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REPORT

OF

Mr. ORAM

ON

PURLAKEMEDY

OF

GANJAM.

Printed at the Ganjam Collectorate Press,

By, K. Veerasawmy Reddy.

This report is printed merely for Convenience of reference and does not acquire any authority merely from being printed.

Mr. ORAM'S REPORT ON KEMEDY.

Kemedy has been long subject to the Family of Narrain Dhas, descended from the Rajah of Jagganaut, who was formerly sovereign over these countries, and from whom it is said to have separated on their fathers nominating a natural son to the succession. Moving southward with a numerous train, it conquered and established itself in Kemedy, as another brother did at the same time at Vizeanagur in the Itchapoor country. The succession is hereditary, and their people regard them as the offspring of a deity. Owing to this opinion and its warlike character, the family was never entirely reduced by the Mohomedans, although we hear little of it with certainty until the time of the late Rajah Jaggernaut Narrain Dhoo, a soldier who was engaged in continual wars and generally with success. At last, the Soubah of the Dekan having instigated him to disturb the Company's possession, his country was reduced by Colonel Peach on his return from Hydrabaud, and himself and family obliged to take flight into the mountains from whence after frequent descents, he again possessed himself of Kemedy. Being afterwards driven out, he retired to Golgunda, and soon after deputed his natural son Jaggernaut Dhoo, to negociate with Ram Jogee, the establishment of that favorite child in the Rajahship, but the manager declined the business, regarding the succession as the right of Guzzeputty Dhao, and upon the death of Narrain Dhao (who had lived for sometime in great misery and dread of being taken) by interesting Setteram Rauze and his exertions at Vizagapatam he obtained the zemindary of Kemedy, for Guzzeputty Dhao. The

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

In requital of assistance, Guzzeputty is said to have afterwards made over the purganahs of Gonepurom and Heremundalum to the Pusputty, but its schemes upon the country at large, not meeting the success expected, it endeavoured to effect their completion by means of Arzee Beg, the Kemedy minister and a creature of its own recommendation, which, when the Rajah perceived, he resolved on removing Arzee Beg and appointing his own uncle Pertaul Dhao in his room, which the former no sooner understood than he retired to Vizagapatam. * This family arrangement not being approved, Guzzeputty was directed to attend at Vizagapatam. On his disregarding this summons, Ensign Wottum was sent with a party of

* This sentence is obscure "Pusputty" seems to be meant for పూసపాటి "Púsapáti" which is the family name of the Zemindar of Vizeanagram near Vizagapatam, and perhaps was that of Seetaram Rauze also. The "Pusapati" therefore probably stands for Seetaram Rauze or his family. The meaning then of the sentence would be as follows. Guzzeputty Dhao delivered Ram Jogee, who had befriended him into the hands of Seetaram Rauze. Seetaram Rauze put him to death. In requital for this assistance, that is, either for putting the Ram Jogee to death or for aiding him in getting the Zemindary for Guzzeputty, or for both, this Guzzeputty made over to him, (the Pusapati) the purganahs of Gonepurom and Heeramundalum. But Seetaram Rauze was not contented with this and endeavoured to gain more by intrigue with Arzee Beg, the minister of Guzzeputty's whom he had recommended. Guzzeputty seeing this, dismissed Arzee Beg and appointed another person in his place. These arrangement which were made without any reference to the Company, were objected to by that authority and Guzzeputty Dhao was summoned to appear at Vizagapatam.

sepoys to Kemedy, probably to enforce the above, but it should seem without any harsh or coercive orders, when owing partly to the warmth and confidence of the officer misled by an interested dubash and partly to apprehension and haughtiness of spirit in the rajah and his followers, the European and his attendants, were all laid dead in the cutcherry, and after skirmishing a few days to cover the retreat of his family and treasure, Guzzeputty fled into the Hills from whence he continued for a long time to molest the country.

Jagganaut Dhao was then appointed to Kemedy under tuition of Arzee Beg, who, as the youth was idle and dissipated, managed without controul, and applied, if report says true, the revenues to his own purposes. The country remained under this arrangement until the mutiny of sepoys at Vizagapatam in 1780, where Guzzeputty having obtained forgiveness had some time resided. The ringleader of the mutineers having the gentlemen in his power, and afterwards liberating them without injury, Guzzeputty laid claim to the merit of saving their lives, though many strongly suspect that he was himself no inconsiderable mover of that unfortunate affair. In reward however of this dubious service, Kimedy was restored to him, and his brother being recalled had a pension of 600 Rupees monthly. After about 20 months, during which Arzee Beg had been continued in office, the Kists falling in arrear, and the minister (displeased probably at the independent temper and interference of his master) representing that it was not occasioned by his neglect, the rajah was recalled and directed as the least disagreeable alternative to empower his brother to manage for two years, Arzee Beg and two other blackmen becoming securities. The inability of Jagganaut Dhao being very soon evident, these securities were permitted to make the collections divided for that purpose, and from that time they acted under the character of renters. The term of his suspension being at an end, Guzzeputty Dhao, has lately returned and taken charge again without being embarrassed as before with the interference of Arzee Beg who died during his rentership, so that although the character of the rajah does not warrant sanguine expectations of regularity, yet as separate interests and a division of authority exists no longer, it is probable the country will experience an easier management and the Company's payments be more correctly attended to.

For though Guzzeputty is arrogant and a man of violent passions, he appears by no means destitute of abilities. His children are two sons and two daughters, and his principal wife is of the family of Bahubalundah.

Guzzeputty expresses a great desire to resume Goneporam and Heremundalum, which he asserts were taken from him by compulsion and artifice, and were not of his own free gift, for that being, at that time a youth, Arzee Beg, Naraharree, and Kourmanad, three head men of his cutcherry, upon his obstinate refusal to sign the deeds of transfer, forged his signature and forwarded them to Sitteram Rauze, who immediately took possession, in which he tacitly submitted, fearing the extraordinary power and influence of the Zemindary, and that Vizearam Rauze and Jaggernaut Rauze coming to Kemidy upon business surrounded his house with 500 men, alarmed at which, he fled into the Hills, and that after his departure they compelled his servants to make out a saned giving Heremundalum, to Vizearam Rauze. Upon this representation of Guzzeputty's Ibeg to remark that Goneporam was originally a part of Nandaporam, but forcibly taken by Narrain Dhao, and that Sitteram's restitution of it to Vicheram Dhao can be considered in no other light than restoring it to the lawful owner. But with regard to Heremundalum, if the above assertions are true, and it is thought proper to be restored to him he should pay for it at least the sum of 7,000 Rupees, and even then he will be no loser, as Iam convinced the village cadjans sent me are untrue, or the country under its present managements does not flourish as formerly, the antient value being 12,000 Rs. and my average only 8,600. Though I must think as this purgaunah is the very key to kemedy and far divided from all the Vizeanagram lands, that it might with propriety be annexed to the havaily.

The country of Kemedy is surrounded by mountains the vallies extensive and very fertile, having every advantage of tanks, river and abundant dews, but the climate is so extremely unhealthy that it proves fatal to most strangers who reside there during or after the rainy season; it is bounded on the east by Turlah and Teckelly, on the north by the lofty Hills of the Sowrah people, on the west by those of Polcondah and Courpaum and on the south by the Cicocole havaily. The greatest length from east to west is about 25 coss,

and from north to south 18 coss including the ranges of Hills that intersect it in some parts and are its boundaries in others.

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

The Fort at the Capital was formerly of some strength, but is now in ruins. The Hill Forts which are to restrain the wild Sowrah, are nothing more than slight walls of earth in the centre of vallies, and fenced round with hills and impassable jungles. These are garrisoned by the Godeal cast, a race of the Hill People who are reduced and civilized, and pay a yearly nazer to the Rajah.

The will of the Rajah is the Law, nor did I hear of any Court of Justice.

In the form of my English accounts of Kimedy, I have adopted a different mode from that of the zemendary, because the produce was forth coming in every place, and the account, though concise, is equally complete with the former. I have not been able to obtain Village accounts for the same years as of the zemendary, nor a regular and complete succession of those I have taken, either because they were concealed and lost in the late changes, or carried away or burned when the Hill People, or the fires frequent during the dry season destroy every thing before them.

The principal produce is paddy, and it has dry grains ad Sugarcane, wax, honey, timber; the manufacture is muslin with variegated silk borders in great demand amongst he Hindoos. The collections in the poor and hilly country is made by *bilmocktah* or appraisement founded on the produce of the preceding year, which practice enables them to take one kist in advance from the cultivators. Afterwards when the crop is ripe, it is valued, and if the produce is increased, a proportionate nazer is taken, if lessened, no deduction

is made in the first appraisement. In paddy lands, the crops are valued, the labouring share depending on the quality of the soil,–those watered by labour, retaining one half, and the flooded grounds under tanks only one third of the harvest. Government's share is taken chiefly, but not entirely, in kind, the *bilmocktah* collections only being established in money. There are Kirnams only at the cusbah villages, the head naidoos being responsible for the other villages. The repair of tanks is at the Rajahs expence, without any additional collection. The late Renters increased the receipts by striking off such tarast peons as were of no use, and joining their ground to the Government Villages, but they are said to have discouraged the merchants from passing that way, thereby to keep up their own price or commodities, and that many villages lost people in consequence of their severity. By conversing with inhabitants, former Tasseldars, and cutcherry servants of Kimedy, I understand its revenue in favourable times was formerly nearly 3 lacks of Rupees, and never less than one lack and half. But the average of the accounts sent me, calculated upon years when rice was at a great price, amounts to only 1,87,051 Rs, which makes me doubt their authenticity, though the deficiency may be partly accounted for by the many changes and variety of interests that have occured in the management, disturbing the quiet and confidence of the people who have been without a fixed head or any encouragement to (a) labour.

The Rajahs account of his disbursements is to be considered as a display of his family expences and not as of his present payments, for I imagine he does not spend more at this time than one half the amount there given.

RAJAH'S EXPENCES.		RAJAH'S INCOME.	
House and cutcherry expences	75,500	23 Moottahs or small Purganahs	1,49,604– 4–9
Military Do.	41,000	Hill Forts under the Godeal People.	6,890– 0–0
Kist and Debts.	1,45,600	The Shotrium from agraharams and the Customs.	10,669–12–4
			19,887–6–10
Rupees.	2,62,100	Rupees.	1,87,057–7–11

The Sowrah People, whose hills are to be considered as part of the circars, from that I can learn, appear to be the aborigenes of the Calinga Division, who, preferring liberty and those rude mountains to a civilized dependance on foreign intruders, were driven from the plains some ages ago by the more polished and conquering Hindoos from the northern parts of Hindostan; the manners of this people being little known, it may perhaps be proper, as matter equally new and curious, to relate such of their customs as have reached my knowledge.

This people, though at present far from being numerous, are divided into a number of communities and known by different names in different part of the Cicacole circar; their manners also are more or less civilized in proportion to their intercourse with the Hindoos. Those immediately bordering in Kimedy are called Godeal and are in subjection to that rajah. The more distant and wild mountains are inhabited by the true sowrah,—an athelitic, well shaped race of men, of lighter colour than the Worears, but some of them are afflicted with an hard swelling in the throat. They are also, in particular places, of low stature, with large heads and bellies, but small limbs, probably the effect of some peculiarity in the climate near Kalahunda; they are called Coodoo, and down the range of mountains almost so far south as Breedatchellum, many societies of the same race are to be met with. The life they lead is extremely wild and savage, dwelling in small societies amidst almost impenetrable woods, and mountains, and subsisting upon plunder from the low lands, by hunting, and the fruits of the forests, though in some places, they cultivate small grain sufficient for their support. They use the bow and arrows and battle axe, but of a rude construction, and are entirely ignorant of manufactures, many going entirely naked. They are said to have no distinctions of rank, the religious men only obtaining respect amongst them, nor do they seem to have ideas of regular government, though some of the oldest men are named by the community to decide when any crime or misunderstanding arise amongst them. It is usual for the younger to marry the widow of the elder brother, should she have no children and be younger than him, otherwise, it is not expected. They make annual sacrifices to the spirits of their deceased relations invoking at the same time

the presence of all their ancestors, and afterwards feast upon the offering. Human sacrifices also are in use amongst them, from a persuasion they render the deity propitious, secure them a plentiful subsistance, and exemption from sickness, and danger of wild beasts, supposing the neglect of this ceremony, would occasion want and dreadful misfortunes to befall them.

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

No 105 — 6

From

G. S. Forbes Esqre

Collector of

Ganjam.

To

The Secretary to

Government

Fort St George.

Sir,

I have the honor to submit herewith for

Copies of the second of a series of Selections from the old

English Records of my Office printed at the Collectorate

press. The orders of Government as regards the size

of these reprints having been received after considerable

progress had been made in the composition of the Selec-

tion now sent have not been followed in the present

instance. All future Selections will however be uniform

with the printed Records of Government.

Ganjam District
Collector's Cutcherry
Chinchinpoor 27th April 1859.

I have the honor to be
Sir
Your Most Obedient Servant
G. O Forbes
Collector.

Revenue 1859 - Departt.
Cons: 27th May No: 809.

From, The Collector of
Gaya and
To, The Secretary to
Government
Fort St. George
Dated 27th April
Received 6th May 1859.
No. 105
Enclosures 6.

Submits five Copies
of Returns of a series of
Selections from the Records
of Gaya and Collectorate
Imitted at the Collectorate
Office.

Mis No. 263

C10 6 May R 20th