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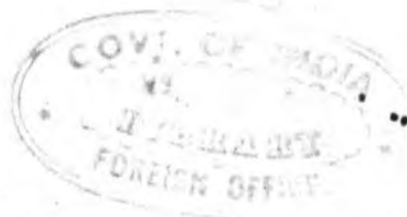
PARGANA DUDHÍ OF THE MIRZÁPUR DISTRICT,

WITH

SPECIAL REFERENCE TO ITS LAND ASSESSMENT.

By H. C. A. CONYBEARE, B.C.S.,

Assistant Magistrate-Collector.



ALLAHABAD:

NORTH-WESTERN PROVINCES AND OUDH GOVERNMENT PRESS.

1879.

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No. ^{802N.}
I-157 OF 1879.



FROM

THE SECRETARY TO THE BOARD OF REVENUE,
NORTH-WESTERN PROVINCES,

TO

THE SECRETARY TO GOVERNMENT,
N.-W. PROVINCES AND OUDH.

Dated Naini Tal, the 1st July, 1879.

SIR,

DEPT. L.
SETTLEMENT OF
LAND REVENUE.

Present :
H. S. REID, ESQ.,
Senior Member.

WITH reference to G. O. No. 1462A., dated 21st August, 1876, Revenue Department, the Senior Member desires me to submit Mr. Conybeare's report on the settlement of pargana Dudhi, Mirzapur district, and to invite attention to the following points :—

- (1) *Paras.* 88-89.—As to the date from which the term of settlement is to run.
- (2) *Paras.* 107-108.—Proposal to make Robertsganj a separate sub-division.
- (3) *Paras.* 59-112, *et seq.*—Proposal to have an agricultural bank at Dudhi.

2. With regard to the first point, the Senior Member supports Mr. Conybeare's proposal to fix the term of settlement at ten years from 1876-77.

3. As regards the second point, the Senior Member does not think that the proposal can be entertained under present financial circumstances.

4. The proposal regarding the establishment of an agricultural bank at Dudhi seems to Mr. Reid to be somewhat beyond the scope of a settlement report. If, however, Government approve the idea generally, the Collector and Commissioner will be asked to give their opinions on the details of the scheme.

5. Adverting to the remarks contained in para. 89 of the report, Mr. Reid is of opinion that it is not necessary now to discuss what the status of the persons, whom the Government have vested with proprietary rights in the maháls of Tappa Gonda, Bajia, and mahál Hira Chak, ought to be.

6. In conclusion, I am to recommend to the favorable notice of the Government Mr. Conybeare's report, which shows ability and research. The Board have already expressed their sense of the excellent service done by Mr. C. Robertson in connection with this settlement.

7. Mr. Carmichael has suggested that Mr. W. Roberts' full and interesting report on British Singrauli should be printed as an appendix to this report, in which proposal Mr. Reid concurs.

I have the honor to be,

SIR,

Your most obedient servant,

J. S. MACKINTOSH,

*Secretary to the Board of Revenue,
North-Western Provinces.*

CORRIGENDA.

PREFACE.—5th line from end, for "Najiaf" read "Najaf."

CHAPTER I. 10th line of section 2, *dele* "or Adhaura."

"	last line of section 8,	for "Bihar"	read "Bihár"
"	1st line of note 2, p. 10,	" "grape"	" "grapes"
"	6th line of section 25,	" "ber"	" "bar"
"	9th line ditto	" "the aonla"	" "and aonla"
"	penultimate line of section 26,	" "haped"	" "shaped"
"	ditto " of section 28,	" "own"	" "sown"
"	ditto " of note 4, p. 15,	" "Gazetteers"	" "Gazetteer"
"	5th line of p. 16,	" "horblende"	" "hornblende"
"	10th line do.	" "Bamhani, and Kisári"	" "Bamhani and Kisári"
"	1st line of p. 17,	" "harvesta"	" "harvest"

CHAPTER II.	3rd line of section 38,	for "of origin"	read "origin"
"	1st of note 2, p. 20	" "rider"	" "river"
"	do. " 4, "	" "kesso"	" "keso"
"	do. " 1, p. 22,	" "gang-robbery"	" "gang-robbery"
"	do. of p. 24	" "benares"	" "Benares"
"	do. of section 51,	" "he"	" "Mr. Roberts"
"	18th of p. 30	" "sazawal, who"	" "sazawal who"
"	8th " p. 31	" "backruptcy"	" "bankruptcy"
"	7th " sec. 61	" "hostal"	" "hostel"
"	14th " ditto	" "work"	" "works"
"	5th " sec. 62	" "McChelry"	" "McChlery"
"	22nd " ditto	" "shrinking"	" "shirking"

CHAPTER III.	Section 65, 5th line from end, for	"induential"	read "influential"
"	4th line of p. 40 ...	" "Dudhí : as"	" "Dudhi. As"
"	12th " sec. 80 ...	" "collection"	" "collections"
"	note 5 " of p. 41 ...	" <i>dele</i> para."	

CHAPTER IV.	Line 3 of sec. 91 ...	" "torá"	" "torá,"
"	" 6 of note 5, p. 49...	" "sapurdárs"	" "sapurdár"
"	" 7 " " "	" "sapudári"	" "sapurdári"

CHAPTER V.	Last line ...	" "director"	" "direct"
"	line 3, sec. 109 ...	" "suar"	" "square"

* * The more obvious and less important errors of punctuation and accent have been omitted from this list.

P R E F A C E.

ON the close, in 1876, of the Dudhí settlement, a complete narrative of its operations, from first to last, was demanded by Government. As sketched by the then Commissioner of Benares, who had suggested its preparation, this narrative was to be "prefaced by a general as also, where necessary, special description of the country and its inhabitants." It might, added Mr. Carmichael, "give some account of the various forest products, as also of the geological treasures of the country, not forgetting to add a chapter on the different classes of aborigines." What was expected, in short, was a settlement report, which should also prove "a complete and interesting history of this most interesting part of the Mirzāpur district."

The Collector and Settlement Officer, Mr. C. Robertson, was however unable, before his promotion to more engrossing duties, to prepare the required account. As an ex-assistant of Mirzāpur, with a mind unprejudiced on settlement questions, and an appointment too often mistaken for a sinecure, the present writer was impressed for the work (1877). Receiving the pargana maps early this year, he has continued the task at such odd intervals as could be spared from his regular labours.

It is regretted that this note could not be compressed within shorter limits; but those acquainted with the portliness of Dudhí files will understand that it might easily have grown far longer. Endeavours have been made to simplify its form, and to preserve it from those huge cages of figures which have earned for the Indian constitution the definition of a despotism tempered by tabular statements. For any shortcomings in his performance the compiler must plead that he has never crossed the frontier of Dudhí, or even the valley of the Son. Only from the rugged brow of the Kaimúr has he gazed, like Moses from the heights of Pisgah, towards a land which it was never his to visit. Any local colour, therefore, that the note may possess, is due in the first instance to the kindness of Mr. Robertson, and in a lesser degree to that of Mr. Carmichael. Both have perused the work in manuscript; and without the revision of the former, himself the chief author of the settlement, that manuscript would have been hardly worth the printing. Thanks are due also to Mr. Edgar Galbraith, Assistant Collector of Mirzapur, and Mir Najíaf Alí, Sazáwal of Dudhí, who have very promptly and fully answered the questions wherewith from time to time they have been troubled. It should be added, however, that for any opinions or statements herein advanced the compiler holds himself solely and completely responsible.

December 2nd, 1878.

H. C. A. C.

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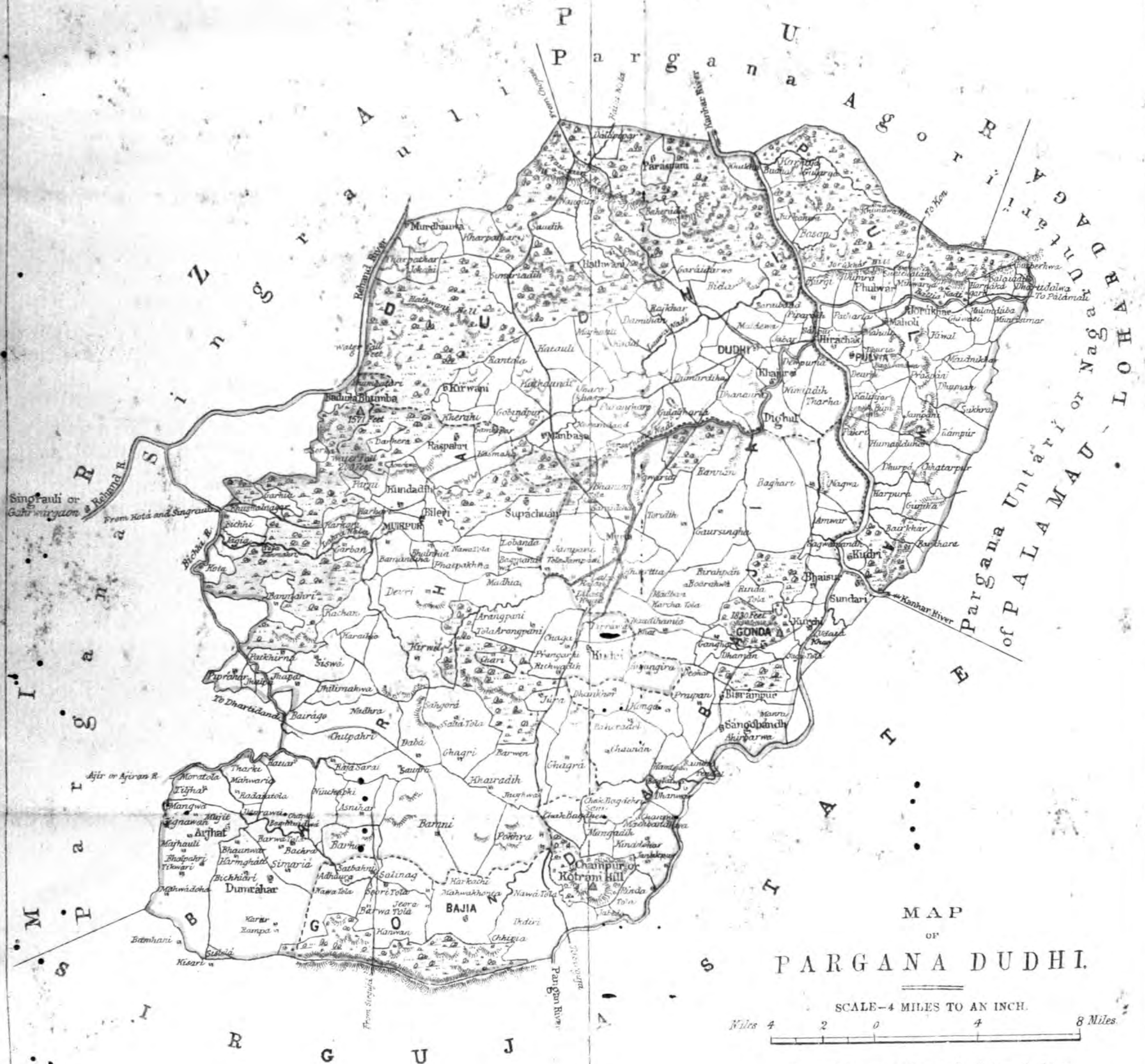
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NOTE

ON

PARGANA DUDHI AND ITS ASSESSMENT.

CHAPTER I.

GEOGRAPHICAL AND DESCRIPTIVE.

1. THE Dudhí tappas, which for the purposes of this report will be styled pargana Dudhí,¹ are nominally a portion of the non-regulation pargana Singrauli, in the Robertsganj tahsíl of the Mirzápur district. On the north they are bounded for a short distance by the Pálámau subdivision of the Lohárdaga district in Lower Bengal, and for a long one by pargana Agorí of Mirzápur. They march on the west with pargana Singrauli, the boundary here and there coinciding with the course of the rivers Rehand and Bichhí²; and on the south with Sirgújá, a native state under the tutelage of the commissionership of Chutia Nágpur. Their eastern frontier is formed by the same state and Pálámau. Pargana Dudhí lies between 23° 52' 17" and 24° 21' 21" north latitude, and 82° 59' 28" and 83° 28' 7" east longitude. Its total area is almost that of Hertfordshire, being according to the latest measurements 388,983 acres, or 607·001 square miles. The entire population by the last census (1872) was 22,185 souls, the density being therefore 36·584 persons to the square mile. The greatest breadth of the pargana, measured across the map horizontally from the meeting of the Singrauli road and the Bichhi, is about 24·50 miles; and the greatest length, measured perpendicularly from the north-western corner of tappa Dudhí, is about 30·50.

2. To distinguish it from the permanently-settled pargana Singrauli, Dudhí is sometimes named Taufír Singrauli, East Singrauli, or Bichhípar. The first title denotes its escape from assessment in 1792, the second and third its situation east of the Bichhi river. It is divided into four tappas. The whole of the pargana east of the river Kanhar is occupied by (1) tappa Pulwa, with an area of 79 square miles. West of that river, the whole breadth of the northern border is included in (2) tappa Dudhí (121½ square miles), while the eastern and southern sides of the pargana are formed by (3) tappa Gonda-Bajia (173 square miles). The rest of the pargana, south-west of Dudhí and north-west and west of Gonda-Bajia, is filled by the largest of its tappas, Barha or Adhaurá (234 square miles). The most generally fertile of these four subdivisions are tappas Dudhí and Pulwa.

3. The pargana presents a surface less pleasing to the agriculturist than to the lover of the picturesque. It may be described as a beautiful though somewhat bleak hill-country, clad in places with stunted forest, and supporting in its valleys and the basins of its rivers a scanty cultivation.

¹ So early as 1856, the error of including Dudhí in pargana Singrauli was pointed out by Mr. E. A. Reade, C.B., then Senior Member of the Board of Revenue. Differing as they do in history, in tenures, and administration, from the tract west of the Rehand and Bichhi, these tappas have ample claim to be classed as a separate pargana; and we shall see that they have been so recognized by the Indian legislature.

² A small map (4 miles to the inch) published in March, 1877, by the Board of Revenue, erroneously marks the western frontier as everywhere coinciding with the course of those rivers.

4. The hills consist chiefly of igneous and metamorphic rocks. Towards the north, where they run east and west in several more or less parallel ranges, they belong to the clay-slate or schistose formation.¹ In the rest—that is, in the great bulk of the pargana—their trend and elevation is less regular; while they are themselves composed of gneiss, seamed with occasional bands of dolomite limestone, quartz, serpentine, and other minerals². Of the schistose chains in the north, the most continuous and sharply marked is the southernmost, known in different places as the Hathwānī or Jorúkhār range. Except where pierced by the Kanhar, it forms an uninterrupted barrier throughout the breadth of the pargana. Viewed from its ridge, the whole country to the south seems an undulating plateau, dotted with smaller ranges and isolated peaks. The loftiest of such peaks, Gonda, near the eastern frontier, towers 1,830 feet above sea-level, and about 700 above the plain into which it throws forth its spurs; while Bhumba, on the western, attains the lesser stature of 1,571 feet. There rise in the pargana several hills of intermediate elevation; but those just mentioned are respectively the highest and lowest marked in the Surveyor-General's Atlas sheets.³ The gneiss-built mountains are better wooded than their clay-slate neighbours, and in pockets where a deep mould has accumulated can show a few fine trees. But the subject of forests will be dealt with hereafter.

5. The depth of soil varies from about 5 feet on the hillside to 50 in the valley. Of large level basins with deep good soils there are few; and indeed that of Dudhī, enclosed by the rivers Kanhar and Thema within an amphitheatre of hills, is the only one deserving of notice. Even where no rugged inequalities oppose the ploughman, his seed is too often sown on an unkindly ground. The soil is usually a cold stiff clay or a loose sandy earth. But in a few favoured spots sand and clay combine to form along the bank of some river a fine alluvial loam, and in such happy valleys homesteads may be seen nestling amongst their fields.

6. The subject of soils demands some further detail. Their best variety is *kewal*, the rich black loam just mentioned, found only in the basins whither its materials have been washed from higher ground; it produces fine crops of rice, barley, and gram. Barley is grown also on *dudhia* or *pirkipith*, a soil containing less clay, and, to judge from its "milky" or "dove-coloured" name, more lime. It may perhaps, therefore, be called a marl. *Bāl sundar* or sandy earth is the prevailing soil throughout the pargana. It is of course less productive and far less retentive of moisture than *kewal*. But in years of abundant rain it produces surprising quantities of rice, cotton, sesamum, or *kodo*. *Charakh pathari*⁴ is a poor soil, richly mixed with "white stone and sands." Heavy rain will, however, make it capable of yielding moderate crops of *urd*, *mijhri*, and other coarse growths. The poorest soil of all is the *lāl mattiya* or red clay, mixed pretty freely with sand, gravel, and the fine particles of iron from which it derives its colour. Poor crops of sesamum and *mijhri* are its usual birth; but manuring with ashes or dung will much enhance its productiveness. It should be noted that in a tract where firewood is abundant, dung is used less for fuel and more for manure.

¹ To this formation some more distinctive title has yet to be applied. "Between the gneiss and the lower Vindhyan in the Son valley there is a large development of shales and schists, constituting a series to which no definite name has as yet been attached."—*Mallet on the Vindhyan Series*, Memoirs of the Geological Survey of India, Vol. VII. Mr. Mallet mentions that one of the first who brought the geology of this part of India to European notice was the compiler's grandfather, the late Very Revd. W.D. Cosybeare, F.R.S.

² The composition of these rocks will be described in greater detail under the heading of "Minerals," *infra*, para. 29.

³ Nos. 89 and 104. The Surveyor-General is unable to supply me with the height of Chainpur or Kot Rānī, a crater-shaped hill, marked in his map as a survey station. It will be seen that the respectable heights here mentioned are mere mole-hills beside their neighbours of Sirgūja. That petty state has one hill of over 4,000, and at least a dozen of over 3,000 feet in elevation.

⁴ The spelling is Mir Najaf Ali's; but perhaps *chhirak pathari*, or "stone-besprinkled," would be more correct.

7. Turning from field to stream, we find the pargana traversed or bounded by several considerable affluents of the Son or its tributaries.

Rivers.

The watershed may be said to divide on a line drawn north and south through the middle of the pargana, and the general slope of the country is from south to north. In a northerly direction, therefore, lies the course of the principal rivers, the Rehand and Kanhar, and of their respective feeders, the Bichhi and Párgan.

The Rehand.

Rising amid the steppes of Sirgúja, the Rehand enters the Mirzápur district through Sáhipur Singrauli of Rewa. Fifteen or twenty miles later in its course, at Badura in tappa Barha, it becomes the boundary between this pargana and Singrauli proper; while a short distance below, near the common frontier of tappas Barha and Dudhí, it descends in a miniature fall over a step of rock some 6 feet in height.¹ After washing the border for less than ten miles, the stream again passes onwards through pargana Singrauli, its point of departure being Múrdhauwa in tappa Dudhí. The sources of the Kanhar are to be found

And Kanhar.

below the flat-topped trappean hill of Jamíra in Sirgúja. For a great distance the boundary between that state and Pálámau, it flows into Mirzápur between the villages of Sundari in Gonda-Bajia and Kudri in Pulwa. For the rest of its journey through the pargana this river forms a serviceable boundary, first between those two tappas, and afterwards between the latter and Dudhí. After lingering a while along the northern frontier it passes onwards through Agori. Both Rehand and Kanhar are perennial; but while the former might perhaps bear craft of light burthen, the latter is too rocky for navigation of any kind. Down both, however, are drifted, in the rains, large flotillas of bamboos and poles. Mr. Carmichael has seen rafts of such timber shooting the rapids of the Rehand as late as March or April. Though 60, 80, or even 100 feet in length, their crews are limited to at most three men. A wicker-work stool (*morhá*) is gladly placed amidships for the Englishman who wishes to view their skill. A Government fee of Re. 1 per cent. on such timber is levied from the purchasers at Badura and Dudhí-ghát. Both rivers are fordable in many places; and even after heavy rain a little patience will often reward the traveller with a passage. The rustic may safely wait till the flood subsides, resting assured that it will not flow in *omne volubilis ævum*. The

Bichhi and Párgan.

Bichhi runs north-westwards along the south-west frontier, meeting the Rehand some distance outside the pargana. The Párgan,² on the other hand, flows north-eastwards along the south-east frontier, meeting the Kanhar some distance inside the pargana at the junction of Sundari and Bhaisúr villages. Neither assumes much importance before reaching the boundary of the tappas, and both are intermittent streams, from which, in summer, water can be obtained only by digging in the sandier portions of their beds.³ In this respect they resemble many of the smaller brooks whose sandy channels, at most times, hide instead of holding the running stream. The four rivers here mentioned are, after rain,

Thema and Labra.

swollen by many tributary brooks and torrents. But of these the Thema, which joins the Kanhar near Dudhí, and the Labra, which carries into the Bichhi the drainage of a large area in tappa Barha, seem the only two of sufficient length and permanence to demand special notice. Of lakes or large perennial sheets of water there are none, while the *jhils* or shallow summer-dried ponds are few and small. Often precipitous and generally uneven, the slope of the surface forbids the accumulation of water over any large area. In this case a country of cascades is not, as in many others, a country of lakes. The highest waterfall marked in the Surveyor General's Atlas, one of 200 feet, lies in the north-west corner of tappa Barha, about half way between Kandadih and Bhumba hill.

¹ This fall is locally known as the *Ghúgh*. It is the Labehri waterfall of the *Imperial Gazetteer*.

² The Párgan is nowhere, as stated in the *Imperial Gazetteer*, the boundary between Mirzápur and Pálámau.

³ The word technically applied in the N.-W. Provinces to a stream of this sort is *Choiya*, and many brooks bear no other name. See *Elliot's Glossary* and *Forbes' Dictionary*.

8. The great want of Dudhí is water for irrigation. Within the last twenty years much has been done to remove artificially this natural defect ; but still more remains to be done. The average depth of

Irrigation.

water from the surface was not ascertained at settlement, but is probably very great. At Paráspáni, in the north of the pargana, a well shaft was sunk more than 100 feet before water could be reached.¹ In the larger villages a few earthen tanks and masonry wells have been constructed, chiefly by Government. Dudhí itself, where water lies near the surface, presents the best specimens of both. But the water derived from such sources is used rather for purposes of drinking than of irrigation ; and one might almost say that the fields are watered only from dams. Such dams are created by throwing an earthen embankment (*band*) across the valley traversed by some stream, an outlet being of course left for the escape of the surplus water. In the rainy autumn water is emitted, through sluices in the bank, upon the rice-fields below the dam ; while in spring the dry bed of the dam itself supports a crop of wheat or *chandá*. The system of extracting water by means of swinging baskets (*dauri* or *berti*) is unknown. At Díghul, a few miles south of Dudhí, is a fine dam of the kind here described. This, like most other works of the same sort, was constructed by Government, which nowhere charges water-rate. But several private dams exist, and two such may be mentioned in Sundari village alone. The usual name for a dam is *bándh*, but by new settlers from Bihár districts the word *ahrá* is sometimes used.

The failure of wells and other reservoirs fed by no stream is here due to solely geological causes. There is no deficiency of rain ; but filtrating through the shallow soil, the moisture meets the inabsorbent rock, down whose rapid dip it immediately runs to the nearest torrent. Hence few wells have been made, and of those made, few have proved successful. Not even in favoured spots are there any sufficiently copious to require or allow of being worked by bullocks. In most parts of the pargana the people depend for their drinking water on the streams.²

9. But enough of irrigation. "*Claudite jam rivos, pueri, sat prata biberunt.*"

Rainfall and climate.

From this to the kindred subject of rainfall is an easy transition. The rains are here far heavier than in the plains of North Mirzápur. For any estimate of their average yearly quantity it would be rash to claim exactness. But the following statement, showing the fall as registered during five years by the raingauge at Dudhí, is given for what it may be worth :—

Rainfall in inches during —

Year.	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.	Total.
1874	1.1	1.2	...	...	.6	14.7	6.0	19.3	11.7	6.8	...	...	61.9
1875	.4	1.1	...	...	...	5.7	11.2	19.4	4.9	...	...	...	42.7
1876	...	...	...	...	...	1.1	22.2	10.2	4.7	3.0	...	...	41.2
1877	.8	1.0	.1	1.3	4.0	1.1	6.1	8.6	8.1	4.5	...	3	36.8
1878	.3	.6	1.0	1.4	2.0	3.3	7.1	13.8	7.5	.6	3.0	...	40.5

The heat also is much greater than on the Gangetic lowlands. Of this no register is kept, but Mir Najaf Ali informs me that in June last it rose in the shade to 107 degrees (Fahr.) On the scorching approach of summer the very crows, whom thousands of generations have not habituated to the heat, may be seen gaping forlornly with their beaks. The hot weather and rains are unhealthy, but not, as asserted by Thornton, "so pestilential as to prove inevitably fatal to Europeans and many natives."³ Fever in the latter and cholera in both, are no doubt unpleasantly familiar. But the frosty nights and mornings of the winter are as charmingly bracing as anywhere in the North-Western Provinces.

¹ Collector to Commissioner, No. 533, dated 24th November, 1865.

² Or on waterholes dug in the dry beds thereof, *supra*, para. 7.

³ Gazetteer, Vol. III, article Mirzápur.

10. Having thus outlined the physical features of the country, we may pass to its products, animal, vegetable, or mineral.

Of animal products the first to be considered are the human inhabitants themselves. These belong chiefly to aboriginal tribes which have nominally adopted the Hindú religion, and with it, in some cases, an Aryan pedigree. By an able and observant missionary¹ they are characterized as "an interesting race of people, who, with great simplicity and truthfulness, combine much enterprise, willingness to labour, and great physical courage." They are truthful for better reasons than those hillmen of Southern India, described to General Sleeman by a lowland native, as ignorant men who had not yet discovered the advantage of a lie. For with fraud they are acquainted, and rendered distrustful by that acquaintance they will suspect craft even in proposals that are clearly for their own advantage. The migratory instinct, last remaining of the heirlooms transmitted from a nomadic age, is strong within them. The district officer, returning to his camping-ground of last winter, misses some familiar face, and is told that sheer restlessness has goaded its owner to abandon his little holding. He has gone to other valleys, in Rewa, or Lohárdagá, or Sirgúja; and his place in the village has been filled by some swarthy stranger, half husband-man, half gipsy, from a neighbouring principality or district. It is satisfactory, however to know that the exchange is in favour of Dudhí, and that the immigrants of the year, as a rule, exceed the emigrants. Of the total population, 15,475 persons (7,513 females) are classed by the census as agricultural, and 6,710 (3,169 females), as non-agricultural. It is unfortunate that no accurate materials for a classification by creed are forthcoming. As just mentioned, however, the great bulk of the inhabitants are quasi-Hindús. True Hindús and Muslims are comparatively rare, and Christians, of course, rarest. A small colony of the latter has gathered round the London Mission at Dudhí.

11. The principal castes, all aboriginal, are Kharwárs, Pankás, Cherús, Soerís, Gonds, Kols, Bhoiyas, and Korwas.

The Kharwárs belong chiefly to the two clans known respectively by the honorific titles of Mahaton and Mánjhi. The former appellation is shared with the Kunbís of Gangetic Mirzápur, and the latter, for which Majhwár is sometimes substituted, with the boatmen of the Ganges itself. It is to be regretted that the census should have classed Mánjhís as distinct from Kharwárs; but it is more to be regretted that in doing so it did not prefer the title Majhwár to one which might cause its bearers to be confused with bargees. In the fanciful manner so dear to the Indian genealogist, Kharwárs derive their name sometimes from the *khair* tree whose catechu they extract, and sometimes from a Khairágarh which is regarded as the cradle of the race. Some pretext for these etymologies may be found in the alternative form Khairwár, as well as in the fact that the tribe has a sub-division named Khairaha. In pargana Khairágarh of Allahabad, moreover, which is most probably the place intended by the latter derivation, there is a race of aboriginal hillmen called Benbans,² and the Kharwár Rája of Singraulí styles himself a Benbans Rájput. The Ben or Bain, from whom this name is derived, was a great and probably an aboriginal monarch, whose name is renowned from Rohilkhand to Bihár.³ Kharwárs often claim descent from the Súrjibansi Rájput, Rohitásva, legendary founder of the hill-fortress Rohtásgarh, in the neighbouring district of Sháhábád; but in that stronghold there exists a tank named after Ben. Themselves members of the caste, the priests of the Kharwárs are entitled Baigas. "A Baiga," says a picturesque writer in the *Calcutta Review*, "is the hereditary priest and headman of his village

¹ The late Robert Cotton-Mather, L.L.D., in his letter to Government, dated 18th April, 1862. The name of Cotton-Mather, distinguished in olden times and a New World for its intolerance of suspected witchcraft, is here associated with a sympathising interest in the welfare of demon-serving races.

² Sherring's *Castes and Tribes*, article "Kharwár". ³ See the compiler's *Provincial Gazetteer* of Bijnaur, pp. 341-342.

of Kharwárs. By the Baiga are performed all village ceremonies. He is the first to plough, and by him are fixed the ploughing days of others. He sacrifices the fowl or the goat which a higher morality has substituted for the human sacrifice of ancient days, at the times of sowing, reaping, and threshing. He propitiates the forest demons by incantation and prayer. By him cattle are protected from murrain and beasts of prey. His religion recognizes no beneficent deities; all are harmful—to be propitiated, not loved, appeased not approached. And such was the original faith of every race,—a demonology more or less complete: its temples giant trees and gloomy gorges, its gods destroying not creating.”¹ Some further account of the Kharwárs, their sacrifices and their sylvan deities, will be found by the curious in Colonel Dalton’s *Ethnology of Bengal* and Mr. Forbes’ *Pálmáw Settlement Report*. The chief god of the tribe is Ganhel, a being of doubtful sex, who presides over the operations of tillage. Their religion is now more or less tinged by Hindúism, and at their marriages Bráhmans officiate. The Kharwárs of Gonda village have incurred the ridicule of their fellows by assuming the *janeo* or sacred thread of the twice-born Hindú classes. From the extreme ugliness of their features Colonel Dalton believes Kharwárs to be of pure Turanian descent; but their Turanian dialect, if they ever had one, is now completely extinct. The ancient Báland dynasty of South Mirzápur is sometimes said to have belonged to this tribe.²

12. Next to the Kharwárs their menials, the Pankás or Pankiás, are most numerous. Once, perhaps, a caste of slaves, Pankás are still regarded as the dregs of highland society. According to their own vague traditions, their sires came from the west as serfs or dependents of the Mánjhi Kharwárs, and to this day no Mánjhi with any claims to importance is without a domestic servant (*Kutwár*³) of the Panká tribe. When not thus employed, most Pankás are weavers; but a few have now taken to cultivation.

13. The Cherús were believed by Sir H. Elliot to belong to the same family as the Soerís or Seorís, another aboriginal tribe, found here and elsewhere in Mirzápur. Mr. Sherring, again, conjectures that both races were once identical with the Bhars. By their own account, however, Cherús are either scions of the great serpent (Nága) race, so widely scattered over the hills of India, or descendants of a Kumáun saint named Chain Muni. They have in Sháhábád a custom of appointing, by investiture with the frontal mark, a rája for every five or six families.⁴ The rája of Pálmáw is a Cherú; but, like most hill-chieftains of Hindústán, prefers to assume the style and lineage of those Rájputs who on their arrival found his ancestors at home. Cherús are, next to Korwas, the wildest tribe in the pargana. Amongst the achievements of their turbulent race are related a legendary invasion of Kumáun, and an historical invasion (1611) of Champáran next to Gorakhpur. The marriages which have sometimes united them to Kharwárs are, perhaps, defended by the pleasing fiction that both the contracting parties are Rájputs. The religious rites of the two tribes have a strong resemblance. An old Assistant Magistrate of Mirzápur, Mr. Oldham, mentions that the Son valley north of Dudhí was for years infested by two Cherú brigands, Nora and Kora. Armed with bows, and climbing when pursued to a refuge on the great crag of Mangesvar,⁵ they committed many daring robberies and some murders. “Their arrest could not be effected, as after each of their crimes they ascended the steep cliffs of Mangesvar, and were harboured by the rude villagers living on the summit.” Fighting probably with silver weapons, the Magistrate instigated those villagers to betray the robbers, who were at last brought before him tightly bound down on beds.⁶ Their gipsy

¹ *Calcutta Review*, April 1878.—*Chronicles of Rohits*.

² *Infra*, Chapter II., History.

³ So in the Central Provinces the Kotwár—there a village policeman—is a Mehar or weaver. Elliott’s *Hoshangábád Settlement Report*, p. 129.

⁴ Buchanan’s *Eastern India*, Volume I. This author believes that the Cherús once held paramount sway over the Gangetic provinces of Hindústán.

⁵ Mangesvar rises 1,936 feet above sea-level, and is, next to Bághdharwa and Bijaigarh castle, the loftiest height in Mirzápur.

⁶ *Statistical Memoir of the Ghazipur District*, by Wilton Oldham, L. L. D., Pt. I., p. 51.

Soeris.

cousins, the Soeris, share the sometimes larcenous proclivities of the Cherús, and are thus described by the same writer

"Their women wear a tartan dress, and often have a kind of horn projecting from the forehead as an ornament. They live in light and easily-moved booths made of grass and reeds; are fond of intoxicating drinks; and eat the flesh of swine and oxen. They procure wives for their young men by kidnapping female children; and live principally by jugglery, coining false money, and theft. During the hot season they often attack by night the *banjás* or travelling merchants, when halting at the camping grounds amid the hills and forests of Sirgúja, and drive off their pack-bullocks, which, during the rainy season, they pasture in the jungle, and, early in November, bring for sale into the Mirzápur district."¹ Many Soeris now call themselves Rájputs.

Gonds.

14. The Gond is member of a Dravidian family that has fallen in the world. Once the dominant power in the Central Provinces, his tribe was forced by the pressure of Mahratta invasion to encroach northwards and eastwards upon the domains of their neighbours. Swarming into Sirgúja, south of Dudhí, they ejected or enslaved the prevailing Kols², and themselves became the principal vassals of the local prince. The position thus obtained they still enjoy, and it is to this Gond colony of Sirgúja that we must look for the origin of the clan in Dudhí. Singrauli, which, according to the maps of that day, included Dudhí, is described by Thornton (1854) as a part of Gondwana or Gond-land. The Gonds are said still to offer in effigy the human sacrifice which they dare not offer in person.

Kols.

15. Of the Kols in this pargana many must be descended from the Sirgújan victims of Gond expulsion. But into the highlands of Mirzápur they have been driven by southward as well as northward pressure. In the Ganges plain, where they are now spurned as hewers of wood and drawers of water, their sway was once wide and powerful. They were, however, hurled southwards across the Vindhya by an invading wave of Gahrwár Rájputs. It is said that when thus pressed, they were reduced to the adoption of a troglodyte life, their favourite dwellings being stone caverns surrounded by deep pools of water. Lightened of chattels and comfort, they were for long in a position to sing before the robber. But their last domain on the Vindhya table-lands, Kolána some dozen miles south of Chunár, was then as now a pleasant hunting-ground, and as such it was at length seized and renamed (Saktesgarh) after Saktes or Saktisvar Singh, Gahrwár rája of Kantit.³ It has been somewhat rashly asserted that there are no Kols, properly so called, in the pargana. That there are no Uráon or Dravidian Kols is true; but Kol is a generic term including also several Turanian tribes. The Kol insurrection of 1831, in the adjoining district of Lohárdagá, seems not to have extended into this.

Bhoiyas.

16. The Bhoiyas, the "veritable monkeys that aided Ráma in his invasion of Lanká" or Ceylon, and the profound admirers of that hero, have by Sir George Campbell⁴ and Colonel Dalton been connected with the Buís, a Tamil race of Madras and the Central Provinces. Sir Henry Elliot, while remarking that they are generally classed as Ahírs, adopts the treatment so usual amongst North-West writers on aboriginal races, and makes them akin to the once powerful Bhars.⁵ A sept known as Bárah Bhoiyas were once the dominant race in Assam; and other aboriginal tribes with similar names, such as Bayár and Bhuihár,⁶ exist in Dudhí or its vicinity. The Bhoiyas of South Mirzapur are daring mountaineers.

¹ *Ibid.*

² The opinion here advanced is that of the best authority on such matters, Colonel Dalton, the ethnologist of Bengal, and political officer for Sirgúja. Much interesting information anent the Gonds, their customs, ballads, and folklore, will be found in the late Captain Forsyth's *Highlands of Central India*.

³ The ostensible reason of this annexation was the neglect of the Kols to pay a small tax imposed by the Emperor Akbar. See Mr. Cecil Raikes' *Settlement Records of pargana Kantit*, section 4.

⁴ *Indian Ethnology*, p.

⁵ *Races of the N. W. P.*, article "Bhoya."

⁶ Not to be

confused with the Rájput (or Bráhmaṇ?) Bhūinhárs of the Ganges valley. Though calling themselves by a name which means "autochthones," these latter have far less right to the title than their namesakes of the southern country.

Mr. Robertson has seen their climbing-gear of rope and bamboo hanging from the beetling cliffs of Mangesvar, which they scale in search of wild honey. In Dudhí their customs seem less joyous than in the neighbouring tracts of Chutia Nágpur. There the unmarried youth of the village live in a separate house or "bachelor's hall" (*dhángar basa*) and dance every evening with the maidens on an open space adjoining. There, too, the bachelors of one village visit in a body the spinsters of another, and *vice versa*, matrimonial proposals being made on such occasions by the ladies. Here, however, the Bhoiya's courtship is managed for him by a prosaic parent. The father of a marriageable lad searches round the neighbouring villages for a daughter-in-law, not related within the prohibited degrees of consanguinity. Having at last chosen one, to whose parents the match is acceptable, he arranges a marriage, and returns home. In a few days he will again visit the bride's house with his son and not less than five other kinsmen. A *neg* or fee of five rupees is paid to the girl's father, while baskets of flowers and fruit (*dáli*) are presented to the bride herself and her mother. The proceedings are closed by the wedding ceremony, which is performed by the family priest—or barber. The priests are sometimes called *Déoras*. Elsewhere the principal deity of the Bhoiyas is the sun-god (*Borám*). Here, however, their favourite deities are harmful. The destroying goddess of the Hindús, under the names of Devi and Bhawáni, the small-pox goddess Mátá, and the malevolent *manes* of their ancestors or local heroes such as Baryár Sáh, are the chief objects of worship.

17. The Korwas are a Kolarian tribe akin to those Kharwárs, Cherús, and Kols whose customs their own resemble. Their priests, too, are
 Korwas. *baigas*; they, too, appease with animal sacrifices the gnomes of the wood or the mountain. They dwell sparsely along the south of the pargana, near the border with Sirgúja; and in that state, as here, are said to be gradually losing their tribal peculiarities through contact with Hindúism.

18. Besides the aboriginal races whom we now abandon, there exist in Dudhí a few Bráhmans and Rájputs, mostly the descendants of colonists
 Other classes. imported in the last century by the raja of Singrauli. By intermarrying with the family of that chief, the Rájputs have lost caste amongst their cousins north of the Son. The few Baniyás of the pargana could hardly trace back their residence for half a century. Muslims are exceeding rare; but a few humble mosques of raw brick have lately risen, rather perhaps to commemorate the founding official than to mark the advance of his faith.¹

19. The inhabitants are as a body singularly ignorant and unlettered. Govern-
 Education and language. ment declares them in 1862 to be as "wild and untutored as the Thárús and Bhuksas of the Taráí;" and the census made ten years later returns but 1,924 persons (2 females) as able to read and write. *Halqabandí* or primary village schools are conspicuous by their absence. The nearest Government school of importance is at Kon, over the hills and far away in Agorí. But the London Mission School at Dudhí performs ably the uphill task of educating a folk whose zeal for education is small. For without sufficient learning to read Pope, the inhabitants are profound believers in that poet's theory that a little learning is a dangerous thing. Subordinate to the Dudhí school are several village schools also belonging to the mission. These are all aided by small Government grants.

In the bulk of the pargana the language is the rude Hindí spoken elsewhere in Mirzápur. The forms which, perhaps, strike one most frequently as differing from the book language are pronoun-declensions and verb-conjugations. Thus, we hear *ukar* and *kikar*² for 'uská' and 'kiská,' *puchheba* for 'púchhegá,' *gayal* for 'gayá,' *bá* for 'hai,' *bhaya* or *bhayal* for 'huá,' *hánkat* for 'hánktá' and even *kahist* for 'kahá.'

¹ There are one or two buildings of this description at Dudhí, and another at Kudrí in Barha, founded by the officer in charge of the local police outpost.

² Sometimes *káhe há*; as in the phrase *káhe bade*, equalling 'kis liye.' For the nominative 'kaun' *he* or *hāune* is often substituted.

Rahal is largely used for 'thá.' The adjectives *bara* and *chhotá* are sometimes displaced by the participles *barhke* and *chhutke*. Such forms differ with every 30 or 40 miles, though in Dudhí itself there is of course little room for much variation. The vocabulary is less changeable from place to place, but herein also we meet many words which would make the High Proficiency "Quintilian stare and gasp." A man, or husband is often called *mansiddhu*, while the corresponding term woman or wife is generally rendered *míhráru*, and the bullock which shares their hut with both hears himself spoken of as *bardhá*. In two villages to the extreme south of tappa Gonda-Bajia the Turanian languages of these provinces have found their last and only home. To the Korwa inhabitants of Bistrámpur and Sámgbáandh Hindi is unknown. Their dialect, which possesses the structure known as "terminal," belongs to the so-called southern division of the family just mentioned, and probably to the Kolarian type named by Max Müller "munda." They at present shun civilized society and fly before a white face. But as with the extension of roads and education this shyness wears off, their language will become as extinct as Cornish. It would, meanwhile, repay some officer of linguistic tastes to examine and immortalize this expiring tongue. During a brief visit to these villages in the cold weather of 1873-74 Mr. Robertson collected the following vocabulary:—

<i>In English.</i>		<i>In the Korwa dialect.</i>	<i>In English.</i>		<i>In the Korwa dialect.</i>
Father	...	Apa.	House	...	Ora.
Mother	...	Inga.	Hill	...	Burú.
Son	...	Huponi.	Forest	...	Bít.
Daughter	...	Aya.	Fire	...	Sengur.
Man	...	Kúrhul.	Hand	...	Tibú.
Woman	...	Korikán.	Foot	...	Katábú.

20. Some of these words correspond pretty closely with their equivalents in the cognate dialects of Chutia Nágpur and the Central Provinces.¹

Houses.

The "ora" or house of the Dudhí aboriginal is a very neat wattle and dab structure, unmarred by the domestic squalor so dear to the true Hindu. Attached thereto is a small yard, enclosed by wicker-work and bamboo matting. Herein the family sit, chat, and perform their household occupations. Here, too, on the occasion of a marriage feast or holiday, is held an evening gathering of the village brotherhood. Songs (*karmá*) are chanted, whilst old and young, married and single, join gaily in grotesque dances.

21. Further description of the people and their habits would be out of place in a report which is intended to describe the resources and assessment of a tract. But connected as the settlement of boundaries is with that of revenue, no apology is needed for some account of a curious custom relating to the former.

When Mr. Roberts, in conjunction with an officer of the South-Western Frontier Agency, was settling the frontier of Dudhí with Sirgúja

Boundary customs.

(1850), a dispute arose as to whether a chieftain of the latter State or the Rája of Singraulí was entitled to the possession of certain debateable lands. It was resolved to decide first the boundary between Arjhat (in Barhá), Kisári (in Sirgúja), and Charcharí (in Singraulí); and the contending parties drew up a written agreement that the dispute should be decided by the *baigá*. Now it must be understood that the *baigá* is a great authority on such matters. "He is supposed," writes Mr. Forbes,² "to be better informed on all that concerns the village than any one else; to have a thorough knowledge of its boundaries, and to be able to point out each man's tenure. He is invariably the arbiter in all disputes as to land and rent." He takes, in fact, the place sometimes taken elsewhere in these provinces by a village council (*pancháyat*). On this occasion the *baigá* was conducted to the disputed land, where, to obtain inspiration, he sacrificed a cock. Cutting off the bird's head he

¹ See the vocabularies given in Dalton's *Ethnology of Bengal* and Elliott's *Hoshangábád Settlement Report*, appendix I.

² The Settlement Officer of Pálamau, quoted in the *Statistical Account of the Lohárdaga District*.

streaked his forehead with its blood; and tying up the head in his turban, proceeded to walk along what he, or some guiding daemon, decided to be the boundary. That boundary was, however, far too long to be walked in one day: so, at evening, the augur secreted the cock's head in the jungle and went home. Returning next morning to the same spot, he replaced the unsavoury burden in his turban, and walked off the rest of the boundary. The Sirgújan chieftain "wished a probationary period of seven days, called *dank*, to be allowed ere the boundary was considered finally adjusted, and that if within that period sickness or death took place in the baigá's family or attacked his cattle, the decision should be set aside." But there being no proviso to this effect in the agreement, the proposal was overruled. The frontier of a great province had been decided in a manner far less discontenting, and perhaps not more fortuitous, than if reams of paper had been filled with mendacious evidence.¹

22. On turning from man to beast, we find nothing peculiar in the breed of domestic animals. The pargana has abundant pasturage, but as a grazing-ground seems less popular than Sirgúja. Six or seven different forms of cattle disease are recognized by the crude veterinary science of the inhabitants; but these will be more fully described in the Gazetteer of the district. The principal animals *feræ naturæ* are tigers, leopards, panthers, bears, jackals, the *Sámbhar* stag (*Rusa Aristotelis*), the *chital* or spotted deer (*Axis maculatus*), the *nilgái*, *banrojh* or blue-bull (*Portax pictus*), the *chikára* or ravine deer (*Gazella Bennettii*), and monkeys of several species. These are all more or less abundant. The wild boar would be more abundant if his young were not a favourite article of diet with the tiger. The common antelope is uncommon here. The same remark applies to the wolf; but the gregarious wild dog (*Cuon rutilans*), the Pindári of the woods, who drives even tigers before him, is familiar under the name of *kogí*. It may be mentioned that the jackal is said to eat the crops; and as abundant evidence of his vegetarian habits has been collected elsewhere, the accusation is probably true.² Maneless lions, rhinoceros, the wild elephant, and the wild buffalo, which, in the days of the Emperor Babar (1526-30), roamed across the Mirzápur hills as far northwards as Chunár, are now found not even in this remote southerly corner of the district.³ The bison of the Central Indian highlands is also wanting.

23. About the birds of the pargana there is little to say: with the exception perhaps of the bustard, they are just the same as those found in the ordinary plains districts of the North-Western Provinces. Peafowl, grey, black, and double-spurred partridges, geese, duck, teal, sand-grouse, quail, snipe, ortolan, plover, green and blue-rock pigeons, jungle cock, and cranes⁴ may all be shot occasionally. But the general dearth of water renders game of all descriptions scarce.

¹ Mr. Roberts to Commissioner, No. 12, dated 5th January 1850. Several equally curious determinations of boundary in this part of the country are described in a paper written for the *Asiatic Researches* (1795) by Sir John Shore of the Civil Service, afterwards Lord Teignmouth. In one case the boundary is decided against the village whose watchman's leg, imbedded in the earth, is first stung by an insect; and here, perhaps, we have the origin of the term *dank* (sting). See also Wilson's *Glossary of Indian Forms*, Art. *Gorgári*.

² See Jerdon's *Mammals of India* (1867) page 142, where instances are adduced of his eating grape, sugarcane, wild jujubes, and coffee berries.

³ In his memoirs that monarch mentions all these animals as seen near his camp at Chunár. Wild elephants are said to have bequeathed their name (*háthi*) to the Háthí watercourse and Háthwání village in the north of tappa Dudhí; and an aged Kharwár affirms that a few wild buffaloes wandered the forest in his boyhood. Some account of sport in South Mirzapur will be found in a work entitled *Past Days in India*, by an old Customs Officer, London, 187 . That tract is also mentioned incidentally in Major Stewart's *Rambles in the Mirzapur District*, and Sir John Wemyss' *Machán Shooting*, two series of sporting papers published together in one pamphlet at Mirzapur, 1872.

⁴ The *Kuláng* (*Grus cinerea*.)

24. Amongst fish caught in the two perennial streams may be mentioned rohu (Fish. *Labeo rohita*), tengra (*Macrones tengara*), bachua (*Eutropiichthys vacha*), pariisi (*Notopterus kapirot¹*), chilwa (*Aspidoparia morar*), and probably maháser (*Barbus mosal*).

25. Of vegetable products the first to be described are the trees. The frequency in the pargana of villages named after trees is striking, especially in tappa Dudhí, whose own name is probably derived from the kind of *euphorbia*² so called. Commonest of the species which have thus stamped their name on localities are the sacred figs, pípál (*Ficus religiosa*) and ber (*Ficus Bengalensis*), the common wild fig, or gúlar (*Ficus glomerata*), the cotton-tree or semal (*Bombax malabaricum*), the mango or ám (*mangifera Indica*), the wild date or khajúr (*Phoenix dactylifera*), the mahua (*Bassia latifolia*), the aonla (*Phyllanthus emblica*), the bahera (*Terminalia bellerica*), and ním (*Melia Indica*.) The bulk of each village is occupied by scrubby undergrowth, while in each tappa are large tracts of forest reserved by Government for the growth of timber trees.³ On such waste and woodland the following species are most conspicuously present:—

Sákhua, sákhua, or dwarf sál (*Shorea robusta*).

Sajja, ásan or ásam, elsewhere ásain or ásaina (*Terminalia tomentosa*).

Teslu, elsewhere tendu or ábnús (*Diospyros ebenum*); in English, ebony.

Dháora or siddá (*Lagerstræmia parviflora*).

Khair (*Acacia catechu*).

Bair, wild jujube (*Zizyphus nummularia*).

Salái (*Boswellia thurifera*).

Palás or chiúl, elsewhere dhák (*Butea frondosa*).

Báns or male bambu (*Dendrocalamus strictus*).

Several trees which are found in smaller numbers, may be thus enumerated:—

Parsidh (*Hardwickia binata*).

Shisham, the "Indian rosewood" (*Dalbergia sissoo*).

Kúsam, elsewhere gosham (*Shleichera trijuga*).

Jámun (*Eugenia jambolana*).

Bél (*Egle marmelos*).

Imlí or tamarind (*Tamarindus Indica*).

Amaltás or siyárláthí (*Cassia fistula*).

Thauta, elsewhere bákli (*Anogeissus latifolia*).

Hardu or haldu (*Adina cordifolia*).

Bíjasál or Bíjasár (*Pterocarpus marsupium*).

Kahuá, elsewhere arjun (*Terminalia arjuna*).

• Harra (*Terminalia chebula*).

Kulu (*Sterculia urens*).

• Piyár (*Buchanania latifolia*).

Karam (*Anthocephalus cadamba*).

Gamhár (*Gmelina arborea*).

26. Of the trees above mentioned the pípál, bar, mango, wild-date, nfm, bél, and tamarind, commonest of objects in a Gangetic landscape, may be at once eliminated as too well known to need description.

The semal, sometimes called the cotton-tree, has whorls of bluntly-prickled branches radiating at pretty regular intervals from a tall straight stem, and forming a broad, conical, symmetrical head. In the latter part of winter, while still leafless, it blooms with bright scarlet flowers. The fine silky wool of its pods is used to stuff quilts and pillows,

¹ This identification has been kindly suggested by Captain Beavan, author of a standard manual on the Freshwater Fishes of India.

² Another place in the same tappa is named Dudhiyári, i. e., perhaps, *Euphorbia copse*.

³ See further the introductory map and appendix II.

but has too short a fibre to be spun into thread. Its wood is comparatively useless, but furnishes scabbards, packing-cases, fishing-floats, and other articles whose object is lightness rather than durability. The mahua, too, is another large tree which flowers before its leaves appear. The flowers themselves, which are white and succulent, with a disagreeable odour suggestive of mice, are dried for food or distilled into coarse spirit.¹ The fruit is sometimes eaten, and from the seeds is expressed an oil; but the tree is far too valuable to be felled as timber. Orchids may be found growing on its trunk and branches. Both aonla and bahera yield the

Aonla. myrobalans used in dyeing. The former is a small tree with grey bark, feathery foliage, and round white berries. Its bark is used in tanning, its fruit for pickles or medicine, and its wood for agricultural implements and such carpentry as is required to stand the water. The latter is a large tree whose leaves when young are

Bahera. copper-coloured. From its fruit are made ink and medicine; from the kernels thereof oil; and its wood, being light, is used for much the same purposes as that of the semāl. The sákhu is the chief timber

Sákhu, sakhuá, or sál. tree of the pargana, and its seeds are often eaten; but it seldom emerges from the dwarf stage into that of the full-grown sál. The ásan furnishes large and excellent scantlings, good charcoal, and a tanning

Ásan. bark whose ashes are sometimes chewed with betel leaf. Its leaves are the favourite diet of the wild silkworm, and the tree is on that account often pollarded. The black heart-wood of the teslu supplies the ebony of commerce, and

Teslu or ebony. its round yellow fruit, according to Dr. Brandis, "affords an agreeable refreshment during the hot season in the dry leafless forests."² The dhaora is a biggish tree with ashy bark and a white fragrant flower. Its tough wood is extensively used for agricultural implements and in construction. It may be noted that the term dhaora is applied to other genera,³ and that the name of this tree in

Khair. Bánda is *shej*. Of the khair the most valuable product is its catechu, to be hereafter mentioned under the head of "Trade and manufactures;" but it yields also a tough wood, which has the advantage of being shunned alike by the ship teredo and the white-ant. From this are made the bows still used in the pargana. The tree, which is here seldom more than a shrub, may be

Bair. recognized by its light feathery foliage and thorny branches. The bair or wild jujube is a thorny bush with round rufous berries, which are largely used as an article of food. The

Salái. Salái, rising with its ashy and leafless branches above the underwood, gives the forest a bleak and wintry appearance; while still leafless it puts forth some small white flowers. Its fragrant resin, or *olibanum*, supplies frankincense to the temples of India, and, as sometimes asserted, to those of Europe. The wood is spongy and of little use, except as a material for charcoal. Though a very com-

Palás, chiul, or dhák. mon, the palás is a very useful tree. Its bright scarlet flowers yield a yellow dye; its branches are frequented by the lac insect; from its leaves are made platters, from its seeds a purgative, and from the bark of its roots a fibre used for caulking and coarse cordage.

Bambu. The bambu is here of that stunted variety whose stems have either no cavity at all or a very small one. To this circumstance they owe the toughness which makes them such excellent handles for spears, axes, and other weapons.

Parsidh. The parsidh seldom grows north of Central India, and South Mirzapur is perhaps the only place in these provinces where it flourishes. It is an elegant tree with tall, straight stem and slender, drooping boughs. Its black heart-wood, used for much the same purposes as ebony, is often

¹ Captain Forsyth asserts that this spirit, "when well made and mellowed by age, is by no means of despicable quality, resembling in some degree *Irish* whiskey." But Captain Forsyth was a Scotchman.

² *Forest Flora of the North-West and Central India* (1874), page 206.

³ As for instance to *Anogeissus latifolia* and *Ziziphus rugosa*.

so hard as to chip the axe that hews it. The shisham, a slender tree with somewhat finikin foliage, yields the walnut-like wood so well-known for its strength, elasticity, and beauty. The timber of the kúsam is used for many purposes which

Kúsam.

demand hardness and durability: e.g., for oil-presses and the teeth of harrows. The lac deposited on its young

branches is the most valued at the factories of Mirzápur. It is a large but, not a gregarious tree, with yellow flowers, and leaves which change in colour from purple to light and light to deep green. For both its fruit and timber the jámun or "black

Jámun.

plum" is equally valued. The former is much used in construction; the latter, which is a favourite with birds and flying-

foxes as well as men, supplies a kind of medicinal vinegar. The bark is used in tanning and dyeing, while the leaves when crushed give out an aromatic odour. The amaltás or "Indian laburnum" is remarkable

Amaltás and bákli.

for its clustered yellow flowers and long, black, cylindrical pods, often nearly two feet long. This, too, has a bark used in tanning and dying.

Its timber is good, but cannot be obtained in any size; and the pulp of its pods is a strong purgative. The thautá or bákli is a large tree, with tall, deeply-fluted trunk, and smooth, white-grey bark, somewhat resembling the dhaori. It produces a fine, tough wood, made elsewhere into cart-axles, and a gum used by cloth

Hardu.

printers. The hardu has a tall, straight trunk, round, yellow flower-heads, light-green leaves, and a fairly durable wood

somewhat in request for furniture and tools of husbandry. From the bjasál or

Bjasál and kahua.

"bastard teak" are obtained fine beams, and a red gum resin known to commerce as *kino*; next to teak and sál it is perhaps

the finest timber-tree in India, a fact which has led in some places to its almost total extirpation. The kahua, a tree with tall, irregular trunk and drooping branches, grows chiefly along the rocky banks of streams. Its greenish-white bark has various medicinal uses; its wood is in some demand for coarser carpentry, but is not easy to

Kulu and piyár.

work. To the same genus belongs the harra, whose galls, sometimes called black myrobalans, are used in dying and

tanning. The kulu is, according to Captain Forsyth, "a tree that looks as if the megatherium might have climbed its uncouth and ghastly branches at the birth of the world." From it is obtained a wood elsewhere made into native guitars (*sitar*), but here quite useless; a white marketable gum, and seeds which are sometimes roasted and eaten. It borrows its generic name (*sterculia*) from the foul smell of its flowers, and on its smooth pinkish-white bark is supposed to be written the name of Ráma.¹ The piyár, a middle-sized tree with curiously tessellated bark, is chiefly

Chiraunji.

noticeable for the kernels of its fruit, which are an important article of food, tasting something like a pistachio nut.

The orange-colored flowers of the karam are offered at Hindu shrines; and its yellow fruit, about the size of a small orange, is eaten. The

Karam and Gambár.

tree is itself large and close-leaved, affording a grateful shade.

From the gambár is sawn a wood serviceable for all kinds of carpentry. Its egg-shaped yellow fruit is edible, and, like its root and bark, medicinal. Growing rapidly, it attains the middle height of forest vegetation.

27. Few of the trees just enumerated are here more than second-rate of their kind.

The forests from a departmental point of view.

In 1869 the timber-bearing capacities of the pargana were examined by a specially-deputed forest officer (Mr. R. Thompson). He reported³ that in its northern moiety, owing to shallowness and poverty of soil, no forests of present or prospective value existed. The woods were here composed chiefly of salái mingled with thorn-bushes and dwarfish trees. Patches of sál were confined to

¹ Conf. the classic superstition that the name of Ajax was inscribed on the leaves or petals of the hyacinth.

² The report is dated 20th March.

the hollows or fringed the foots of hills. No specimens of that tree measuring over 20 feet in height or a few inches in girth were seen; yet the decayed heart-wood of the stem showed in every case a mature age. Many saplings had been felled, many girdled for resin. The trees associated with *sál* elsewhere, *úsan*, *arjun*, *bahera*, *aonla*, *thautá*, *dhaori*, *hardu*, &c., were found also here, but in a stunted condition. The southern half of the *pargana* was, however, more promising. Here were large forests containing *sál* likely to take a fair second class degree. Around the villages trees had been protected for shade; and a magnificent grove of *sál* thus saved existed under Gonda hill¹. But elsewhere trees, though promising fair quantities of very useful timber, were small. Much damage had been caused here also by girdling or burning for the sake of manure. The only valuable wood besides *sál* was bastard teak (*bijasal*), a kind of timber very rare elsewhere. One tree of this description was found to measure 8 feet in girth, and 30 from the ground to its first branch. Trees along the edges of streams attained a fairly considerable size; and it might have been added that the *bambu* forests beside the Rehand and Kanhar were splendid. Ebony, with a few less valuable growths found also in the north of the *pargana*, was specially mentioned.

28. But to leave the forests and enter the fields. The scarcity of water, or rather of the means to store it before it rushes off to swell the Son, prevents the cultivation of the more paying crops. Sugarcane there is none, and of cotton there is but little. The system of tillage is in many respects peculiar. Having first found his level space, the husbandman proceeds to build thereon his hut of wicker and thatch. The next step is to clear the soil of stones and brushwood. From the ashes of the earthen grate at which his coarse meal is cooked, from the droppings of his own and his neighbour's cattle, is gathered together a small stock of manure, and this he spreads over the cleared space around his fragile homestead. On the oasis thus created in the midst of wilderness is sown year after year the unwatered spring crop. For the autumn harvest the *goenr* or homestead lands are never tilled. To find a soil for his *kharif*, the peasant must go further a-field, or rather further a-jungle. Sallying forth in March or April, he cuts down the scrubby under-wood or saplings on some spot outside the *goenr*. These he arranges regularly over the land; and a month or two later, when summer has sufficiently dried their sap, he sets the whole ablaze. The alkali of the ashes forms an excellent manure, and on the first fall of rain the soil is ready for the sowing of the autumn crop. It is obvious, of course, that this process cannot be repeated yearly. To allow the soil to recoup itself, and the brushwood to grow again, a cycle of fallow years is needed, and, as a rule, the *kharif* is reaped but every third autumn. The wood-ash system of cultivation is called *bawanra*, and has given its name to the Bawáryá clan, who were perhaps the first to practise it, but live for the greater part of the year on roots, forbidden flesh, or whatever they can.²

The principal crops of the spring harvest are barley, wheat, *chaná* or *bút* (*Cicer arietinum*, called by Europeans gram), mustard of the kind known as sarson (*Brassica campestris*), and *khisárf* (*Lathyrus sativus*). Barley and wheat are seldom mixed as elsewhere in the same field. *Khisárf*

¹ This grove is mentioned not by Mr. Thompson, but by Mr. Pollock, in his letter No. 386, dated 27th August, 1868.

² *Sherring's Castes and Tribes*, Part IV., Chapter II, *ad fin.*; *Roberts' Pargana Reports*, Vol. V, p.192. Mr. Elliott describes the same system as prevailing in Hoshangabad. There the practice is explained, not as a manuring process, but as a means of sucking up the virtues of the soil, and baking out its vices. And Virgil's notions on this subject were very similar:—

"Sæpe etiam steriles incendere profuit agros,
Atque levem stipulam crepitantibus urere flammis:
Sive inde occultas vires et pabula terræ
Pingua concipiunt; sive illis omne per ignem
Excoquitur vitium, atque exsudat inutilis humor;
Sed plures calor ille vias et cæca relaxat
Spiramenta, novas veniat qua succus in herbas." *Georg.* I, 84.

flourishes only on moist land, such as the lately-watered rice-fields below a dam, or the lately-uncovered bed of the dam itself. A little linseed and poppy are cultivated, the latter chiefly on the banks of the Lauwa, a brook running through the Dudhí basin almost parallel to the Thema.¹ But vegetables and the market-gardening castes were, until lately, almost as unknown as are the masúr pulse (*Ervum lens*) and tobacco plant.

For the autumn harvest are sown the millets kodon (*Paspalum frumentaceum*), mihri (*Panicum psilopodium*),² sáwan (*Oplismenus frumentaceus*) and gondli (*Panicum miliare*), the pulse úrd or másh (*Phaseolus radiatus*), til (*Sesamum orientale*), a little cotton and rice, and less of the arhar pulse (*Cajanus flavus*) and maize. Gondli and úrd, which require a moist soil, are sometimes found in rice-fields, and the latter is grown also amongst cotton. The til is mostly of the coarse variety locally known as *parbatia* or mountain sesamum. The moisture-loving rice cannot of course be raised from ashes in the Phoenix manner of the other autumn crops. The small quantity grown is generally first sown in a nursery (*bihnaur*)³ and afterwards transplanted to the field below some dam or tank in the Dudhí basin. At Maholi, however, in Pulwa, is a long clay slope, moist with natural springs, and on this late rice is grown without artificial irrigation. The most striking feature in the autumn harvest, if it be not a bull to say so, is the absence of the tall millets jowar (*Sorghum vulgare*) and bajra (*Penicillaria spicata*).

Several new crops have been lately introduced by Koeri and Kachhi⁴ immigrants from Gaya and Shahabad. Such are Kangui (*Pennisetum Italicum*), china (*Panicum miliaceum*), and marua (*Eleusine coracana*)—all autumnal growths; peas and kalthi (*Dolichos uniflorus*) own for the spring harvest, and turmeric, which occupies the ground from June to March.

29. The pargana shows a great variety, but not a great wealth, of mineral products. In its unstratified rocks no coal has been or can be discovered; but mines of that fuel exist in Daltonganj of Palamanu to the east, Bistrampur of Sirguja to the south, and Kota of Singrauli to the west. Mr. Collector Roberts, whose reports on this tract show him to have possessed at least a general knowledge of geology, thought it a likely place for copper and lead. No copper has as yet been found; but his conjecture has been partly justified by the discovery in the neighbouring Singrauli of the lead ores galena and cerusite.⁵ These occur in quartz veins of the gneiss, and in other veins or beds may be found the iron ores magnetite, hæmatite, pyrites, and micaceous iron. At Kurchi on the Pangan, under the evening shadow of the great Gonda hill, a bed of magnetite with a high southerly dip intrudes itself into the gneiss. The rock, which is friable and composed of alternate ferruginous and sandy layers, is pounded up into coarse powder and smelted near Kurchi, being afterwards worked into hatchets and similar tools, or beaten into pig-iron for future use. Mr. Mallet suggests that the powder should be washed in the Pangan, so as to remove the siliceous grains. The advantage thus gained would be greater because, as usual amongst native ironworkers, no flux is used. The smelters are mostly members of the Agária caste, referred by Colonel Dalton to the Munda family,

¹ A fair crop, for instance, is or was raised at Bidar village.

² The identification was made at Kew.

³ Bihan, seed + wára, place = bihanawra, bihnaur.

⁴ These are the classes which, down-country take the place as market-gardeners of Muraos and Sánís.

⁵ See *Mineralogical Notes on the Gneiss of South Mirzapur and the Adjoining Country*, by F. R. Mallet, Records of the Geological Survey of India, Vol. V, Part 1, and Vol. VI, Part 2. But it should be borne in mind that many of the places mentioned by Mr. Mallet are not in Mirzapur at all. The Pipra, Kádopáni, Koelkat, Raondi and Gairar of the Mineralogical section in the Imperial Gazetteers article on that district, are all in Rewa.

and by Mr. Justice Phear to an Aryan stock.¹ Schorl and garnet occur as accidental minerals in the gneiss; but the corundum beds found certainly in Rewa, and perhaps also in Singrauli, have not been discovered to extend into this pargana. The constituent elements of the gneiss itself are the felspars orthoclase and oligoclase, the micas biotite and muscovite, quartz, and hornblendes both white and black. In the kaolin produced by the weathering of its felspars, which are white or pink, the pargana has at command the materials for a porcelain manufacture. In the south-west corner of tappa Barha, west of Dumráhár and Arjhat villages, the hornblende rock is of the light-grey or white variety known as tremolite. But as the frontier villages of Sirgúja, Bamhani, and Kísári are approached, this tremolite again passes into a compact hornblende or jade.

In building-stone this stony region is poor. Being unstratified, the rocks are hard of excavation; and for bridges and other masonry buildings burnt bricks are employed. Even for brick the materials are scarce, the soil being as a rule too sandy to adhere firmly. Mr. Roberts notes the existence of granite; but he was probably misled by the appearance of the gneiss, which, if it "were not well foliated, one might easily fancy to be intrusive granite."² Of such granitic gneiss many of the largest hills are constructed. The occasional seams of dolomite limestone and serpentine could perhaps furnish slabs which it would repay to hew if carriage were easier. Near the confluence of Bichhi and Rehand, for instance, may be seen a remarkable band of white marble interlaid with green and rosin-brown serpentine. Mr. Mallet assures us that slabs of five or six feet, hewn transverse to the bedding, and thereby showing the alternation of marble and serpentine, could be obtained with a little care in selection. Beds of nodular limestone (*kankar*) are sometimes found along the banks of streams; and burnt with wood, such stone yields good lime for mortar. The best quarries are at Baraid and Khajúrei, and Maldewa in Dudhí, and Ráspahri in Barhá.

The products of the pargana, whether animal, vegetable, or mineral, find a sale at the few places where weekly markets are held. Of these the principal are Dudhí and Muirpur. Dudhí, in the tappa of that ilk, is a flourishing village of 806 inhabitants, with a second class police station,³ an imperial post-office, a dispensary, a Government bungalow, and an establishment of the London Mission Society. It is the headquarters of the pargana and of the *sazáwal*, or officer who manages the Government estate Muirpur, on the other hand, is a struggling mart in tappa Barhá. Founded in 1872, it was named in honour of the then Lieutenant-Governor Sir William Muir, whose camp had been lately pitched on its site. Its population amounted in the same year to 345,⁴ but is unrecorded by the census. The next most important village is Gonda, with 400 inhabitants; but here no market is held. To these centres the villager repairs to buy the few rude imports which are attracted hither by the necessities of his semi-civilized existence,—sugar, salt, coarse cloth, coarser tobacco, and cooking vessels of the baser metals. Here he offers in return the produce of his fields or of the rugged wilderness which surrounds his abode. The exports supplied by his fields are indeed few; a little rice, corn and inferior cotton (*kapás*), with a good deal of the oil-seed known as til (*Sesamum orientale*), almost exhaust the list.⁵ But the forest yields a more

¹ Appendix to a paper read before the Bengal Social Science Association on the 24th July, 1876.

² Mr. Mallet, *ibid.* The question seems, after all, merely one of terms, as the ingredients of micaceous gneiss and granite are identical.

³ This is now the only police station in the pargana; but there was until 1874 an outpost at Kudri in Barhá.

⁴ Deputy Collector's administration report, dated October 29th, 1872. Muirpur was formerly the headquarters of a deputy *sazáwal*. The appointment was abolished in 1875, but the office building remains.

⁵ Mr. Jenkinson writes, in 1870, that a good deal of grain—chiefly rice, but also oil-seeds and spices—finds its way into Dudhí from Sirgúja.

varied harvests of lac, gums, and catechu, of fruits used in dyeing, of wild arrowroot and silk, of bambus and wooden poles (*bali*). The secretions of the lac insect (*Coccus lacca*) are sold in their raw and unmanufactured form, still clinging to the *pakis* or *kusam* twigs on which they have been deposited. In this form they are known as stick lac. The principal gum is that extracted by ringing, and too often by thereby killing, the *sál* tree. A zone of bark some six inches wide is cut away near the base of the tree, a thin connecting strip being left for the passage of the sap. The resin which exudes from the cut bark, *dhup* or *dhund*, is collected every rainy season, to be burnt as incense or used in caulking boats. Catechu or terra japonica is obtained by decoction from the wood and unripe pods of the *khair*. These are boiled until evaporation has reduced the juice to the consistence of a syrup; and the gluey mass is then worked up into cakes which when dried in the sun assume a chocolate hue. Consisting as it does of about half tannin, this catechu has a rapid effect in curing hides. It is also used in dyeing cotton and calico with various shades of brown. Of fruits used in dyeing, the chief is the emblic myrobalans or dried apple of the *aonla*, not to be confused with common myrobalans obtained elsewhere, and perhaps here, from the *bahera* (*Terminalia bellerica*). In imparting a black dye it acts as a substitute for galls. Another commonly exported dye is *harra*, the fruit of the *Terminalia chebula*, which, mixed with sulphate of iron (*prot*) yields a black or dark-brown tint. Arrowroot is probably obtained from more than one wild plant.¹ The exact species has not been ascertained; but *Maranta Indica* and *Curcuma angustifolia* may be mentioned as supplying this farina elsewhere in India. Wild silk is carded from the cocoons, gathered in the forest, of the *tasar* or *koa* silkworm (*Antherea paphia*). The silkworm itself is, however, less often wild than domesticated, being bred by Bhoiyas, Chamárs, and other persons of confessedly low degree. At the silk-

harvest in the beginning of winter some cocoons are set aside for breeding purposes. With the commencement of the rainy season these are unpacked from their straw and hung up inside the house. A few days afterwards the moths, which are brown with a red spot on either wing, emerge from their confinement, and breeding begins. Gestation is rapid, being limited apparently to one night. The eggs laid by the female are in size and form like white *urd* grains, in number more than 150. They are surprisingly hard, and in the process of being dried and cleaned stand some rather rough treatment.² When that process is complete they are wrapped in a rag and stowed away in some warm place. A week or eight days later sees the young worms hatched and crawling about the rag. They are removed to the nearest ásan copse, where, their nursery being hung on one of the trees, they sally forth and take their first breakfast. After attaining gradually a length of $2\frac{1}{2}$ or 3 inches they spin their cocoons, which are promptly picked; and the process of last year is repeated. Sometimes disease or other causes destroy the caterpillar and there is a silk famine, such as we read of in 1853.³ Cocoons sell from Rs. 3 to 5 per mille.

To the exports just enumerated might have been added, a quarter of a century ago, a little pig-iron. But it is probable that the whole quantity now produced of that metal is locally consumed. Horns and hides are exported in no great quantity.

31. The entire traffic passes to and from market on bullocks. There are no roads practicable for carts, notwithstanding the fact that several are entered as "cart-tracks" in the 4th class of the Public Works Department. Those "road-making sons of Vulcan, that enlighten an unenlightened

¹ It is gathered in different parts of the world from very different growths. The "Portland arrowroot" of England, for instance, is ground from the root of the wild arum.

² They are said to be smeared with wood-ashes.

³ Mr. Roberts' letter No. 69, dated 16th February, 1854.

land¹ have done little as yet for the civilization of Dudhí. The principal highway is that which, traversing the pargana from north to south, is officially known as the Chopan, Manbasá, and Sirgúja frontier road. Almost immediately after crossing the northern border, this throws forth a loop line passing through Dudhí and rejoining it at Murta (Gonda-Bajia). Being 32 miles long, the route by road and loop from Chopan to Dudhí is locally known as the *Solakoswa sarak*. The only other thoroughfare deserving the name is that styled the Kota, Dudhí, Jorukhár, and Kon, whose general direction through the pargana is from west-south-west to east-north-east. It passes through Muirpur and crosses the two roads just mentioned at Manbasá and Dudhí respectively. The remaining tracks are not very clearly defined, and notice to clear them of jungle must be given several days before a camp can pass along them. The custom of preparing for any great personage a way through the wilderness is indeed not yet extinct in the east. The droughts of summer almost deprive the Dudhí roads of their occupation. "During the dry season," writes Dr. Mather, "no traveller goes to Singrauli² by the Solakoswa; from want of water the whole road is as silent as the sandy desert, not even birds or insects being anywhere seen on most parts."

32. Such are, briefly, the characteristics natural and artificial of pargana Dudhí. A mountainous tract, with a but sparsely cultivable soil, it has been eternally debarred by nature from more than a moderate prosperity. Backward it must ever remain; but by storing its water, improving its roads, and teaching its children, much may yet be done to develop its resources and increase the happiness of its people.

¹ *Æschylus, Eumenides, lines 13, 14.*

² i. e. Dudhí, then included by the maps in pargana Singrauli.

CHAPTER II.

HISTORY, GENERAL AND FISCAL, UP TO THE DATE OF THE CURRENT SETTLEMENT.¹

33. THE history of the Dudhí tappas is about as obscure as that of any part of Hindústán. No local annalist has recorded their vicissitudes. Early history of Dudhí somewhat obscure. The Musalmán element, which supplied the valley of the Ganges and Jumna with its store of industrious chroniclers, is in the highlands beyond the Son extremely weak. History, moreover, is the peculiar product of cities and education; and in Dudhí both are conspicuous by their absence. But of the legends which flourish best in a mountainous country, the tract we are now describing has its fair share; and, with the aid of such materials, a plausible though somewhat disconnected tale of ancient dynasties may be written.

34. In the twelfth century what are now parganas Agorí, Singraulí and Dudhí—the whole, in fact, of the Mirzápur district south of the Son—were ruled by a Rájá of the Báland tribe. But towards the close of that century the famous Prithivirája Chauhán, king of Dehlí, expelled the Chandel Rajpúts from their ancient stronghold of Mahoba in Hamírpur, and some fugitives of the defeated clan found their way over the hills into the Báland territories.² The exact year of this immigration is uncertain; but as Prithiví Rájá was himself defeated and slain by Shaháb-ud-dín in 1193,³ 1190 may be assigned as the approximate date. Led by Barí Mal and Parí Mal, brothers of Chanderí in Bundelkhand, the strangers sought the castle of Agorí, where the Báland Rájá Maddan held his court. With that prince they took service, rapidly becoming, through their superior knowledge of the world and war, his most trusted henchmen. But their too confiding employer had cherished serpents in his bosom. It came to pass that Rájá Maddan felt his end approaching, and was carried across the Son to die; for the northern bank of the river is deemed less unholy than its southern. His sight was fast dimming when he ordered his Chandel attendants to retire out of hearing and summon his son to receive a father's last blessing and instructions. But the son was never summoned; an indistinct murmur from the lips of a crafty Rájput represented his absent voice; and deceived Isaac-wise, the dying king informed a circle of eager listeners where the family treasure was hidden. The heir was hunting in the forest when news came that his father was dead and that his heritage had been seized by the unscrupulous Chandels. With that discretion which is the better part of valour he turned his back on Agorí and retreated with a few faithful followers into the hills. For three generations or about a century—perhaps until 1290—the usurpers remained in undisturbed possession of the Báland domains.

35. The might of the Bálands was not however extinct, and in a sudden attack, led by Ghátam, the descendant of Maddan, they at length regained their lost inheritance. To secure themselves against the chance of future revolutions, the victors played Herod and murdered every male of the usurping house. It happened, however, that the pregnant wife of the Chandel Rájá Harsinghdeo had, aided by her faithful nurse, escaped during the storming of the castle. In the forests she gave birth to a son, who, for want of a better resting-place, was cradled on a shield (*oran*), and hence called

¹ This sketch is based principally upon Mr. Roberts' reports, dated 28th December, 1849, and 30th June, 1851.

² See Sir H. Elliot's *Races of the North-Western Provinces*, articles Báland and Chandel; and Sherring's *Hindú Castes and Tribes*, Part IV., Chap. 2.

³ Elphinstone's *History*, Book V. Chapter III., "House of Ghor."

Orandeo. Those acquainted with folk-lore will at once perceive that this bantling was destined to restore the fallen fortunes of his house.¹

36. The mother died soon after her delivery; the nurse took up the orphan and continued her flight northwards across the wildernesses of the Kaimúr and Vindhya range. Descending at length to the banks of the Ganges, both child and foster-mother found refuge in the house of a kind-hearted Soerí, who, though deemed by Hindús an outcast, felt no aversion from helping a Hindú in trouble. Here the young Chandel grew to manhood, becoming equally renowned for his beauty and his feats of arms or horsemanship; and here he fell in love with the daughter of his hospitable protector.² But their marriage was not to be. The Rájá of Kantil³ made inquiries about so wondrous a youth, and discovered the secret of his birth. Glad to assist a fellow Rájput, he aided Orandeo in again expelling the Bálands and resuming their possessions south of the Son. Gratitude or policy now forced the restored prince into a marriage with the daughter of his new ally; while the loving Soerín was content to accept the humbler position of a concubine. From the latter union are descended some inferior Chandels still found in this part of the country. Not yet are they held to have recovered from the taint of Soerí blood, and nothing gives them greater annoyance than to be reminded of the flaw in their lineage. The date of Orandeo's restoration may be fixed at about 1310; and except during a brief usurpation (1745-1781) by the Benares Rájás, the Chandels have ever since retained some part of their possessions near the Son. The late rája of Agorí-Barhar⁴ was the direct descendant of Orandeo; and on the death of his widow, who has a life-interest in the title and estates, both will revert to collateral heirs also descended from that hero. After their final expulsion by the Chandels the Bálands retired to Marwás, where they still hold a fief from the Mahárájá of Rewa. "They are said still to remember, with fondness, their former possessions in Agorí-Barhar, and declare they will not bind their turbans until their restoration to their ancestral rights is accomplished."⁵ To the princes of this tribe, or rather to the demon (*asurya*) architects who served them, are ascribed all important antiquities in this part of the country. Agorí, Bijaigarh, and Bardí, with the castles and shrines upon a hundred hills, are their handiwork; and if their sway lasted for but a half of the thirty generations which the exaggeration of legend assigns it, small wonder that some memorials should survive them.

37. Orandeo, before death, divided his territories between his two sons, the elder obtaining the Rowa,⁶ and the younger the Mirzápur, portion of Orandeo's successors. Their father's domains. The reigns of these princes extended probably beyond the middle of the fourteenth century; and for at least a hundred years afterwards the Chandel dynasty appears to have ruled undisturbed.

38. It is not until the middle of close of the fifteenth century that the ancestors of the present Rájá of Singrauli appear on the scene. The true of origin of that family is doubtful. As already mentioned they style themselves Benbans Rájputs, and have intermarried with families of undoubted Rájput lineage. But it is matter of common notoriety

Rise of the Kharwárs, who eject the Chandels, about 1450 A.D.

¹ The legend of Orandeo is told by several writers. See (1) Major W. M. Stewart's charming *Rambles in the Mirzapur District* (Mirzapur, 1872), reprinted from the *Benares Magazine*, Vol. II. (Mirzapur, 1849); (2) the Thákur's story in Mr. Sherring's *Indian Canterbury Tales (the Hindú Pilgrims)*, Trübner, London, 1878; (3) *Castes and Tribes of Benares*, by the last-named author; and *Mirzapur Pargana Reports*, Vol. V., by Mr. W. Roberts.

² The Soerí who adopted Orandeo is said to have lived at Belwan, a large village on the rider of the same name, just east of Pahárá railway-station.

³ The house of Kantil had been founded by Gahrwár Rájputs about the middle of the twelfth century, and is still in existence. The present rája, Bhúpendra Bahádur Singh, is a minor.

⁴ Kesso Saran Sáh, who died in 1871.

⁵ Elliot's *Races of the North-Western Provinces*, article "Báland." Marwás is divided from Mirzápur by the tracts known as Sahipur and Bardí.

⁶ The Rewa portion of Orandeo's territory consisted of Bardí and Sahipur-Singrauli, which bound Mirzápur on the west.

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that, as Kharwárs, they belong to an aboriginal race until lately outside the pale of Hindúism. The probable founder of the house was an adventurer from Theonthir in Rewa, who married the daughter of the petty chieftain of Raipur, in the Rewa portion of Singraulí. Backed by the influence of his father-in-law, this soldier of fortune managed to acquire dominion over the whole of Singraulí, including the portions in both Rewa and Mirzapur. His usurpation seriously reduced the possessions of Orandeo's house. The rule of the elder branch was now limited to Bardí in Rewa, while that of the younger became confined to Barhar, Agorí, and Dudhí. It is not to be supposed that the Chandels suffered the adventurer without resistance to

" come cranking in
and out them from the best of all their land."

But they were, at all events, unable to eject him; and for two generations, or until about 1516, his successors stubbornly held their ground. In the third, the Rájás of Bardí and Agorí-Barhar succeeded, by a combined effort, in ejecting the hated Kharwár and regaining their ancient heritage. The energy of the usurping family was, however, by no means crushed, and was destined, after the lapse of less than two centuries, again to harass the Chandels.

39. Meanwhile we hear little of Dudhí. Towards the close of the sixteenth century the Emperor Akbar introduced his revenue reforms, and, as a preliminary, divided his wide domains into provinces (*súbe*) and other subdivisions. But that remote and mountainous tract which the Son separates

Kharwárs ejected by the Chandels, who regain possession of their domains, about 1516.

Baryár Sáh Rakhsel occupies the Dudhí tappas, A.D. 1650.

from the rest of Mirzapur was included in neither the Iláhábás (Allahabad) nor Bihár province. In the middle of the next century the decline of the Chandel power opened the way to a fresh adventurer, who came this time from the east. Baryár Sáh was a cadet of the Sirgúja family, and therefore called himself a Rakhsel Rájput. He settled at Pulwa, in the tappa of that name, and built there a brick¹ fort, a fact which, as stone is plentiful, argues that the population was too scanty to supply forced labour for its excavation. Using this stronghold as his base of operations, he extended his power westwards, rapidly seizing possession of tappas Pulwa, Dudhí, and Barhá.² But

his authority was of brief duration. His successes encouraged him to indulge in raids which rendered him obnoxious to his stronger neighbours. The chieftains of Nagar Untári in Pálá-

He is ejected by the Bhoiyas, who annex these tappas.

mau, joining cause against the common pest, seized and put him to death. His dominions were annexed by the conquerors, and his widow devoted herself to be burnt with his corpse on a spot still hallowed by the villagers. The new possessors of Baryár's realm were members of the Bhoiya clan described above. They appear to have divided the country into *barhás* and *pachaurás*, or manors of twelve and five villages respectively; but from its rocky woodlands they derived little profit beyond that of occasional fees and fines (*nazarána*). The chiefs, great and small, were at constant feud, and tenure by the sword rendered property too unsettled to be lucrative. The Bhoiyas might take their fill of fighting without dread of interference by the imperial officers; for in so hilly and barren a tract there was nothing to tempt the scrutiny of superior authority. Not long after the Bhoiyas had occupied the Dudhí tappas, and indeed towards the close of the seventeenth century, the Benbans or Kharwár house of Singraulí again rose into prominence. The brothers Daryáo and Dalíl Sáh, said to have been twelfth, but more likely seventh or ninth, in descent from the founder of the family, were to be the restorers of its fallen fortunes. Obtaining at first a few villages in both parts of Singraulí, they extended their sway until it embraced the whole breadth of that pargana. They now divided their booty, Daryáo taking Rewa or Sáhipur Singraulí, and Dalíl Singraulí proper. But some quarrel induced the elder, like a second Romulus,

¹ Mr. Roberts says "mud;" but the baked bricks scattered in a more or less perfect state about the site of this fort show its material to have been as stated in the text. About a mile to the south of the ruin stands a hill called Shíupahárá, from which stone could probably have been obtained.

² Barhá then, as will be afterwards explained, included the modern tappa of Gonda-Dájla.

to slay his brother, and thenceforward Daryáo Sáh ruled in sole possession the newly-founded principality. We are told that at this time the country was inhabited by a half Wild folk who lived on the fruits of the forest or the spoils of the chase. They probably consisted of those aboriginal races, Cherús, Bhoiyas, Kharwárs and others, who still people this tract; and depended for their subsistence upon the bow, which some inhabitants of South Mirzapur still use with a deftness that would have delighted Roger Ascham.¹ But there were not wanting, even at this time, a few more civilized Hindú families, and amongst these the Dúbes of Gharsandí in Singraulí held the foremost

1710 A.D.

place. In the beginning of the eighteenth century Daryáo was succeeded by his son Faqír, who, with the assent of the Gharsandí family, assumed the title of Rájá. It is said that, at the ceremony of marrying a tank to a mango-orchard (*banotsarg* or *jalotsarg*),² Dúlar Sáh Dúbe of Gharsandí, before the assembled throng, marked Faqír with the frontal mark (*tilak*), invested him with the sacred thread (*janeó*), and hailed him as Rájá. The trees planted at this ceremony were still standing in 1850, when their appearance showed them to be between 130 and 150 years old.

40. The exact status of the new dynasty is hardly clear. There is a tradition that Faqír Sáh at first professed merely to manage Singraulí on behalf of the Agorí-Barhar family. But the title of Rájá, borne by himself and his successors, points to a greater measure of independence, and it is more likely that the pretence of managing the pargana was adopted by his father and uncle as a step towards the acquisition of greater power. To enter territory as managers and remain as masters has been a practice more than once adopted by the house of Singraulí. The Rájás of Agorí-Barhar certainly regarded those of Singraulí as their tributaries; but whether they succeeded in realizing tribute from the latter is unknown. About 1750,

1745 A.D.

however, Faqír Sáh became feudatory to a lord paramount whose power he dared not despise. Balwant Singh, Rájá of Benares, was a man who could "bear, like a Turk, no rival near the throne," and made it his duty to subdue any petty princes who were so unfortunate as to be his neighbours. In the course of his annexations Agorí-Barhar was not forgotten. He ejected the Chandels from their ancient realms, and asserted his right, as their successor, to exact tribute from Faqír.³ The amount paid yearly was Rs. 701, a sum reduced in the time of Faqír's successor to Rs. 622; and the rate at which it was assessed is said to have been one rupee for each village. It would be difficult, if not impossible, to number 701 villages in Singraulí even if the Dudhí tappas be included in that tract.

Chandels expelled, and tribute taken from Khárwárs, by Balwant, Rájá of Benares.

41. Faqír was succeeded by his son Rudr Sáh, and it is said that during their sway the first systematic attempt was made to reclaim the south-Son country from waste. Settlers were invited on what must have been favourable terms to cultivate the land, and as the object was to give prestige to their somewhat despised rulers, the colonists introduced were chiefly holy Bráhmans. It is doubtful whether this attempt can have met with any great success. The country was known to be unfruitful and believed to be haunted, while contamination ensued from becoming subject to a Rájá who was regarded as an outcast.

Attempts to colonize the south-Son country.

42. In 1770 Balwant Singh died, being succeeded by his son, the less vigorous but more celebrated Chet Singh; and in 1775 the Nawáb Vazír of Oudh (Asaf-ud-daula), as titular lord paramount of the Benares Rájá, ceded the sovereignty of the latter's territory to the British, in payment of some

Cession to British rule, 1765 or 1775 A.D.

¹ Some account of a gang-robbery committed by archers will be found in the special crime report for the half-year ending 30th June, 1875.

² This ceremony is less common than is generally supposed. The usual process is to marry the well and orchard separately; the former to an image by *jalotsarg*, and the latter to a sprig of holy basil (*tulsi*) by *banotsarg*. See the articles on both terms in Sir H. Elliot's *Supplemental Glossary*.

³ The date is given by Mr. Roberts as 1745, and by Mr. Mackintosh ("Rájás and Nawábs of the North-Western Provinces") as 1753. The name of the Rájá whose domains were thus annexed was Shambhu Sáh.

arrears due for the services of a British contingent.¹ By this act pargana Singrauli passed into the possession of its present rulers. The internal administration of the ceded territory was at first left in the hands of Chet Singh, who probably devoted little attention to the affairs of his remote dependencies south of the Son. But after his rebellion and deposition in 1781, the criminal administration and power of coinage were taken from the hands of his successor Mahip Narayan² and reserved to the East India Company. Even then no immediate measures were taken for the maintenance of the peace in Singrauli, and it was not until 1792 that the Resident, Mr. Jonathan Duncan, appointed a native officer to reside in the pargana "for the full and due preservation of the public tranquillity."³ A regulation of 1795 established the judgeship and magistracy of Mirzapur; but until the formation of the collectorate, in 1829, Singrauli remained fiscally subject to the Residents and Collectors of Benares. One of the earliest judge-magistrates was the distinguished Henry Colebrooke,⁴ who was probably little aware how far south of the Son his jurisdiction extended. The Dudhi tappas were then, and for many years afterwards, a debateable land between Benares and Bihâr.⁵ If they be considered part of the former, they became British territory at the same time as Singrauli proper. If, on the other hand, we assign them to Bihâr, their cession was ten years older (1765).⁶ Over Palāmau, however, which, according to our present hypothesis, included Dudhi, the Rājā of Chutia Nāgpur was allowed to retain magisterial authority until 1816-17. That tract then became subject to the magistrate-collector of Rāmgarh, and when Rāmgarh was deregulationed in 1834, to the South-West Frontier Agency. The Agency became in 1854 the Commissionership of Chutia Nāgpur, and meanwhile Palāmau had been included in the Lohārdaga district; but by this time the fact that Dudhi belonged to Mirzapur had been finally recognized.

43. The arrangements following the deposition of Chet Singh included also the

Restoration to their estates of the Chandels.

restoration of the Agorī-Barhar Rājā Adil Sāh, who had rendered some services to the Company. Thinking himself entitled, like his forefathers, to treat the Singrauli chief as his vassal, Adil attempted to exact from the latter many fines and "benevolences" in excess of the authorized revenue. These, unless credited to that revenue, Rudr Sāh stubbornly refused to pay; and Adil Sāh found that to accomplish his object stronger measures than requests or conciliation were necessary. As the person responsible for the revenue of Agorī-Barhar, he was charged also with the tax collections in its dependency, Singrauli; and he complained to the British Government that such collections were hindered

They quarrel with the Kharwārs.

by the refractory behaviour of Rudr Sāh. That chief, he writes to Mr. Duncan, "relying this year on the number of people in the hills, will not even pay one single *dam* of his independent rental." The translation is Mr. Duncan's own; and had that Brāhmanized official possessed a keener sense of the ludicrous, he might perhaps have rendered "*dam*" by "one-fortieth of a

¹ Aitchison's Treaties (ed. 1876), Vol. II., page 76.

² Grandfather of the present Mahārāja of Benares.

³ His letter to the Governor-General in Council, dated 17th November, 1792.

⁴ See Professor Max Müller's *Chips from a German Workshop*, Vol. IV. Lecture (8) on H. Colebrooke.

⁵ In 1809, the Magistrate of Rāmgarh writes to the Magistrate of Mirzapur inquiring whether tappas Dūdhī and Barhā are in the latter's jurisdiction. It is answered from Mirzapur that they belong to Sāhipur-Singrauli (of Rewa). A letter on the pargana, written eight years afterwards (1817) by Major Roughsedge, is communicated to the Mirzapur official, whose connection with the tract is thereby clearly acknowledged. Yet in 1824 the latter informs the Governor-General's Agent that these tappas are subject to the Hazāribagh (i. e. Rāmgarh) authorities. Mr. Roberts tells us that so late as 1835 the Magistrate-Collector of Mirzapur imagined Singrauli (including Dudhi) to be under the newly-formed South-West Frontier Agency. In 1837 the Governor-General's Agent for the South-West Frontier mentions incidentally to the Bengal Government that Dudhi and Pulwa belong to Singrauli (of Mirzapur). Mr. Reade asserts in his note of 1856 that the tappas were transferred from the South-West Frontier Agency to Mirzapur; but neither Chutia Nāgpur Commissioner nor Mirzapur Collector can inform me at what date any such transfer was made.

⁶ Aitchison, I, 4, 52.

rupee." Urged by Adil's petition, he despatched from Benares some native infantry to coerce Rudr Sáh (1789).¹

44. The result proved the step taken by Adil to have been a foolish one. The officer in command of the detachment was of course ordered to attempt, before resorting to arms, a peaceful solution of the difficulty. He invited Rudr Sáh to a conference, where the latter clearly succeeded in proving his adversary in the wrong. It appeared that not only had Adil appropriated as feudal dues several sums which should have been credited to Government as revenue, but that he had treated the

Mr. Duncan interferes and settles Singrauli with the Kharwar chief.

Singrauli Rájá with an insolence impossible to be justified.

The result was that, in May, 1792, Mr. Duncan made a permanent settlement of Singrauli with Rudr Sáh, declaring him at the same time to be independent of the Agorí-Barhar Rájá.

This was not the first time that Singrauli was visited by a British force. During the administration of Mr. Resident Fouke, who was succeeded by Mr. Duncan in 1787, complaints of murder, robbery, and illegal taxation by Rudr Sáh had brought thither a detachment from the lofty fortress of Bijaigarh. In those unsettled times the south country chieftains must have been a constant thorn in the side of civilians at Benares or Chunár. To give some idea of the boldness and independence assumed by Rudr Sáh, it is only necessary to quote a few passages from his letter to Mr. Duncan, when summoned by that officer, in 1788, to appear and answer certain charges of extortion: "We have been honoured by your *humble petition*. The merchants have *voluntarily* paid the Kols and Bhils, or guards under this denomination. As to the complaint made by Bastí Rám, Bráhmaṇ, who has gone into the presence and made a noise and uproar, it is well if any *superior* ask us. We have performed our duties of obeisance, for when the army and sepoys came (from Bijaigarh), the country was plundered. Five thousand two hundred rupees were taken in ready money *as bribes*. I know not whether he (the officer in command of the detachment) *took it himself* or paid it in to Government."² It is now easy to understand the truth of the remarks made by Mr. Duncan shortly after receiving this answer: "There is no doubt but Singrauli appertains to us; and it is sufficiently evident that if our right be not enforced it will be lost, whilst the zemindars in that remote quarter of the country will realize what they assume and so anxiously aim at, a state of complete and wild independency."

45. The energy which the chiefs in question might have directed towards obtaining that independence was wasted in crafty attempts to annex one another's territories. About the beginning of the present century the rivals Adil of Agorí-Barhar and Rudr of Singrauli were gathered to their fathers, and their respective sons, Ranbahádur and Udwant, reigned in their stead. And now begins a long and tangled series of intrigues in which the Agorí-Barhar Rájá schemes to regain possession of Singrauli, while the Singrauli Rájá, in his turn, seeks to plot the Bhoiyas out of the Dudhí tappas. The result of Ranbahádur's designs on Singrauli proper may be described very briefly, as the history of that pargana has been traced down to its permanent settlement, and for the purposes of this report hardly requires further treatment in detail. In 1803 that chief obtained from the British Government a *jágír* or fief, and managed to get ta'alluqa Singrauli included in the grant.³ Considering that Singrauli had been permanently settled with another person only eleven years before, his success in this matter argues carelessness or worse on the part of the officials concerned. His next

¹ Some correspondence relating to this affair will be found in Shakespear's *Selections from the Duncan Records*, Vol. I, Appendix D. "The Governor"—writes Sir James Mackintosh, while staying with Mr. Duncan at Bombay—"is an ingenious, intelligent man, not without capacity and disposition to speculate. Four and thirty years' residence in this country have *Braminized* his mind and body. He is good natured, inclined towards good, and indisposed to violence, but rather submissive to those who are otherwise."—*Life of Sir James Mackintosh* by his son Robert: London, 1835.

² Duncan Records, *ibid.* By Bhils are probably meant Babelias.

³ The grant of 1803 was negotiated for Ranbahádur by Mr. Barton, Collector of Benares; and some criticism of that officer's very questionable proceedings will be found in the *Thomson Despatches*, Vol. I, p. 97 *et seq.*

step, taken in 1809, was to obtain against Udwant an *ex parte* decree for possession of Singrauli and mesne profits. Engaged in intrigues of his own, Udwant was as ignorant of this second proceeding as of the first; nor was it Ranbahádur's interest to enlighten him. It was not until 1811, when he hoped that the prestige of a long undisputed claim had lessened the chances of resistance, that the Chandel applied for execution of his decree. The *amín* or bailiff sent in consequence of this application to execute the court's process was roughly handled by Udwant, who, if he had ever heard of our tribunals, was little acquainted with their forms. And there was every prospect of a serious disturbance, when a *deus ex machina* appeared in the person of Major Roughsedge, Commandant of the Rámgarh battalion. This officer, who had visited the neighbourhood in order to make arrangements for its protection against the raids of the Pindáris,¹ and was not averse to enlisting the aid of the Singrauli Rájá, made inquiries into the merits of his case, and reported the whole matter to Government. At length awake to the legal injustice that was about to be committed, Government suggested to Ranbahádur that he should receive landed property of equal value elsewhere, and renounce his claims on Singrauli. There followed protracted negotiations; but owing to the foolish and knavish demands of the Agori-Barhar Rájá these were frustrated, and Udwant was advised to seek his remedy by an appeal against the *ex parte* decision of the District Court. His appeal was admitted by the Provincial Court in 1826, but his case was not decided until after

the abolition of that tribunal, when it was transferred to the Sadr Díwání or Chief Civil Court at Allahabad. Here, at last, the law's delays ceased; in 1834 the decree of 1809 was reversed and the Singrauli Rájá's proprietary title upheld. The old tribute of Rs. 701 yearly was however reimposed, and the Rájá of Singrauli still pays that sum to the administrators of the Barhar estate.

46. Udwant Singh's own machinations for the acquisition of the Dudhí tappas demand to be noticed at greater length. These tappas—Dudhí, Pulwa, and Barhá (including Gonda-Bajia) had ever since their occupation by the Bhoiyas been regarded as an appanage of Nagar Untári; and Nagar Untári had been granted revenue-free to the Bhoiyas for services rendered either to the so-called Mughal dynasty or to Shir Sháh Sú.² The grant had, says Mr. Roberts, been repeatedly confirmed by the British Government, in whose district of Rámgarh Nagar Untári had been included. But for some reason best known, perhaps, to Udwant Singh, the existence of the tappas was at the opening of the century carefully concealed from the British authorities, and no villages of Dudhí, Pulwa, or Barhá appeared in the register of tax-free lands. Delicate intrigues must have been necessary to delude the Bhoiyas, or induce them to consent to an arrangement so much against their own interests. But having once thrown dust into the eyes of the Faringís, the Singrauli Rájá seems to have had little difficulty in his diplomatic dealings with the Bhoiyas. Having insinuated himself into the coveted territory as their manager, and rendered one instalment of rent to his new employers, he discontinued payment and remained in independent possession of Dudhí and Barhá (1808-9). Pulwa, however, which lay beyond the Kanhar, fell a less easy prey to his ambition.

The Bhoiyas angrily resented his usurpation, and attempted by references to Major Roughsedge, and complaints in the criminal courts of Rámgarh, to regain their lost possessions.³ But year after year did the sagacious Udwant evade the

¹ So far as Dudhí was concerned these arrangements appear to have been successful; but not so as regards the Son basin. In 1812 the Pindáris made a raid through Mirzápúr into South Bihár; and in 1814 the operation was repeated, the marauders escaping back through the Son valley. See Prinsep's *Political and Military Transactions in India* (1825), Chapter I.

² Himself a native of Báhsarām in the adjacent district of Sháhábád.

³ It seems, indeed, that they actually obtained an order for their reinstatement from the judge-magistrate of the Jangal maháls. This obsolete division of Chutia Nágpur must not be confused with its small and existing namesake near Chunár.

Major's calls for explanation. At last, in 1812, Roughsedge directed that the *status quo* should be maintained until the dispute could be formally investigated and referred to the Governor-General in Council. And in pursuance of this decision Udwant Singh remained in possession of Dudhí and Barhá, while Bhawání Singh Bhoiya continued to hold Pulwa.

47. Major Roughsedge's interference in the quarrel is explained by the fact that he was the only representative of Government in a remote region, whose peace it was his duty, by every means in his power, to preserve.¹ The result of his further inquiries appears to have been the discovery that tappas Dudhí and Barhá belonged to Government. He called therefore on the Singrauli Rájá to surrender them, but Udwant Singh evaded, as usual, the return of a direct answer. Matters continued thus until 1823-24, when Udwant, passing through British territory on a pilgrimage to Gayá, reluctantly promised to give up the disputed domains. On his way back, however, death released him from his engagements, and he was succeeded by his son Chattar Sáh. His adversary Bhawání Singh did not long survive him, but gave place to an uncle, Tej Singh Bhoiya. These changes of chieftainship failed to improve matters, for almost immediately after his succession Chattar Sáh attempted to seize possession of Pulwa. He was stubbornly resisted by Tej Singh, and this fresh disturbance led to an inquiry by Colonel Gilbert, Political Agent at Hazáribágh. The agents of the Singrauli Rájá, while professing readiness to attend a local investigation, never did so, and after more than two years' delay Colonel Gilbert disposed of the case (1827).

Whereof he manages to retain possession. His decision left the dispute very much where it was before, directing that until otherwise ordered by the Governor-General, Dudhí and Barhá should continue in the possession of the Singrauli Rájá, and Pulwa in that of Tej Singh.

48. This award was no sooner given than both parties attempted to upset it. The Singrauli Rájá at once appealed to Calcutta, evoking the order that Major Roughsedge's original decision should for the present be considered binding, and that the Political Agent should withdraw from all interference in the case (1828).² Tej Singh, whose steward was related to the *qánúngo* or pargana registrar of Páláman, induced the latter

Adding thereto tappa to inform the Collector of Rámgarh that 22 villages of Pulwa were *taufír*,³ liable to assessment. But the Collector, and his immediate superior, the Commissioner of Patna, both decided that these villages had been included in the permanent or 1792 settlement of Singrauli (1830).⁴ Thus was Tej Singh defeated through his own intrigues. He had the chagrin of soon afterwards seeing his rival Chattar placed formally in possession of Pulwa. But he still cherished hopes of resistance, and violent breaches of the peace ensued between his followers and those of the Singrauli Rájá. These resulted in an inquiry, by what, consisting as it did of an assistant magistrate and a political lieutenant,⁵ must in those days have been an extremely juvenile tribunal. To prevent further disputes the boundary between Pulwa and Nagar Untári was revised, the Bhoiya being ordered to remain on the latter or his own side of the line.

49. Thus, by 1830, had the Singrauli rájá obtained complete and undisputed possession of the Dudhí tappas. It has been already mentioned that a judicial decision enabled him four years later to annex thereto the adjacent *ta'alluqa* of Singrauli.⁶ So long as his claim to any portion of these territories remained unsettled, his relations with the lesser proprietors and peasantry were truly patriarchal. But no sooner had

¹ He was now, perhaps, as afterwards, Political Agent at Hazáribágh : a supposition which, if verified, would explain his conduct even better.

² Mr. Deputy Secretary Stirling's letter to Major Mackenzie, Political Agent, South-West Frontier, dated 8th November, 1828.

³ The word *taufír*, meaning increase, and hence increase of revenue, is applied to assessable lands whose assessment has through any cause been omitted.

⁴ This decision was, as we shall afterwards see, revoked.

⁵ From Mirzápur and Rámgarh respectively.

the coveted prize fallen within his grasp than he proceeded to reduce their occupants to the position of mere tenants-at-will. This process lasted from 1835 to 1839; and the violence displayed by the Rájá in its execution caused the establishment of a

First survey of Singrauli and Dudhí.

police outpost at Singrauli. During 1842 and the few years following the first survey of Singrauli and Dudhí was effected by a party under Major Robert Wroughton. There followed the preparation of a record-of-rights; and the people flocked to unfold, before the Deputy Collector detailed for this duty, their tale of enhanced rents and wrongful distraint. But Rái Mánik Chand was a timid and superstitious man.¹ The fear of some Hindú Mrs. Grundy forbade him to cross the Son, and he never crossed it; but the subordinates whom he despatched to adjust boundaries were less scrupulous, and when they found the river between themselves and the master's eye, did nothing whatever. In deciding some disputes of tenure the Deputy was held to have exceeded his powers, and his judgments on such cases were reversed in 1844. His mission was hardly a success.

50. A better day was, however, in store for the ill-used agriculturists of Dudhí.

Mr. Roberts' first visits, Dudhí, 1847.

A quarrel between the Rájá and his accountant recalled the attention of the authorities to the condition of the two Singraulis; and a special officer with settlement powers was deputed to complete Mánik Chand's unfinished work (1847). The person chosen for this duty was Mr. William Roberts, a man of energy and ability, who afterwards rose to the highest judicial honours that his service and adopted country could afford. In 1848 Mr. Roberts was joined by his Commissioner, Mr. Reade,² who gives us a graphic sketch of the disorder reigning in the domains then subject to the Rájá of Singrauli. "The representative of British authority," he writes, "for many years had been a police *bargandás*. The Rájá frankly admitted that *satí* was practised within sight of his own residence, no law against it being known. The court of civil justice was at Chunár,³ where suits, at the instance of the advisers above mentioned,⁴ were brought against obnoxious persons, and rarely defended. Decrees obtained against them, the fact was publicly announced by the firing off of an old cannon, for a due impression on the holders of villages. The Rájá of course denied the existence of any kind of rights of occupancy. He was at feud with his children and his brethren. His affairs were in the utmost disorder owing to his quarrel with Rewa; and he was from ignorance and bad advice jealous and resentful of the exercise of authority which had so long been only nominal, and of the gradual detection and elucidation of the intrigues and devices by which he had endeavoured to extend his possessions."

51. In December, 1849, he submitted his first report on Bichhipár. His inquiries

His first report on the Dudhí tappas.

into the conflicting claims of the rájá and the peasantry had naturally led him to reopen the unsettled and perhaps forgotten question of the former's title to tappas Dudhí and Barhá. He found that the rájá defended his right to possession on two separate pleas:—Firstly, that his ancestors had granted these tappas to the Bhoiyas on service-tenure, and that owing to some default in the requisite service, the territory had reverted to the representatives of the grantors; secondly, that the tappas had been included in Mr. Duncan's permanent settlement of Singrauli. No written evidence was forthcoming in support of the first

¹ Mr. Reade's Memorandum on Singrauli, dated 17th March, 1856. Rái Mánik Chand was deputed under Regulation IX. of 1825 (section 3), which extends to the permanently-settled provinces the provisions of section 20, Regulation VII. of 1822. Hereby Government may confer on any collectorate officer, not employed in settlement work, the same powers of investigating and deciding disputes relating to the land, as if he were so employed.

² Afterwards Senior Member of the Board of Revenue, North-Western Provinces, and a C.B. Mr. Reade is the author of a work on the *Inferior Castes of the North-Western Provinces*.

³ i.e. about 67 miles as the crow flies, over a country rendered difficult by hills, streams, jungles, and bad roads.

⁴ "One or two notable Benares rogues."

plea, and the oral evidence produced broke down on cross-examination. The second was confuted by Mr. Duncan's own statement¹ that he had in 1792 settled with the Singrauli Rájá only such country as was then in that chief's possession; and the Dudhí, tappas, it will be remembered, were then in the possession of the Bhoiyas. A Persian order, purporting to be written by Major Roughsedge in 1816, summed up strongly in favour of the former Rájá's claim to the lands in dispute; but this document was, for more than one valid reason, held to be forged. The result of Mr. Roberts' report was to show conclusively that the Kharwárs had no proprietary right in the domain usurped by them some forty years before. In demolishing the pretensions of the ejected Bhoiyas he appears to have been less successful. But the Bhoiyas had before their expulsion concealed the existence of the tappas from the British Government, and could hardly, therefore, expect that Government to recognize their long-dormant claims. With the question of the Singrauli Rájá's right to Pulwa Mr. Roberts did not meddle, as he held the Rámgarh Collector's decision of 1830 to be, although erroneous, final. But the same arguments apply to the case of that tappa as to the case of Dudhí and Barhá.

52. Now, in the same winter as Mr. Roberts despatched the report just mentioned, the Lieutenant-Governor of the North-Western Provinces was marching through the Benares division. Mr. Thomason at once discussed the subject with the local officers, and decided that while Mr. Roberts should proceed with his inquiries in Singrauli proper, the question of the Dudhí tappas should be reserved for future and separate consideration. Following Mr. Roberts' first communication anent Bichhípar came in quick succession a second. The border with Sirgúja on the south and Nagar Untári on the east had been erroneously entered in Major Wroughton's survey map, and early in 1850 we find Roberts reporting that in conjunction with an officer of the South-West Frontier Agency he had adjusted the boundary and settled such disputes as arose in the process. In 1851 he submitted his report on Singrauli proper, and again called attention to the subject of the Dudhí tappas. It was now, apparently for the first time, determined to institute proceedings under Regulation II. of 1819,² in order to decide the question whether the three tappas had or had not been included in the permanent settlement. The fact that Pulwa had been legally won by fraudulent means in 1830 was deemed no reason for excluding it from this inquiry. But it was thought necessary to overrule the decision of the Rámgarh authorities on the somewhat quibbling ground that Pulwa being in the Benares province, they had no jurisdiction.

53. An inquiry under the regulation just named was duly made in the collectorate court, and all three tappas declared liable to assessment. An appeal lay to the Special Commissioner appointed under Regulation III. of 1828 to hear such appeals; but none was made within the two months allowed, and the Rájá's excuses for this omission were rejected by Government Order No. 2895, dated 27th July, 1853. Thus, just a quarter of a century ago, the Singrauli chief's usurpation ended, and the Dudhí tappas were left at the absolute disposal of the British Government.

54. It having been judicially determined that the three tappas were not included in the "*Dankini bandobast*" of 1792, the Rájá now claimed, a proprietary settlement with himself, on the ground of long possession. To support this claim he threatened a civil action.³ All, however, that Mr. Roberts and the Board of Revenue seemed disposed to allow him was a *málikána*, or ousted landlord's allowance, out of the revenue of the tappas. In this deadlock

¹ Mr. Duncan's proceedings, dated 18th May, 1792 (quoted by Mr. Roberts).

² "A Regulation regarding the resumption of the revenue of lands held free of assessment under illegal or invalid tenures, and for defining the right of Government to the revenue of lands not included within the limits of estates for which a settlement has been made," or in briefer, but more technical language, for the assessment of *lá-khírāj* and *taufir*.

³ The threat was never put into execution.

the question remained for several years; but meanwhile Mr. Roberts was not neglecting Dudhí. The result of his settlement proceedings from first to last, that is from 1849 to 1856, may be summed up as follows. The whole of Gonda-Bajia (then included in Barhá) and one village of Pulwa (Hiráchak) were assessed with a demand that was apparently intended to be permanent; while the rest of the three tappas (94 villages) was either farmed or settled yearly in a summary manner. The principles observed in these summary assessments were, (1) that the settlement should be made with a resident of the neighbourhood, not with an outsider; and (2) that five-eighths of the assets should be claimed as the Government revenue.¹

55. The case of Gonda-Bajia and Hiráchak claims some further notice. Containing 31 villages, they were settled with holders who, like the proprietors in permanently-settled portions of the district, were termed *zamíndars*. The status of owners at fixed revenue these *zamíndars* managed for many years to maintain; and so late as 1871 we find that status mistakenly ascribed them by Sir William Muir. In the following year, however, their tenure was examined by the late Mr. Pollock.² His report showed it probable, on the whole, that Mr. Roberts had meant the settlement of Gonda-Bajia and Hiráchak to be permanent.³ But he pointed out that any such settlement was *ultra vires*, and if made by Roberts, unsanctioned by superior authority. The name-giver of Robertsganj⁴ had been authorized to settle, or rather revise the record-of-rights, in Singrauli proper only, while the question of Taufir Singrauli had been reserved for future consideration. The intention of Government had clearly been that these villages should not be permanently settled. Thus when Mr. Reade, in ignorance of Roberts' proceedings, had suggested that such settlement was advisable in the better cultivated villages, his proposals had been negatived as premature.⁵ If, lastly, a proprietary title must be conceded merely on grounds of long occupation, the claims of these landholders were not one whit stronger than those of others in Dudhí and Pulwa whose ancestors had first cleared and sown the virgin soil. Mr. Pollock's arguments prevailed, and in April, 1872, Government sanctioned a revision of assessment in Gonda-Bajia and Hiráchak. We shall see, however, that this revision resulted finally in a *zamíndari* settlement.

56. But to return from this forestalling digression. In June, 1856 Government at length announced its intentions respecting its lately adjudged possession.⁶ The tappas were to remain under *khám* or direct management. The Rájá was to be allowed, as a matter of grace, a *malikána* of 10 per cent. on the collections, which, at that time, amounted to about Rs. 3,000 yearly. He was to be absolved from the obligation, imposed by Duncan, of maintaining a police officer in Singrauli; while a larger and more efficient establishment was to be fixed at Dudhí, the new capital of the tappas.⁷ For their management was selected a special covenanted officer, who was to devote his special attention to the construction of irrigation works and communications.

Dudhí is placed in charge of a special covenanted officer.

57. The officer so chosen was Mr. Moore, Joint Magistrate of the district. But Dudhí was destined to benefit by few improvements of his designing; for within less

¹ Mr. Roberts' No. 69, dated 16th February, 1854.

² Then Collector of the district (see his No. 74A, dated 26th February, 1872). The last appointment held by Mr. Pollock, before his death in 1878, was the Commissionership of Agra.

³ It by no means follows, however, that this interpretation of Mr. Roberts' intentions was the right one. "It is very certain," writes Mr. Robertson (No. 332, dated 24th July, 1873), "that Mr. Roberts did not declare the demand fixed permanently, and after careful study of his proceedings, I do not think it was his intention so to fix it."

⁴ Shéhganj tahsil, in which Dudhí was included, adopted about 1854 the name of its new headquarters, Robertsganj.

⁵ This reply of Government was conveyed in the order next quoted.

⁶ No. 654A, dated 3rd June, 1856.

⁷ Mr. Roberts seems to have already made some provisional police and postal arrangements.

than a year of his appointment he was lying murdered in a solitary bungalow north of the Ganges.¹ Nor did Dudhí itself escape scatheless from the rebellion which caused his death. In August, 1857, a body

Rebellion of 1857.

of mutineers, belonging probably to the Rámgarh battalion, arrived there on their route to the westward. The *sazáwal* or Government manager had already escaped with treasure amounting to about Rs. 705, and the rebels found some Rs. 20 only in the chest at his office. Consoling themselves for their disappointment by burning the Government records, they departed; and the *sazáwal* took advantage of their visit to report that they had plundered the whole of the treasure. Being himself detected as the culprit, he was "summarily suspended." The phrase had a grim ambiguity in those days of Draconian justice, and his actual fate is uncertain; but a new *sazáwal* was appointed.² During 1858 all improvements were suspended by order of Government;³ but "the occupation of the backwoods by mutineers, and threatening position of the Rájá of Singraulí," had prevented much advance in 1857. In March, 1859, the country was still infested with prowling bands of insurgents; and the Magistrate, who had visited the pargana, was, in his own words, "compelled to beat a hasty retreat." He had already, however, removed the third *sazáwal*, who had been tried and found wanting since the suspension of the embezzling rebel. Strangely enough, the income derived from Dudhí by Government was, during these years, higher than it had ever been before. The ill-fated Moore was replaced by Mr. James Simson, Joint Magistrate at Chunár;⁴ but after a few years the system of appointing a special officer to manage Dudhí was abandoned, and the sole administration of the pargana devolved upon that servant-of-all-work, the Collector.

58. From an evil accomplished by men of war we pass to a benefit intended by

A Missionary Society men of peace. In 1862 the London Missionary Society proposes to farm its rental offered to take a farm of the tappas. The proposal, which had for its object rather the conversion of the aborigines than any profit to the Society, was warmly supported by the local officers. The Collector, Mr. C. B. Denison,⁵ remarked that some "local counterpoise to the intrigues, forgeries, and tyranny" of the Kon usurers was much needed, and that the missionaries would supply this want. Negotiations had proceeded for some time, and the already drafted engagements were all but executed, when the Directors of the Society in England interfered. They were "at a loss to perceive how the duties of missionaries are to be rendered compatible with those of landlords," and the arrangement of course fell through.

59. Mr. Denison's allusion to the Kon money-lenders must not pass unnoticed.

Victimisation of the peasantry by usurers. The evil of an indebted peasantry is probably one that has increased since his day; for the loan-mongers are no longer those of South Mirzápúr only, but flock from Shahábád, Sahsarám, Gaya, and Sirgúja, to take advantage of a Bæotian stupidity which they rarely find elsewhere. "Towards the close of my incumbency," writes Mr. Roberts⁶ in 1867, "I found reason to believe that advantage had been taken by money-lenders of the improvidence and ignorance of this comparatively primitive people to get them largely indebted—much in the same way as was shortly afterwards found to have been the case in the Santhál parganas of Bengal.⁷ There were reasons to believe that the money-lenders had held out temptation to borrow money, and were prepared to exact payments much in excess of their just debts. *This is a matter not to be lost sight of by the local officers*, who, without interfering with those transactions between debtor and creditor which are fair and

¹ Mr. Moore was a promising young officer, who had already distinguished himself by a report on the infanticide of the Benares province. He was killed at the early age of 24.

² Collector's report on improvements in Dudhí, dated 31st December, 1857.

³ Commissioner's forwarding letter, 13th January, 1858, and G. O. thereon, dated 23rd idem.

⁴ Now Officiating Commissioner of Allahabad.

⁵ Now M. P. for the West Riding of Yorkshire.

⁶ Then a Judge of the High Court.

⁷ An allusion to the famous rebellion of 1855-56.

aboveboard, should yet be careful that undue advantage is not taken of the improvidence and fully of an ignorant people." The remedy is prescribed by Mr. C. Robertson :—" The cultivators are, as a rule, too poor to procure seed except by borrowing it from *mahájans*, who charge interest at exorbitant rates which rob them of the profit an occasional good harvest yields. It is, I think, essential to the prosperity of the estate that trustworthy cultivators, needing advances to procure seed, should obtain them at very low interest if the season is favourable, and without interest if it is adverse."¹ Here, as elsewhere, a district bankruptcy court might perhaps check the evil. The local usurer would, at all events, be less anxious to lend when he found his hard-up debtor in a better position to shake off hopeless liabilities.

60. In 1864 the defencelessness of the South Mirzapur peasantry against their astuter neighbours was fully recognized. "If the Regulations,"
Dudhi becomes a non-regulation tract, 1864 writes the Lieutenant-Governor, Mr. Edmonstone, "have ever had any other than a nominal currency in the tract referred to, they have been used by the comparatively educated and the intriguing to undermine the rights of the poor and ignorant classes." If jurisdiction in all branches of the administration he continued, were given to the magistrate-collector, effectual protection might be given to those who, as experience showed, were unable to protect themselves in the courts of law.² The result of Mr. Edmonstone's advice was the passing of XIX. of 1864, "an Act to remove certain tracts of country in the district of Mirzapur from the jurisdiction of the local courts." Mirzapur south of the Kaimúr range has ever since been a non-regulation tract. The original enactment has indeed been repealed by the Scheduled Districts Act XIV. of 1874; but the repealing law repeats sentence of banishment against the regulations. In it Dudhí is almost for the first time recognized by legislative authority as a separate pargana.³ A first result of the introduction of personal rule was a standing order forbidding Rámlál Sáho of Kon and other outsiders to lend money within the pargana. The order seems, however, to have effected little improvement, as local usurers were a few years afterwards discovered lending at the rate of 50 per cent. interest.⁴ In 1872 Deputy Collector Mahdi Ali writes that "all the profits arising from husbandry in the Dudhí tract" are absorbed by money-lenders whose annual loans amount to about Rs. 15,000.

61. For some years after the mutiny little progress appears to have been made in improving the condition of Dudhí. In 1861 Mr. Denison
Efforts towards the improvement of the pargana. proposed the construction of certain public works; but though Government sanctioned for this purpose a grant of Rs. 2,000, only Rs. 508 were spent in the three succeeding years. In 1864, however, a fresh grant of Rs. 7,000 was made from the surplus collections of the pargana, at that time amounting to Rs. 9,407. The works now undertaken were a tank, native hostel, and some shops in the town of Dudhí, besides four wells and two roads elsewhere. Their commencement was providentially timed. The complete failure shortly afterwards of the autumn crop caused a dearth in the latter part of this year and beginning of the next (1865). It was well, therefore, that work and wages were forthcoming for hungry labour. Early in the new year the Collector (or Deputy Commissioner as he should now perhaps be called) obtained a further grant of Rs. 6,000 to be spent on a dispensary at Dudhí, three more tanks, and two more wells. The work thus begun in 1864-65 were all but completed before the close of 1866. The scarcity of the two former years was the first recorded in the annals of Dudhí; for the famine of 1860-61 did not reach this corner of the country, and the voice of earlier hunger never made itself heard. But the dearth was certainly not severe. The collections for 1864-65 were made without

¹ Dudhí administration report, 1874-75.

² To Government of India, No. 951A., dated 27th August, 1862.

³ See first Schedule of the Act, Part IV., 4 (iii), where the tract is called "the pargana of Bichí-pur." It is first mentioned under that title in the Rent and Revenue Acts (XVIII. and XIX.) of 1873.

⁴ Collector to Commissioner, No. 134, dated 29th March, 1870.

a balance; and Mr. McChlery, towards the close of the year remarks that 40 new shops have sprung up in Dudhí since his last visit some twelve months before.

The expenditure on the works just described was exceptional and demanded notice. The works themselves were moreover typical of the improvements yearly effected in Dudhí, and having mentioned them we shall find it unnecessary to refer to the like operations in each succeeding year. We have now to deal with a matter more akin to the subject in hand—the revision of assessment in 1865-68.

62. Mr. Roberts' arrangements of 1849-56 had hitherto continued in force. That is to say, that the 31 villages of Gonda-Bajia and Hírachak had remained in possession of zamindars at an apparently fixed revenue, while the remaining 94 villages had been farmed or resettled yearly with the persons known as *sapurdárs*.¹ Early in 1865, however, Mr. McChlery reported that cultivation had in most villages trebled or quadrupled, since the time of Mr. Roberts; and measurements were sanctioned with a view to increase of demand in the 94 villages where alone resettlement was then deemed possible. The work was badly done, owing chiefly to the want of proper and efficient supervision. So late indeed as February, 1868, we find Mr. Pollock writing that the whole of the villages surveyed up to the middle of that month would require remeasurement. Between March, 1865, and April, 1868, Rs. 1,502 were spent on the survey. The financial results were an increase of Rs. 755 in the demand of 78 villages, and a decrease, in one village, of Rs. 12.

Neither measurement nor demand was considered final. The Board had, indeed, expressed, in 1867, their readiness to sanction the new settlement for any term not exceeding 15 years. But the question had slept until roused by the discovery that the measurements upon which it rested were untrustworthy. It was now reopened by a letter from Mr. Pollock. Writing in the autumn of 1868, he pointed out that 61 villages still laboured under the suspicion of inaccurate survey. Was he to remeasure then, or save trouble and expense by revising the assessment of each, as heretofore, in accordance with the number of ploughs? He shrunk from shrinking the difficulty by so easy a subterfuge. At his survey in 1842, Major Wroughton had left the demarcation of village boundaries to his native subordinates; and they had in their crude manner assigned every acre of waste or woodland, mountain or corn-field, to one or other of the 114 villages then existing. The result was that except in Pulwa there were many nominal villages containing 20, 25, or even 30 square miles. Would it not be better to resurvey the whole, and to separate these gigantic manors whose boundaries were mere matter of fable, into three or 4 separate estates (*maháls*)? To each of such estates might be assigned a certain quota of cultivable land, in excess of its present cultivation, and a certain amount of forest for firewood and pasture. Thus constituted the new properties might, be settled either in perpetuity or for long terms of 20 or 30 years; while for the land left after their formation "separate arrangements" might be made. It might, for instance, if skilled enquiry showed that course possible or advantageous, be reserved as Government forest. The forests of the pargana had of late years been destroyed wholesale.

63. In reply Government was "disposed to concur in approving" Mr. Pollock's proposals. But the question as to whether settlement should be permanent or temporary was left unanswered, and as the winter was now advanced a postponement of detailed operations until next cold season (1869-70) was ordered. The delay was perhaps partly due to another though unmentioned cause.² During the winter of 1868-69 the pinch of the famine raging

Dearth of 1868-69.

¹ Such at least was the theory; but in practice the assessment, though liable to annual revision, was not annually revised. There were but two general settlements before that now current. See Mr. Pollock's letter No. 333, dated 29th July, 1872.

² No. 386, dated 27th August, 1868.

³ No. 128, dated 11th November, 1865.

elsewhere in the North-West began to be felt in Dudhí. The autumn rice-crop had failed ; and on the 25th January, the Commissioner writes that actual distress had appeared. The introduction of grain became absolutely necessary ; for the little produced in this and the neighbouring parganas had been drained off to Sirguja. Adopting the famine policy of Joseph, Government bought up at Mirzápur and despatched southwards across the Son Rs. 5,000 worth of grain. In June, 1869, the Collector found it necessary to send a further supply to Dudhí, whose market was almost depleted. All but a few rupees of the money thus spent was recovered by sale of the grain. Wages for the hungry were provided by work on the Chopan-Singrauli road and on a tank at Dudhí. The hillmen of the pargana were less fortunate than those north of the Son, who found life so easy to support on forest roots and berries that they never descended to relief-works in the plains.¹

64. When the winter of 1869-70 came round Mr. Pollock was absent from the district ; and though his *locum tenens*, Mr. Jenkinson, mastered the Dudhí question and wrote thereon a valuable note,² the task of settlement was again deferred. In the

Sir W. Muir visits the pargana. winter, however, of 1870-71 the pargana was visited by the Lieutenant-Governor Sir William Muir, and the operations of the current assessment were opened. These will be more fittingly described in a fresh chapter.

¹ Henvey's *Official Narrative* of the 1868-70 Famine in these Provinces. Strangely enough, the correspondence in the Dudhí files nowhere refers to this visitation.

² Dated 2nd March, 1870. Mr. Jenkinson, who is now Commissioner of Fyzabad, established at Dudhí a tree nursery which is still existing.

CHAPTER III.

HISTORY OF THE CURRENT SETTLEMENT.

65. During his visit to the parganas Sir William Muir fully discussed with the Collector the readjustment of its revenue. He orally sanctioned certain principles of assessment, and at once set Mr. Pollock working on the settlement of several villages, selected as a sort of *corpus vile* for fiscal experiments. Those principles the Lieutenant-Governor embodied on his return from camp in a note¹ but as they were afterwards somewhat modified, it will suffice at this stage of their growth to summarize them. They in many respects resembled Mr. Pollock's proposals of 1868.

(1.) Villages which were extravagantly large, or included outlying fields far removed from the homestead, were to be hewn into compacter shape, the "central cultivation" being made the nucleus of the newly-formed *mauza*. A "liberal measure" of culturable and barren waste should be assigned to each village, and the limits of each distinctly defined with boundary-marks. (2) No less care should be shown in the demarcation of forest-land, which must be reserved for Government; and an establishment working under the Collector might be sanctioned by the Forest Department for its preservation. (3) The next step would be to decide the nature of the tenures. The revenue-paying body, although here called *sapurdárs*, held "much the same position which the *thlkadárs* or farmers of the Sagar and Nabadá Provinces held before the recent settlement." Where land had been reclaimed at the labour or cost of the *sapurdár*, or his ancestor, he was to be treated as a proprietor (*zamíndár*) elsewhere; but his cultivating tenants were to be given a right of occupancy in their holdings. Where, on the other hand, no special claim to proprietary right existed, the settlement must be *raiyaťwári*, as in Bombay; that is, the "primary right of property" must be "vested in the actual cultivator (*raiyať*)" while the *sapurdár* merely collected the revenue as *patel* or headman, taking 10 or 15 per cent. for his trouble. If the *sapurdár* had proved himself incapable or undeserving, the *patel*-ship must be given to the most indutential or deserving tenant. (4) A term of ten years would, perhaps, suffice for the settlement. (5) The question whether rights of property or occupancy, once conferred, should be liable to enforced sale for debt was reserved for future consultation. Meanwhile Government would advance money freely for embankments and other improvements.

66 Summer was coming on apace when Mr. Pollock began to execute these instructions. The first village selected for measurement was Bileri in tappa Barhá, a

place lately enlivened by Sir William Muir's camp, and still retaining in the name of its off-shoot, Muirpur, a memorial of his visit. Bileri contained four separate estates, and, when surveyed with a theodolite, was found to enclose within a total area of 5,150 bighás² an average yearly cultivation of but 266. Its backwardness was ascribed to the neglect of the Bourke family, whose father, the coalworker of Kota, had obtained possession under a since cancelled lease. Of the total area, 1,622 bighás were marked off as *sál* and ebony forest, while the remainder was divided into five new villages, Bileri, Muirpur, Kundadih, Harhorí, and Karkori. Mr. Pollock now proceeded to classify the landholders of these and other villages, with a view to deciding their tenure in the manner indicated by his chief. He distributed the pargana into four divisions, *viz.*, (1) villages which had for more than 12 years been in the possession of good *sapurdárs*, *i.e.*, *sapurdárs* who had judiciously spent their capital in improvements, extended cultivation, and remained free from debt; (2) villages in possession

¹ Dated 13th March, 1871.

² For the relation of the Dudai bighá to an acre *vid. inf.* para. 98.

of bad *sapurdárs*; (3) recently reclaimed villages, of which the *sapurdárs* had not yet had time to show themselves either good or bad; and (4) villages hereafter to be formed out of portions of other villages.

67. For each of these classes Mr. Pollock proposed a different form of settlement; but his proposals were so much altered in the crucible of Mr. Pollock's proceedings, correspondence with Commissioner and Board, that it is needless to recapitulate them here.¹ A side suggestion, as to the establishment of a Government Savings Bank at Dudhí or Robertsganj, claims, however, passing notice. The plan was not original, but had been proposed in the preceding year by Mr. Jenkinson, as a means, not afforded by the *taqávi* rules of that day, for supplying the peasantry with small loans at low interest. After considering the whole correspondence, Government passed its final orders in a letter whose principal passages should be quoted *verbatim*.² The italicized passages are those which have been repealed or modified:—

3. "With regard to the important questions relating to tenures, the Lieutenant-Governor, on a reconsideration of the whole subject, sees reason somewhat to modify the instructions contained in the minute of the 13th March last, so far as to prescribe that *there shall be no zamindari settlement made in favour of any one*. The only³ form in which rights and interests superior to those of cultivators can be recognized, will be by the conferment of a position which will be very similar to that of *patel* in the Bombay system, in so far as its holder will have the right of collecting rents and of receiving a percentage of the same. It will differ from it chiefly in this, that the arrangements for breaking up the waste lands will be in his hands. His *proprietary* right will be confined to the fields constituting his own holding and the premises which he occupies in the village, and will be the same in kind as that of the other permanent *rājats*; as the name *sapurdár* is familiar in the pargana, it may be retained.

4. "The first class of *sapurdárs* then, *viz.*, those who have proved their fitness by successful management for a considerable term,⁴ will be hereditary *sapurdárs* or "*sapurdár maurúsi*." Their rights and position will be heritable, but not transferable,⁵ for the present at least, except with sanction of the Collector.

5. "In the second class will be those who, though they have not managed badly, have yet to prove their fitness. These will be simply "*sapurdárs*," and their position will differ from the first class in this, that their office is secured to them only for the term of settlement. Their subsequent continuance in the office will depend on the degree in which, during the settlement now to be concluded, they faithfully discharge the duties thereof, promote cultivation, and make fair terms with the cultivators who are desirous of breaking up the waste land. If they succeed, and the village prospers in their hands, the prospect of being confirmed in their office as hereditary *sapurdár* may be held out to them.

6. "Where the existing *sapurdárs* have managed badly or where there may be none, the leading and most influential cultivator, or otherwise the one most likely to manage the village well, may be selected as *sapurdár*, and he will be on the same footing as the second class—that is to say, he will be retained in the office for the term of the settlement, and if he manages well and satisfactorily and secures the prosperity of the village and extension of cultivation, the same prospect of eventual hereditary office will be held out to him.

7. "The *sapurdár* will have the power of taking up, within the boundaries to be now assigned to the *mauzas*, fresh cultivation from the waste on his own account, and also of arranging for the breaking up of fresh fields from the waste by the cultivators of his own or adjoining villages. The rent will be the subject of adjustment between the parties, or, in the event of dispute, by the Collector, who, in deciding such disputes, will be guided solely by equity and a good conscience. The right of proprietorship in the newly cultivated fields, if the cultivation be permanently maintained, say for three years, will be the same as in the old cultivation.

8. "The Lieutenant-Governor thinks that the right of the cultivator in his fields should be hereditary and subject to the power of mortgage,⁶ but for the present not capable of transfer by sale.

9. "Proprietary right of this nature will be recognized in the case of all cultivators of permanent fields who have managed or reclaimed them on their own account. Cultivators who are the dependents

¹ They will be found in his memorandum, dated Azamgarh, 16th August, 1871.

² No. 2020 A., dated 16th December, 1871.

³ Repealed in favour of the Gonda-Bajia and Hiráchak *sapurdárs*, who were afterwards (1875) declared zamindárs.

⁴ The language is perhaps designedly vague. Under present rules the hereditary *sapurdár* is one declared hereditary by the settlement officer.

⁵ The object of forbidding transfer was clearly to prevent the possibility of heavy loans being raised on usufructuary mortgage (*rihan bhogbandhak*). The power of transferring their rights possessed by tenants at fixed rates in permanently settled districts is the cause of much indebtedness.

⁶ The power of mortgage was, at the instance of the Collector, rescinded by Government Order No. 1405 A., dated 31st July, 1873.

or creatures of the *sapurdár*, and have cultivated in dependence on his capital, will be viewed as *shikamis* (tenants-at-will) of the *sapurdár*, the proprietorship of the fields vesting in him.

10. "Under these principles, it does not appear to the Lieutenant-Governor that the areas proposed to be assigned are too large.

11. "The assessment will be imposed on the permanently cultivated lands, each field being separately assessed and its revenue recorded.¹ Fields not permanently cultivated, but temporarily cleared and sown (according to the custom of the country) for two or three years only, will not be assessed, neither will any rights be acquired by such cultivation, but this wasteful kind of cultivation should be discouraged as much as possible. As the *sapurdár* is to have a *tenth*² of the rental for the risk and trouble of management, the *jama* (demand) will be *nine-tenths* of the rental (including the assessment on his own fields) as fixed by the settlement officer. Where the *sáir assets* (miscellaneous dues) are large and permanent in their character, the settlement officer may add a reasonable sum to the village assessment on this account.³

12. "As the profits of the extended cultivation will go to the *sapurdár*, for the reasons before stated, during the settlement about to be concluded, it will probably suffice that the term be not longer than ten years."

68. These orders, which may be called the Great Charter of Dudhí, were issued in the middle of December, well after a fresh camping season of 1871-72. had begun. Heavy rains had, moreover, caused a rank growth of jungle, and in most villages clearance of paths was needed before survey parties could reach the boundary. When once, however, Mr. Pollock had taken the field, the work of measurement proceeded briskly. The *sazáwal* had already determined the old acknowledged boundaries of the villages. To this measure exception was afterwards taken on the ground that the Lieutenant-Governor had ordered the formation of new and not the demarcation of old villages;—a detail which is mentioned only as reminding us that, so far as regarded measurements, the orders of December had in no way superseded those of March, 1871. The work of marking off reserved forest and excess culturable tracts for new villages, begun at Bileri in that year, was, through want of time, discontinued; and Mr. Pollock confined his operations to four processes. These were—(1) survey of village boundaries with the theodolite; (2) interior field measurement with the plane-table; (3) selection of *sapurdárs* and determination of the amount of commission to be paid them; and (4) enquiry into the rights of tenants, and settlement of the rents of such as received leases, *i.e.*, such as were not found tenants-at-will.

Measurements. Contrary to the usual arrangement, by which a large number of estates is distributed over a far smaller number of villages, the pargana at that time contained but 79 of the former (*mahál*) to 133 of the latter (*mauza*). For convenience of measurement (and not, as elsewhere, of assessment) these villages were divided into 55 circles. The theodolite boundary survey was completed in 28 of such circles, covering an area of 80,309 acres.⁴ As to these must be added 4 Barhá circles surveyed during the preceding winter, but 23 *halkas* now remained to be thus treated. The interior measurement by plane-table was finished everywhere save in Gondá-Bajia and Hiráchak, field maps (*shajra*) and indices (*khasra*) being simultaneously prepared. Temporarily cultivated land was excluded from the map, and entered in the rent-roll alone.⁵

69. The next step, in an ordinary settlement, would have been the assumption of standard rent-rates by which to estimate the approximate rental of each circle and village. Here, however, the calculation of rent-rates, always more a matter of guesswork than accuracy, was rendered needless by a custom now almost peculiar to the Mirzápur highlands. This is, that rents are proportioned, not to the area and quality of the land tilled, but to the number of ploughs used by the cultivator. The rate per plough varies in different villages, but never in the same village. Given, therefore, the number of ploughs, the rental of the

¹ The assessment was imposed not on the field, but on the plough.

² This share was afterwards, as we shall see shortly, raised to 2-10ths for non-hereditary and 3-10ths for hereditary *sapurdárs*.

³ When not collected by Government itself, the *sáir* revenue of *sapurdári* estates is separately leased or settled. It is not included in the land assessment of the village.

⁴ A rough estimate by Mr. Pollock reckoned this area at but 50,000 acres; and a clerical error undiscovered till next year, reduced the 50,000 to 5,000.

⁵ The following chapter will treat these subjects in greater detail.

village can be fixed with the greatest accuracy. Of this system Sir W. Muir was unaware when he directed that each field should be assessed and its revenue recorded; but the direction was repealed when the facts were brought to his notice. Nor was this the only part of his December orders which needed amendment before assessments could be effected. The sapurdárs had for many years been in much the same position as landlords, engaging from time to time for the farm of the Government revenue; and they declined to convert themselves into mere rent-collectors for so small a commission as 10 per cent. "There was every chance," writes Mr. Pollock, "of the attempt at settlement breaking down unless we could induce them to remain in the villages with their ploughs, money, influence, and (that) superior intelligence with which they formed the cohesive element of their respective village communities." His appeal resulted in the order that their commission should be raised to 20 per cent., and that the lands personally cultivated by themselves—their *sir* or home-farm—should be assessed at but a quarter of the current rates paid by other cultivators.¹

70. The settlement now proceeded smoothly enough. The number of ploughs, the plough-rate, and the rental derived therefrom, were ascertained in 36 out of the 79

The sapurdárs are declared responsible for maintenance of cultivation.

estates in the parganah. Sapurdárs were nominated, whose remuneration was fixed at the rates just mentioned; and to such cultivators as were not tenants-at-will under the orders of December, were promised leases (*patta*) for ten years at the rates they were now paying. Notwithstanding, however, the fact that rates remained unaltered, the result of the proposed assessment was an increase of demand from Rs. 2,698½ to Rs. 4,534 excluding sapurdár's commission. But before this demand could be sanctioned, before warrants to collect (*sanad*) could be granted to the sapurdárs, yet another question affecting their tenure clamoured for decision. Were they to be held responsible for a fall in Government rental, caused by decrease of present cultivation? Their conduct might drive cultivators to desert the village. Or, as they practically held all land outside the present cultivated area, might they not be tempted to look first after their own rents, and last after those of Government? The answer was given by Sir W. Muir's order (No. 164A.), dated the 21st of January, 1873.

5. "As regards the responsibility of the sapurdár for the revenue in the event of diminished cultivation, I am directed to say that the engagement should be taken on the understanding that the old cultivation is to be maintained at its existing extent, and that any culpable failure so to maintain it will render the sapurdár liable to loss of office; and, further, that if the cultivators desert the permanent cultivation in order to break up waste, any diminution of rental so caused shall be made up by the sapurdár from the rents he receives from the new cultivation. A condition to this effect should be entered in the engagement."

The sapurdár, it was added, must continue to pay in the present rental, after deducting his own percentage. Remissions would be granted only for drought or other causes beyond his control; and for any arrears he would be proceeded against as usual in the case of revenue-defaulters.

71. Besides the 36 estates settled with sapurdárs were 28² others, which Mr. Pollock set aside to be held for the present under direct management of the Collector. These were chiefly tracts lately reclaimed, which, though possessing a good soil, were occupied

And some estates are retained under direct management.

by men without sufficient capital and influence to improve them. One of the cultivators was told off to collect and pay in the rent of each, being allowed for his trouble to hold one

plough gratis. To sum up, then, the work of this winter, arrangements had been made for 64 out of the 79 estates in the pargana.

72. The report describing those arrangements was signed by a hand new to the district; for before its submission Mr. Charles Robertson³ had succeeded Mr. Pollock as Collector. In undertaking the opera-

Operations of 1872-73.

¹ The order was demi-officially conveyed, but afterwards put on official record by G. O. No. 164A., dated 21st January, 1873. We shall see that the *sir* of sapurdárs was at last declared altogether rent-free.

² Erroneously stated as 24 in Mr. Pollock's report. The mistake was next year discovered by Mr. Robertson.

³ Now Secretary to the Government of these Provinces.

tions of the following season, (1872-73) Mr. Robertson divided his task into four portions, viz., (1) completion of records and assessment in villages measured during the past winter; (2) measurement and assessment of villages then left unsettled; (3) demarcation of boundaries and mapping of the country generally; (4) separation of forest to be reserved by Government and excess culturable land to be formed into new villages.

73. It will be remembered that Mr. Pollock had completed the field measurement by plane-table in all villages except those of Gonda-Bajia and Híráchak—that is, in all villages held either by sapurdárs or under direct management. The rent-rolls (*jamabandi*) and abstracts (*khatlauni*) from field indices, which had remained unfinished, were now completed. In the process of testing their accuracy Deputy-Collector Mahdi Ali¹ found that the sazawal's estimate of ploughs, upon which Mr. Pollock had based his proposed assessments, was incorrect. This lucky discovery raised the demand on villages settled during the past season by Rs. 824-7-6. The following comparison of Mr. Pollock's estimate with the Deputy-Collector's actuals may be found interesting:—

		Estimate.	Actuals.
Number of ploughs	...	1,669	1,909½ ²
Rental derived from rates thereon	Rs.	6,304-3-6	7,504-12-6
Demand or net rental	...	4,539-0-0	5,363-12-0

The only further alteration found necessary in Mr. Pollock's arrangements was the displacement, in favour of more eligible managers, of the sapurdárs whom he had nominated for the estates of Pokhra and Arjhat.

74. The second part of Mr. Robertson's labours was the measurement and assessment of the 15 estates left unsettled by Mr. Pollock. These included (a) 12 *maháls* in Dudhí and Pulwa, and (b) Gonda-Bajia and Híráchak, lately³ declared liable to re-settlement. The former (a) were all, save Kirwáni, settled in sapurdári tenure. The exception was a remote hamlet on the hills in the north of the parganah, and had, owing to a quarrel amongst its cultivators, been deserted. The remaining estates of this class, which had between them 283½ ploughs and Rs. 1,112½ of rental, were divided into 16 and assessed with a demand of Rs. 789-1-1. The case of (b) Gonda-Bajia and Híráchak was not so easily treated. Though containing many villages, Gonda and Bajia had hitherto been entered as but two *maháls* of tappa Barhá. They were, however, so extensive, and so differently circumstanced from the rest of that sub-division, that they were now separated into 59 estates, and created a separate tappa. Had they and Híráchak, then as now a single estate in Pulwa, been assessed on the same principle as other villages, the demand would have been Rs. 2,730-13-6. But their existing assessment was only Rs. 289. The landholders had long understood themselves to be *zamíndárs*, and had, on the strength of that supposition, spent money in improving their villages. They had, moreover, at least in Gonda-Bajia, kept little land under their own personal cultivation, and would therefore have to pay a larger share of the Government rental than usual amongst sapurdárs elsewhere.⁴ They were profoundly dissatisfied with the terms offered, and, unless treated with indulgence, were likely to desert their villages for Sirgúja. Under these circumstances Mr. Robertson proposed that the Gonda holders should be allowed to retain ⅔ths, those of Bajia ⅓rds, and those of Híráchak ⅓ths of the rental. Such concessions would reduce the demand to Rs. 1,917-10-4,⁵ but even that sum would be nearly seven times what they now paid.

¹ Now Settlement Commissioner in the Haidarábad dominions.

² A half plough holding is a holding ploughed by one bullock.

³ That is, in April 1872. *Supra* p.

⁴ It will be remembered that, under the order of January 1873, already quoted, sapurdárs' *str* is assessed at but a quarter of the current rates paid by other cultivators.

⁵ The items of this total were:—

						Rs.	s.	p.
Gonda	...	...	...	...	...	1,729	10	4
Bajia	...	...	...	...	...	156	0	0
Híráchak	...	...	...	...	...	32	0	0
Total	...	...	...	...	...	1,917	10	4

75. Assessment was now complete, and the results of the process during this season

The latter are completed, and the last may be thus summarized:—

Tappa.				Estates settled with sapurdárs.	Old demand.	New demand.	Increase.
					Rs. a. p.	Rs. a. p.	Rs. a. p.
Pulwa including Hiráchak	...	...	...	24	1,270 4 0	1,788 0 8	517 12 8
Dudhí	...	...	...	22	960 0 0	1,807 7 11	847 7 16
Barhá	...	...	...	49	948 0 0	2,590 4 6	1,642 4 1
Gonda-Bajia	...	...	...	59	276 0 0	1,885 10 4	1,601 10 4
Total				154	3,454 4 0	8,071 7 5	4,617 3 5

It will be observed that the smallest increase was in Pulwa, where "the sapurdárs are much sharper than elsewhere, and, aware that they were not recognized as zamíndárs, kept a considerable area under *sír*." The large advance in the case of Barhá is ascribed to the increase of immigration from Singrauli and Sirgúja, and hence in the number of rent-paying ploughs. "In Dudhí, both these circumstances have had an influence on the settlement. The *sír* holdings are perhaps larger than in Barhá, while the number of new settlers is greater than in Pulwa." So much for sapurdári estates. The villages placed under direct management last year were retained under that form of administration; but revision of boundaries had added to their number; and this leads us to the last two heads of the season's proceedings.

76. The boundary (*hadbast*) survey by theodolite was vigorously pushed forward, notwithstanding the usual obstacles. The height of grass-jungle prevented, as it always must prevent, commencement of work before the 1st of January; while the great heat and dearth of water forbade its prosecution after the the beginning of April. This year, too, one of the three theodolites was disabled, and but two surveyors could therefore be employed. Still, a larger area was surveyed than during the preceding year. The 23 circles which remained were larger than the 32 then measured, and though 86,493 acres were now surveyed, the work was not entirely completed. The progress made in such measurements during this and preceding years may be shown as follows:—

Tappa.				Area surveyed, in acres.	Permanent cultivation, in acres.	Approximate "intermittent" cultivation, in acres.
Dudhí (the whole)	...	...	...	44,841	2,338	4,000
Pulwa (the whole)	...	...	...	88,834	2,386	3,500
Barhá	...	...	...	38,798	1,190	3,000

The maps showed besides the boundaries the chief topographical features of the country, its hills, streams, forests, village-sites, cultivation, &c. The objection to the demarcation of old boundaries was apparently overcome. It was pointed out that correct maps showing the present limits, position, and other attributes of each *mauza* were absolutely necessary before new villages could be separated and marked off. To have attempted any other procedure would, indeed, have been to build without scaffolding, and Government at length conceded that the Collector need not alter his method of working, if satisfied that it was the best.¹

77. Towards completing the last part of the year's task, the separation of forest and culturable waste, little progress was made. Several large tracts were selected for reserved forest in Pulwa, and cutting of wood prohibited thereon. In Dudhí, as then constituted, no tracts fit for reserva-

¹ G. O. No. 847A., dated 19th March, 1874.

tion were found; but the revision of tappa frontiers in the following winter cleared it of this reproach. Demarcation of forest in Barhá was postponed until the survey of that tappa should be completed. Eight plots of culturable waste were selected as sites for future villages in Pulwa, and five in Dudhí; as regarded villages already existing, every tract with "definitely assignable" limits and a separate body of cultivators was constituted a separate *mauza*, while every village for which a separate rent-roll had been prepared was constituted a separate *mahál*. The parganah now, therefore, contained 192 villages with 187 estates. In Pulwa each new village would when marked off contain about 1,000 bighás of arable land; but the tappa was now well-peopled and cultivated, and there would be little room for further subdivision of its area. Dudhí was not so fertile, and here a larger cultivable acreage must be assigned to each village. In Barhá "where great part of the soil is poor and cultivators are backward" a still larger allotment would be made. The large areas assigned by Mr. Pollock to the Bilerí group of villages in the last-named tappa had been challenged, but were now defended. Tenants would not settle in a village unless allowed plenty of room for their intermittent autumn cultivation. The same, writes Mr. Carmichael,¹ is the case in the Sundarbans of Lower Bengal.

78. In opening the settlement campaign of 1873-74, Mr. Robertson sketched its plan as follows:—(1) The separation of reserved forest and fresh villages, and the erection of boundary marks around the new sites selected last year, were to be completed; (2), so was the theodolite boundary survey in Gonda-Bajia and the remaining portion of Barhá; (3) warrants (*sanad*) to sapurdárs and leases (*patta*) to cultivators would be prepared and distributed; (4) the settlement records were to be completed and the village papers compiled in accordance with them.

The progress under the first and second heads was not so rapid as had been expected. Out of three surveyors, one died of jungle fever, while a second was dismissed for sacrificing accuracy to speed. The death vacancy was filled up by a man who himself fell ill, and for the dismissal vacancy no qualified person could be obtained. Mr. Robertson was therefore reduced to continue the work with one surveyor only. That surveyor, however, accomplished much. The boundaries of new villages in Dudhí and Pulwa were marked off, and maps of those tappas prepared. Over 24 square miles of hilly woodland in the north of the parganah were surveyed and selected for reservation; but village sites, old and new, were allowed to remain unreserved, if only as a residence for woodcutters. This tract was formed by outlying portions of Barhá and Pulwa; but a revision of tappa frontiers in accordance with the natural features of the country now transferred it to Dudhí. A small belt of forest in the south of the last-named tappa was annexed to Barhá,² and another, extending over 3,000 acres, selected for conservation in Pulwa. The total area of forest hitherto reserved in Dudhí and Pulwa was 28,754½ acres or nearly 45 square miles, and the number of villages they contained may be shown as follows:—

Dudhí.			Pulwa.		
Inhabited villages	...	32	Villages long inhabited	...	34
Uninhabited "	...	12	" lately "	...	6
			" uninhabited	...	10
		<hr/> 44			<hr/> 50

79. The creation of new villages had given rise to a fresh difficulty. The Separation of fresh vil- sapurdárs, from whose *mauzas* they had been separated, were lages. much discontented with the loss of land which they had regarded as a private grazing ground. The feeling was so strong that Mr. Robertson directed the new plots to be included for the present in the same sapurdári as their

¹ Then Commissioner of Benares. See his No. 236, dated 6th May, 1873.

² The rectification of tappa boundaries was approved by Government order No. 532A., dated 23rd March, 1875.

parent villages, and the demand to be fixed annually on the principle prescribed for the tappas generally. The prospect was held out that "sapurdárs who displayed zeal in promoting the growth of the new villages" would, after some few years, obtain settlement for a longer term. The sapurdárs still, however, remained impracticable; and Mr. Robertson proposed, therefore, that until such villages became fit for a ten years' settlement, they should be settled yearly with the obstructives on the system of Mr. Roberts, i. e., that Government should receive five-eighths of the rental, leaving the other three-eighths to the sapurdár. The proposal derived additional force from the fact that cultivators often paid a lump rent for lands partly situate in both parent and offshoot village. It was approved by Government with one exception; viz., that the sapurdár should nowhere receive more than the ordinary 20 per cent.¹ or $\frac{1}{5}$ ths. Mr. Robertson's plan would, if unaltered, have given $\frac{1}{4}$ ths.

80. At the close of the season's operations the village boundaries in Gonda-Bajia and Barhá were still unmarked, while the bulk of those tappas remained to be surveyed. The third part of the Collector's scheme was more fully and successfully accomplished. Licenses or *sanads* were granted to all sapurdárs save those of Gonda-Bajia and Híráchak, where the exact terms of the engagement were not yet fixed. The immediate assessment at 50 per cent. ordered for Gonda² had been modified into a progressive demand which should reach that maximum next year (1874-75=1282 fasli). Meanwhile the great drought of the season under review had caused emigration and a consequent fall in rental assets. According, indeed, to an estimate by Mahdi Ali, those assets fell in four days of April³ from Rs. 2,821-10-0 to Rs. 2,287-2-0. The fall of rain later on raised sapurdárs' collection to Rs. 2,329-6-0; and deduced from this rental at 50 per cent. the demand would have reached Rs. 1,164-9-0. But the sapurdárs were unwilling to pay even that sum, and asserting that Roberts had fixed their assessment for ever, refused to give any engagements implying enhancement of demand. Fearing that too rigid a treatment might drive the recusants into emigration, Mr. Robertson suggested a demand of Rs. 750 for five years, to be raised for the remainder of the settlement to Rs. 1,000. This proposal was modified by Government into an initial demand of Rs. 750, attaining by five yearly stages the maximum of Rs. 1,000. It was at the same time ordered that Bajia and Híráchak should be assessed at Rs. 156 and Rs. 32, respectively; and that "the owners" of Gonda-Bajia and Híráchak should alike be styled zamíndárs.⁴ When it is mentioned that the total rental of these zamíndárs was Rs. 3,323, the lightness of their total assessment (Rs. 1,188) will be at once perceived.

81. The Government relations with sapurdárs in other tracts were placed on a more pleasant footing. The sapurdárs appointed last year to And elsewhere. Arjhat (in Barhá) had quarrelled with the tenantry, and the estate had been attached; but, thanks to a reconciliation between them, it was now released from attachment. The estate of Phulwár (in Pulwa), which had been placed under direct management by Mr. Pollock, was at the same time settled with its old sapurdárs. The sanads now granted contained all the stipulations hitherto prescribed by Government, and seemed to be at last clearly understood by their recipients. It must be admitted that the understanding was not conducive to content. The chief grievance was, that no distinction according to length of occupancy had been made between the three great classes of sapurdárs viz. (1) those whose occupation dated from the days of Bhoiya supremacy; (2) those who had obtained possession under the Singrauli régime; and (3) those who had held only since the resumption of the pargana by Government⁵. The case of the first class claimed some consideration. "It must be remembered," writes Mr. Robertson, "that in the villages of such sapurdárs we are not dealing with a *tabula rasa*, or with those who

¹ G. O. No 539A., dated 23rd March, 1875.

² By G. O. No. 847A., dated 19th March, 1874. ³ 7th to 11th April, 1874. The autumn crop of 1873-74 was wretchedly scanty, while the spring crop altogether failed. In the preceding year also both harvests had been almost entirely lost. ⁴ G. O. No. 539A., dated 23rd March, 1875.

⁵ See Chap. II., para.

have hitherto been considered as destitute of all proprietary rights. The villages have attained their present condition mainly through the efforts of the *sapurdárs*, and the position now assigned them to a large extent ignores the past and the rights they believed themselves possessed of."¹

82. Leases, in a printed form and accordance with the village papers, were distributed to all cultivators except those of Barhá, Gonda-Bajia, and the directly managed estates. Schooled probably by their transactions with rapacious banyas, the men of the *tappas* named declined to touch promissory paper.* In the *kham* villages a re-distribution of the land benefited by recent irrigation works delayed the issue of leases. It was found that since the preparation of village papers, their migratory spirit had caused great changes in the cultivating body, and no small fluctuation in the rental receipts.

The last part of the year's plan was the one most completely executed. The settlement record for each village, with a final proceeding showing, *inter alia*, its history, was prepared. The village *hasras* and *khatiaunis* were completed and entrusted to the accountants, of whom one was appointed to each *tappa*. In the last-mentioned documents was entered the intermittent cultivation of the year.

83. During a part of the next winter (1874-75) Mr. Robertson was absent from India, and the work done was not such as to call for detailed report. Hence no further record of progress was presented until the termination of the settlement in 1875-76. But meanwhile had been settled several restless questions of more or less importance.

First amongst these was the amount of remuneration which ought in common fairness to be conceded to the *sapurdár*. It was urged by the Board of Revenue and local authorities that the 20 per cent. lately allowed should be increased in the case of hereditary *sapurdárs* to 30. The possession of such holders dated in some cases from 200 years, and their faults of management, if any, had not been recorded. *Sapurdárs* of both classes might, moreover, be allowed to hold rent-free the land (*sír*) long cultivated by themselves. To these cheap and politic concessions Government consented. It was declared that hereditary *sapurdárs* should retain 30 per cent. on their collections, and non-hereditary *sapurdárs* 20 per cent., while neither should be required to pay further rent on their home-farm.²

In the same order were discussed some rules lately framed for the collection of the Government rental, and a declaration of rights known as the *Dudhí* manual. These, which were published a year later in a united and altered form, will be more fitly quoted in Chapter V. They were considered in combination with the question of extending to the *pargana* the Rent, Revenue, and Scheduled Districts Acts.³ The last-named Act has been already mentioned as current in *Dudhí*; the first two are partially in force.

84. The settlement and the winter of 1875-76 came together to a close, the finishing touches of that last season being sketched by Mr. Robertson as follows:—

- (1).—The renewed demarcation, in Pulwa and *Dudhí*, of ten villages where wildness of country and the approach of the preceding summer had prevented the satisfactory completion of the process.
- (2).—Demarcation and mapping of villages in Gonda-Bajia and Barhá, survey of the first-named tract being also required.
- (3).—Demarcation of reserved forest, where not already marked off.

Attention need hardly be called to the fact that these processes were purely processes of survey. It will be remembered that the last village was assessed in

¹ See his No. 405, dated July 27th, 1874.

² Government Order No. 1699A., dated 20th August, 1875.

³ XVIII. and XIX. of 1873, XIV. of 1874.

1872-73. Later concessions to sapurdárs affected not so much the assessment itself, as the share which its collectors might retain out of that assessment. The financial labours of settlement were past; and hastened by four surveyors under Deputy Collector Fazl'Azim,¹ the remainder of the task sped to completion.

85. The first two portions of the season's programme gave less trouble than the like operations of preceding years. The greater poverty of soil in Gonda-Bajia and Barhá demanded for villages in those tappas a larger area than in Pulwa or Dudhí; and the sterile strips of bushy pasturage that might have been left between village and village, would have proved all too narrow for fresh *mauzas*. Hence but three plots in Barhá, and the same number in Gonda-Bajia, were marked off as new villages. It was found equally impossible to sever from their parent manors (*maháls*) many of the existing *tolás* or hamlets. The same tenant often ploughed land in several hamlets, paying to the common sapurdár of all a lump rental. Confusion and annoyance might, therefore, have resulted from partitioning the various *tolas* amongst different sapurdárs; while without such partition no separate demarcation was needed. In demarcating the three new villages of Gonda-Bajia, or rather of Gonda proper, Mr. Robertson promised the zamíndárs of the latter yet another concession. "I informed them," he says, "that their right to cultivate these waste lands would not be disputed; that the plots would not be settled with others, nor any enhancement of demand on account of them made *during the currency of the existing* settlement; and though separated for purposes of record and identification from the other villages, they would be considered to be part of the zamíndári of the holders of the villages to which they had been attached. It would be mischievous to attempt to introduce strangers as managers of these few plots, situated in the midst of 40 other villages, all held by the same brotherhood, and would re-open the hardly closed wound caused by the seeming reversal of Mr. Roberts' proceedings."²

86. Encouraged perhaps by this act of grace, the land-holders of Gonda-Bajia sought to check by clamour the third part of the year's labours. But the demarcation of Government forest continued; and the only favour conceded to them was the right to gather edible fruits (*mahua*, *chiraunji*, &c.) in the reserved woodlands of the tappa. Seven tracts, measuring 21,275 acres, were marked off for reservation in Gonda-Bajia; and five, measuring 26,893, in Barhá. Of the Barhá forests two adjoined similar tracts in Dudhí and Bajia, respectively. Of both Barhá and Gonda-Bajia maps were prepared. The proceedings of the season were confirmed by an order which called also for the present narrative.³

87. It remained to arrange for the reductions of demand rendered necessary by the concessions of 1875. A list, prepared by Mr. Robertson, classified the sapurdári body of Dudhí, Barhá, and Pulwa into 36 hereditary and 10 non-hereditary sapurdárs. The former class were again sub-divided into old and new, according as their possession dated from before or after the usurpation of the Singrauli rájás;⁴ and the old alone were admitted to the 30 per cent. commission. This slight alteration of original plan was, however, sanctioned by Government.⁵ The total reductions in demand, or additions to sapurdár's commission—for the terms are of course correlative—amounted to Rs. 549-15-10, distributed as follows:—

Remitted by Government to—

		Rs.	a.	p.
(1) Old hereditary sapurdárs, receiving 30 per cent. of the collections	...	423	7	1
(2) New hereditary sapurdárs ...	} Receiving 20 per cent. of the collections.	82	2	2
(3) Non-hereditary sapurdárs ...		39	6	7
		549	15	10

¹ Now officiating as manager of the Awa estate.

² Progress Report, 1875-76, para. 12.

³ Government to Board, No. 1463A., dated 21st August, 1876.

⁴ *Supra*, Chap. II. * Government to Board, No. 437, dated 10th November, 1876.

Such was the sum surrendered in 1876 to the sapurdárs of Dudhí, Barhá and Pulwa ; but this is a convenient occasion for showing also the total reductions effected since the original assessment of 1872-73, not only in these tappas, but in the zamindári portion of the parganah. The tabular form, which shows results at a glance, is again to be preferred :—

	Old demand (1868).	New demand (original) 1872-73.	New demand (reduced) 1876.	Reductions effected in course of settlement (1873-76).
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
<i>Sapurdári tappas, Dudhí, Barhá, and the whole of Pulwa except Hiráchak.</i>	3,165 4 0	6,153 13 1	5,747 12 8	406 0 5
<i>Zamindári tappas of Gonda, Bajia and village of Hiráchak.</i>	269 0 0	1,217 10 4	1,188 0 0 ¹	729 10 4
Total ...	3,454 4 0	8,071 7 5	6,935 12 8	1,135 10 9

88. Thus, after a duration of five winters, ended the settlement of pargana Dudhí. As the length of a working season ranged from but three to four months, the time really occupied by the operations can hardly have exceeded a year and a half. Had the Collector been able to devote to them his undivided attention, free from the many worries that beset the prefect of the largest district in these provinces, that time might have been far shorter. Considering the difficulties of the country, and the smallness of the staff employed, we may wonder that it was so short. The cost, too, was small, being from first to last but Rs. 22,665. The ultimate result was, as just shown, a demand of Rs. 6,935-12-8, exceeding that of the former settlement by Rs. 3,481-8-8. If to this be added the net rental of villages under direct management (Rs. 1,646-11-9), the total land assessment amounts to Rs. 8,582-8-5. The incidence of that assessment is Re. 0-6-2½ per head of population and Re. 0-0-4½ per acre of area.

The settlement was sanctioned for ten years from the beginning of the harvest year 1282, (1874-75). But we have already seen that the demand was modified some two years later, and it might perhaps be advisable to renew the term from the beginning of 1284 (1876-77), so as to give the settlement a clear currency of ten years from the date of its final completion.

89. As an attempt to revert to the old and admirable plan of the State as land-lord, collecting its rental from the cultivators through an agent who was not a proprietor, the settlement hardly met with the success which it deserved. It was hoped that here at least the profits of the soil would be divided between two parties only, the Government, representing the community, and the tenant husbandman. Where nature has been so niggard, these profits will hardly suffice for three. But the "proprietor" has become so completely a part of our North-Western revenue system that his appearance in some form or other was inevitable. His complete suppression would have irritated into emigration the class upon whom the success of the settlement depended. It was found needful, therefore, largely to modify the original scheme of assessment. We have seen that, once matured, that scheme altogether excluded the notion of *zamindári* rights. The sapurdár, the gatherer of the Government rent, was to receive but 10 per cent. commission on his collections.² But no great time elapsed before the sapurdárs in the second largest of the four tappas³ succeeded in gaining their recognition as zamindárs, and as

¹ This gives Gonda its maximum demand of Rs. 1,000. It will be recollected, however, that the demand was progressive, and will not culminate till 1879-80. *Supra*, para. 80.

² *Supra*, p.

³ Gonda-Bajia.

zamindárs who retained over 50 per cent. of the assets. * Yet a little longer, and five-sevenths of the sapurdárs in the three remaining tappas obtained what have been justly called quasi-zamindari rights. With 30 per cent. of the collections, and an unassessed personal holding, they may congratulate themselves on a position at least as good as that obtained at the last general settlement by proprietors elsewhere.¹ It is to be hoped that the persons to whom these large rights have been conceded² will show their fitness by improving the land. Such improvements can be the only excuse for their existence.³ Should they prove themselves, as in some other places, mere burdens on the plough, they will deserve little consideration at any revision of assessment.

¹ At the "IX. of 1833" Settlement, Government demanded $\frac{2}{3}$ ds of the assets, leaving therefore but $\frac{1}{3}$ per cent. to the zamindár.

² That these concessions were an act of grace rather than of duty on the part of Government is shown by a report of Mr. W. A. Forbes, C. B., late Commissioner of Benares. Writing at the end of 1871, after a personal inspection of the pargana, he remarks that owing to the extreme scarcity of good sapurdárs, and in some cases to the more ancient tenure of the cultivators, there is "a general unfittedness for anything but what His Honor the Lieutenant-Governor recommends,—a raiyatwari settlement and *patel* system." "I trust and recommend," he adds, "that this be insisted on."

³ "In no sound theory of private property was it ever contemplated that the proprietor of land should be merely a sinecurist quartered on it."—J. S. MILL.

CHAPTER IV.

SETTLEMENT DETAILS.

90. THE last chapter drew the subject of settlement in outline; the present, by supplying a few broad details, will complete the sketch. The points which must engage our attention are (1) measurements; (2) plough-rates; (3) village records; (4) tenures; (5) manorial dues; and (6) cost of settlement.

91. The measurement of land by a uniform standard, is in South Mirzapur an innovation. Surface was estimated, not by square or linear measure, but by plough. The plough-holding or *torá* the amount of land that could be properly tilled in the year by a two-bullock plough, was the unit of measurement; and we have seen that this custom still exists side by side with the computation by *bighás* and *biswas*. Though now, perhaps, almost limited to the Mirzapur highlands,¹ it was in ancient times common to both East and West. The case of Horatius Cocles must have been familiar to Macaulay's celebrated school boy, who was doubtless a reader of that author's *Lays* :—

“ They gave him of the cornland,
That was of public right,
As much as two stout oxen,
Could plough from morn till night.”

The old English hide still more closely resembled the *Dudhí torá*, if, as according to some authorities, it represented as much land as could be ploughed with one plough in the course of a year. In the laws of the *Mánava*s, the soil is measured by plough;² and the same custom was still universal in the *Dakkhan* at the beginning of the seventeenth century. “ In the most fertile country of the *Dakkhan*,” writes *Muhammad Hášim Khán*, “ neither was the land measured by chain, nor the revenue assessed per *bighá*. There was, moreover, no classification of soil, nor any fixed rate for the Government portion of the produce. The cultivators were at liberty to till as much land as they could with one pair of bullocks and a single plough, paying the Government dues in whatever kind of grain they pleased. *Murshid Qulí Khán*, on his accession to the viceroyalty of the *Dakkhan* (1637), introduced the revenue system of *Todar Mal* with the *fasli* year and the measurement by *bigha* and *biswá*.”³

92. *Murshid Qulí Khán* found, therefore, in the *Dakkhan* very much the same mensuration as the British Government found in *Dudhí*. The *bonár*, *khánrí* and *páthí* standards subordinate to the *torá* were, as described by Mr. Roberts, equally curious. The amount of seed required to produce an average yield on a one-plough holding was called *bonár*. Hence fractions of the *torá* were expressed by fractions of the *bonár*; that is, land was measured by measures of seed. Thus a *khánrí* or a *páthí* of land was that amount of land which required a *khánrí* or a *páthí* of seed to sow it properly. Less seed was, of course, wanted around the homestead in the valley than on the rocky hillside; and these measurements, therefore, meant far more in the former than in the latter situation.⁴ The *khánrí* corresponds to the *kát* of the neighbouring *Lohárdaga*, estimated

¹ Plough rent-rates, but not apparently plough measurements, exist also in *Bastí*. See Mr. Wynnes' remarks on the *halbandi* tenures of *parganas Rasálpur-Ghaus* and *Bánsi*. *Gorakhpur-Bastí Settlement report*, Vol. I. p. 10.

² Thus we read that the remuneration of a “ lord of two villages ” was to be ten ploughs of land. See *Elphinstone, History*. Bk. I., Chapter 2.

³ *Maásir-ul-Umará* of *Muhammad Hášim Khán*, quoted by *Sayyid Mahdí All* in his printed English report on the settlement of *tá'alluqa Páitan* in the *Nizám's* dominions. See also *Grant Duff's Mahrattas*, Vol. I., Chapter 3.

⁴ Mr. Roberts' report of November, 1842.

at from half to two-thirds of an acre, while the páthí must be identical with the páthí of the same tract, reckoned at about one acre.¹ The term pátha exists also in Kumáún, where it is used in exactly the same manner, as a measure of both seed and land.

93. The bighá introduced by Government, and adopted at settlement, is that used elsewhere in the permanently-settled districts of these provinces. It contains, therefore, 3,136 square yards, or 6480 of an acre, and in an acre there are 1.543 bighás. The bighá includes the usual number (20) of biswas and (400) of biswánsis or dhúrs.

94. Sufficient idea of the agency employed and cost incurred in measurements can be given by showing what they were in the first year of general survey. The sanctioned establishment for 1871-72 was as follows:—

For boundary survey by theodolite.

3 Surveyors, for 9½ months, at Rs. 50 per mensem each	...	Rs. 1,415
Ditto for 4 " at " 40	...	" 480
6 Mirdahas for 9½ " at " 6	...	" 342
9 Messengers (chaprasi), who must have performed also the duties of flagmen, for 9½ months at Rs. 3 per mensem	...	256½
Total salaries	Rs. ...	2,503½
Add cost of instruments	...	668
	Rs. ...	3,171½

For field measurement by plane-table.

2 Supervisors for 6 months at Rs. 40 per mensem each	...	Rs. 480
10 Aminas for 6 months at Rs. 20 per mensem each	...	" 1,200
20 Mirdahas for 6 months at Rs. 6 per mensem each	...	" 720
30 Flagmen for 6 months at Rs. 3 per mensem each	...	" 540
Total salaries	...	Rs. 2,940
Add cost of instruments, stationery, etc.	...	400
	Rs. ...	3,340

The total sanctioned cost was, therefore, Rs. 6,511½; but owing to the employment of but one surveyor and other causes, the actual expenses amounted to less than Rs. 4,632. In the following year (1872-73) two surveyors only were retained, and actual expenditure fell to Rs. 2,328.⁵ From the completion of assessments in the latter year to the close of settlement proceedings, the cost of those proceedings was almost altogether limited to measurement charges; and the expenses of settlement, as a whole, will be found in the concluding section of this chapter.

The results of the survey and its classification of surface may be summed up thus:—

Tappah.	Number of villages.	Number of estates.	Cultivated area.			Culturable waste.	Barén.	Total area.	Area of the reserved forests.	Grand total.
			Permanent.	Temporary.	Total.					
			A. R. P.	A. R. P.	A. R. P.	A. R. P.	A. R. P.	A. R. P.	A. R. P.	A. R. P.
Dudhi	44	35	2,507 2 4	4,082 2 6	6,590 0 10	21,936 3 8	30,765 1 7	59,292 0 25	18,584 3 24	77,877 0 3
Fulwa	44	38	2,506 1 18	2,264 1 14	4,170 2 32	13,790 0 30	19,815 2 34	38,396 2 18	12,173 0 19	50,569 2 35
Gonda-Bajia	40	12	3,122 1 6	4,908 0 23	8,030 1 29	42,122 2 22	39,249 0 0	89,402 0 11	21,275 0 0	110,677 0 11
Barhá	60	55	3,654 3 8	9,777 0 28	13,431 3 36	58,918 3 24	50,665 0 0	123,015 3 20	26,893 1 38	149,909 1 18
Total	188	130	11,790 3 36	21,032 0 31	32,823 0 27	136,758 2 4	140,525 0 1	310,106 2 32	78,870 1 1	588,982 10 33

¹Hunter's *Statistical Account of Bengal*, Vols. XVI, XVII. Singbhúm, Lohárdaga. In Singbhúm the hal or plough-holding contains 5 khándís, and 5 khándís used formerly to represent a maund of seed.

²See Elliot's *Supplemental Glossary*, Article "Bisi," which refers also to Asiatic Researches, XVI., 178. The best known grain standard of area is, perhaps, the *mani*, used both in Jhānsi and the Central Provinces. Measurement of land by seed measure may, perhaps, be an aboriginal custom, driven into the hills on either side the Ganges plain by the wedge of Aryan invasion. The measures used are, as a rule, measures of capacity and not of weight.

³Final directions on this subject were passed by G. O. No. 1327A., dated 16th August 1872, which supersede several former orders.

⁴Sanctioned by G. O. No. 317A., dated 18th March 1872.

⁵Table of extraordinary expenditure forwarded with Dudhi Administration Report for 1872-73 (Collector's No. 512, dated 19th November, 1873).

95. The areas of plough-holdings differ considerably, even in the same village.

(2) Plough holdings.

But they are everywhere large, and the experience of high-farmed plains districts ill prepares one to realize the full breadth of a plough's campaigning-ground in these less carefully cultivated highlands of Central India. The 4·7 acres which can be properly tilled by a two-bullock plough in Bareilly become in Hoshangābād as much as 25 acres.¹ The plough-holding of Dudhī is, however, rarely so large as that of Hoshangābād.² The average area tilled by one plough is about 15 bighās (9·78 acres), including both the permanent cultivation of spring crops and rice and the intermittent cultivation of autumn. If the peasant's holding consists wholly of permanent or yearly-cultivable fields, his plough area will cover some 10 bighās (6·48 acres); if wholly of intermittent fields, about 20 bighās (12·96 acres); and if partly of both, from 14 to 16 bighās (10·36 to 9·13 acres). In the last case from 4 to 6 bighās will be permanently and about 10 intermittently cultivated. Where a holding contains permanently cultivated land in excess of the quantities just mentioned, Mr. Robertson shows³ that the excess can be explained in several ways. "Intelligent cultivators, men knowing something of the art of agriculture, even if recently settled, hold more permanently cultivated land than the ignorant and simple; while the latter, especially the aboriginal cultivators, prefer the cultivation of poor jungle lands. Old cultivators have in their possession more of permanently-cultivated land, because they have given the land that character. The sapurdārs and their relatives have naturally large holdings." A sapurdār often, indeed, hires the help and ploughs of his poorer fellow-villagers to till his so-called one-plough plot; and other instances occur where a fictitious area has been assigned to the labours of a single plough. Thus a double plough-holding, one tilled by four bullocks, may, through death of cattle, become a single plough-holding, and be classed as such though retaining its former area. The quality of the soil perhaps affects, more greatly than any cause already mentioned, the quantity of permanent cultivation in a plough-holding. Where land capable of growing rice is abundant, that quantity will be very large.

96. The rate paid per plough-holding varies no less from place to place than the area of the plough-holding itself. But in the

And plough-rates.

same village it is uniform, and cultivators will be found paying the same rent for a plot of twenty acres as for one of half an acre.⁴ The average rate ranges from Rs. 2-8-0 in the most sterile to Rs. 3-8-0 or Rs. 4 in middling, and Rs. 4-8-0 or Rs. 5 in the most fertile villages. Assessment of sapurdārī tracts in 1871-72 showed the incidence of rental per plough, or, in other words, the average plough-rate, to be Rs. 2-15-9 for Pulwa, Rs. 2-12-5 for Dudhī, and Rs. 2-11-6 for Barhā.⁵

97. Interference with existing rates was throughout the settlement carefully

Interference with the latter avoided.

avoided. "The excess of permanent cultivation," wrote Mr. Robertson, "held by one man over another, is often or almost always the result of his having at considerable expense converted jungly lands into permanently cultivated lands. And it would be unfair to make him pay a higher rate for his *torā* in consequence of his having expended money in improving it." Current rates were, moreover, higher already than those in Sirgūja, and it was only because cultivators were safe from annoyance in other

¹Moen's *Bareilly Settlement Report* (1872), p. 68; Elliot's *Hoshangābād Settlement Report* (1867) p. 89a. The figures here given are in both cases averages, not maxima.

²Demi-official letter dated 31st January, 1873; Collector's No. 165, dated 12th April, same year; and Collector's No. 292, dated 26th June, same year. See also G. O. No. 847A., dated 19th March, 1874.

³But instances of larger holdings do sometimes occur in Dudhī. The highest plough-areas recorded at settlement were found in Pokhrā village, where the average was 40½ bighās (32·08 acres) including both permanent and intermittent cultivation.

⁴Board's No. 1186, dated 5th November, 1873.

⁵Collector's No. 165, April, 1873. Commissioner's No. 590, August of same year. The operations of 1872-73 considerably reduced the incidence in Pulwa and Barhā, while raising it slightly in Dudhī.

ways that they preferred to remain in Dudhí. But though plough-rates have not been altered, the sapurdárs of Pulwa have, in some cases, taken a step which is equivalent to their alteration. In the plough-holdings of that tappa permanently cultivated land predominates, and so much is this the case in a few villages that "the sapurdárs limit the area cultivated with one plough, on a consideration of the quality of the land."¹ To limit the size of the plough-holding is, of course, to raise more or less the average rate per acre hitherto paid by the ploughs of the village. Such enhancement may, perhaps, safely be permitted to the sapurdár, who is responsible to Government that cultivation does not decrease through rack-renting. Whether the same plan of increasing the assets can be generally adopted at next settlement, it would be premature to discuss. Mr. Robertson thinks that an assessment on area instead of ploughs will, in all probability, be feasible.²

98. To the simple records prepared at settlement some allusion has been made above. They consisted of the village maps (*shajra*), indices of holdings (*khasra*), extracts from the latter (*khatiauní*), and rent-rolls (*jamdabandí*). The *khasras* and *khatiaunís*³ show only such cultivation as is permanent. By a plough they mean a two-bullock plough. A fraction of another plough-holding is often held by tenants who have no second plough of their own. In this case the extra plough is borrowed from, or shared with, a brother villager, and the tenant's plot is rated as a $1\frac{1}{2}$ plough-holding.⁴ The settlement records were prepared by two or three writers (*muharrir*) under the supervision of a *mun-sarim*. By Deputy Collector Mahdí Ali was compiled a history of each village in every tappa. He began also a general history of the parganah; but this, in all probability, he never stayed to complete.

The settlement records formed the basis of the papers kept, and yearly revised, for each village, by the accountants of the four tappas. Of these latter statements, which are tabular in form and seven in number, some description will be given in appendix IV.

99. An analysis of the pargana tenures shows the existence of seven different forms of possession. They may be divided into proprietary, quasi-proprietary, and tenancy holdings.

Of proprietary tenures there are two :—

(a) The State has the absolute ownership of villages still held under direct management,⁵ and a qualified ownership in such as have been settled with zamíndárs or sapurdárs.

Proprietary possession
(a) of the State, (b) of
zamíndárs in Gonda-Ba-
jia and Híráchak.

(b) The zamíndárs of Gonda-Bajia and Híráchak have much the same status as zamíndárs or proprietors⁶ elsewhere in these provinces.

¹Collector's letter of April, 1873, quoted in last note.

²Demi-official letter before quoted.

³Although not entered in the settlement *khasra*, the intermittent cultivation was roughly measured at settlement by the patwáris. Collector's No. 783, dated 16th July, 1874.

⁴"The custom of hiring plough and oxen for the season," writes Mr. Robertson "is well understood. The charge for their use is called *bahá*, and generally stands at $4\frac{1}{2}$ maunds of grain per ox for the whole year, or Rs. 4 if paid in cash."

⁵The number of villages under direct management at close of settlement was 36, and since then none of these have been finally settled with sapurdárs. But in eight cases the headmen (*jeth-raiyat*) managing such villages have been appointed *probationary* sapurdárs, and should these men have done well, they may justly claim to be confirmed as non-hereditary sapurdárs at the opening of a fresh settlement. The advantage to the tenantry of exchanging direct management for management by a permanent sapurdárs is doubtful. In 1874 Deputy Collector Mahdí Ali gives it as a reason against direct management that tenants desert the sapurdári for the *kham* villages. Details as to the rental of such *kham* and other villages will be found in Appendix I.

⁶The word *proprietor* is that adopted by the land laws, and has, therefore, been adopted here. But it is perhaps rather too strong a term to apply to those who have theoretically but a half share of the rental; and who may be displaced for 30 years, if refusing at settlement the terms offered by the real proprietor, i. e., the State.

The settlement made with them lasts, it is true, for ten years only; but this is a detail scarcely affecting their rights as proprietors. When their tenure was considered permanent, it was sometimes called *muqarrari*, but that title may be now regarded as obsolete. Care should be taken to prevent them from imposing the many half illegal cesses collected by zamindárs elsewhere.

100. The quasi-proprietary tenures, those of sapurdárs elsewhere in the pargana, are three in number: (a) —The "old hereditary sapurdárs" are those whose ancestors were before the usurpation of the Singraulí rájas known as biswadárs and ta'alluqdárs. Their commission is 30 per cent. of the rental. (b) —The "new hereditary sapurdárs," whose occupation is of less antiquity, retain 20 per cent. commission. And (c) — the "non-hereditary sapurdárs," while earning the same commission as the second class, have not the same power of transmitting their rights to heirs. All sapurdárs hold free of rent the land cultivated by themselves or their dependents;¹ and none can transfer their rights by sale or mortgage. Those rights and their correlative duties are defined the by Dudhí rules, transcribed *verbatim* in the following chapter. The sapurdár can himself cultivate any fallow lands in the village. On providing an equivalent amount of similar soil elsewhere, he can take from the tenant, and himself permanently till, any intermittently cultivated fields. He has, in fact, the widest powers of converting a large portion of the village into his own home-farm; and his home-farm is, as just mentioned, free of rent. It is, perhaps, an open question whether in granting these liberal concessions, Government did not too rashly sacrifice future profits, and confer too large an "unearned increment," on the sapurdárs. The sapurdár is by etymology a trustee²; by creation, a Government bailiff; but he is not unlikely to become in the future the owner of a large tax-free estate. The class to which each sapurdár belongs was decided at settlement, and it would perhaps be unwise to make any changes in the classification until settlement is next revised. Most appointments tend in India to become hereditary; and the too rapid conversion of 3rd class into 2nd class sapurdárs is perhaps to be dreaded.

101. Of tenancies there are but two forms (a) —The occupancy tenant, whether in zamindári or sapurdári tracts, acquires his rights by a continuous occupation of three, and not, as elsewhere, of twelve years. But those rights are not transferable, and extend only to land which is naturally or artificially capable of permanent cultivation. They are as usual heritable, and occupancy tenants recorded as hereditary at settlement need not be at the trouble of proving their continuous possession. —(b) The tenant-at-will is sometimes styled *kahdá*, because he cultivates the *kahdá* or sár lands of the middleman. It is to this class that Mr. Robertson refers when he writes³ that "there are in most villages a few labourers, not possessed of ploughs themselves, who hold one or two fields at a fixed money rent, and eke out a living by working for other cultivators." In another report⁴ he remarks that these fields "are cultivated with ploughs and oxen borrowed for the purpose from other cultivators; probably from the cultivators whose servants they are, and who give the use of their oxen and plough for a few days as part payment of service." The rights of the tenant-at-will are worth but a year's purchase at most; for he is liable to ejectment at the beginning of each returning summer, between the spring harvest and May-day.

Ex-proprietary tenants do not and cannot exist, as their creating chapter (II. of the Rent Act) has no force in the pargana. Except in the shape of middleman's sár,

¹ Sár land is not defined by the Dudhí rules. But clauses (a) and (b) of the definition given in the Rent Act perhaps hold good, though the chapter containing that definition is not in force. If so, sár is land (a) recorded as sár at and ever since settlement; or (b) tilled throughout 12 years by the proprietor and his dependents.

² His title is derived from Persian *sipurd* or *sapurd* a trust or charge; and *dár*, root of *dáshán*, to hold.

³ Collector's No. 332, dated 24th July 1873.

⁴ Demi-official dated 31st January, 1873.

rent-free tenures are almost unknown. So are non-resident holders, elsewhere known as *pāhikāsh*.

102. If confined to the subject of assessment, this note would be silent as to the manorial or miscellaneous dues (*sāir*) collected by Government; (4) Manorial dues. for from the State rental these dues are quite distinct. They are often, indeed, farmed out to the same person as collects for Government the village rents. But the contractor is just as often an outsider, and for their collection a separate annual or triennial lease is given. Direct collection by Government is to be preferred, as preventing broils between villager and lessee. The following list of such cesses may claim to be fairly exhaustive :—

Name of cess.	Rate of cess.	Descriptive remarks.
1 <i>Mahsūl Bāns</i> , or bamboo toll,	Re. 1 per mille of bamboos.	A toll on bamboos floated down the Rehand and Kanhar, levied at Badura and Dudhi respectively. The bamboos are brought by land to these ports of embarkation, and after the cess has been taken from their purchasers, sent adrift towards their destination, generally Dānpur or Pataa. They are counted by the contractor, if the cess is leased out, or by the <i>sazāwal</i> 's assistants if Government retains the collection in its own hands.
2 <i>Mahsūl Lahri</i> , or timber toll,...	Rs. 2 per cent. on large, and Re. 1-4 per cent. on smaller scantlings.	Levied in exactly the same manner.
3 <i>Jarna</i> , or fuel	Re. 1 per 100 pieces,	A cess on the dead trunks and branches of trees washed down in the rains from the forests of Sirgūja and Dudhi, collected by the villagers and sold to outsiders. The method of collection is much the same as in the last case.
4 <i>Kharchari</i> , or pasturage	Rs. 10 per cent. of buffaloes, and 4 per cent. of oxen or kine.	Levied from drovers who, in most cases, have brought their cattle from the midland parganas of Mirzāpur.
5 <i>Tangdi</i> or axe-fee	Re. 1-2 per axe	A cess collected from members of the Dharkār caste, who lop the young bamboo shoots as material for baskets.
6 <i>Chūlhkar khair</i> , or "hearthly catechu."	Rs. 2 per hearth or furnace.	Levied from catechu boilers (<i>Supra</i> , p. 17)
7 <i>Chūlhkar lohā</i> , or "hearthly iron"	Re. 1-2 per furnace.	Do. do., iron-smelters, (<i>Supra</i> , p. 15)
8 <i>Hansūdwan hod</i> , or "silk sickling"	Re. 1-4 per sickle or knife.	Collected from the men of low degree who lop off cocoon-bearing twigs, breed the <i>tasar</i> silk worm, or trade in the cocoons (<i>Supra</i> , p. 17)
9 <i>Lahri</i> , or lac	Do. do.	As an act of grace, Mr. Robertson farmed out the right of collecting this cess to the zamindārs and sapurdārs of the various villages. Up to 1875-6 the right of collecting stick-lac throughout the pargana was leased to the Calcutta firm of Jardine, Skinner and Co., who have two large lac-factories at Mirzāpur.

103. A statement, showing the total cost of settlement from first to last, has been kindly furnished by the Officiating Collector (Mr. Dale). (5) Cost of settlement.

That total was, as already mentioned, Rs. 22,665, of which nearly half was defrayed out of the general income of the estate. The details are as follow :—

Year.				From Dudhi fund.	From Imperial funds.	Total.
				Rs. a. p.	Rs. a. p.	Rs. a. p.
1870-71	...	...	...	...	500 0 0	500 0 0
1871-72	...	...	...	4,531 11 1	3,000 0 0	7,531 11 1
1872-73	...	...	...	2,586 5 3	3,800 0 0	5,586 5 3
1873-74	...	...	...	932 13 7	3,000 0 0	3,932 13 7
1874-75	...	...	...	1,023 1 2	1,778 5 4	2,801 6 6
1875-76	...	...	...	1,096 15 7	1,057 11 10	2,154 11 5
1876-77	...	...	...	58 9 2	...	58 9 2
Total				10,329 7 10	12,336 1 2	22,665 9 0

These figures have been obtained from the Annual Expenditure Reports, compared with those of the Vernacular records, and found correct.

CHAPTER V.

PRESENT AND FUTURE ADMINISTRATION OF THE PARGANA.

104. It remains only to describe briefly the present management of the pargana and some of the schemes formed by zealous minds for its future administration. To the rules which now govern the rights in the land and the collection of the Government rental a passing allusion has been made above. As finally approved by Government in November, 1876, they stand as follows :—

The Dudhi rules.

PART I.

I.—The Dudhi estate is managed, and the Government dues are realised, by the Collector of Mirzapur, through a *sazawal* stationed at Dudhi, with or without the assistance of a special Deputy Collector, as circumstances require ; subject to the general control of the Commissioner and the Board of Revenue, who may call for the record of any case, and pass such orders as may seem suitable ; but ordinarily the Collector's decision shall be final.

II.—The rents of cultivators throughout the estate are, as a rule, assessed not on the area of land held and cultivated, but in accordance with local custom, at a rate per plough fixed for tenants with right of occupancy by the settlement officer for the period of the settlement.

III.—The period for which a settlement is made is ten years.

IV.—Zamindári rights exist only in the maháls of tappa Gonda-Bajia and in the mahál of Hiráchak ; the sapurdárs of which are entitled to a proprietary assessment of the land left to them after the demarcation of the Government waste and forest. In these maháls the provisions of Chapters 3, 5, 6, and 7, Act XVIII. of 1873 are in operation ; but in regard to all such matters an appeal lies to the Collector (to be lodged within 30 days), whose order, subject to the proviso contained in Rule I., is final.

V.—In all other villages no person shall be considered to have proprietary rights, except in (1) the fields which constitute his holding as a cultivator, and are capable of being permanently cultivated ; (2) the premises he occupies in the village ; (3) a grove which he has planted with permission of the Collector or officer in charge of the tappas. His right in his holding and the premises he occupies is hereditary, but is not capable of being transferred by sale or mortgage. The trees planted by him or his ancestor may be sold or mortgaged.

VI.—Villages other than those settled on zamindári tenure shall, as a rule, be managed through Government agents called sapurdárs, who are of two classes, viz :—

(A) Those who have been declared to be hereditary sapurdárs by the settlement officer in recognition of their fitness, proved by successful management, or of the length of their tenure. Their right will be heritable, but will not be transferable by sale or mortgage, nor in any other way without the consent of the Collector. The office may be lost through misconduct.¹

(B.) Sapurdárs who have not acquired the right of transmitting their office to one of their descendants. Their office is secured only for the term of settlement. If a sapurdár succeed and his village prospers under his management, his office will be declared hereditary at next settlement.

VII.—The following are the rights and duties of sapurdárs :—

1. The sapurdár is bound to maintain the cultivation existing and recorded at the settlement, to promote the improvement of the village, and to treat the tenants with consideration and fairness.

2. The sapurdár is bound to realise and pay into the Government treasury the rent due from every cultivator in the village ; minus, in the case of hereditary sapurdárs of long standing, selected by the settlement officer, the rent of his sir lands as recorded at the settlement, and 30 per cent. of the collections ; and in the case of other sapurdárs, minus the rent of his sir lands, as also so recorded, and 20 per cent. of the collections, unless, on account of excessive drought or other cause, the Collector reduces the assessment on cultivators ; but the sum payable by the sapurdár shall not exceed the demand fixed at the settlement.

3. The sapurdár is entitled to let or cultivate any fallow lands within the boundary of his village and to convert, at his discretion, intermittently cultivated into land capable of permanent cultivation, provided that an equivalent of intermittently culturable land be assigned to the cultivator of the land so converted.

4. The sapurdár may not eject any cultivator with right of occupancy, nor demand rent from him in excess of the fixed demand ; but if any old cultivator abandon his holding, the sapurdár may settle it with a new cultivator at such rate of rent as he pleases, not being less than the rate fixed at the settlement.

¹ Hereditary sapurdárs have, as above shown, been divided into " old and new " hereditary.

MAP
OF
THE MIRZAPUR DISTRICT,
SHOWING SPECIALLY
THE PARGANAS OF THE ROBERTSGANJ TAHSIL
AND
ITS NON-REGULATION TRACT.

SCALE—8 MILES TO AN INCH.
Miles 8 4 0 8 16 Miles.

NOTE.—The Non-regulation Tract is tinted in red.

Hereditary sapardars have, as above shown, been divided into "old and new" hereditary.

5. The sapurdár is bound to supply every hereditary cultivator with the extent of jungle land entered in his *patta*; either the same land or an equivalent.

6. The sapurdár is bound to give true information to the patwári on all subjects connected with the village.

VIII.—A cultivator who has for three years continuously cultivated land capable of being permanently cultivated shall be considered to have acquired a right of occupancy therein at the settlement rate of assessment, or, if he acquire possession after the settlement, at such rate as he may have agreed to, but his holding shall not be capable of transfer otherwise than by inheritance. The retention of the right of occupancy is dependent on the regular payment of the rent on the dates fixed in the *patta*. Any cultivator without a right of occupancy may be ejected after the spring harvest has been reaped, and before the 1st of May.

IX.—Cultivators recorded as hereditary at the settlement have a right of occupancy in the permanent cultivation then held by them, and are entitled to cultivate the extent of intermittently cultivated land entered in their *patta*, either the same land or an equivalent area to be assigned.

X.—If a cultivator be ejected from permanently culturable land in which he has acquired proprietary rights, or be compelled to pay a higher rent than he is legally liable for, he may present a petition to the Collector or Deputy Collector in charge of the *tappas*, who, after summoning the defendant and making necessary inquiries, shall, if the claim is proved, order the cultivator to be put in possession of the land from which he has been ejected, or the defendant to repay the excess rent realised; and if he fail to do so, at once realize the amount through the *sazáwal* by attachment of the defendant's movable property. Damages, not exceeding the yearly rental due by the cultivator, may also be awarded.

PART II.

XI.—The realisation of the Government demand in sapurdári villages shall be effected as follows :—

1. The rents shall be collected by the sapurdár, and be paid minus the percentage thereon which he is allowed to take by virtue of his office, into the Government treasury, at the *sazáwal*'s office, on the dates fixed by the settlement officer.

2. Should a sapurdár call in at any time, the assistance of the *sazáwal* to collect the rents, or should the *sazáwal* be authorised by the Collector or Deputy Collector in charge of the estate to do so, in consequence of the Government demand being in arrears, the sapurdár shall not ordinarily be entitled to claim any percentage on the collections so made by the *sazáwal*. It will be in the power of the Collector to determine what (if any) percentage shall, in these circumstances, be allowed to the sapurdár.

3. If the sapurdár is unable to realize the rent due by any cultivator, he shall, on or before the date fixed for the payment of the Government demand, give notice in writing to the *sazáwal* or officer in charge of the collection of the revenue. The *sazáwal* shall immediately serve on the defaulting cultivator a writ of demand, directing him to pay the amount due into the *sazáwal*'s treasury within ten days, or appear to contest the claim. If no appearance is made, and the sum stated appear to be due, the *sazáwal* shall forthwith attach the property of the defaulter, and, after issuing a notice that the property will be sold, unless the demand be paid up within 20 days, report the case to the Collector or the Deputy Collector in charge of the *tappas* for orders, stating at the same time whether default is the consequence of mismanagement or of excessive drought or other calamity of the season. If default is due to calamity of the season, the Collector may, in anticipation of the sanction of Government, remit or suspend a portion, or the whole of the demand. If no remission or suspension is called for, the Collector or Deputy Collector may authorize the *sazáwal* to sell the distrained property.

4. If a cultivator default wilfully, and the arrear cannot be realized by attachment and sale of his property, a report shall be made to the Collector or Deputy Collector in charge of the *tappas*, who, after issue of notice to pay within 15 days, may, if the arrear is not paid up, direct the ejection of the cultivator from his holding.

5. If a sapurdár fail to pay the Government share of the rental assessed on his *mahal* on the date fixed by the settlement officer, the *sazáwal* or other officer in charge of the collection of the Government demand shall serve on him a writ of demand, the cost of serving which shall be a charge against the sapurdár; and if payment of the arrear is not made within seven days from the serving of such writ, the *sazáwal* shall at once submit a report to the Collector or Deputy Collector in charge of the *tappas*. In his report the *sazáwal*, after due inquiry, shall state whether (1st) default is due to excessive drought or other calamity of season, rendering the cultivators unable to pay their rent; or (2nd) the sapurdár has failed to realize the rents through wilful neglect, or the wilful default of the tenants; or (3rd) the sapurdár has realised the rents, but wilfully failed to pay the Government quota. In the first case, the Collector or Deputy Collector in charge may suspend the demand. In the second, the Collector or Deputy Collector shall direct the *sazáwal* collect the rents from the cultivators, and the

Collector may suspend the sapurdár temporarily or permanently, as his conduct may deserve, the order issued being reported to Government, in the annual report on the administration of the estate. In the third case, the Collector or Deputy Collector shall direct the attachment and sale of the defaulters movable property, and the Collector shall pass suitable orders regarding his retention of the sapurdárs, or otherwise, reporting his proceedings to Government in the annual report.

XII.—The realization of the Government demand in the zamindari villages will be regulated by the provisions of Act XIX, of 1873, and the sazáwal will be deemed to be a tahsildar for this purpose.

105. The sazáwal is, then, the chief representative in Bichhípar of the Collector as fiscal and executive officer. Judicial powers, whether criminal or civil, he has none; and the few cases that arise amongst an orderly and by no means litigious people are tried by the tahsildar of Robertganj on the occasion of his two-monthly visits to Dudhí. The sazáwal's salary is Rs. 100 monthly. His subordinates are a writer (*muharrir*) on Rs. 20, the four accountants (*patwári*) of the pargana on Rs. 10, and ten orderlies or messengers (*chaprasi, piyáda*) on from Rs. 4 to 5 each. As the Forest Department has no staff in Dudhí, the last-named officials are employed also as rangers. The forest proceeds are credited not to the department, but to the general income of the pargana.

106. The income of the pargana, or, as it is sometimes called, the Government estate, is derived chiefly from the revenue paid by zamindars, the rents collected by sapurdárs and headmen of *khám* estates, the various manorial dues (*sáir*) described in the last chapter, and the rent of shops at Dudhí and Muirpur. The following table shows the receipts from the time the pargana was resumed to the end of the last revenue year:—

Year.	Rupees.	Year.	Rupees.
1853-54	2,953	1866-67	4,643
1855-56	3,306	1867-68	5,358
1856-57	3,502	1868-69	3,692
1857-58	3,567	1869-70	5,781
1858-59	3,644	1870-71	4,746
1859-60	3,755	1871-72	6,450
1860-61	3,696	1872-73	7,264
1861-62	3,581	1873-74	7,747
1862-63	3,653	1874-75	10,515
1863-64	3,866	1875-76	12,803
1864-65	3,677	1876-77	10,990
1865-66	3,677	1877-78	12,038

The buoyancy of the income in years of war and famine, such as 1857-59 and 1873-74, is surprising. Attention is drawn to the fact that under Government administration that income has more than quadrupled. The whole of the receipts are credited to the separate account of the pargana, and not to the general revenue of the district.¹ They are devoted, in the first instance, to the needs and improvement of Dudhí. But there remain in most years considerable unspent balances from which in the course of time large surpluses accrue. And more than once, when no urgent object of local expense presented itself, have these surpluses been diverted to meet pressing needs elsewhere. Thus in the present year (1878), the surplus being high and the finances of the province low, Rs. 15,000 were transferred from the pargana funds to provincial revenue. The chief heads of expenditure, in ordinary years, are the salaries of the establishment, the Singrauli Raja's allowance of 10 per cent. on the collections, public works, and advances to cultivators.

107. The administrative machinery just sketched is undoubtedly simple, and has more than once been deemed inadequate. The first to reject the idea of management through a low-paid but at most seasons almost independent sazáwal was, as we have seen, Mr. Thomason. Under his scheme, which was perhaps inspired by Mr. Roberts, two special co-nanted officers successively combined the charge of Dudhí with that of the Chunár

¹ A separate account for the Dudhí Government estate was opened at Mirzapur treasury on the 1st April, 1875.

subdivision. But in spite of Mr. Jenkinson's attempts to revive it some eight years ago, that scheme still lingers in the oblivion which enshrouded it soon after its formation. The improvement of Dudhí, wrote the officer just named, should not be left to the spasmodic efforts of energetic Collectors. Even an energetic Collector could do little during his hurried winter visit to the south; and hence little had been done. The pargana was still inferior in every way to the lands held in the neighbouring Singrauli by the Rájá of that ilk. Facilities for dam irrigation had been neglected,¹ the communications wanted improvement, and the people protection against usurers. The sazáwal had no judicial powers. To redeem these defects it was necessary that an Assistant Commissioner of at least the first class should be stationed at Dudhí, while the Joint Magistrate at Chunár might be removed. If we were unprepared to effect this reform and at the same time to spend money on the pargana, we should withdraw from its management and surrender its possession to some private lessee or proprietor.

108. The alternative of transferring the pargana to the Bengal Government has never been suggested; but as Daltonganj, the nearest subdivisional headquarters in Bihár, is about as far distant as Chunár, Fate of his proposal, and little could be gained by such a transfer. With two of Mr. Jenkinson's arguments it is at present hard to agree. Dudhí must always, perhaps, compare unfavourably with the more fertile and irrigable Singrauli; and for judicial purposes it requires, as we shall hereafter see, no special officer. But his remaining suggestions have lost none of their force. They are now far less open, than when first propounded, to the objection that a special officer is a luxury beyond the means of the pargana. The luxury would not, at any rate, exceed the means of non-regulation Mirzápur, for the whole of which Mr. Jenkinson's special officer was intended. In one respect his plans have been carried out, though not in the manner he contemplated; no special officer has been sent to South Mirzápur, but its special officer has been taken from Chunár. A Joint or Assistant of Mirzápur now holds charge of that subdivision in addition to his other duties, and except for a day or two monthly, or perhaps a fortnight in the winter, never visits its hot though lovely capital. Peter has lost, but Paul has been paid nothing.²

109. At the present time, when the separation of fresh administrative tracts is the order of the day, the rugged land south of the Kaimár has special claims to notice. For here are over 1,700 square miles of territory as much in need of improvement as the races that inhabit it; here is a population scant and backward no doubt, but whose very backwardness calls for special care and protection.³ Should Mr. Jenkinson's plan be adopted, it would perhaps be advisable to place his Assistant Commissioner neither at Chunár nor Dudhí, but at Robertsganj, just outside the limits of the non-regulation tract. Here he would be nearer both to his chief at Mirzápur and to the Son valley, the most fertile and populous portion of his charge.⁴ His winter would be spent beyond the Son. The limits of his sub-division might include the whole of the Robertsganj tahsil, which is larger than any district in the Merath, Agra, and Jhánsi divisions, and than any, except Bareilly, in that of Rohilkhand. To him might be entrusted, by the Court of Wards, the management of the Agori-Barhar estate.

¹ This is equally true of all South-Gangetic Mirzápur. Dams below the hills, such as those constructed by the Court of Wards on the Kantit estate at Saktesgarh, might be greatly increased if money were forthcoming.

² After three years' experience of Chunár, the compiler thinks that the subdivisional officer should be allowed to spend more of his time at that station. The presence of a small cantonment and a large European population constantly raises questions requiring the attention of an English civil official.

³ Mr. Jenkinson writes that he could prove cases where money-lenders, after charging exorbitant rates of interest, enforce unjust demands by seizing cattle and even fields.

⁴ Robertsganj has a tahsil, a Government bungalow, a dispensary, and a post-office.

110. For a short time during the Dudhí settlement Mr. Jenkinson's vision¹ were almost realized. The Deputy Collectors successively employed in that operation exercised both judicial and executive powers over the whole of the non-regulation country. In fact, if not in theory, that country thereby became a subdivision administered by an Extra Assistant Commissioner. But at the close of settlement the last Deputy Collector was removed. The people of the Son valley preferred seeking justice at Robertsganj to trudging over the hills along the picturesque but arid road to Dudhí; and within pargana Dudhí itself judicial work was "infinitesimally small."² "The aborigines of the Dudhí tappas know nothing whatever about courts and cases, and the longer they take to acquire this knowledge, the better for their own happiness."³ Mr. Robertson, proposed, therefore, that during the incumbency of the present experienced sazáwal the tahsildar and Deputy Magistrate of Robertsganj should spend at Dudhí one week in every two months; and that afterwards a tahsildar of Dudhí with small revenue and criminal powers should be appointed. The proposal was approved by Government.³

111. Whether Assistant Commissioner, Extra Assistant Commissioner, or tahsildar, the officer in charge of Dudhí should keep two paramount objects before him. Works of irrigation must be multiplied, and the people preserved from the clutches of moneylenders. Compared with these, in the present backward state of the pargana, roads and schools are objects of merely secondary importance. Upon the increase of dams and wells depend in great measure the extension of tillage and immigration of fresh settlers. But the subject of irrigation has been discussed above; and this note need be prolonged only to describe briefly an expedient by which the peasant may be held back from plunging into hopeless debt.

112. The formality and delay of existing *tagdíri* rules have been more than once felt unsuited to the needs of this wild non-regulation tract; and the advantage of establishing at Dudhí or elsewhere an agricultural bank, which should aid cultivation with small loans on moderate interest, has been urged alike by Messrs. Jenkinson and C. Robertson.⁴ The surplus income of the estate would soon suffice to furnish the requisite capital of about Rs. 10,000; and as the bank would be worked on strictly commercial principles, that capital would not lapse or require yearly renewal under the official budget system. The Collector should be empowered to make, without reference to higher authority, any advances that the state of the bank balances permitted. In other words, local experience must have the opportunity of acting promptly, with as little extraneous interference as possible. All that should be required of the Collector is that he should render at the close of the year good account of his stewardship; and a section on the working of the bank, with a detailed balance-sheet, should be inserted in his annual report on the administration of the pargana. The rules proposed by Mr. C. H. Crosthwaite⁵ for small Government loans elsewhere have been worked with very encouraging results by Mr. McConaghey in Banda and Mr. J. B. Thomson in Allahabad; and with very slight alterations they might be given a trial in the South Mirzápúr bank also.

¹ Collector to Commissioner, No. 252, dated 29th April, 1876.

² Commissioner to Board, No. 328 of May, 1876. The passage reminds one of the words put by Wordsworth into the mouth of Rob Roy:—"Burn all the statutes and their shelves. They stir us up against our kind. And worse, against ourselves."

³ G. O. No. 1462A, dated 21st August, 1876.

⁴ Some correspondence on this subject took place during Mr. Robertson's collectorate, but search in the Mirzápúr office has failed to discover the file.

⁵ 1876.

It is suggested that, as revised to meet the special circumstances of south Mirzāpur they should read somewhat as follows :—

I.—Loans shall be granted in the first instance to occupancy tenants; and afterwards, if the state of the bank balances permits such extension of the benefit, to resident zamindārs and sapurdārs.

II.—A list of persons in each village, who may be deemed fit recipients for loans, shall be prepared; and the amount of credit permissible to each fixed with due regard to his habits and circumstances. Is he, for instance, an old resident or a squatter who has resided only just long enough to acquire his rights of occupancy? What is the number of his working ploughs, and what the extent of his permanent cultivation?

III.—If he be found to owe more than the sum entered against him in the scale of credit, he shall be *ipso facto* rejected as insolvent. If on the other hand he be deemed solvent, and seek the relief offered his account with his money-lender shall be made up and paid off. The sum so paid shall be transferred to his debit in the bank ledger, and a full acquittance taken from his creditor.

IV.—Loans shall be of two classes—ordinary and extraordinary. The ordinary loan shall be granted without security to provide its recipient with the necessities of life and cultivation—rent, seed, food, clothes, and the like. The extraordinary loan is intended to meet the expenses of improving the land—such expenses as the purchase of bullocks, construction of dams or other means of giving permanence to intermittent cultivation. For extraordinary loans security shall be taken. If, for example, the money is lent to buy cattle, the cattle shall be branded and considered the property of Government until the loan is repaid. If it be borrowed for other purposes, two fellow-villagers of approved credit must be offered as sureties. To whichever class the loan belong, a bond duly stamped, and if necessary registered, shall be taken from the person who receives it.

V.—The rates of interest shall be as follows :—

- | | | |
|--|--|-----------|
| (1.) If the loan is repaid within six months. | 1 pie per mensem, or 1 anna per annum. | per rupee |
| (2.) If repaid within the year, but not within six months. | 1½ pie per mensem, or 1½ anna per annum. | " |
| (3.) If not repaid within the year ... | 2½ pies per mensem, or 2½ annas per annum. | " |

In the last case 1½ pie per mensem, or 1½ anna per annum, shall be credited to interest; and the remaining one pie per mensem, or one anna per annum (which must be reckoned on the full amount of the loan) shall be credited to the principal account until the latter is paid off. 2

VI.—At the bank itself the following books shall be kept :—

- (1.) A day-book showing all payments and receipts.
- (2.) A ledger compiled therefrom.
- (3.) A register of loans showing terms and all other particulars.

On receiving the loan, the borrower shall receive also a memorandum showing the sum lent, and the interest with amounts and dates of its instalments. Such memorandum shall be endorsed with the amount and date of any repayments. Repayments to the credit of the bank may be made either at the Dudhī sazāwāl if the bank be not at Dudhī; or to some trustworthy resident who on fair remuneration given and security taken may be appointed at Gonda or Muirpur to receive small refunds. The patwāri of the tappa shall note in his diary all lending transactions and all payments of principal and interest.

113. It remains to point out the two great difficulties of the scheme, and their solution. The first is as to the locale, management, and supervision of the bank. Under Mr. Crosthwaite's rules all loans must be paid by an English officer in person; and the Robertsganj tahsildar on Rs. 200 a month, or the Dudhī sazāwāl on Rs. 100, may perhaps be deemed underpaid for such a task. But if an Assistant Commissioner is appointed to Robertsganj, the knot is cut. The tahsīli would, moreover, supply the needful building, and what is more important, the needful staff.

For without an efficient staff a scheme of this magnitude could hardly succeed; and herein lies the second difficulty. The transactions would cover a rather wide extent of country, as large in fact as the average district; and the enquiries under Rule II. above drafted would be rather elaborate in nature. But if it be decided to make

1 This in order to ensure rapidity. If inquiry into his circumstances were deferred until he sought the loan, relief might come too late for the sowing of his lands.

2 It was thought of adding that the Collector might in times of drought and dearth obtain from Government the power of remitting or suspending, where necessary, the payment of interest. But if the bank is to succeed, it must be conducted on business-like principles; and the peasant should not be encouraged to believe, that, by misrepresenting his distress, he can obtain money without paying rent for its use.

Dudhi sazawali the base of operations, the plan might be first tried, *as an experiment*, in the few villages under direct management.

114. Nothing more need be added. If it be a virtue, at the beginning of an epic poem, to plunge *in medias res*, it is no less a 'virtue, at the close of an official report, to plunge *e mediis rebus*. And the writer therefore takes abrupt leave of his subject, trusting that it may not have wearied the reader so much as himself.

APPENDIX I.

Showing the tenure and land assessment of each estate in pargana Dudhi.

	Name of estate (mahál).	Name of village (mauza).	Rent paid by tenantry as recorded in settle- ment book.	Deduction or commis- sion retained by sap- urdár or headman.	Net Government de- mand.
			Rs. a. p.	Rs. a. p.	Rs. a. p.
TAPPA DUDHI.					
I. Estates held by old hereditary sapurdárs (who retain 30 per cent. of the rental)					
	Dudhí	Dudhí	150 5 0	45 1 8	105 3 6
	Dhanaura	Dhanaura	246 4 0	73 14 0	172 6 0
	Khajúri	Khajúri	98 2 0	29 7 0	68 11 0
	Barái Dand	Barái Dand	62 2 0	18 10 2	43 7 10
	Maldewa	Maldewa	100 0 0	30 0 0	70 0 0
	Jabar	Jabar	127 2 0	38 2 3	88 15 0
	Pipardi	Pipardi	32 0 0	9 9 8	22 6 4
	Rajkhanr	Rajkhanr	214 10 0	64 6 3	150 3 9
	Manbasa	Manbasa	65 0 0	19 8 0	45 8 0
	Karamdand	Karamdand	16 4 0	4 14 0	11 6 0
	Jharokhás	Jharokhás	175 2 0	52 8 8	122 9 4
	Puránjháro	Puránjháro	35 12 1	10 11 8	25 0 4
	Karri	Karri	27 8 0	8 4 0	19 4 0
	Guláljharía	Guláljharía	16 4 0	4 14 0	11 6 0
	Kathaundi	Kathaundi	78 4 0	23 7 8	54 12 4
	Majhauri	Majhauri	127 12 0	38 5 8	89 6 9
	Katauli	Katauli	75 4 0	22 9 3	52 10 9
	Kadal	Kadal	19 8 0	5 13 7	13 10 5
II. Estates held by hereditary sapurdárs (20 per cent of rental)					
	Dumuhán	Dumuhán	60 0 0	16 0 0	64 0 0
	Kharpathar	Kharpathar	23 6 0	4 10 9	18 11 3
	Murdhauwa	Murdhauwa	14 5 0	2 13 10	11 7 2
	Hathwáni	Hathwáni	25 8 0	5 1 7	20 6 5
	Kirwáni	Kirwáni	26 0 0	6 0 0	20 0 0
	Khokha	Khokha	21 8 0	4 4 9	17 3 3
III. Estates held by non-hereditary sapurdárs (20 per cent of rental)					
	Domardiha	Domardiha	60 0 0	12 0 0	48 0 0
	Bidar	Bidar	352 3 0	70 7 0	281 12 0
	Garaidawar	Garaidawar	22 0 0	5 0 0	17 0 0
	Dálápipar	Dálápipar	...	...	5 0 5
IV. Villages¹ held under direct management (where manager's commission is regulated by no fixed percentage)					
	...	Nimiádh	...	...	...
	...	Deopura	...	...	...
	...	Díghul	227 4 3	...	227 4 3
	...	Khairahi	20 4 0	3 4 0	26 0 0
	...	Baherádol	4 4 0	...	4 4 0
	...	Therhá	97 3 6	8 0 0	94 0 6
	...	Gobindpur	21 0 0	...	21 0 0
Total tappa Dudhí...			2,671 0 9	612 12 0	2,043 1 4
TAPPA BARHA.					
I. Estates held by old hereditary sapurdárs (who retain 30 per cent of the rental)...					
	Bamhani	Bamhani, Barhor and Asnihar	69 13 0	20 15 1	48 13 11
	Pokhra	Pokhra	30 4 0	9 1 2	21 2 10
	Barwen	Barwen, Jára, and Khairádh	84 7 0	25 7 9	58 15 3
	Arangpáni	Arangpáni	175 8 0	52 10 5	122 13 7
	Chága	Chága	65 0 0	19 8 0	45 8 0
	Parni	Parni	35 12 0	10 11 8	25 0 4
	Ghagri	Ghagri	144 8 0	43 5 7	101 2 5
	Ghagra	Ghagra	37 8 0	11 4 0	26 4 0

¹ In such villages mahál divisions have as yet no force.

APPENDIX I.—continued.

	Name of estate (mahál).	Name of village (mauza).	Rent paid by tenantry as recorded in settle- ment book.	Deduction or commis- sion retained by Sap- urdár or headman.	Net Government de- mand.
			Rs. a. p.	Rs. a. p.	Rs. a. p.
TAPPA BARHÁ— continued.					
II. Estates held by here- ditary sapurdárs (20 per cent. of rental)					
	Nadhrá ...	Nadhrá ...	148 12 0	29 11 0	119 1 0
	Dubá ...	Dubá ...	87 0 0	17 6 0	69 10 0
	Saonrá ...	Saonrá ...	45 0 0	9 0 0	36 0 0
	Rája Sarái ...	Rája Sarái ...	16 0 0	3 0 0	12 0 0
	Kudrí ...	Kudrí ...	233 12 0	46 12 0	187 0 0
	Anjangirá ...	Anjangirá ...	45 0 0	9 0 0	36 0 0
	Deohar ...	Deohar ...	23 12 0	5 0 0	18 12 0
	Sendur ...	Sendur ...	136 0 0	27 3 0	108 13 0
		Thuráki ...	8 0 0	1 10 0	6 0 0
		Moratola ...	8 0 0	1 10 0	6 0 0
		Bhauritola ...	60 0 0	12 0 0	48 0 0
		Tola Pardhán ...	44 0 0	8 12 0	35 4 0
	Arjhat ...	Arjhat ...	114 0 0	22 12 10	91 3 2
		Majitha ...	48 0 0	9 9 7	38 6 5
		Jignahwan ...	168 4 0	33 11 0	134 9 0
		Nawá Tola ...	77 0 0	15 7 0	61 9 0
		Deorihwa ...	64 0 0	12 13 0	51 3 0
		Tikwári ...	60 0 0	12 0 0	48 0 0
		Bhilpahri ...	52 0 0	10 7 0	41 9 0
		Mahá Dohar ...	20 0 0	5 0 0	15 0 0
		Majhauri ...	60 0 0	12 0 0	48 0 0
	Chapki ...	Chapki ...	100 0 0	20 0 0	80 0 0
		Hathiár ...	60 0 0	12 0 0	48 0 0
	Bhanwar ...	Bhanwar ...	64 10 0	12 14 0	51 12 0
		Bichhiári ...	89 8 0	17 14 0	71 10 0
		Karaughati ...	132 0 0	26 6 0	105 10 0
		Dumráhar ...	53 8 0	10 11 0	42 13 0
	Bachrá ...	Bachrá ...	46 0 0	9 4 0	36 12 0
		Semariá ...	60 0 0	12 0 0	48 8 0
		Barwá Tolá ...	28 0 0	6 9 0	21 6 0
III. Estates held by non- hereditary sapurdárs (20 per cent. of rental).					
	Ráspahri ...	Ráspahri ...	152 4 0	30 7 3	121 12 9
	Garia ...	Garia ...	31 14 7	6 6 0	25 8 0
	Khushálnagar ...	Khushálnagar ...	16 1 7	3 3 3	12 14 4
	Jogia ...	Jogia ...	41 7 0	8 4 6	33 2 6
	Pipráhar ...	Pipráhar ...	37 6 0	7 7 7	29 14 5
IV. Villages held under direct management (where manager's commission is regu- lated by no fixed percentage) ...					
		Kachan ...	82 4 8	19 12 0	62 8 0
		Kirwil ...	194 12 0	43 3 0	151 9 0
		Supáchuán ...	133 8 0	32 1 0	101 7 9
		Bilerí ...	147 0 0	34 12 3	112 3 0
		Phatpakhna ...	137 8 0	32 14 0	104 10 0
		Deorhi ...	129 0 0	29 10 0	99 6 0
		Kundadih ...	56 12 0	3 4 0	53 8 0
		Bámandiha ...	58 8 0	3 4 0	55 4 0
		Bichhi ...	35 1 0	...	35 1 0
		Kota ...	28 11 0	...	28 11 0
		Banmahri ...	89 4 0	...	89 4 0
		Sisua ...	119 0 0	...	119 0 0
		Patkhirna ...	21 0 0	3 0 0	18 0 0
		Jhapar ...	94 4 0	3 4 0	91 0 0
		Karahia ...	45 0 0	...	45 0 0
		Bhumbatari ...	35 12 0	...	35 12 0
		Darihera ...	45 8 0	3 4 0	42 4 0
		Sorho ...	16 4 0	...	16 4 0
		Badura ...	48 12 0	3 4 0	45 8 0
		Kusmá ...	24 0 0	3 0 0	21 0 0
		Garbandh ...	35 1 0	3 3 0	31 14 0
		Gambhirpur ...	42 0 0	...	42 0 0
		Muirpur ...	86 0 0	...	86 0 0
		Harhori ...	72 12 0	...	72 12 0
		Karkori ...	46 14 0	...	46 14 0
		Sistola ...	28 0 0	2 0 0	26 0 0
		Chakchapki ...	14 0 0	...	14 0 0
Total tappa Barhá ...	...	...	4,920 16 2	900 15 11	3,998 3 4

APPENDIX I.—(continued).

	Name of estate (mahál).	Name of village (mauza).	Rent paid by tenantry as recorded in settle- ment book.	Reduction or commis- sion retained by sapur- dár or headman.	Net Government de- mand.
			Rs. a. p.	Rs. a. p.	Rs. a. p.
TAPPA PULWA.					
I. Estates held by old hereditary sapurdars (who retain 30 per cent. of the rental ...)					
	Dhurpa	Dhurpa Chhatarpur, Deokund and Harpura.	155 0 0	46 8 0	108 8 0
	Bairkhar	Bairkhar	93 12 0	28 2 0	65 10 0
	Ghiwahi	Ghiwahi	137 0 0	41 1 8	95 14 4
	Jorukhár	Jorukhár and Mahwári.	134 9 0	40 6 0	94 3 0
	Domra	Domra Basan and Jorkahwa.	102 6 0	30 11 4	71 10 8
	Kurgi	Kurgi	120 12 0	36 8 8	84 8 4
	Harnakáchhar	Harnakáchhar	176 6 0	52 14 8	123 7 4
II. Estates held by hereditary sapurdars (20 per cent. of rent.) ...					
	Pulwa	Pulwa	114 3 9	22 13 2	91 6 7
	Dhuria	Dhuria	80 9 9	6 1 11	24 8 10
	Maholi	Maholi	271 4 0	54 5 0	216 15 0
	Baghmandwa	Baghmandwa	17 12 0	3 8 0	14 4 0
	Karahiya	Karahiya	35 0 0	7 0 0	28 0 0
	Janta Jua	Janta Jua	32 8 0	7 14 5	31 9 0
	Práspáni	Práspáni	42 8 0	8 0 0	34 0 7
	Búm	Búm	84 15 0	17 3 0	67 12 0
	Kudri	Kudri	36 0 0	7 3 2	28 12 10
	Dhuma	Dhuma	134 0 0	26 12 9	107 3
	Kolan Dúba	Kolan Dúba	72 4 0	14 7 3	57 12 9
	Múndi Semar	Múndi semar	90 0 0	18 0 0	72 0 0
	Phulwár	Phulwár and Sulchatán.	150 2 0	30 0 0	120 2 0
III. Estates held by non-hereditary Sapurdars (20 per cent. of rental)					
	Patharia	Patharia	75 8 0	15 14 7	63 9 1
	Deorhi	Deorhi	35 4 0	7 0 10	28 3 2
	Barkhora	Barkhora	68 12 0	13 11 11	55 0 5
IV. Villages held under direct management (where manager's commission is regulated by no fixed percentage) ...					
		Dhartidalwa	43 8 9	2 0 0	41 8 0
		Jampáni	21 8 0	2 0 0	18 8 0
		Pakri	68 12 0	3 3 0	65 9 0
				Revenue at 50 per cent.	Actual demand
V. Estate held by zamindars					
	Hiráchak	Hiráchak	109 14 0	54 15 0	32 0 0
Total tappa Pulwa			2,574 15 6	599 9 4	1,842 9 2
TAPPA GONDA-BAJIA.					
I. Estates held by zamindars					
	Gonda	Gonda	176 12 0		
		Baghárú	176 0 0		
		Rannú	119 4 0		
		Toridih	50 12 0		
		Saraldeha	191 12 0		
		Kharatia	61 8 0		
		Murtá	92 12 0		
		Lilasi Kalán	70 4 0		
		Do. Khurd	38 12 0		
		Jampani	111 10 0		
		Naodeha	147 8 0		
		Deohar	51 12 0		
		Pharaipán	65 8 0		
		Bisrámpur	68 4 0		
		Nagwa	82 12 0		
		Rinda tola	53 0 0		
		Barahpán	13 0 0		
		Bodrá tola	40 0 0		
		Madhoban	18 0 0		
		Karchatola	46 8 0		
		Dholpathar	9 12 0		
Total mahál Gonda,			1,683 6 0	841 11 0	400 0 0

APPENDIX I.--(concluded.)

	Name of estate (mahal).	Name of village (mauza).	Rent paid by tenantry as recorded in settle- ment book.	Deduction or commis- sion retained by sap- urdar or headman.	Net Government de- mand.
			Rs. a. p.	Rs. a. p.	Rs. a. p.
TAPPA GONDA-BA- JIA—continued.	Chainpur	Chainpur	...		
		Dhanwār	...		
		Tenidol	...		
		Dhanwarkalān	43 0 0		
		Chaunān	12 4 0		
		Kinadohar	Nil.		
		Rindatola	61 0 0		
		Baghulta	7 8 0		
		Janakpur	37 8 0		
		Sagsuti	49 12 0		
		Baherādol	62 12 0		
		Mūngātola	14 0 0		
		Machbandhwa, I...	Nil.		
		Bainān	71 12 0		
		Jabaida	31 4 0		
		Machbandhwa, II...	104 12 0		
	Total, mahāl Chainpur,	...	566 12 0	283 6 0	133 5 0
	Kūnga	Kūnga	139 0 0		
		Dhankhur	58 4 0		
	Total, mahāl Kūnga.	...	217 4 0	108 10 0	65 1 0
	Sāngobāndh	Sāngobāndh	298 8 0		
		Ahīrbarwa	62 0 0		
		Manrūtola	37 4 0		
	Total, mahāl Sāngobāndh.	...	397 12 0	198 14 0	103 8 0
	Amwār Sundari Kurchi Bhaisūr Bajia	Amwār	70 4 0	35 2 0	12 13 0
		Sundari	120 0 0	60 0 0	40 9 0
		Kurchi	76 8 0	38 4 0	39 7 0
		Bhaisūr	40 0 0	20 0 0	5 5 0
		Bajia	64 8 0		
		Karkachi	23 8 0		
		Khutumashwa	34 8 0		
		Salināg	18 4 0		
	Total, mahāl Bajia.	...	135 4 0	67 10 0	28 0 0
	Ekdiri	Ekdiri	79 0 0		
		Gāedih	10 0 0		
		Nawātola	8 0 0		
		Karchatola	21 0 0		
		Parsātola	17 8 0		
		Chhipia	31 2 0		
		Asandih	27 8 0		
	Total, mahāl Ekdiri.	...	194 2 0	97 1 0	83 7 4
	Adhaura	Adhaura	25 8 0		
		Nawātola	2 8 0		
		Satbahni	42 8 0		
	Total, mahāl Adhaura.	...	70 0 0	35 4 3	24 5 4
	Kanwan	Kanwan	20 8 0		
		Jaurahi	26 8 0		
		Barwādih	5 8 0		
	Total, mahāl Kanwan.	...	52 8 0	26 4 0	20 3 4
Total, tappa Gonda- Bajia.	...	...	3,817 0 0	1,658 14 0	807 14 0
Grand Total, pargana Dudhi.	...	...	13,483 2 5	3,771 1 0	8,741 14 10

List of trees which grow in the reserved Forests of pargana Dudhi.

Tappa.	Number of forest.	Area of each forest.	Trees which grow abundantly.											
			Asan	Ebony	Dháora	Khair	Salai and other fuels							
Dudhi	...	18,534 3 24												
Pulwa	...	12,173 0 19												
Barhá	1	473 0 24						Sakhua	Bambu					
	2	17,264 3 14			Nil				Nil	Harra	Bahera	Aonla		
	3	3,506 3 8							Nil					
	4	5,415 3 0							Bambu	Nil	Nil	Nil	Piyár	
	5	232 3 32							Nil	Nil	Nil	Nil	Nil	
Total	...	26,893 1 38												
Gonda-Bajia	1	2,452 1 24			Dháora									Piyár
	2	806 0 0												
	3	1,761 1 24												Nil
	4	1,522 0 0												Nil
	5	1,827 2 32			Nil			Nil	Bambu	Harra	Bahera	Aonla	Nil	Nil
	6	4,134 1 8		Nil	Nil			Sakhua	Nil	Nil	Nil	Nil	Nil	Nil
	7	8,771 0 32		Ebony	Dháora				Nil	Nil	Nil	Nil	Nil	Nil
Total	...	21,275 0 0												
Grand total	...	78,876 2 1												

Tappa.	Number of forest.	Area of each forest.	Trees which grows sparingly.														
			Sakhu	Shisham	Bijaisár	Kúsum	Karam	Paraidh	Gambár	Kahua	Harra	Bahera	Aonla	Piyár	Bambu		
Dudhi	...	18,534 3 24															
Pulwa	...	21,173 0 19															
Barhá	1	473 0 24													Nil		
	2	17,264 3 14	Nil								Nil	Nil	Nil		Nil	Dháora	
	3	3,506 3 8	Nil					Nil			Harra	Bahera	Aonla		Bambu		
	4	5,415 3 0	Nil					Nil						Nil	Nil		
	5	232 3 32	Nil					Nil						Piyár	Bambu		
Total	...	26,893 1 38															
Gonda-Bajia	1	2,452 1 24	Nil					Nil						Nil			
	2	806 0 0	Nil					Nil						Nil			
	3	1,761 1 24	Nil					Nil						Piyár			
	4	1,522 0 0	Nil					Nil			Nil	Nil	Nil		Nil		
	5	1,827 2 32	Nil					Nil			Harra	Bahera	Aonla		Nil	Dháora	
	6	4,134 1 8	Nil					Nil							Bambu		Ebony
	7	8,771 0 32						Nil						Nil		Nil	Nil
Total	...	21,275 0 0															
Grand total	...	78,876 2 1															

APPENDIX III.

Statement showing the price current at Duddhi of the principal grains.

Number of Government sirs ¹ purchasable for one rupee in—

Name of articles.																								
	January.		February.		March.		April.		May.		June.		July.		August.		September.		October.		November.		December.	
	1876.	1877.	1876.	1877.	1876.	1877.	1876.	1877.	1876.	1877.	1876.	1877.	1876.	1877.	1876.	1877.	1876.	1877.	1876.	1877.	1876.	1877.	1876.	1877.
Rice ...	32	32	32	33	30	29	29	28	28	36	26	28½	25	29	22	25½	22	21	22	17	29	18	29	14½
Pulse (Arhar) ...	22	18	22	18	22	30	23	23	21	21½	21	28½	22	29	17	22	17	25½	17	20	22	20	22	20
Wheat ...	40	27	...	27	38	16½	38	36	29	40	29	36	25	40	22	36	22	29	22	25½	27	23	27	18
Barley ...	40	...	...	...	72	32½	52	...	40	87½	38	87	38	87	36	87	36	58	34	32	36	33	36	29½
Gram ...	49	...	40	...	40	20	40	44	36	58	36	72	36	72	22	72	22	51	22	32	29	36	29	29
Flour (Ata) ...	22	...	20	16½	21	14½	...	29	...	...	24	...	...	...	...	...	...	18	17	...	22	17	32	14
Rice ...	58	...	...	43	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Kodo ...	87	...	...	87	...	...	...	...	...	87	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Makai ...	72	...	...	36	...	35	...	...	...	...	...	...	...	...	...	...	...	...	60	...	58	36	...	29
Mijbei ...	72	...	...	...	...	...	...	...	...	76	...	...	...	...	...	...	...	...	72	...	72	...	...	...
Sáwán ...	87	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	85	...	85	...	...	...
Thi ...	14	...	...	...	...	16½	...	16	...	15½	...	...	...	...	...	...	...	...	13½	...	14½	14	...	...

The following are the approximate prices of articles which, being seldom brought to market, are excluded from the list of quotations:—

Sal resin (dhund)
Catechu
Lac

Rs. 4 to 5 per maund¹

" 7 to 8 " "

" 5 to 6 " "

Clarified butter (ghi)

Iron

Koa or tasar silk

Rs. 18 to 20 per maund,

" 3 to 4 " "

" 3½ to 4 per 1,000 cocoons

¹ This sir=80 tolas, or rather over 2½ lbs avoirdupois.

² The maund (man) weighs according to Government standard 40 sirs, or about 82½ lbs, but is subject to local variations.

(64)

APPENDIX IV.

Tabular statements prepared and revised yearly for each village by the land-accountant (patwari) of the tappa.

I.—The rent-roll (*jamabandi*) contains nine columns with the following headings:—

(1) Ordinal number.	(4) The intermittent cultivation (<i>mazria jangli</i>) of the holding: (a) the name of the crop sown thereon, and (b) its area in bighas.	(6) Rent-rate (<i>dar</i>) per plough.
(2) Name of cultivator.	(5) Number of ploughs.	(7) Gross Government demand.
(3) The permanent (<i>mus-taqill</i>) cultivation of his holding: (a) its number in the holdings index (<i>khassra</i>), and (b) its area in bighas.		(8) Net Government demand, after deduction of middleman's commission.
(9) Remarks.		

II.—The totalled abstract (*itraj*) of the rent-roll contains the same headings as the rent-roll itself:—

Wdsil baqi and baqaya sanwad.

III.—The credit and balance (*wdsil-baqi*) statement for the year shows—

(1) Ordinal number.	(4) Amount paid.
(2) Name of cultivator.	(5) Balance, if any.
(3) His total rent.	(6) Excess payment, if any.
(7) Remarks.	

IV.—In the yearly balances statements (*naqsha baqaya sanwad*) the arrears of former years are entered thus:—

Columns (1) and (2) as in statement III.	Column (5) sum paid with in the year.
Column (3) enumeration of years.	" (6) Balance.
" (4) Balance due at beginning of year.	" (7) Remarks.

Jama kharch.

V.—The village income and expenditure for the year (*jama kharch sál tamám*) are given by a fifth statement in four columns:—

(1) Income: (a) from miscellaneous dues (<i>sair</i>), (b) from rent of land, and (c) total.	(2) Expenditure: (a) middleman's commission, (b) other village expenses, and (c) their amount in grain or cash.	(3) Other profits of the middleman, if any.
(4) Remarks.		

VI.—A "statement of decrease and increase" (*naqsha kam-o-beshi*) thus compares present statistics of cultivation with those obtained from the settlement *khassra*:—

	Area of cultivated land.			Number of cultivators.	Number of plough-holdings.	Amount of demand.	Remarks.
	Permanent.	Intermittent.	Total.				
Year of settlement ...							
Present year ...							
Difference ...							

VII.—The last statement, recording mutations of names (*tabdil asma*) amongst the sapurdars, has three headings only, viz., (1) name of sapurdar at beginning of year; 2 name of present sapurdar; and (3) the inevitable "Remarks."

ORDERS OF GOVERNMENT.

No. 1773 of 1879.

RESOLUTION.

REVENUE DEPARTMENT.

DATED NAINI TAL, THE 9TH AUGUST.

READ—

Letter No. ^{802N.}_{I-157}, dated the 1st July, 1879, from the Secretary to the Board of Revenue, North-Western Provinces, with which the Senior Member forwarded a report by Mr. Conybeare on the settlement of Pargana Dudhi in the Mirzapur district.

OBSERVATIONS.—The Dudhi tappas forming the south-eastern portion of the Mirzapur district are a hilly tract of considerable size, but of little fertility and thinly populated, which, owing to a variety of circumstances graphically described in Mr. Conybeare's interesting report, escaped assessment when the rest of the Benares province was regularly settled. When the preparation of complete settlement records of the permanently-settled districts in that province was undertaken, under the provisions of Regulation IX. of 1825, the tappas were found to be in the possession of the Rāja of Singrauli. It was ascertained by Mr. Roberts, the Settlement Officer, after protracted and careful investigation, that the Rāja had acquired possession at a comparatively recent period by fraud and usurpation; and a regular inquiry under Regulation II. of 1819 having been instituted, the tappas were resumed and declared to be the property of Government, by an order which was finally confirmed in 1853. Three mahāls were recognised by Mr. Roberts as held by the village occupants on proprietary tenure. In the other mahāls no proprietary right was found to exist, and they either were held under direct management, or were farmed to resident cultivators on jamas which were open to revision annually, or on the expiry of a short term. These arrangements, which were intended to be temporary, continued in force for about 15 years, owing chiefly to the mutiny and other circumstances which diverted attention from this remote part of the district. In 1865, the Collector discovered that cultivation having considerably extended, the assessment of most mahāls could not be fairly fixed unless the holdings were measured, and a small establishment was sanctioned for this purpose, on the papers prepared by which the jamas were revised and leases renewed for three years. The work, however, had been badly done, owing to the difficulty of providing adequate supervision; and when the term of the leases was about to expire, Mr. Pollock, the Collector, represented the necessity of a thorough and accurate survey, and of definitely deciding the tenure on which villages should be held in future.

These questions came up for decision before Sir William Muir, then the Lieutenant-Governor of the North-Western Provinces, and the decision to which he finally came was as follows:—

- (1) A topographical and cadastral survey should be made of the whole of the tappas.
- (2) Village boundaries should be revised; and while there was left to each a sufficient area of waste and jungle for the wants of,

the inhabitants; the surplus should either be marked off as the area to be assigned to a new village, or, if capable of producing valuable timber, reserved as Government forest.

- (3) No zamindari settlement should be made in favor of any one.
- (4) The only proprietary right to be recognized would be that of the cultivators in permanently culturable land, which they had managed or reclaimed on their own account.
- (5) The only form in which rights and interests superior to those of cultivators would be recognized would be by the conferment on a resident manager of a position similar to that of a patel in the Bombay system, this manager performing the duty of collecting the rents payable by the other cultivators, and having the right to receive a percentage of the same.

Virtually, therefore, it was determined to settle the cultivated area in ryotwari.

The great bulk of the cultivators and village managers belong to the aboriginal tribes, and are a simple ignorant people, easily over-reached by astute and grasping money-lenders ; and it was hoped by this arrangement to avoid the mistake which had been committed in Jhansi, of conferring a valuable and transferable interest on those who, on small temptation or under pressure of some calamity, were easily induced to contract debts, and to alienate their holdings by mortgage or sale.

Some modifications in details were found to be necessary as the settlement proceeded, *e.g.*, the remuneration of the village manager was increased, especially in the case of those whose ancestors had long held this position, but generally the leading principles laid down by Sir William Muir have been adhered to. The office of manager (known in the tappas as *sapurdar*) is not transferable, and though recognised as hereditary or capable of becoming so, may be lost by misconduct or for inefficiency in the discharge of a manager's duties. The holdings of cultivators are hereditary, but are not capable of transfer by sale, or mortgage, or otherwise. The managers and cultivators cannot be prevented from borrowing ; but neither the office of the one, nor the holdings of the others, can be seized and sold to pay their debts ; and it may be presumed that when this security for repayment is not forthcoming, money-lenders will be chary of lending money, the recovery of which must be problematic. Owing to the migratory character of the cultivators, and the general poverty of the soil, it is questionable whether the tract is in all respects one of the most favorable for an experiment in ryotwari settlement ; but it is certain that this system is in many respects admirably suited to the backward civilisation and simple character of the people, and is likely to shield them from the temptation which elsewhere leads to people in similar circumstances burdening themselves with a ruinous load of debt.

The survey, both topographical and cadastral, was begun, and the latter in a great measure completed by Mr. Pollock, who also selected the managers for the greater number of villages. The work was com-

pleted by Mr. C. Robertson, with the aid of two able and experienced Deputy Collectors, Mehndi Ali and Fazl Azim. The results were reported from time to time, and reviewed by Government, and orders were passed on all points on which they were required.

It was deemed desirable that a comprehensive report should be prepared, narrating the history of the settlement, and gathering up the information which had been collected during its progress, but lay scattered in the correspondence of several years. The officers who had supervised the settlement had been withdrawn for other duties, and the task of preparing this general report was assigned to Mr. Conybeare, the officer charged with the preparation of the Provincial Gazetteer. Mr. Conybeare, though necessarily laboring under some disadvantage, from not having taken any part in the settlement, has compiled an excellent, exhaustive and accurate report. He has described with great fulness and interesting detail the physical character of the estate, the origin and character of the people, the general history, the settlement proceedings, the revenue administration, the nature of the tenures, and the productions, resources, and capabilities of the tappas. The Lieutenant-Governor has much pleasure in recognizing and commending the laborious research which has enabled him to submit a report which will be invaluable to all officers who are entrusted with the administration of the tappas in future.

The surplus revenue is available for the management, improvement and development of the tappas; and though the capabilities of improvement are very limited, compared with the large area, there is unquestionably still room for the extension of cultivation, the improvement of jungle produce, and for providing the means of irrigation urgently required to protect the tappas from drought to which they are periodically liable. The Government having reserved the proprietary rights, has taken on itself and its officers a proprietor's responsibilities, and is bound to give to the dependent cultivators that aid which a capitalist landlord is expected to give to his tenants, and without which their material prosperity and intellectual progress are not to be expected. These are objects that must be prominently kept in view by the Collector of the district, who is primarily responsible to Government for efficient administration; and the Lieutenant-Governor trusts that he will never fail to recognise his duty in this respect, nor let slip the opportunity which the ample funds available for improvement place in his power.

In paras. 89 and 100 of his report, Mr. Conybeare has taken exception to the liberality with which the sapurdars have been treated, and to the largeness of the allowances they are permitted to enjoy. But he has overlooked that in the three maháls which were settled by Mr. Roberts, the sapurdars had been virtually recognized as zamindars, and that it was even a question whether the settlement made by him was not intended to be permanent. Again, those who have been recognised as old hereditary sapurdars are invariably the descendants of the men who originally founded the villages, and had expended labor and capital in clearing the land and making it permanently culturable; they had long exercised powers which do not differ much from those of proprietors; their

influence with the other tenants was great ; and the loss of profits, under the new settlement was the cause of considerable dissatisfaction. Their sîr is only the land which they had been in the habit of actually cultivating themselves ; and the arrangement in regard to this will of course be open to revision at the next settlement, if it is found that it has been unduly increased, of which, owing to the limited extent of land available for permanent cultivation, there is not much risk. It was desirable for many reasons, in introducing the new arrangements, to treat the sapurdars, old and new, with indulgence ; to make the office of sapurdar valuable and worth retaining, to furnish the holders with a powerful incentive to discharge their duty faithfully, and to make it their interest to do all in their power to develop the villages of which they have charge.

In submitting his report Mr. Conybeare has taken up three questions on which the Board have recorded their opinion, and referred for the orders of Government. The first is as to the date from which the current settlement shall be held to have commenced. The settlement operations extended over a considerable period, and were not finally closed until 1876, when the allowances of sapurdars were finally fixed. Under these circumstances, the Lieutenant-Governor approves of the proposal that the period of ten years, for which the demand is fixed, shall commence with 1284 fasli, *i.e.*, A.D., 1876-77. His Honor trusts that the patwâris' papers will be kept with such care and accuracy that when it does expire, the revision of the demand may be practicable without incurring the expense of a re-measurement of the whole cultivated area.

The second is a proposal that the Robertsganj tahsil and Dudhi be formed into a sub-division, and placed in charge of a Covenanted Assistant located at Robertsganj. For this proposal arguments may be adduced that are not without weight ; but, as the Board observe, the staff of officers which, with regard to financial necessities the Government can assign to the Mirzapur district, is not so strong that one officer can be spared for this as his sole charge. The great distance of Dudhi from the sudder station and the character of the intervening country practically render the officer in immediate charge independent of control for a great part of the year, and this consideration requires that he should be selected with great care, and be a man on whose integrity and temper dependence can be placed. It is probable that as the revenue from the tappas improves, the salary of the resident-sazawal may be increased, and the position rendered more attractive to a trustworthy man of active habits and energetic character.

The third is the question of establishing an agricultural bank in Dudhi ; this in some measure is already provided for by the provision which is annually made for the grant of takâyi to cultivators who need it to purchase seed-grain or cattle. The Government, as owner of the estate, cannot, as already remarked, well divest itself of the responsibilities which usually devolve on proprietors, and among these one of the most important is the aiding of cultivators by advancing the capital required for procuring seed, the purchase of cattle and implements to be used in cultivation, or it may be for their support in seasons of scarcity, until the ground yields the usual supply. If the Collector do not give the aid a landlord might be expected to afford, and if, as will generally be the case, the sapur-

dar are unable to give it, the cultivators must have recourse to money-lenders, and pay to them exorbitant interest. The interest charged on loans was found by the Settlement Officer to be exorbitantly high ; and when the cultivators cannot offer their land as security for repayment, there is no reason to suppose that the charge will be less in the future. It would seem from recent annual reports that the necessity of systematically granting advances in ordinary years to cultivators who really need them had been rather overlooked, and that this had come to be considered as a special measure to be adopted only in seasons of scarcity. This is, His Honor considers, a mistaken view of the Collector's duty in regard to the cultivators of the estate, and His Honor will be glad to receive any proposals the Board, after consulting the Collector, may see fit to make for regulating more satisfactorily the Collector's duty in regard to the aiding of cultivators with necessary advances.

By order, &c.,
C. ROBERTSON,
Secretary to Government,
N.-W. Provinces and Oudh.

No. 1774.

ORDER.—Ordered, that copy be forwarded to the Board of Revenue, North-Western Provinces, for consideration and communication to the Collector of Mirzapur.

No. 1775.

Ordered also, that copy, with copy of the Board's letter, be forwarded to Mr. Conybeare, for information.