to any extent. But the Inhabitants do not understand how to extract the colouring matter and scarcely use it at all.

Horse, Cattle and Sheep.—No good horses are bred and the climate is said to be unfavourable to that animal, but there are many Tatoos. Bullocks and Cows bred in numbers, but are rather small and are swept away by periodical distempers. Buffaloes are not numerous, but are large, fine and indigenous to the Country, as they are found wild in the surrounding Jungles. They are much more highly valued than Bullocks. Sheep are bred and they are woolly and short legged, but are not in abundance.

TRADE.

Manufactures.—The manufactures are limited to coarse Cotton Cloths, Cloths made of the coarse Silk called Tussar, Cumlies of Sheep's wool, Tats or Gunees made of sun or hemp, and small quantities of Cotton Tape.

Articles of Trade.—The exports of Chutteesghur consist of manufactures of Cotton and Tussar Clothes, Cumlies and Gunees; in raw materials cotton and Tussar; in grains, of rice, wheat, Chenna and Mussor; of all the different grains for making oil; of the Beetle Leaf, Tobacco, Sugar, Arrowroot, all the various Jungle Medicines and curry stuffs, Ghee, Oil, gums, wax and Iron; and in some instances of Buffaloes and Bullocks.

The imports are, from the Eastern Coast, Salt, Cocoanuts, Sooparee, Brass and other metals; from Mirzapore Silks, Kincobs, broad cloth, Shawls, Salt-Peter and Brimstone, Glass Bangles, the coarse Metals, foreign Spices, Sugar, dried Ginger, Opium, Hing, and other Medicines and curry Stuff, Paper, Elephants, Camels and Horses; from Mundla Cotton, Chintz, Karwa, Cumlies of a fine kind, Iron Vessels, Metals, Bullocks and Buffaloes; from Nagpur, Cloths of a high value, also Coloured Cloths, Silks, Shawls, Metals, Metal Vessels made up, Ganja, Gold and Silver; from Bastar and the Southern Jungles, Buffaloes, Bullocks, and Gums.

Amount of Imports and Exports.—The Customs in this District being farmed, I have no means of answering this question with precision, the contractor, not being able to give me the required information, and being unwilling to submit his accounts to examination. There can, however, be little doubt that the imports greatly exceed the exports in value.

Suggestions for its improvement.—The only direct measures which occur to me as likely to improve trade, would be the opening of new lines of

communication, particularly that by Water to Cuttack, and the removal of the numerous heavy and vexatious imports levied, as well in Chhutteesghur as beyond it. The buying up the Koots or tolls from the Zemindaries, and the regulating of the customs upon fixed and just principles would appear best calculated to effect the latter object.

MILITARY DEFENCE.

What Troops regular and irregular now stationed in the District, what numbers of each may be reckoned necessary to have permanently.—There are now stationed in the Province two hundred of the auxiliary horse, one Battalion of the Nagpur Brigade 800 Rank and File strong, with a Brigade of Guns attached, two Companies of Madras Native Infantry, and the Chutteesghur Provincial Battalion of 544 Rank and File, also 168 Sebundies.

Of these Troops the two Companies Madras Native Infantry and the Sebundies may probably be dispensed with, but the remainder appear necessary to secure the tranquility of the Province. The greater part are stationed at Ryepore which is central and has as yet proved quite healthy. The remainder are stationed at Bellaspore, the nearest point to Ruttunpore which was found salubrious, and the locality of which was favourable to the object of keeping in check the numerous Zemindars of that quarter and of suppressing the bands of Freebooters who have not unfrequently appeared in the vicinity of Ruttunpore, the Population of which likewise, being composed of a variety of adventurers attracted from other quarters by the cheapness of subsistence, requires to be controlled and overawed.

LAND REVENUE.

A General Account of the Systems which have prevailed at different times.—Under the Hyhywanc Rajahs the Feudal principles of their rule precluded anything in the nature of a System of Revenue. The Rajahs and the members of his family retained no more lands under their own management than were necessary for their comfort and dignity, the rest were assigned to their chiefs, who, on their requisition, supplied them with whatever they required, with money according to their wants, and in war with quotas of Troops proportioned to the lands they held. These Petty Lords seem, on their part, to have followed the same system, retaining but small tracts of land in their own hands and distributing the remainder amongst their Servants who were at the same time Soldiers and Cultivators. The Judicial authority in important cases they personally exercised, but in all inferior and common occasions they left the chief executive authority in revenue as well as other matters to the head of each Talook or Village, who, it may be concluded, did not, act upon any general or uniform plan.

The conquest of the country by the Mahrattas changed this state of things and gradually led to the introduction of their Revenue System in all those parts of the Province which were sufficiently productive to repay the trouble of the change.

During the time of Rajah Ragojee 1st, little was done towards establishing any regularity, although Mohun Sing, who was left in charge of the Province by him, was very active and successful in subduing many Zemindars and either making their Lands Kalsa, or subjecting them to Tribute.

After Bimbajee's arrival in Sumbut 1815 (A. D. 1758), the first attempts were made to establish order; but it was not until the time of Veetul Dinkur, who filled the office of Soobadar in Sumbut 1847 (A. D. 1790) that any regular Revenue System was introduced; and that then adopted has continued, with but few changes, until the Superintendence of the affairs of the District fell into our hands. It was as follows:—

The assessment was upon each Village, was settled annually, according to detailed orders received from Nagpur, and was paid in three equal instalments.

In June the Fussili year commenced. At that season, the only measure adopted by the Soobadar of the District and by the Commavisdars of Pergunnahs was to encourage the Ryots to cultivate the Ground and to invite back any who might have absconded, but this they did merely as occasions offered, and did not assemble the Ryots for the purpose. Indeed, their business at this time was to keep quiet.

If the Ryots of each Village as they usually did, complained to the Potail, or Gowteah that the existing distribution of lands was unfair, he assembled them and a new division, which satisfied all parties, took place. If also any stated that they required aid in Money, Seed, or Cattle; the Potail or Gowteah aided them if he had the means, or, if he had not, became their security with some sowkar. But for these purposes there was no particular day, nor were the Ryots collected at all unless on their own application.

After the seed was sown (in the end of July or beginning of August) Commavisdars recommenced their *Tuckaza* for any balances on account of the preceding year remaining due to the Government.

In Zilkand (end of August) the Soobadar of the District despatched *Takeeds* to Commavisdars of Pergunnahs directing them to collect one-third of the annual Revenue according to the assessment of the last year and to remit the amount to the Public Treasury before the 5th Aswin (October). On receipt of these orders the Commavisdar immediately despatched *chitteess* to each Putail or Gowteah directing them to repair to the Kusba for the purpose of settling the *sall* or Annual Assessment and to bring with them the instalment then due.

The Putails and Gowteahs complying with these directions assembled at the Kusba. If the Commavisdar thought a village could pay more than it had done the preceding year, he demanded about double the increase he expected, and after a good deal of discussion concluded an agreement with the Gowteah or Potail for the current year, taking from the latter what was called a *Wydah Poorjah* or receipt, in which the amount of assessment agreed upon was particularized, and an engagement entered into for its payment before the expiration of the year in certain *kists* or instalments. It also contained an agreement to pay such further sum as the Subadar or the Sirkar might impose on the country generally. Ten or twelve days were then demanded and allowed for collecting and paying the Kist already due, and the patails and Gowteahs returned to their villages. On these occasions, and whilst discussing the amount of assessment, they made various representations that their lands had fallen out of cultivation from Epidemics amongst the Ryots or their Cattle, that the season had been bad, that disturbances had prevented the labours of the Field, etc. Of these the Commavisdars who were most attentive to their duty, took notes which in some cases they made the Gowteahs sign.

Thus one-third of the Revenue corresponding generally in the total amount from each Pergunnah, but not in the Assessment on each village, with the last year, was collected and paid into the Treasury before the Dussara (September or October). If any remained due by the Pergunna at that festival the Soobadar wrote letters urging its immediate payment, and if they were not attended to he gave a *Barrat* or order on the Commavisdar to some Troops or others who exacted payment.

The Second Instalment, also one-third, was collected by precisely a similar process, except that Commavisdars sent the Revenue Peons under their authority, who are in most parts of this Province called Boodkurs, sometimes with chits, sometimes without, to receive the amounts from each Putail or Gowteah, and did not summon them to the Kushbah, the 5th of Poos (January) being the date within which it was to be paid into the Treasury.

Between the Collection of these two Kists the most active and zealous of the Commavisdars made a tour of their Pergunnahs in order that they might be prepared, on the coming of the Soobadar, to give him the fullest information, particularly as to the truth or otherwise of the various representations made to them by Patails and Gowteahs of which in settling the *sall* they had taken notes, and had allowed to influence them in reducing or increasing the Assessment of the past year.

At the sowing of the Rubbee Crop in October and November, as at the Kurreef, the Potail or Gowteah of each village aided his Ryots with seed and advances of money, but no new distribution of the Lands took place.

The third instalment, or the remaining third, was payable on the 5th of Chite (April) and was collected in the same manner as the Second.

The Soobadar having received the Second Instalment of the Revenue commenced his tour generally about the end of January. He previously apprized Commavisdars of his approach, and directed them to assemble all the Patails and Gowteahs. He visited each Kushbah, where he remained but three or four days, seldom making any tour of the Pergunnah. On arriving he called upon the Commavisdar and Furnaveese for the Kutcha accounts of the collections made in the last year, and having received these, he heard in public Cutchery all that the Putails, Gowteahs or Ryots might wish to state. From their representations, from the report of the Commavisdar, from his own public or secret enquiries and adverting to the orders he had received from Nagpur he determined whether to confirm or to alter (which he was understood to have the power of doing) the *sall* settled by the Commavisdar. When an increase was thought necessary, as was generally the case, that was enforced more by the weight of the Soobadar than by any compulsory measures, and was seldom carried into effect without the consent, although perhaps yielded reluctantly, of the Putails and Gowteahs. If any particular Gowteah, however, would not come into the general arrangement and complained of the Sum at which his Village was assessed, the Soobadar enquired into the payment it had made for the last year, and from the neighbouring Villages into its present state, and decided upon the representation by the result. If that was not satisfactory to the Complainant, the Village was offered to another; and, where a candidate stood forward which was generally prearranged under-hand, the objection was either withdrawn, as was commonly the case, or the Gowteah was changed.

The account of the Pandree or tax upon those classes not being cultivators, and of the *kut* or toll collected on cattle loaded with grain of Merchandize, were examined in a general way; and the receipts on account of Sewayee (fines, etc.,) were particularly enquired into from the date of the Soobadar's last tour. This latter being a branch of Revenue in which impositions were frequent, persons were encouraged by agents of the Soobadar to come forward and state the payments they had made, that it might appear whether the whole Amount, deducting certain allowed fees to the Revenue Servants, had been Credited to the Public. Finally the Bakee Account, or arrears of former years, was examined. The Commavisdar's expenditure was also looked into and cautions given him, but its final settlement was deferred to the end of the year.

Thus the Bakee Account and whole assessment of the Current year, was finally fixed, and a Copy of the Terrow or Settlement, entered on the Dufters was taken by the Furnaveese of the Pergunnah. In it was stated the Bakee from the last year, the total revenue for the Current year, the instalments in which it was to be paid, the expenses allowed for the Mall Muskoor, the deductions for Mokassa Villages, Dirmadow, Devestan, and Nainmooks, the amount which had already been paid to the Circar, and the balance which would remain due. For this latter sum the Commavisdar's receipt, payable within a limited time, was taken.

The Complaints of the Ryots against Putails and Gowteeahs were also attended to by the Soobadar, but what the latter might have improperly collected was appropriated by the Government and was not returned to the aggrieved parties. Complaints of oppression and on all other points were likewise heard, and investigated, and redressed to the extent which accorded with the views and habits of the Soobadar.

All these matters having been gone through the Soobadar addressed the Cultivators and others assembled in the Cutcherry in terms of encouragement, telling the former the Amount at which the whole Pergunnah had been assessed, for it does not appear to have ever been the practice to acquaint each Putail or Gowteeah what the exact sum his Village was to pay, although he might, by attending the Cutcherry, pick up that information. He then dismissed them, sometimes giving them all Paun, at others that form was omitted, but to the head Putails and Gowteeahs he always gave cloths informing the rest that a remission of $\frac{1}{2}$ per cent on the leen Ank (about $\frac{2}{3}$ of the whole Revenue) would be granted them in lieu of Sirpau, as this annual present of cloths is here termed.

Thus the Soobadar completed his tour in eight or ten weeks, when he commenced to close the annual accounts, and to prepare those to be sent to Nagpur. He also took the measures before described for realizing the last Kist.

On the expiration of the Fussily year in June he sent off Takeeds to call the Furnaveeses of Pergunnahs with the accounts of the year.

On their arrival they were compared with the accounts of the Soobah Muskoor, differences explained and reconciled, the expenditure of Commavisdars finally examined, and either their receipts required payable in a certain time or an order given on them for all sums not admitted, as well as for any balance of revenue remaining due, unless they had applied for an extension of time in favour of certain individuals whom particular Circumstances prevented from immediately liquidating the demands against them, and could state that they were in

possession of their receipts for the amount; in which cases from one to three months was granted.

The Revenue was classed on the Dufters under a variety of Heads. The Form was as follows:—

BAKEE OF LAST AND FORMER YEARS.

Mahlance.

Soobah Muskoor.

Total Bakee.

SALL MUSKOOR.

(a) Commavish.

Kalsa.

Mall consisting of the leen Dowl or original Jumma and Seewayee Dowl or various impositions subsequently added under the denominations of Babtees Puttees and Teekahs Zahat or Pandree.

Syer including Koots.

Seway Mahlka ... { Contracts for Ferries, rents of
types of trees, etc.

Duffay Mahlka—extra collections, Nuzzers, etc., etc.
Zemindary—
Prant Chutteesghur.
" Kaondwan.

Nurmeenah or tax on certain articles not included in the Syer Taingah Putty or tax on Bunjaries.

Dand etc.—

Goonagaree,

Chorie Pairawun,

Murkee,

Mooar,

Gyar,

Javah,

Chowtye,

Mussala,
etc., etc.

Total Commavish.

Jeen Commavish

Seway Commavish



(b) *Duffatay Jemma.*

<i>Icen Dufay</i>	{	<i>Babtee Mahlance—</i>
		Nuzzers.
		Chundah Durmadow.
		etc., etc.,
<i>Kurruje</i>	{	<i>Baptee Soobah Muskoor—</i>
		Kussur Burstunka, profit or Koownee Batta, deduction of 4 per cent from the pay of the troops where so agreed upon.
		Nuzzer Dussarah ka, presents made to the Soobadar at that Festival. Chillerah, extraordinaries and Sundries.
		Sowkaree money borrowed from Sowkars.
		Berratdhar, money due on berrats the total of which had been entered in the accounts as paid.
		Mahlance—Money borrowed by Commavisdars of Pergunnahs.
		Tullub—Balance of pay due to public servants, whose entire salaries had been entered in the accounts as paid.
		Kussurkee Kurruje—Money due on a doubtful account and which there is no intention of paying.
Total Duffatay Jemma.		
Total of Sall Muskoor.		
Total of Bakee and Sall Muskoor.		

The Mahl or Assessment on the Kalsa Land was, as observed, sub-divided into two great heads, the Icen Dowl, or original Jemma and the Seway Dowl or subsequent impositions. These were generally in the proportion to each other of $\frac{2}{3}$ ths and $\frac{1}{3}$ ths.

The Seway Dowl consisted of near thirty Babtees. Teekas and Putties which will be particularized in a subsequent part of this report. They were put on at different times and under different pretences and were limited in their operation to certain Pergunnahs. But it was only whilst they were new that they were known to the Ryots or distinguished by them from the general assessment.

They usually paid the revenue under the following appellations and knew of no other sub-divisions.

The Sall, or produce of the Rice crop, which the Ryots so called, although on the duffers it signified the Revenue of the whole year.

The Oonally [Unhari] or produce of the Wheat Crop.

The Gowteeah and Kurree Putty, the first a tax on Gowteeahs proportioned to the land they cultivated, the last a tax on the Houses of all Cultivators one of which was collected yearly and alternatively [sic].

The Teekay or Nuzzers presented at the Raka and other festivals to Commavisdar on account of the Circar.

The Revenue Servants were paid partly by acknowledged Salaries, which were entered in the public accounts and partly by perquisites fixed by custom, but which did not appear in the public accounts and were collected extra to the Government Revenue. The principal of these was a Rupee from each Village to each of the following Officers:—

The Soobadar of the Province.

Furnavees of the do.

Pretty [? Prithi] of the Province when there was one, and he was not paid by an additional tax on the Zemindars.

The Commavisdar of the Pergunnah.

Furnaveese of the Pergunnah.

All these officers were likewise entitled to a similar fee from each individual who was fined, but generally took as much more as they could contrive to obtain.

The Furnaveese and Pretty of the Province also withheld for themselves each 1 per cent on all payments to the Government Troops.

Besides these and the Nuzzers which all inferiors presented to their superiors on every occasion of visiting them there appears in times of common regularity to have been no collections beyond those acknowledged and entered in the public accounts, unless the practice called Chundaw Dirmadow be considered in that light. It was as follows. If a needy Bramin came to the Soobadar and requested assistance, he with the other Servants of the Soobadar gave him something in charity out of his own Pocket, and arranged with Commavisdars of Pergunnahs by a private and unofficial communication that they should in their respective limits collect from such Village and give to the distressed individuals, one, two or three annahs. Sometimes also the Soobadar received these half voluntary contributions and distributed them in charity to poor Bramins.

The military were paid either in cash out of the Treasury or by orders on the Country.

With respect to the Zemindaries their Tribute does not appear in most cases, to have been considered as fixed, but to have depended on the state of the country and means of the chief. It was payable in Kists, but these were seldom attended to. Indeed great arrears were generally due, and payments seldom made until Troops were sent to exact them.

For the Zemindaris of Kaondwan there was a separate Collector, or Commavisdar, and a Karkoon with an escort was sent annually to receive the Tribute of Bastar.

The expenses were classed on the Dufters as follows:—

JIRTEE OR EXPENSES.

Ersall or expenses chargeable against Nagpur.

<i>Kuzoorat</i>	...	Burnak, Sawkaree given to Sawkars on Bills.
		Nugdee, ready cash sent to Nagpur.
		Berrats, orders in favour of troops and other Sewaye.
<i>Sebundy</i>	...	Berrat-expenses defrayed for the Government otherwise than on bills and which did not attach to Chutteesghur.
		Tynautee ... { Sowar. Pydul.
		Soobah Muskoor ... { Sowar. Pydul.

Ieen Taywel.

		Perricharika—Female servants of the Rajah's household.
	Raka	Concupines do.
	Boslay	Sons of the female household servants.
	Kangee	The Rajah's own expenses.
<i>Taywel Kursh</i>	...	<i>Karkanah.</i>
	Paugah	... { Servants. Food, etc.
	Feet Kana	... { Do. do. Do. do.
	etc., Danistan.	etc., etc.
		(Here enter all particulars.)
	Dermadow.	
<i>Naimnookdar</i>	...	(Here enter all particulars.)
	Ballah Loak, Moolsuddy, etc.	
		(Here enter all particulars.).
		Total of Eersall.

Prant Muskoor Kursh (Chutteesghur expenses.)

Soobah Muskoor.

Karkoon Mundally.

(Here enter the pay of the Soobadar and all the other Soobadar Servants.)

Shagird Paisha.

Buddul Mooshara

Do. of Baldars, Patedhars, and all the inferior servants of Soobadar.

Sebundee—

Pydul with all particulars.

Sewars, etc., etc.

Dufter Kursh with particulars.

Dermadow with do.

Kairedge Moosharah

Byaz Batta do.

Dussarah Kursh do.

etc., etc.

Malance Mall Muskoor.

Buddul Mooshara

Karkoon Mundelly with particulars being the pay of Pergunnah servants.

Sebundee.

Dufter Kursh.

Dermadow.

Kairije Mooshara

Byaz Batts.

etc., etc.,

Total of expenses of Prant Muskoor.

Total of Eersal and of Prant Muskoor or Ieen Jertee.

Duffatay Jifty,

Rat kursh Goozishtay ka.

Sowkaree.

Berratdar.

Muhlance

Tulbuldhar.

Total

General Total of Ieen Jirty and Duffatay Jirty.

The balance or difference between the two foregoing accounts of receipts and disbursements was explained in a third account the form of which was as follows:—

<i>Bakee (particulars of balance.)</i>	
Malance	... { Kalsa. Zemindaree.
Soobah Maskor	... { Selluck. Assameewar.
Total of Bakee	

Changes that have been introduced and their effects.—In the foregoing system few changes of any importance were made by the Soobadars who succeeded Veetul Dinkur, and those which did take place arose more in irregularities than from intention. Thus some Soobadars contented themselves with a general settlement with each Pergunnah and looked little into the distribution of the assessment on Villages and otherwise neglected many parts of their duty. The amount of the Kists and the periods when they were paid, were also often changed. The Soobadar Caishoo Pandit made the first, equal to one-half of the annual Revenue, and the remaining two equal to one-fourth each. The first, he made payable on the 5th Baderpud (September), the second on the 5th Kartick (November) and the third on the 5th Poos (January). Bickajee Gopaul made each payment ten days later and did away [with] the sub-division of the Mahl upon the Dufters into Babtees, Puttees and Teekas as well as the distinction of the leen Dowl and Seway Dowl, classing the whole collections from the land under the general head of Kallee.

It was in his time that the Bakee first became large. The cause seems to have been the excessive increase of assessments under the heads of Doanna, Josah and Sowaree Putties ordered from Nagpur by Appah Sahib after the death of Nana Sahib in 1222 Fusselee.

Beecajee Gopaul could not safely to himself resist the directions he received, he therefore nominally increased the Revenue, to an extent greatly exceeding the means of the Country, but wrote off as Newper and carried to the account of the Bakee all that was not realized. Remissions not being granted from Nagpur and the increased assessments continued, the revenues of the present year were applied to the liquidation of the arrears of the former, and thus a process of accumulating Bakee was commenced which could not fail to proceed rapidly.

He also first commenced the practice of Burguns. These were an additional assessment imposed, extra to the usual Jumma, generally towards the end of the year, and were meant to cover the Newper or defalcations above noticed. They were raised indifferently on the Lands or as Seway by arbitrary confiscations and fines. Wherever money was found it was taken. This irregularity once introduced Burguns became common under various pretences, and a practice arose for Commavisdars of their own authority to collect Burguns to cover what was termed the Seway Bootah or that portion of their own expenses which was retrenched from the public accounts. Such a latitude, when admitted of, had of course no limit, but their own fears of punishment and the poverty of the country.

This last usage was known to the Soobadar but he did not prevent it owing seemingly to the retrenchments in the accounts of Commavisdars being in part for supplies which the Cirkar Pauga and other troops exacted from them by compulsion, but which would not have been admitted in his public accounts had he charged for them. He also raised Burguns for his own expenses.

Latterly only general instructions respecting the annual assessment came from Nagpur and sometimes none at all.

It also became the practice to take the Receipts of Commavisdars, for the Revenue of the whole year deducting only the expenses of the Mall Muskoor and Mokassa, Namenook Durmadow Dawistan.

A minute description of the Mahratta mode of assessment and collection at the time of our assuming charge.—This has been so fully given in the foregoing part of this report, that a separate reply under this head would be little more than a repetition of what has already been stated, unless indeed, an attempt were made to describe the irregularities of Jadoo Row's Soobadary, but as these were justified by no precedent, and seem to have arisen out of the confusion of the time, and the pressure of Appah Sahib's wants, little advantage would result from detailing them.

His Soobadary was one uniform scene of plunder and oppression uninfluenced by any consideration but that of collecting by whatever means the largest amount possible. The system therefore which existed, if any did exist at the time of our taking charge, was that which has been described as prevailing at the termination of Biccajee Gopaul's authority.

Any change that have since been introduced and their effects.—On my arrival at Chuteesghur, I found that my predecessor, the late Captain Edmonds, had abolished the Collection made under the following heads: Jadoo Row's Nuzze, Commavisdar's Teeka, Furnaveeses' Farkut Chundah, Dermadow and Seway Boota.

These regulations I confirmed, and did away all distinctions in the Revenue except those of the Kallee or the land assessment, the Pandry or tax on the trading and other classes not being Cultivators, the Syer and Koot or Customs and tolls, the Seway or extra Revenue, the Duffay or extraordinary receipts and the Oobary or Tribute from Zemindars.

Finding that the Ryots were subject to great loss by the period fixed for the payment of the Kists which so much preceded the reaping of their Crops as to compel them to pay a heavy interest on the money they borrowed to meet the demands of the Government, I changed the instalments to the following dates. *Viz.*, one-half of the annual Revenue to be paid on the 5th of Aswin (October), one-quarter on the 5th Mang (February), one-quarter on the 5th Chyte (April); and this year have further postponed them to one-half on the 5th Kartick (November), one-quarter on the 5th Mang (February), one-quarter on the 5th Chyte (April).

As the best means of giving publicity to the Jemabundy fixed for each Pergunnah, and preventing unauthorized Collections, I adopted the practice of fixing the assessment on the Kalsa Lands by a Proclamation which stated the amount to be paid by each Village, and was repeatedly explained to the assembled

Potels, Gowteahs and Ryots, Copies being delivered to such as wished for them and could read.

There being no Village Writers or records in this Province and the Dufters of the Soobadarry being very imperfect and furnishing little information of a statistical nature, I thought it essential in view to any improvements which might be hereafter contemplated to remove this deficiency. I consequently appointed Ameens to each Pergunnah with Pundays to every 20 or 30 villages, according to their size to investigate the actual state of the Country and to record the formation they collected in a form furnished to them.

The Ameens also I made independent of Commavisdars, that they might be a check upon them. And for similar reasons gave them and Furnaveeses access to each others records. The investigation above alluded to having been completed in all the Kalsa Pergunnahs, Droog excepted which only lately came under my charge, the Pandys have been discharged and the Ameens' duty so far changed that they now keep an entire copy of the Pergunnah papers and affix their Bhar or mark to all receipts for money. It still, however, is their chief duty to enquire into the actual state of the cultivation, to ascertain what collections are made by whatsoever authority, and how they are disposed of.

I ordered receipts to be taken by Gowteeahs and Potails from Commavisdars for all payments made to them as the best means of ascertaining the truth of Complaints of unauthorized exactions, and of preventing confusion in accounts.

Following the Principle, commenced by Captain Edmonds, I did away with all unacknowledged perquisites and confined the Revenue Servants to their established pays forbidding them to be engaged in Trade.

To Commavisdars I allowed $1\frac{1}{2}$ per cent on the gross annual revenue of their respective Pergunnahs, the Syer not included.

To Furnaveeses comprehending their assistants 1 per cent.

To Ameens comprehending their assistants 1 per cent.

For the Kairjee Mooshara which includes the Kutcherries expenses and all disbursements at Festivals, etc., etc., $\frac{1}{2}$ per cent on Do.

For the Sirpow or annual presents to Potels and Gowteeahs $\frac{3}{4}$ per cent on the Land Revenue only.

And I fixed the Pay of the Revenue Peons or Boodkurs at $2\frac{1}{2}$ Rupees each per month.

The Pandays were the only public servants whom I allowed to be paid by a collection extra to the Circar Jumma, and, as they have been discharged that is now done away with. They received 100 Rupees per annum which was raised under the orders of the Commavisdars from the Villages placed under their investigation.

The only collections now made which do not inter into the public accounts are for the Village establishments hereafter noticed or for Jockees [Joshis], Byragees, Goseins, and Fakeers, who have at different periods obtained grants in money or grain in certain Villages. But the amount of these is not great and they have all been ascertained and duly registered.

I gradually abolished payments in Cowries, where they had been usual, and productive of loss and inconvenience.

I regulated the weights and measures in reference to those used in this quarter, and at Nagpur.

I reduced the number of Pergunnahs from 27 to 8, by which the business was very greatly lessened, and accounts simplified, besides rendering the situation of the Pergunnah Servants more respectable and lucrative, and consequently more worth the acceptance of persons of character and influence.

In the hope of rendering the Kullaly or sale of arrack more productive, I disunited it from the Land Revenue, with which it had in some cases been blended, and made it a separate contract. This, however, I subsequently found to cause much distress to the Goand Population who live in a great measure upon the fruit of the Mowah Tree from which arrack is made, and consequently restored the former practice directing that the proceeds should be kept under a distinct head.

After a short experience, perceiving [? I perceived] the necessity of some general rules being established with regard to the advantages to be engaged [? enjoyed] by Potels and Gowteeahs, which, if not immediately enforced with much strictness, might still be the rule for deciding upon complaints. In adopting these, I was wholly guided by what I could learn to be the practice of this Country. It is, however, well known to all who have enquired into Indian institutions, that they are directed by a general understanding seldom if ever by precise rules, and that that understanding is so loosely acted upon, that, amongst the innumerable deviations that are met with, it is no easy task to discover the most universal and established practice.

The advantages of the Patail I fixed at 1 anna in each Rupee of Land Revenue, to be collected extra to the bicar [? Sircar] Jumma.

The Gowteeah's duties in assisting his Ryots I defined, as well as his responsibility for deficiencies of Revenue, and allowed him the Ground cultivated by one Plough in every 8 belonging to his Village free of Rent, also as Bahiee [Biyai]. One Ratta in every Rupee's worth of Grain sold in his Village, and as Serra Dooly [Serha doli] the land cultivated by one Plough in every sixteen to be dressed by the whole Ryots of the Village, and the produce applied in charity, and in the subsistence of Travellers, etc.

The produce of Mango Topes, and other fruit trees, having no owners, were also assigned half to Patails, half to Gowteeahs. Following the established practice, I likewise allowed a Karkoon to keep the accounts of every Village yielding a Revenue of 1,000 Rupees, restored the Boodkurs where they had been discontinued, and fixed the following Cows on waste Lands.

Ground that had been waste for one, two, and three years, to be rent free for the same terms; that which had been waste for four years and upwards to be rent free for four years; and after the expiration of these periods of time, all ground so held, to be fairly assessed, in reference to the value of the adjoining lands.

The effect of these measures appears to be good; but, as before observed, those which relate to Gowteeahs and Potels have not been enforced with much severity, it being my wish to bring them gradually into complete adoption.

The share of the Gross produce which comes to the Government. — The Revenue being paid in Money not in kind, this question can only be answered by comparing the expenses and profits of Cultivation with the amount paid to the

Government. From that ground of calculation it would appear that $\frac{1}{4}$ to $\frac{1}{3}$ comes to the Sircar, the proportion varying to that extent according to the goodness or badness of the season.

The assessment equal in all or otherwise.—The assessment is meant to be equal on each Village that is to say proportioned to its extent, fertility, and means; but from imperfect information as to the actual state of the country it probably bears unequally in some instances. Its subsequent division amongst the Ryots of the Village I believe to be in general pretty fair, or the oppressed party would quit the place to the prejudice of the interests of the Potell and Gowteeahs. The latter may sometimes take a less share of the burthen to themselves than they ought, but of this since in Chutteesghur I have not had one direct complaint, and in respect to the Gowteeahs, were it to occur as all their profits are laid out in agricultural objects it is doubtful that any injury of a general nature would result.

Assessment whether on the seed sown, the plough, the quantity of land or the produce.—The assessment by the Sircar is on each Village and is subsequently apportioned by Gowteeahs on each plough belonging to it. It may therefore be said to be on the plough. But the amount paid by a plough in different parts of the country varies most widely from 6 to 22 Rupees.

If the lands were ever measured how improvements suggested.—The lands have never been measured nor does it appear that at present any useful purpose would be answered by their being so, as there is so much waste land in Chutteesghur that the Cultivation is constantly changing its situation, and to ascertain its extent an annual or half-yearly survey would be requisite.

Land how classed.—The Lands are classed under the following appellations:—

The Kanar, or black soil, which yields both the Rubbee and Kurreef Crops and in which everything may be grown. It is however considered most favourable to the Rubbee or Wheat crop. It prevails most in the central and southern parts of Chutteesghur.

The Muttassee or yellow clay soil yields the Kurreef or Rice crop only, also sugarcane and Tobacco. It prevails most in the Northern and Eastern parts of the Province.

The Doesah or a mixture of the Black and red soils, generally at the points where they meet. It is favourable to the produce of Rice and ulsee. There is some in all the Pergunnahs.

The Burrea Batta or a red gravelly soil in which Till, Oored, Moong and Cotton are grown. It prevails mostly in the Pergunnahs of Ryepore, Dumdah and Simgah and is reckoned an unproductive soil.

The Dhee or sites of deserted Villages very favourable to the growth of Tobacco.

The Kutchar zameen or soil overflowed by streams during the rains in which Till, Errundee, Tobacco and Garden vegetables are produced.

The Batta or rocky barren soil fit only for pasture and Mowah Trees, common wherever Hills adjoin.

Statement as far back as they can be obtained of the amount of the Land Revenue with Prices of Grain for each year, pointing out the causes of extraordinary increases or decreases.—The Dufters of the Soobadary having been very ill-preserved, this information as derived from them is imperfect. What however was to be ascertained from that source is inserted underneath; but it may be necessary to observe that the Jumma shown by the Dufters is little more than the nominal assessment much of which never having been realized was carried as *newper* to the Bakee account, and has since been remitted or rather struck out as irrecoverable:—

Years.	Revenue of all kinds from the Kalsa Land.	Extra Revenue of the Soobah Muskoor.	Zemindars.	Syer.	Total.	
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	
1208 Fussilly	2,26,226 13 0	11,819 7 6	1,105 0 0	34,392 8 9	1,73,543 13 3	The Zemindaris during these years were not under the Soobadar of Chutteesghur.
1209 "	9 6,618 3 3	8,922 12 3	19,811 5 0	31,457 0 3	1,56,809 4 9	
1210 "	1,5 7,954 12 6	32,456 2 6	32,414 5 6	31,895 13 3	2,54,721 1 9	
1211 "	1,63,498 7 6	29,844 0 0	22,486 14 6	36,145 13 0	2,51,975 3 0	
1212 "	1,69,765 2 6	15,201 14 0	12,115 4 0	36,145 11 6	23,332 0 0	
1213 "	1,68,295 6 6	58,716 7 0	6,341 5 6	36,295 11 6	2,68,648 12 6	
From 1213 to 1222 no records are to found.	...	...	...	...	...	
1223 Fussilly	3,70,786 3 3	95,938 7 0	22,985 0 0	48,474 8 0	5,38,184 2 3	
1224 "	3,71,974 1 9	94,422 8 3	24,985 0 0	48,773 0 0	5,40,154 15 0	
1225 "	3,46,414 7 0	76,842 3 6	25,188 9 6	47,804 8 0	4,96,247 11 6	
1226 "	3,10,203 1 0	1,10,443 10 6	25,723 3 0	48,025 11 0	4,95,055 9 6	
1227 "	3,21,103 12 6	1,0,665 4 9	28,349 5 0	42,025 11 0	4,02,244 1 3	
1228 "	3,83,961 5 6	7,034 12 3	15,800 5 0	46,571 8 0	4,53,457 14 9	

From the investigation of the Ameens the following result is obtained, but, as there are no Village Karkoons or written records, that has no better authority than the recollections of Gowteeahs. I have also added the Price of Grain in each year which is likewise derived from recollection:—

Years.	Revenue of every description from the Kalsa Lands.	Price of Grains.			Remarks.
		Chowdul per Re.	Gewun per Re.	Channah per Re.	
	Rs. a. p.	Cundies.	Cundies.	Cundies.	
1217 Fussilly	2,95,902 8 0	3	4	4	
1218 "	3,08,543 6 9	3	4	4	
1219 "	3,27,569 15 3	3	3	3	
1220 "	3,50,562 15 3	2	2	2	
1221 "	3,70,742 10 9	2	1	1	
1222 "	4,09,022 8 0	2	2	2	
1223 "	4,31,973 1 6	2	3	3	
1224 "	4,05,734 8 9	3	4	3	
1225 "	3,95,041 8 9	3	3	4	
1226 "	3,34,323 14 6	2	3	3	
1227 "	3,92,198 10 9	2	3	2	
1228 "	3,33,674 13 9	2	1	1	
1229 "	3,53,682 3 6	1	1	1	

* These years are taken from the Superintendent's papers and are inserted as means of comparison.

44664

Three and one-eight Chutteesghur Cundies are equal to one Nagpore Cundy.

The increases or decreases in the prices of grain were caused partly by the goodness or badness of the seasons, but chiefly by the demand for Grain in the adjoining Country which always raised the price in Chutteesghur.

The different Burguns when put on, what of them abolished, what included in the fixed assessment.—As there is no very material difference between Burguns Puttys, Teekas and Babtees I shall insert underneath all that has had general or partial operation in this Province.

Names.	In whose time established.	Abolished or otherwise.	Whether included in the fixed assessments.	Where enforced.
Rakee Teeka	Hyhywunce Rajahs.	Subsequently blended with the fixed assessment in most places.	Included.	Generally but with some exceptions.
Dussarah Teeka	Do.	do.	do.	do.
Poos Teeka	Do.	do.	do.	Ruttunpore.
Koel Teeka	Do.	do.	do.	Ruttunpore and Bal-lodah.
Oonally Putty	Do.	do.	do.	Ruttunpore and Bal-lodah Pergunnahs excepted.
Mohur Putty Bimbajee	Do.	do.	do.	Ruttunpore and Ballo-dah.
Chownee	Do.	do.	do.	In 4 Pergunnahs.
Oorud Kolah	Do.	do.	do.	Ruttunpore.
Kurree Putty	Do.	Blended by Major Agnew with the Kallee or land assessments.	do.	In 9 Pergunnahs.
Gowteeah Putty	Do.		do.	do.
Serdaishmokee	Do.	Subsequently blended with the general assessment.	do.	Ryepore.
Teeka Dardia	Do.	do.	do.	In 9 Pergunnahs.
Gaum Gunnah Jasood	Do.	do.	do.	In 7 do.
Puttuck Teeka	Do.	do.	do.	In 12 do.
Nowah Moolayemut	Do.	do.	do.	Kyepore.
Bundaree Putty Bimbajee's	...	do.	do.	Dumterry.
Warrar Pandiah	Myputrow Dinkur Soobadar.	do.	do.	Ryepore and Ruttun-pore.

Names.	In whose time established.	Abolished or otherwise.	Whether included in the fixed assessments.	Where enforced.
Koat Putty	Myputrow Dinkur Soobadar.	Subsequently blended with the general assessment.	Included	Ryepore.
Doondah Putty	Do.	do.	do.	do.
Chawtur Putty	Veetul Dinkur	do.	do.	Moogailee.
Burgun Quilay	Do.	do.	do.	Ruttunpore.
Maiswance	Kaisho Govind	do.	do.	Ryepore.
Beetry	Do.	do.	do.	Moogailee.
Sowary Putty	Do.	do.	do.	Dumterry and Jazeghee.
Byaye Batta	Do.	do.	do.	Jazeghee.
Dooma Putty	Beecajee Gopaul	do.	do.	Generally.
Jooah Putty	Do.	do.	do.	do.
Sowary Putty	Do.	do.	do.	do.
Dussarah Kursh	Do.	do.	do.	do.
Nuzzer Dewry	Do.	do.	do.	do.
Tope Kunah Putty	Jaloorows	Done away	do.	do.
Seway Bootah Burguns collected by the Soobadar for his expenses.	Beecajee Gopaul.	do.	Not included	do.
Seway Rootah Burguns collected by Commavisdars of Pergunnahs for their expenses.	Do.	do.	do.	do.
Chundah Doramadaw Burguns.	Of long standing.	do.	do.	do.

The actual amount of the Land Revenue at present; the amount and cause of any increase that may be expected.—The amount of the Land Revenue for the last Fussily year was from the Kalsa Lands... 3,29,836

From the Zemindaries the total of their payments considered as Land Revenue ... 26,792

And adding the Land Revenue of Droog-Sunjary and the whole Oobary payable by the Lanjee Zemindaries lately placed under my Superintendence ... 1,41,138

As well as the balances of Oobary from the Zemindary's of Kowerdah and Pandreeah not received by me in the last year ... 9,762

The total will be ... 5,07,528

I was in hopes that the Revenue of the Kalsa Lands would have increased, as in last, for several succeeding years at about 20,000 Rupees annually. But the rains this season having been unfavourable to the Cultivation of the rice crop, of which grain one-third less than in the last year has, I imagine, been produced, it would probably cause much future injury to attempt to raise the assessment for the present year. Indeed some remissions may become necessary in those Pergunahs where the last rains have failed.

The expectations I entertain of the Revenues of the Kalsa lands being hereafter gradually increased, arise principally in the experience of the past period. I have seen that by the removal of the Toinga Putty or tax on Bunjaries, by the Confidence and Security given to them and other Traders by the settlement of the Country, by the opening of new roads, and the comparative safety which has been given to them, that the produce of this Province has more than doubled itself in value and has found a ready sale. Indolent as the Inhabitants are these favourable circumstances have not failed to urge them to increase the Cultivation and to draw forth a more than usual activity. It is true that a Scarcity of Grain (which at present is almost the only production of this District) in the surrounding Country was one chief cause of the favourable sales which for the last two years have taken place in Chutteesghur, but I have little doubt that if the communication with other quarters continues open, safe, and unrestricted by oppressive duties, the produce of this Province will still find a sufficient vent, particularly if the Mahanuddee be resorted to as the means of carrying off the surplus of its consumption to the certain sale which would be afforded by the Markets of the Eastern Coast of India.

The want of such a certain sale, when grain has been abundant in the surrounding Country, has, I learn, frequently left the produce surplus to the consumption of the District, to rot on the hands of the Cultivators, and made their labours fruitless in regard to the profits of export.

But when it is further considered that the climate and soil of Chutteesghur seems quite favourable to the Cultivation in large quantities of Cotton, Indigo, Sugar, Hemp, Tobacco and several other of the most profitable articles of trade, whilst the price of labour from the cheapness of grain is very moderate and that it is intersected by navigable Rivers, it may be inferred that it only requires the activity and exertion which Trade would give to render the Country far more productive than it now is.

EXTRA REVENUE.

Explanation of Syer Sall and other Taxes, the period of their introduction, the mode in which they are collected, the amount of Revenue they yield.— On the subject of the Syer as I could only repeat the substance of my letter to your address of the 9th March last I trust that I may be permitted to refer to that communication as conveying all the information on that point which it is in my power to offer.

The regular *Sayers* appeared to have been established by the Mahrattas very soon after their conquest of the Country. The *Koots* or Tolls are of a more ancient date and existed in the time of the Hyhywunce Rajahs. They are both farmed to Contractors who collected them by an establishment of Peons

maintained by them for the purpose, and stationed at all passes and other suitable spots within their respective limits. The Regular Syers yielded last year Rupees 53,039 and the Koots 8,235.

The Duties upon Silks and Sugar imported from Benares, Patna, etc., were not included in the Syer which was farmed, but under the name Nurmeenah, were collected by the Scobadar and yielded generally about 25,000 Rupees a year. The route to Nagpore by Chuttesghur being now abandoned for the more direct one by Jubblepor and Sewny to Suppara this source of Revenue has ceased.

The largest source of extra Revenue is the *Pandree* or tax upon those Classes who do not contribute as cultivators to the Land Revenue, the following casts excepted, Bramins, Rajpoots, Girewars, Koots [*sic*] and Mussulmans who are exempted apparently on account of their rank; Carpenters, Potters, Barbers, Lumhans, Gonds, Hulbas, Moungs and Gussheahs being useful to or the servants of the Cultivators and others; and Byraggees, Goseins Faquires, etc., being beggars. This tax, some say, existed in the time of Hyhywunce Rajahs, but it seems more probable that it was introduced by the Mahrattas.

It is collected in the same way as the land revenue by Gowteahs of villages in two kists and paid to the Commavisdars, the assessment upon each house or family being determined by ancient usage, modified according to the present circumstances of the parties. It yielded last year Rupees 7,373. As a rule by which complaints might be decided, I directed that it should not exceed 10 per cent on the income of each family.

The *Kullaly* or tax on intoxicating liquors and drugs, as before noticed, I separated from the Land Assessment and made a distinct source of revenue. Last year when sold to a Single Contractor it yielded at the rate of 4,000 Rupees a year or 2,916-11-0 for the broken period during which it was so rented. This year it will be collected by Commavisdars of Pergunahs.

Goonagary is a fine imposed on adulteries and fornications. Dand on other offences, and Mussalla on those who do not attend to the summonses of the Sirkar. They yielded last year Rupees 3,090, but formerly they amounted, under the most just of the Mahratta rulers, to about 10,000 and when made, as they generally were, a means of oppression and extortion they brought as much as 25,000. These taxes, as well as those hereafter mentioned, were introduced soon after the Mahratta authority was established, and all are collected by Commavisdars.

Choonee Perawun is a tax on the remarriage of widows to other than their late Husband's younger Brother, *Goochaonee* on their remarriage to their late Husband's younger Brother, *Sawun* on leave to the widow's father and mother to keep her with them unmarried. *Pytoo* on the dissolving of Marriages amongst the lowest Casts and new contracts being formed by the parties. These impositions last year, all compulsion in regard to the remarriage of Widows being prohibited, produced Rupees 3,569.

Moour as now regulated, is the amount realized from the appropriation by the Sirkar of the Property of deceased persons, who may have no heirs within

the following degrees of consanguinity, viz., Sons, Brothers, Sons of Brothers, Father, Mother or Daughter. *Gyar* is the amount arising from the appropriation by the Sircar of the property of persons who have absconded or of property to which there is no claimant. Last year they yielded Rupees 517.

Mundonah is a tax on Marriages taken in part from both parties. It last year produced Rupees 174.

Bhat Kowayee is a tax paid by all persons restored to their casts by the usual process of feeding others of the Tribe. It produced last year Rupees 33.

Chowtye arises from the Circar taking one-fourth of all property recovered through its means; last year it produced Rupees 94.

Ghaut Gara is a tax on ferries and is generally farmed; it yielded last year 90 Rupees.

Zeddeed teeka is a nuzzer paid by persons on being appointed Patels or Gowteeahs. It produced last year Rupees 214.

Joah is a tax on gambling of generally one or two annas in each rupee won. It produced last year Rupees 7-8-0.

Coassa Barree [*Kosa Bari*] is a tax on the Topes where Tussur Worms are bred. It produced last year Rupees 6-6-0.

Amrie and *Emlee* are taxes on Mango and Tamarind Topes belonging to the Government. It produced last year Rupees 15.

Tumbacco and *Nuss* are contracts at certain places for the exclusive right to sell tobacco and snuff. It produced last year Rupees 104.

Eejara Fattrra is a tax on Bazars assembled at places of worship on days when pilgrims visit them.

Kurkee is a tax said to be voluntarily paid by those who obtained favourable decisions from the Circar.

Suggestions for improvement in the manner of collecting or for the abolition of such as may be peculiarly oppressive or very unproductive.—With respect to the *Syer* no arrangement can be very effectual which does not form part of a general system operating as well in Chutteesghur as in the adjoining portions of the Rajah's territory. A Bag of Grain now pays duties to the amount of One Rupee in its transit from hence to Nagpore which is collected by 10 or 11 different zemindars and renters and Shirona 2 Rupees and 1 anna. As commencement of a reform I should conceive it best to take the *Syer* into our own hands, that we may get an insight into the accounts which we do not now possess and, according to the understanding of the Contractors, cannot claim. The present Contractors, when good men, might be allowed to continue in charge with a salary, but the Department must be placed under the supervision of Karkoons on the part of the Superintendent to enforce the system ordered and to keep a copy of the accounts.

The System which would appear to me preferable would be that of having but one *Syer* within the limits of the Superintendent's authority regulated on the principle of taking 2 per cent on all goods, valued according to *Nerrick* [*nirakh*], to be established annually, which pass the Frontier either as exports or imports,

a latitude being allowed to the Superintendent to increase or diminish this scale of duties as he sees cause, and entirely to remit them on those roads which it is desirable to open. All internal duties it will be very essential wholly to abolish. In this district, by a practice which however is unsanctioned by any regulation in Sanad held by the renter, they have gone to such a length that, extraordinary as it may appear, there are no public markets for any articles of value. The whole of the vegetables, grass, wood and other trifles, which are brought into the Bazars of Ryepore or of any other of the larger towns might all be bought for a few rupees. Buying and selling goes on privately between friends, and chiefly by barter. This may a good deal be owing to other causes, but I have no doubt that the duties levied upon every article which quits one Village to go to another, have greatly promoted it.

The Koots might without any difficulty be done away with in the Kalsa Lands and the measure would, I am of opinion, be productive of the greatest advantage. It would also appear to me advisable to purchase them by small remissions of rents from all the Zemindars, who do not command some difficult pass or jungly tract of considerable extent, in which case it probably would be preferable to allow them, as a means of interesting them in the safety of Traders, a toll of one or two annas on each Bullock-load without any reference to the contents.

By these arrangements, if adopted, the regular *Syer* would ultimately, it is probable, be increased in value; but a considerable loss would, I think, occur for the first two or three years.

With regard to the manner of collecting the other taxes mentioned under this head I have no improvements to suggest.

The tax on spirituous Liquors has been already adverted to, and the Kullals are so numerous a class, and the Mowah fruit so much an article of food to the Goands, that I conceive the sale must remain with the Inhabitants of the Country, the tax being regulated and its amount received by Commavisdars of Pergunnahs and carried to a separate head in the account.

Goonzigary and *Dand* are now imposed only in cases where they form a wholesome and necessary restraint.

Mussalla has fallen out of use. *Chowree Perawan* has been divested of its worst Character by the removal of all compulsion in the remarriage of Widows, and *Sawun* has, in consequence of that rule, been discontinued. *Mooar* has been modified so as to be a less rapacious and unjust Seizure than formerly. *Chowtye* on account of its tendency to give the character of partiality and unfairness to decisions and for other reasons sufficiently apparent, has been abolished; as well as *Zeddeed Teeka* which I found to be made a pretence for acts of injustice; and *Kurkee* has fallen into disuse. The other taxes do not appear materially objectionable although some are little productive.

AGRICULTURE.

Mode of cultivating the different productions and time of reaping and sowing.—The Cultivators commence to prepare the ground for the Khuree (here called Dhan) in the middle of Jait (June) by ploughing the land twice,

once lengthways and once across and repairing the Banks of the rice fields. They do nothing else to it.

Immediately after the first showers of the rains they sow, by scattering the seed with the hand, Rice in the low grounds Ooreed, Till, Moong, Cotton, Toor, Codo and Kootkee, in the high grounds. The seed is not covered in any way in some parts of the District. In others the *Copur* or Drag is passed over it. There are three kinds of Rice distinguished by the names given to the manner of their cultivation and which are called *Becassy*, *Lie* [*Lehi*] and *Ropah*. The *Becassy* process is as follows:—In about a Month when the Rice has grown to the height of about eight inches, it, and the weeds which have come up with it are rooted up together either by passing once over the Field a plough, or what is call here a *Pun* or rude Harrow with one row of teeth about six inches long sloped to the front.

The Water is then drawn off for about eight days by which the weeds are killed but not the rice which shoots cut again although much of it has been sunk deep in the mud.

The water is then readmitted. In another Month, or rather more, when the Rice has risen to the height of one and half feet, the Weeds are again removed. But on this occasion that is done with the hand and principally by the Women and children. In Kartick (November) it is ready for reaping when it is cut down with a Hook, the grain being seized with one and whilst the instrument is applied to the bottom of the stem about two inches from the ground. It is collected first in small heaps within the reach of the reaper and two or three days after when quite dry it is carried away and put into *Kurries* [*Karhi*] or large heaps near the *Kootar* [*Kothar*] or place where it is to be separated from the straw and husk.

The *Lie* manner of Cultivation is as follows:—The seed is first soaked in water until it begins to shoot which it does in two days, it is then taken to a field which has been previously worked into fine mud, and is sown by being scattered with the hand, a person being stationed to keep the Birds off. If weeds grow up with the Rice, they are removed by the hand but by this process few weeds appear. When ripe the rice is reaped in the same way as the *becassy*.

By the *Ropah* process a small spot of ground previously worked into a fine mud and well manured is sown with a large quantity of dry seed. When the Plants are six inches high they are taken out with the hand but in small bundles and immediately replanted in Fields which have been previously cleared and well worked into mud. Weeds seldom appear. When ripe the rice is reaped as above described.

The best rice is produced by the *Ropah* plan and the worst by the *Lie*.

There is also an inferior rice called here Heronah [*Haruna*] and Sateeah [*Sathya*] which requires little water and is grown in high places where it can receive no moisture but that which falls. It is sown in the *Becassy* manner and the weeds are once removed by the hand.

Ooreed, Till, Moong, Toor, Bunnee, Cuppas, Codo, and Koothee are sown in fields twice ploughed, and several are frequently sown in the same field. All are reaped in Kartick except the Moong which is one Month later. The Oorees and Moong are torn up by the roots, the Cotton picked off the bush which is

left to decay, and the rest are cut. All are removed to the threshing places and piled in separate heaps.

To the middle of Aswin (October) the Ground when the Cultivators can spare time is prepared for the Rubbee (here called the Oonallee). It is ploughed three times in different directions and smoothed, and the clods broken by the *Capur* [*Kopar*] or kind of Drag. The seed is sown before the Dassorah (October) by the plough being passed a fourth time over the ground prepared with a hole through the wood behind the share, in which a hollow Bamboo is fixed, the top of which is split so as to afford a rest for the hand. The man who directs the plough then takes a hand full of seed and lets it fall into the Bamboo as the plough proceeds. Thus Gawn, Ulsee, Mussoor, Battana, Chenna and Erendee are sown. Tewra Wulla Cuppas, Wulla Moong and Wulla Ooreed are sown by the hand and by broadcast. These grains do not require weeding as they are exposed to little rain. In Paug (March) they are reaped, and carried to the threshing place. Ghewn and Chenna are cut, the rest are torn up the roots, the Cotton and Errundee excepted which are picked off the plants.

Tewra, Buttana, Mussoor, Chenna, Ooreed and Ulsee are frequently sown in the ground which has previously yielded the Rice Crop.

It will be observed that there are two kinds of Cotton, Ooreed and Moong, the one grown during the rains the other in the cold season. The seeds are different but the plants have the same appearance. The Cotton produced at the Rubbee and the Ooreed and Moong produced at the Kureef are preferred.

There are no enclosures to the fields and they are of most irregular shapes. Indeed the whole appearance of the Cultivation is slovenly and unsightly. Little injury is done by Birds and much by the Cattle belonging to the Cultivators themselves.

Most grains are separated from their stems and husks by being tread by bullocks. Ulsee and Toor are previously beat with a heavy stick. The Errundee seed is separated wholly by that method. The Till is tied in large bundles and put up on its stems until it is perfectly dry when the pods open. Then a cloth is spread on the ground and the bundle being reversed over it the seeds fall out. This operation through a superstitious idea is generally performed at night. The cotton is separated from its seed by being passed between two Months cylinders of wood.

Description of the instruments used.—These are few and rude, and are as follows.—The *Nangur* or plough of a very rude kind and which does not penetrate more than six inches below the surface, as in this Country it is said that the fertility of the soil lies on the top, and that all the experiments which have been made of ploughing deep, have failed.

The *Copur* is a Drag formed of a thick board five or six feet long which is attached by two Bamboos to the Bullock's yoke, and the side of which bearing perpendicularly on the soil, smoothes it and breaks the lumps.

The *Wukur* is something similar to the above. It is a Drag composed of a Beam of wood having two pegs projecting downwards from near the extremities, between which is placed a piece of Iron. This latter scrapes along the ground as drawn forward and answers the same purpose as the *Copur*.

The *Pun* is a rude harrow composed of one log of wood, armed with 8 or 10 prongs of iron sloped to the front.

The *Hussesh* [Hasiya] is a rude reaping Hook.

The *Koorpee* is used in weeding, and resembles a very small reaping hook flattened in the curve and sharpened on the outside.

The *Rapah* is what is elsewhere known by the name of the *Momuly*. It is the Indian shovel.

The *Koodlee* [Kudali] is the Indian Pickaxe.

The *Chetwar* is a wooden spade used for cutting turf to repair the banks of the rice fields.

The cultivation is irrigated chiefly by water from Tanks, but in some cases water is drawn from wells by the lever or balanced beam here called *Taindah* [Tenrha]. The *Moat* or leather bag raised by Bullocks is not usual.

Expenses of raising and rates of returns of the different sorts of Grain.—

All the Agricultural labourers being paid by one fourth of the Grain and one-fifth of the Sugarcane they assist in cultivating (as will be hereafter more particularly noticed), that with the cost of seed tear and wear of implements and cattle and the hire of occasional weeders constitutes the expense of raising; and may, to those who employ labourers and are already provided with cattle and implements, be estimated as one-third of the produce. To those who perform the labours of the Field with their own hands, assisted by their family, it is probably less than one quarter.

The rates of return of the different sorts of Grain has been so variously reported to me from the different Pergunnahs, that it is very difficult to strike an average that would be likely to be correct. I therefore annex a statement showing the greatest fluctuation between good and bad years and barren and rich soils, although it can be little satisfactory:—

Quantity of Seeds.

Grain.	Sown.	Produce.
Dhan	1 Cundy	8 to 15 Cundies.
Ghawn	"	5 to 7 1/2 "
Chennah	"	5 to 7 1/2 "
Messor	"	4 to 6 "
Battana	"	4 to 10 "
Till	"	10 to 20 "
Ullsee	"	10 to 20 "
Codo	"	15 to 20 "
Toor	"	10 to 20 "
Ooreed	"	8 to 15 "
Moong	"	8 to 15 "
Errundee	"	10 to 20 "
Kootkee	"	15 to 20 "
Tewra	"	5 to 10 "
Cuppass	1 Cundy of 20 Maunds.	5 to 25 "
Sugarcane	1,000 Plants	40 to 50 Pagaries of Goor.

Rate of profits on Agricultural Capital.—In a Country like this where the degree of natural fertility or sterility possessed by the ground selected for Cultivation and the goodness or badness of the Season determine the abundance or scantiness of the Crop, the science of Husbandry being too little under-

stood and the population too indolent materially to modify the effect of those great moving causes, it is very difficult to arrive at satisfactory results on points of this nature. The various information all apparently well founded, which you receive defeats every attempt at calculation. It is, therefore, with much uncertainty that I give the following reply:—

Money actually laid out in Cultivation by a Ryot who understands his business and can himself labour, for which interest is not paid, implements and cattle being already possessed, might yield in the most favourable years after paying the expenses of tillage and the Government demands a clear profit of one half and in unfavourable years of less than one-third.

If however Cattle, Implements and seed are to be bought and interest paid on the Money, it seems to be the general opinion that, under the most fortunate Circumstances, no profits can be expected until the third or fourth year.

With regard to other persons entering into speculations of this kind they appear as frequently to meet with losses as with direct profits, but they have the satisfaction of growing what they themselves consume, and the labourers employed by them bring in wood, Leaves, Grass, and otherwise assist in the business of the house.

There are, however, two modes of laying out Money in agricultural speculations which are almost certain of being advantageous. Those are the lending of Money or grain to the agriculturists, and the buying up of grain when it is cheap to sell when the prices rise.

The usual rate of interest on Money borrowed by the Cultivators is from 2 to 3 Per Cent per Month. It is sometimes also half an anna per Month on each Rupee, which would be 37 1/2 Per Cent per Annum. The repayment likewise seldom being in Money, but in grain, a further advantage is gained on the Bargain. Various practices in this respect exist in different parts of the Districts, but the most general may be said to be to calculate the interest due on the money from the period of its being lent, to that of the Crop being reaped, and then to strike a bargain for the payment of the whole sum due in grain, which is generally given on these occasions half a Kundi Cheaper than the price of the day.

Another practice is peculiar to Sugarcane to give money or plants at the commencement of the season and at the period of Cutting the cane to receive back one half more in money, or in goor at a cheap valuation.

By purchasing Grain at the Harvest when it is cheap and keeping it up until the rains when the price is raised, a profit of 50 Per Cent is generally made.

Hire of Agricultural labourers.—There are three different classes of labour in Chutteesghur, the *Saunjeeahs* in the Southern quarters and the *Cummeeahs* and *Poandhars* [Ponrhars] in the Northern.

The *Saunjeeahs* receive one-fourth of all grains and one-fifth of all Sugarcane reared by their labour, also a Cumbly [blanket] each every second and sometimes every year. On first being taken into Service they likewise receive 2 Rupees as a kind of deposit for if they change their place it must be returned, and they are supplied with grain by their employer as they require it which is taken back from their share at the Harvest, as well as an increased

quantity proportioned to its dearness when supplied and cheapness at the Season of repayment.

It is a condition with each Saunjeeah that he build 12 *Huts* [haths] of mud wall, make a Chupper of 20 *Huts* long and, of moderate breadth supply 20 small straw brushes and bring in for his employer's use 1,000 Pullies of Grass.

The Cummeeah and Poandhars have assigned to them for their own benefit a portion of the ground the cultivation of which is entrusted to them. This portion varies greatly in extent in different Pergannahs. It is sown with their own seed but tilled with the implements and Cattle of their master. The Produce of their ground is their own, the repaying out of it $1\frac{1}{2}$ Kunderies for each 1 Kundi of Grain which their employer had supplied them with for food. After they have ploughed, sown, and rudely dressed their Master's ground their engagement is fulfilled and they are paid at the rate of 1 or 2 Kattas of Dhan or Codo for each day on which they may afterwards be employed.

As may be supposed the Sounjeeahs are greatly preferred to the Commeeahs and Poandhars.

Women for weeding, etc., generally receive 1 Katta of Dhan or Codo per day and Boys something less according to their size.

At Harvest time in some places men receive 2 Kattas, and Women and Children $1\frac{1}{2}$.

Lands how affected by constant cultivation, manures and fallows; would it be expedient to provide for the latter in making settlements.—Alternative years of fallow are always allowed in the cultivation of Sugarcane, but no regular System in this respect is observed with regard to other grains.

This probably arises from the abundance of unoccupied ground fit for tillage, and the practice which is common of occasionally changing the situation of the Cultivation. There can, however, be no doubt that the Land would be impoverished by constant cultivation and would yield bad Crops. For the reason, however, before noticed it would not appear necessary to provide for fallows in making settlements.

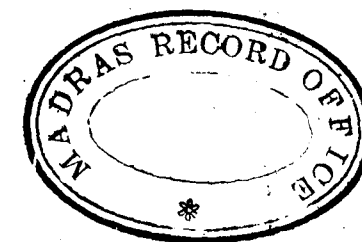
Manures, where resorted to supersede the necessity of fallows. Those used are Cowdung for the Muttassee red clay soil, Ashes and Villag: Sweepings for the Kanar or black soil, and the refuse of the Ulsee after the Oil has been extracted for Sugarcane and Paun. The ashes of other Dungs and in the Jungles the ashes of wood are also common.

Twenty Cart-loads to the ground cultivated by one plough is the usual quantity, but manures are not very frequently used.

Mode and rate of supplying Beej Potga.—The Ryots are not supplied by the Sirkar with grain on their accounts. They take it from whom they please, from Potels, Gowteeahs, Sawkars, or others and the rates are very various. For *Beej* or Seed, however, the general rate for the Kurreef is for one Kundi $1\frac{1}{2}$ or $1\frac{3}{4}$ at the Harvest, and for the Rubbee for 1 Kundi $1\frac{1}{2}$ or 2 Kunderies. For *Potga* or food for 1 Kundi $1\frac{1}{2}$ at the Harvest.

How much of the different kind of grain sown in a given quantity of Land.—The following quantities of grain are sown in the space cultivated by one plough or in a square of 160 yards:—

Beeassee Dhan	...	12	Kunderies $3\frac{1}{2}$ equal to one Nagpore Kundy.
Lie	"	8	"
Ropa	"	6	"
Heronah	"	14	"
Codo	"	1	"
Moong	"	$1\frac{1}{2}$	"
Ooreed	"	3	"
Till	"	1	"
Ghewn	"	7	"
Chennah	"	5	"
Buttanah	"	5	"
Mussoor	"	7	"
Ulsee	"	2	"
Kothee	"	$\frac{3}{4}$	"
Toor	"	$1\frac{1}{2}$	"
Tewra	"	5	"



How much land can be cultivated by one Plough.—A plough with four good Bullocks should Cultivate a square of 160 yards.

VILLAGE ESTABLISHMENT.

List of the village officers, their duties and emoluments Hereditary or otherwise; their casts and the nature of the Potulty tenure; what Originally, what changes have taken place in it; Hereditary or saleable; if hereditary by what rule.—The village officers are the potel where one has been appointed, and the Gowteeah; and the Servants here called Eikeerry, are the Taihloo, the Nigh, the Gyrah, the Dobi, the Lowar, the Chumbar, the Baigarrees.

The situation of Potel is not of ancient origin. It was established by the Mahrattas soon after their conquest of the Country, as a means, there is every reason to suppose, of providing for the needy Bramins of their own tribe. They are generally of the Higher Casts, but some are of the lower. They are the Superiors of several Villages or of a Talook, having Gowteeahs at those Villages where they do not themselves reside. They settle the assessment with the Sirkar and are responsible for its payment at the established periods. They supply the Ryots through Gowteeahs with money, seed, Cattle, etc., when they require it and the Gowteeahs cannot do so, and ought in all ways to promote the prosperity of the Tract under their control. Their acknowledged Emoluments are one Anna in each Rupee paid through them to the Circar, or 16 Per Cent on the whole amount and their [un—] acknowledged emoluments are interest on the Money they lend to the Ryots, repaid in grain at a cheap rate as before described and cultivating portions of land themselves under the advantage of being their own assessors and the chief authority on the spot. They formerly took more than anna in the Rupee, but without authority. The situation is not hereditary and cannot be sold but the son of a Potel, if fit for the duty, has the claim to succession which his father's previous services give him, and which are attended to or disregarded as suits the Chief authority in the Province. Some Potels who understand the business of cultivation and particularly

those who are Natives of Chutteesghur are useful and improve the fertility of their Talook, but in general the appointment is made merely a source of emolument to the individual holding it, to the injury of the public revenue and often to the disadvantage of the Ryots. Potels are generally the Gowteeahs of the Villages where they personally reside.

The situation of Gowteeah is of ancient standing and existed in the time of the Hyhywunce Rajas. They are the superiors of one Village only, and are of all casts down to Goands and Chumbars. Where there is a Patel it is the duty of the Gowteeah, under his directions, to assign to each Ryot his share of the public revenue according to the number of Ploughs he possesses, to aid the Ryots to the extent of his means with money, seed, cattle, etc., and to apply to the Potel for what he cannot command. To collect from them the Revenue when due and pay it to the Potel, to allot to each family a dwelling place and the ground they are to cultivate. To Cherish the Ryots, to hear all their complaints and redress them when in their power, also to settle their quarrels, to see that the Taihloo provides Travellers with what they require and with Baigarries, to report through the Potel all crimes and offences committed in his village, and finally to satisfy all, and make himself beloved. Where there is no Potel the Gowteeah perform both duties, but his emoluments are the same in either case and are as follows:—One plough rent free in every eight which belong to the village and pay revenue, for his own personal advantage; the Serra Dooly or the ground cultivated by one Plough in every 16 free of rent and which being sown with the Gowteeahs seed and tilled by the Ryots generally, the produce is applied by the Gowteeah in charity and in food to Travellers, the Sircar Peons, etc.; and the Bahyee or established Custom of the Gowteeahs taking from the Buyer one Katta in every Rupee's worth of Grain sold in the Village. Formerly the Gowteeah took what was called Punpeeah which was a small annual imposition on certain of the Pandry assamees, also a small donation on marriages (Beeah and Chooree Pairawan) in the village, but neither of these are now authorized. The office is not hereditary or saleable, but, as observed in regard to the Patel, the son of a Gowteeah has that kind of claim to succeed which may be attended to as a matter of favour, but is not one of right. Gowteeahs hold their situations upon what is called a Torun Chitty, to which the seal or the Commavisdar of the Pergunnah is attached.

The Taihloo are two Persons under the immediate orders of the Gowteeah, and who assist him in all his duties, the one of the Gandah the other of the Chowan Cast. They go his errands, inform him of the state of the Cultivation, what new Ryots arrive and what old ones depart, what offences and improprieties occur, and what Travellers pass and repass. They call the Ryots to pay the Revenue, they dun those that are tardy, they confine such persons as are subjected to that Punishment. These duties they perform in common. The following are distinct:—It is the Province of the Gandah to attend to the accommodation of Travellers, to procure them Baigarries, etc. The Chowan is the Guard of the Village, goes rounds at night and during the day and is responsible for thefts. The manner of remunerating these servants is different in almost every village. They in some cases receive a share of the Serra Dooly in grain or a part of the ground is assigned to them to Cultivate, in some receive annually 2 Kunderes of Grain from the Gowteeah and 10 Kattas from each

Ryot, in some there is a contribution in money made for them, and in some they are paid in part by all these methods. They have also a handful of Grain in the Bahiee for the trouble of measuring. The office is not hereditary or saleable.

The Nigh or Barber is to be at the call of the Gowteeah, shaves him and the Ryots, shampoos the Gowteeah and Travellers, rubs them with Oil, prepares the plates made of leaves for eating off and the Gowteeah's Hooka, Paun, etc., etc., and at marriages washes the feet of all the Bridegroom's Party. His Wife also attends the Females of the Gowteeah's family. He is paid generally by two Kunderes of grain from the Gowteeah and 10 Kattas from each Ryot annually or 20 cowries (a Boory) for each time he shaves them. At marriages also he has perquisites. The office is not hereditary.

The Gyra or Cowherd acts a good deal as a servant to the Gowteeah. When he moves he accompanies him and carries his baggage in a Cower on his shoulders, cleans his brass vessels, coudungs his Chauka, brings him water and assists Travellers in these respects, he is paid partly in *lansut* [? land out] of the Serra Dooly partly in money and Grain. The office is not hereditary.

The Doobee or Washerman washes the Gowteeah's cloths and those of the Ryots and cuts firewood; he is remunerated by payments either in Grain or Money.

The Lowhar or Blacksmith makes and repairs the implements of Husbandry and does also the other work of the Village in his way. He is supplied by the Ryots with Charcoal and is paid as above.

The Chumbar or Shoemaker mends the bags with which water is raised furnishes the thongs used about the ploughs, gives the Gowteeah two pairs of slippers annually and removes dead animals. He is paid in money or grain as above.

The Baigarees are of all the low Casts and carry loads for Travellers, for the Sircar and for the Gowteeah and Ryots. They are paid partly in land and partly in grain.

Besides these persons there are in some Villages Religious Bramins of this Country, here called Ooproohets, who celebrate marriages and other rites and who are supported by the Ryots.

There are also Astrologers at most of the large Villages who are Mahratta Bramins and were named by Bimbajee; they possess Sunnads entitling them to small contributions in money and Grain from the Country.

In some villages there are Carpenters who are paid in the same way as the Blacksmiths, but there are few of this craft in the district.

Have the common Kirsons any rights in the Lands they cultivate.—According to the present universal understanding and practice the Kirsons have no rights in the land they cultivate, nor can I learn that an order of things ever existed on which such a claim could be founded. There are no Wuttundaries in this Province.

POLICE.

How administered under the Mahratta Government, the power of the Patels and Mamludars in support of it, improvements introduced or proposed.—There appears under the Mahratta Government to have been no separate Police in

this Province, at least no system or establishment for the purpose. It has, however, been seen that the Gowteeah of each village according to long-established usage exercised a kind of patriarchal Authority over the whole of the Inhabitants, and that it was his duty to report to his superiors all great Crimes and offences; also that the Chowan (although himself of a Cast much addicted to thieving) was its guard and was responsible for thefts. Besides the supervision of these Officers, the Boodkurs or Revenue Peons under the immediate authority of the Commasvisdar and who were either stationary in different parts of the Pergannahs or constantly moving about it, took cognizance as a source of Revenue of all offences and irregularities which were subject to be punished by fine. The Commasvisdar thus heard of most offences, but he acted in respect to them more according to his discretion than to any fixed rules laid down for his conduct, except that it seems to have been understood that no opportunity was to be lost of raising the Revenue by fines. These means appearing as well suited to the great objects of all Police, the prevention and detection of crimes, as the formation of a new and distinct establishment, every member of which would in one way or other have oppressed and extorted money from the Inhabitants, no change has been made by me. But the outline of the duties of Gowteeah and Commasvisdar has been defined as will be hereafter shown.

A policy of having the villagers armed and encouraged to defend themselves.—No circumstances seem at present to call for this measure, and none to be likely that would render it necessary. There is now no restriction upon the Villagers carrying arms.

CIVIL JUSTICE.

How administered under the Mahratta Government.—There were no Courts for the Administration of Civil Justice under the Mahratta Government and there is but too much reason to believe that in this branch of judicature there was a total failure of all Substantial Justice, and that where redress was sought beyond the village Gowteeah, interest or bribes were the general if not the only means of obtaining it. It would be difficult to define the authority which decided on Civil Cases. Sometimes it was the Gowteeah, sometimes the Potel or Talookdhar, sometimes the Punje, sometimes the Furnavees, sometimes the Commasvisdar, sometimes the Soobadar, sometimes persons about the Court of Nagpur and sometimes the Rajah himself. But the higher the appeal was carried as much the greater was the number of inferior persons who were to be intrigued with bribes and Cajoled.

No success was expected without Patrons, and they were only to be bought.

Plans for improvement of it.—This is I fear with our present means very difficult, but will probably be attained to the greatest extent practicable by encouraging private Arbitrations, and by referring Civil Cases to the decision of Punchyats formed with impartiality and subject to appeals where corruption or other unfair dealing can be proved against the members composing it.

A particular description of Punchyats.—Punchyats are of very ancient date in this Province. They probably from the name consisted originally of five Members, but in more modern times that seems to have been regulated by accidental convenience or the degree of importance attaching to the case

to be determined. Sometimes they consisted of two Members, at others of as many as ten. Neither the Complainant or Defendant had any voice in the selection of the members. They were fixed upon by the principal local authority not unfrequently by his assigning the duty to some of the persons sitting in the Kutcherry at the time the complaint was made. When Commasvisdars or any other higher Authority ordered Punchyats, Razeenamas or Agreements to abide by the decision were taken from both parties, but this form was not usual in the village Punchyats regulated by Gowteeahs.

As in some measure connected with Punchyats it is proper to advert to the office of Punje which appears to have existed under all the ancient Government[s] of this quarter. Judging from duties now discharged by persons called Punjees in the surrounding zemindaries, they would appear to be the Counsel of the Zamindar and to aid him in all duties of importance. If a negotiation is to be undertaken a Punje is sent. If a Civil case is to be decided a Punje superintends the Punchyats, if any internal arrangement is to be effected a Punje is intrusted with the duty. In short where a Zemindar delegates any authority it always seems to be a Punje.

The situation of Punjee under the Hyhywunce Rajahs previous to the Mahratta conquest was it may be inferred such as it now is in the Zemindaris, the internal Government of which has not been interfered with. After the introduction of the Mahratta authority, however, they appear to have been almost entirely suppressed, and persons under that title were only occasionally nominated at the heads of the Principal Pergunnahs to Superintend arbitrations, a duty to which their former avocations were by no means limited.

The character of their decisions, how far the substantial ends of Justice are answered by them, in what estimation held by the Inhabitants.—The loose, Casual and sometimes partial manner in which Punchayats were formed would induce much doubt as to the enlightened nature or strict Justice of their decision, and equally so as to the substantial ends of justice being answered by them. But on the other hand Punchayats were held in such veneration by the people that they commonly compared their awards to the decrees of the Almighty, and thus from the force of habit and long-established impressions a contested point was probably more effectually set at rest by the decision of a Punchayat and in a manner more satisfactory to all the parties concerned than could have been accomplished by any other means whatever.

It is also likely that Punchayats held respecting disputed property in a village or amongst the Inhabitants of several adjoining villages under the authority of Gowteeahs were in all respects equitable.

What are the most common subjects of litigation.—Litigation on any subject is not yet common in this Province, but references on the Subject of debts of longstanding are numerous.

CRIMINAL JUSTICE.

How administered under the late Government.—As in the case of Civil Justice, so in that of Criminal Justice there were no Courts or established System. The practice is all that can be referred to. It seems to have been understood that the only person who had the power of life and death was the Soobadar of the Province, and he generally referred all cases of an

aggravated nature to Nagpur. If an order came to execute a criminal it was the form that it should be repeated three times before it was carried into effect. But highway robberies and rebellion were frequently punished with immediate death by the Soobadar without any reference to other authority. When capital crimes were committed at a distance from where the Soobadar was, it was the duty of Commavisdars of Pergunnahs to send the delinquents in irons to the place of his Residence, and a short investigation by the Soobadar decided the fate of the Prisoners. It would not appear that the decisions so passed were often erroneous, but the evidence on which they were given was, it is to be apprehended, of the most imperfect kind, generally little more than the letter of the Commavisdar stating the circumstances and a few questions put to the Prisoner himself. The practice of sending the witnesses with the Prisoner and of confronting them with him certainly did not prevail, and it is with the utmost difficulty that I can now enforce that rule. Distinctions not reconcileable to our notions were also made in reference to the cast of the parties, as well in determining the quality of the offence as the punishment with which it was to be visited. For instance if a Bramin killed a low cast man he was at most fined. If, however, a low cast man killed a Bramin he lost his life. And a distinction of the same kind was preserved throughout all the other Casts. Bramins, Gosains and Byraggees never appear to have been put to death. They were punished by fine and imprisonment, and when very criminal their houses raided, their property confiscated, and they themselves expelled the country. The killing of a cow intentionally by the above favoured casts cause their expulsion from their tribes and was death to all others. The act when unintentional was to all expulsion from their cast. Women were never put to death. Some crimes likewise which we regard in the gravest light were scarcely noticed or considered to call for punishment. Like Duelling with us, they appear to have been thought a necessary restraint on the community. Such were Murder to avenge the infidelity of a Wife, Daughter, or Mother, or supposed acts of Witchcraft. The vindictive principle of blood for blood was also acknowledged, and a Murder committed in retaliation even for an act of manslaughter was rarely noticed. Deaths likewise which occurred in affrays between persons of the same cast were not punished more severely than by fine.

Defects of it.—The defects of this system were that the detection of capital crimes was left a great deal to chance, that the investigation was, to our notions, unsatisfactory, and that all were not punished alike. But although these are unquestionably defects they are probably aggravated by our ways of thinking beyond the actual evil which these occasioned.

Plans proposed for its improvement.—The measures which I have adopted, as well for the improvement of the Police as for regulating the administration of Civil and Criminal Justice, are so blended together that I have been obliged to postpone until this place a detail of them.

That will be best given by extracts from the two Proclamations which I issued on the subject. The first was dated the 30th June 1819 and was as follows:—

1. Commavisdars are vested with judicial authority in their respective Pergunnahs.

2. All treasons and offences against the State, Murders, thefts of property beyond the value of Rs. 5 and other great Crimes will be reported for decision of the Circar.

3. In regard to small offences the Commavisdar, having investigated the matter in public Kutcherri, will inflict the punishment sanctioned by usage, but will not without the authority of the Circar cause more than 10 stripes to be given or impose a fine beyond 10 Rupees.

4. Every month the Commavisdar will transmit to the Circar an account of the causes he has decided specifying the fines and corporal punishments inflicted.

5. Gowteeahs are charged with a judicial Superintendence in their respective villages reporting everything to the Commavisdar and acting upon his orders.

6. In every Pergunnah Commavisdars and in every village Gowteeahs will, at the request of the parties concerned, assemble Punchyats according to custom for the decision of disputes connected with Property and a record of its decision will be preserved to be produced when required by the Circar.

7. All complaints are in the first instance to be preferred to Gowteeahs of Villages, if he does not redress them, they are next to be preferred to Commavisdars of Pergunnahs, and should he not redress them, they are to be referred to the Circar when justice will be done. If complaints are not first preferred to Gowteeahs and Commavisdars, they will not be attended to by the Circar.

8. Where there are Cutwalls it will be their duty to take measures for discovering and reporting to Commavisdars all offences committed within the limits of their charge.

9. If any public offender absconds a "dalee" will according to former usage be sent off in every direction and the person described must be seized and brought to the Circar.

The Second was dated the 4th December 1819 and was as follows:—

1. Agreeably to ancient usage a Punjee will be named to each Pergunnah who will receive a salary from the Circar.

2. All complaints which may be made to Commavisdars regarding Property, disputes of Casts, etc., which he may consider it proper to refer to a Punchyat will be so investigated under the Superintendence of the Panje.

3. A Punchyat will be constituted as follows:—

The Complainant will name two members, the Defendant two, and the Punjee will form the fifth—these persons being assembled in the Public Kutcherri will investigate and decide on the matter in dispute.

4. The evidence given before every Punchyat as well as the decision will be duly recorded and submitted to the Commavisdar who will subsequently return the Papers for deposit with the Punje.

5. The Commavisdars will confirm and enforce the decision of the Punchyat unless one of the parties interested complains that the Punchyat has received a bribe from the other side. In such case the Commavisdar will enquire into the matter, report on the subject to the Circar, and suspend the award of the Punchyat until the orders of the Circar be received.

6. It is the express order of the Circar that the Punjee shall receive no money from those applying for redress and they are required not to give any. A disobedience of these directions will be severely punished.

7. The Commavisdar will assemble the Gowteeahs, Ryots, Mahajeins, Baipaus, etc., at the Cutcherry, and having informed them that the person they may choose as a Punje will be named to the office for one year will call upon them to make the selection which being reported will be confirmed by the Circar.

8. At the end of each year a similar proceeding will be adopted in order to the nomination of the new Punje.

9. If any complaints are preferred against any Punje the Circar will without much enquiry direct another to be appointed."

These rules have appeared to me to answer well, and as they are founded on the practice of the Country, and habits of the People, I have no alterations in them to recommend. There is, however, one improvement which constantly presses itself on my attention, and that is the advantage which would be derived by the Superintendent having the aid of an European Officer to assist him particularly in this Department. The various and numerous Complaints and offences to be investigated; the often tedious process of procuring all the evidence that can be adduced to elucidate the question; the correspondence necessary for that object and for ascertaining the merits of a case; and the labour of Examinations now all press hard on the time of the Superintendent and compel him to limit the scope of his investigations and to dispense with enquiries which would have been satisfactory to himself as well as publicly beneficial.

What crimes most prevalent.—None can be said to be very prevalent, but acts of violence arising out of jealousy and intrigues or to avenge supposed injury from Witches are the most common.

What punishments awarded for particular crimes.—The intentional killing of a cow or a Brahmin was death to all except Bramins, Gosains and Byraggees who for the offence were expelled their Casts until they had by pilgrimages expiated the Crime, when they were often readmitted. Where the act was unintentional and occurred by accident, all were punished alike by expulsion from their Casts.

The murder of a high cast man by a low cast man was generally punished by death. The murder of a low cast man by a higher cast man was punished by fine.

Rebellion and highway robberies were punished by death.

Stealing and the other lesser offences were punished by cutting off hands, noses, ears and fingers, branding on the forehead, flogging with a Zairbund-confinement [in] the stocks, and fines.

Women were not punished more severely for any offence than by cutting the nose off. Their lives were never taken.

Hanging and blowing away from Guns were the usual modes of execution, and torture does not appear to have been common.

What best calculated to prevent the commission of Crimes with reference to the opinion and feeling of the people.—Death, severe mutilations, and fines are the only punishments which appear to be much dreaded by the people of this quarter, and there is reason to fear that our practice of sentencing Criminals to work in irons on the roads for life, or for a limited time, carries with it but few terrors.

MISCELLANEOUS.

Information and suggestions on any subjects not mentioned above.—I am not aware that there is any subject of importance which has not been treated of in this report, or that I can add materially to the information it contains.

I annex, however, a statistical *table which gives the result of investigation which has been made in the Kalsa Lands by the Ameens and Pundays appointed by me; also a Second *table showing the average proportion which the assessment bears to each village and plough.

From these papers it will be observed that there is a very extraordinary variety between Pergannahs and even Talooks on every point on which comparison can be made, and that circumstances combined with the undoubted habit of the Ryots to migrate from place to place renders it indispensable that every statistical enquiry to be correct should be recent in date and narrowed in locality. General results to any practical purpose would be fallacious.

The same causes, and the general poverty, and fluctuating state of the Country seem to render annual assessments necessary and to oppose any more permanent settlement.

I have the honour to be,

Sir,

Your most obedient Servant,

P. VANS AGNEW, MAJOR,

Superintendent of Affairs,

Chutteesgurh.

RAIPUR.

The 23rd December 1820.

