

96. The majority of the Brahmans of Azamgarh claim to be Sarwaríás, the Brahmans of the Sarwár, or at least some clans of them,* being reckoned of bluer blood than other Brahmans in the eastern districts of Hindustán. But few of the Brahmans of Azamgarh take high rank on the score of lineage or sanctity. Those who claim to be Sarwaríás freely admit that they lost caste by emigrating from the Sarwár; and though no one says it of his own family, all admit that the Brahman community contains many Sawálákhíás,† or Brahmans of spurious descent. Brahmans are to be found in all parganas of the district, but there is a proportion of them a good deal above the average in parganas Kauriá, Atrauliá, and Gopálpur, and below it in parganas Ghosí and Muhammadábád.

Tahsil.	Deogáon.		Azamgarh.	Máhu!			Sagri.			Muhammadábád.				Sikan-darpur.
Pargana.	Deogáon.	Belhábáns.	Nizámábád.	Máhu!	Kauriá.	Atrauliá.	Gopálpur.	Sagri.	Ghosí.	Kiriát Mittá.	Chiriákot.	Muhammadábád.	Mau Nátbhaujan.	Nathúpur.
Number of Brahmans.	2,241	3,055	10,195	9,281	4,409	11,061	4,816	9,590	1,352	1,176	3,206	10,028	1,299	5,093

It is scarcely necessary to add that most of them are now engaged more or less in agriculture, trade, and service. The number that confines itself entirely to religious pursuits is small, but nearly all are still on all occasions ready to make use of the sanctions and privileges attaching to their caste. Brahmans as a class are probably much the same in character everywhere—greedy, pertinacious, and mean. Those of Azamgarh are certainly not behind their brethren in these qualities. Those of Kauriá and Atrauliá especially are a curse to the parganas.

97. Bhuinhárs are numerous in the district as a whole, but are not to be found in all the parganas. They are nearly, or altogether, wanting in parganas Belhábáns, Kauriá, Atrauliá, Gopálpur, Chiriákot, and Nathúpur; and the largest proportion of them is to be found in parganas Sagri and Ghosí. They and the Brahmans seem to displace each other in certain parganas. They hold much of the land, and their chief communities will be enumerated below (paras. 133—148), but a few notes on the class generally will not be out of place here.

Tahsil.	Deogáon.		Azamgarh.	Máhu!			Sagri.			Muhammadábád.				Sikan-darpur.
Pargana.	Deogáon.	Belhábáns.	Nizámábád.	Máhu!	Kauriá.	Atrauliá.	Gopálpur.	Sagri.	Ghosí.	Kiriát Mittá.	Chiriákot †	Muhammadábád.	Mau Nátbhaujan.	Nathúpur.
Number of Bhuinhárs.	4,733	...	12,728	3,356	141	104	...	8,751	5,933	705	...	4,668	439	190

98. All the Bhuinhárs of Azamgarh claim to be of Brahman stock. Some profess ignorance of the original seat of their tribes; some state vaguely that they came from the westward; others distinctly

* The Garg, Gautam, and Sándil got, which are represented by (among others) the Sukuls of Máinkhor, the Misrs of Pipará, and the Tiwáris of findí and Táurá Majauná in Gorakhpur.

† These are the descendants of the 1,25,000 of persons of all castes who, according to the legend, were on one occasion made into Brahmans by a Hindu chief, who required the immediate attendance of Brahmans at a sacrifice, but was unable to collect the requisite number of real Brahmans. The legend is well known to, and is believed by, the Brahmans of these parts.

‡ The return for this pargana is unquestionably wrong. There are a very few Bhuinhár villages in the pargana.

aver that their ancestors emigrated from the country across the Gogra in Gorakhpur and North Bihár. The story of their origin which they generally relate, is, that when Parasurám destroyed the Kshatris the soil was given to Brahmans, who in taking possession assumed the title of Bhuinhárs. Their Brahman and Kshatri neighbours generally insinuate that they are of mixed breed, the offspring of Brahman men and Kshatri women, or of Kshatri men and Brahman women. By other castes they are regarded as a kind of Kshatri, and are spoken of, and indeed often speak of themselves, as Bhuinhár Thákurs.* Possibly, they are the *zundárdars* of the lists of zamindárs given in the Ain-i-Akbarí. Their *got*s are the same as those of the Brahmans and Kshatris, and their clans vary in the reputed quality of their lineage. The ceremonial rites of the Bhuinhárs are the same as those of the Brahmans, and, like the latter, Bhuinhárs wear a cord or *janeu* 96 hand-breadths (*chauds*) in length, the Kshatri *janeu* being 80 only. They do not perform priestly offices, nor receive gifts offered from a religious motive (*dán dakshiná*); but they are saluted with the *pranám* or *pailagí*, and return the salutation with a blessing or *ashirbád*. Physically they are of the same type as the Brahman and Kshatri. In character they resemble the former more than the latter.† Brahmans do not eat with them, nor do Rájputs; but this is a matter to which, in judging of affinity among castes and families, no importance can be attributed. The rules of comessation‡ seem to be altogether unconnected with descent or equality of status, and to have had their origin in local and accidental circumstances.

99. The title Bhuinhár was, we may believe, not taken without a reason. As the name occurs among clans settled only in the eastern parts of the country that lies north of the Gogra and between the Gogra and Ganges, it, no doubt, has reference to some special features in the early history of some of those who bear it. In the absence of credible tradition, it is useless to speculate what those features were. But possibly the existence of the Bhuinhár class is also evidence of the time when the bonds of caste, as we know them, had not been forged, or, if forged, were not worn by those who pushed forward into new settlements beyond the old.§ It has been pointed out that to the non-Aryan inhabitants of the country all Aryans were of one caste—all Brahmans. Within the Aryan body the exchange of priestly for military employment was not impossible, and did not involve degradation.|| It is unnecessary therefore to believe that all Bhuinhárs are Brahmans of inferior, because illegitimate, stock. They may be as true born as the Brahmans and Kshatris who surround them, and many of whom possibly they preceded in the occupation of the land. Further, it

* The word Thákur, however, is in Azamgarh rarely used as the name of a caste equivalent to Kshatri or Rájput. Persons of that caste speak of themselves, and are spoken of, as Kshatris or Rájputs; and of these two words the former is the favourite.

† The following popular sayings will show the estimation in which the Bhuinhárs as a class are held by their fellow countrymen :—

(1.)—Naddí kai bháuwak, Bhuinhár kai gháuwak.
(2.)—táhee chaturá Bhuín, tere chatur Sodr,
Láú lúe láúke teli thuge Bhuinhár.

Unfortunately I cannot from experience say that the reputation therein given them is misplaced.

‡ The variety of these rules is endless, but a few examples of those prevalent in this part of the country may be given. An Agarwálá will not eat food prepared by any one of another caste except his *gaurá*. Many families of Kshatris and Kaiaths will not eat food prepared by any Brahmans except their own *purohits*. An Ahir of the Guál tribe will not eat with a Dharhor Ahir, nor will he eat with another Guál unless he has some relationship or family connection with him. A Kunbí of the Jaiswár tribe will not eat with Kunbís of other tribes, and only with certain families of Jaiswára. A Luníán will not eat food prepared even by a Brahman, or by any one who is not of his own caste. And all these rules are subject to modification if the food is cooked with milk or *ghí*, that is, is *pakka* or purified by the produce of the cow.

§ See Hunter's *Rural Bengal*, chap. III., and Mr. Growse's essay in the census report of 1872, para. 132.

|| The renunciation of priestly functions and privileges by Brahmans is not unknown at the present day. The Misrs (landholders) settled in pargana Nathupur have for a number of generations ceased to receive gifts and perform priestly offices. They are Brahmans of good caste, and many of them are very well-to-do. They say that being so, their ancestors gave up the custom of accepting or seeking presents. Strict Misrs of Peáfi, Pindí, and other places in the Sarwár also refuse gifts; but their alleged reason is the warning of Manu to keep alive the divine light in them by not abusing their privileges.

seems likely that some so-called Kshatri tribes are Brahmans who have fallen from

Some clans are partly their high estate—if such the priestly caste be—through the Bhuinhár, partly Kshatri. Bhuinhár grade to their present one. Examples of doubtful clans of Bhuinhárs and Kshatri are not wanting in Azamgarh. The following cases in which clans that evidently had a single common source are divided into two sections, one of which is called Bhuinhár and the other Kshatri, are noteworthy.

100. In tappas Atharahá and Didárganj of pargana Máhul many villages were and still are held by Gargs. All of them claim descent from the same ancestor, the father of two brothers named Chakar Sáh and Dhan Sáh, and admit community of origin. But one party are Bhuinhárs of the Garg *got*, the other Gargbansí Kshatris of the same *got*. The Bhuinhárs state that their ancestors were Sarwaria Brahmans, Sukuls of Mámkhor, who emigrated from the Sarwár many generations ago, and putting off their priestly attributes, took service with a Rajbhar chief named Asaldeo. The Kshatri portion states with some uncertainty that their ancestors having come from the westward, settled first near Ajudhiá (at Khairádih) and thence moved into Máhul to the service of Asaldeo. Each party imputes to the other loss of caste from improper marriages since they settled in Máhul. Neither can point to the existence elsewhere of any branch of their clan which has not sprung from themselves. The Gargbansí Kshatris do not rank high among Kshatris. Those of the Garg Bhuinhárs whose blood has not been tainted by admixture with inferior castes in recent generations take a fair rank among Bhuinhárs. There can be little doubt that both parties are of the same stock; but their traditions fail to explain their position.

101. In pargana Mau and the east of pargana Muhammadábád is a large colony of Donwárs of the Batas got. Some are Bhuinhárs and some Kshatris. Both sets admit descent from common ancestors : *Sonpál se Rájpút bhay, Kuspál Bhuinhár*. Both sets are Aryam in appearance. The Kshatris say that they came across the Gogra from Don Paraulí in Sáran. They allege that they are descended from Maiur Bhat, the mythical ancestor of the Biser Rája of Salempur Majhauri, and are also connected with a saint or *mún* named Doná-chárj. The Rája of Majhauri repudiates any connection with them, and they are, among Rájpúts, of little consideration. The Bhuinhárs allege that they came from Raindíh, a place near Delhi; but they admit their connection with the Donwárs of Tirhut and Sáran, and speak of themselves as the descendants of Jhám Bhat, whom they connect in a vague way with Maiur Bhat.* They rank well among Bhuinhárs.

102. In the north-east corner of pargana Muhammadábá is a small village called Sarpakariás of Mung- of pargana Ghosí is a small clan of the Sarpakariás of Mung- and Indará. and got Bháradwáj. Part (those) of the Sarpakariás of Mung- all them Kshatriyas. Some of them are sprung from a Brahmin, and some from a Kshatriya. The Sarpakariás of the former Deogáon are of the rank of Kshatriyas.

set ignores the origin of, and any connection with, the other. The Bhuinhárs allege ignorance of their ancestry: they refer to the Birwár Bhuinhárs of Jituli in pargana Deogáo, who can say only that they came from the westward. The Kshatri Bhuinhárs say they are Tomars, and were led from Bernagar, a place near Delhi, into this part of the country (first to Dhanchhulá in pargana Sagri) by one of their chiefs named Gárákdeo, who was born in 1393 sambat and died in 1512 sambat. After taking possession here, they threw off detachments of the tribe, one of which settled in Nepal, and two in zila Gházipur—at Maniar, pargana Kharid, and at Deochandpur in pargana Seidpur. The story of Gárákdeo with its dates savours of the cooking of *dasavundhis* (bards). A chief named Gárákdeo appears, from other tradition, to have held a large tract of country in the north of the district, but he seems to have belonged to the age of the mud forts and Rajbhars. If the Birwár Kshatris are Tomars, they have lost much in standing by emigrating to the eastward. The Tomars of the north-west rank high among Kshatris: the Birwárs certainly do not. The Birwár Kshatris in pargana Amsin, zila Faizabad, call themselves Bais of Dundiá Kherá; and, as far as is known, the name Birwár or Barwár is not borne by any clan further to the west. It is generally believed among those of their neighbours who think about the matter, that the Bhuinhár and Kshatri Birwárs of Azamgarh are of one stock. A reason for the belief, in addition to community of name, *got*, and locality, is the fact that at marriage and other feasts both of them refuse to take from their hosts or to offer to their guests broken cakes of pulse (*bard*). The origin of the custom is said to be that at a feast to which a number of Birwárs had been invited by another clan, their treacherous hosts, on the password *barákhanda chalaió* being sent round (*khandá* means a sword as well as broken), slaughtered the Birwárs.*

104. In Unchágáo and Belnádih of pargana Nizámábád and in Mahabbatpur of pargana Muhammadábád are Sakarwár Kshatris. In Umrpur of pargana Kiriát Mittú are two or three families of Sakarwár Bhuinhárs, the remnant of a community which once held Behrozpur of pargana Muhammadábád and other villages in the neighbourhood of Belnádih. The *got* of both the Bhuinhárs and Kshatris is Sánkirt (from Sankaráchárij), and both state that their ancestors emigrated from the west. The Kshatris ignore the Bhuinhárs; the latter allege that both are of one and the same stock, and the traditional belief among their neighbours is that the latter's story is true.†

105. In the neighbourhood of Mehnagar, pargana Nizámábád, Gautam Kshatris are settled. Gahuní and Patná, close to Mehnagar, are held by Gautam Bhuinhárs, and in the east of tappa Belá are a number of inhabitants of which say their ancestors are connected with the Kshatris ignore that they themselves are of Sarwarí. The ancestor of the village side au-

Tahsil.	Deogáon.		Azamgarh.	Mábul.			Sagri.			Muhammadábád.				Sikandarpur.
Pargana.	Deogáon.	Belhábáns.	Nizamábád.	Mábul.	Kauriá.	Atrauliá.	Gopálpur.	Sagri.	Ghosi.	Kiriát Mittú.	Chiriákot.	Muhammadábád.	Man Nátbhanjan.	Nathápur.
Number of Kshatris.	17,720	7,057	14,615	9,225	6,226	6,758	2,862	8,229	3,633	1,387	7,192	23,391	1,242	3,550

They are relatively most numerous in parganas Deogáon, Belhábáns, Kauriá, Kiriát Mittú, Chiriákot, and Muhammadábád, in which the Brahman and Bhuinhár element is comparatively small ; and are least numerous in Nizamábád, Sagri, and Ghosi, in which that element is comparatively strong. It is unnecessary to say more here, as much of the land is held by them, and their chief clans will be spoken of under the head of landholders.

The total high caste population,

107. The high caste Hindu population, including Brahmans, Bhuinhárs, and Kshatris, is shown below by parganas :—

Tahsil.	Deogáon.		Azamgarh.	Mábul.			Sagri.			Muhammadábád.				Sikandarpur.
Pargana.	Deogáon.	Belhábáns.	Nizamábád.	Mábul.	Kauriá.	Atrauliá.	Gopálpur.	Sagri.	Ghosi.	Kiriát Mittú.	Chiriákot.	Muhammadábád.	Man Nátbhanjan.	Nathápur.
Number of high caste Hindus.	30,694	10,112	47,538	21,812	10,776	17,923	7,678	26,570	10,918	3,268	10,398	38,087	2,910	8,833
Percentage on total population.	30.24	29.76	14.99	14.53	25.96	22.05	20.74	19.33	15.09	28.15	24.38	18.82	15.19	13.14

108. The details of the remaining classes of the population will be found in Table I., Appendix IV. ^{Sixty-seven} ~~Seventy~~ castes of Hindus are shown. But even that number does not indicate properly the divisions into which the Hindu population is broken up. Nearly every caste has sub-divisions varying in number from two or three to eleven or twelve, which as regards the social regulations of eating, drinking, and marrying are as distinct from each other as are the main castes. It would, however, be out of place to go minutely into the subject in this place, and only the cultivating castes and Kútiáths—the castes, namely, with whom we are chiefly concerned in revenue matters—will be spoken of separately. The arrangement of the castes into trading, cultivating, and others is perhaps not altogether successful. The character of the occupations which the majority of each caste is believed now to follow is the basis of it. For example, Chamárs have a special trade of their own ; but the majority of them now earn their livelihood by agricultural labour, and Chamárs have therefore been classed among the cultivating castes. The Luniáns have been classed in the same way, because though they had a special occupation of their own—that from which they derive their name—and certain occupations are still reserved chiefly for them (for example, kankar-digging and well-boring), they nevertheless are now chiefly engaged in agricultural pursuits. On the other hand, many Telís, Halwáis, and Kalwárs, are now engaged in trade, but probably more or as many are still engaged in their hereditary occupations ; and these castes have therefore not been entered among trading castes. But opinions may possibly differ as to the propriety of the classification in all such cases.

Cultivating low castes. 109. The details of the cultivating low castes are these :—

Tahsil.			Deogán.		Azamgarh.	Mábul.			Sagri.			Muhammadábád.				Sikandar-pur.	District.
Pargana.			Deogán.	Belhábán.	Nizámábád.	Mábul.	Kauriá.	Atraulhá.	Gopálpur.	Sagri.	Ghosí.	Kiriát Mittá.	Chirákot.	Muhammadábád.	Man Nátbhanjan.	Nathúpur.	
NUMBER OF	Ahirs	...	11,089	4,487	60,737	26,482	6,238	13,008	7,087	21,211	10,982	1,365	6,084	24,436	1,487	8,131	202,824
	Baráís	...	559	...	2,011	...	...	408	199	811	339	64	380	1,204	98	70	6,143
	Bhars	...	5,652	867	7,002	9,953	1,287	3,002	1,939	3,669	4,023	1,095	838	12,432	812	4,448	57,099
	Pásís	...	1,725	629	6,714	752	88	26	50	2,674	9	131	1,358	1,906	16	...	16,218
	Chamárs	...	18,442	7,173	50,853	27,600	6,558	11,318	4,389	18,466	8,687	2,312	8,310	30,249	1,755	7,909	204,021
	Kunbís	...	250	417	4,729	27	2,709	3,592	535	6,685	3,759	10	99	871	232	3,424	27,339
	Koirís	...	3,068	1,087	12,593	2,636	1,250	3,214	2,373	6,392	3,618	358	1,612	8,722	861	3,969	51,753
	Kewats	...	57	...	2,903	4,505	1,812	2,914	437	410	...	...	...	2	108	62	13,210
	Luniáns	...	2,866	1,811	9,930	2,651	355	208	254	3,700	3,990	479	1,385	12,189	815	2,086	42,799
Total of cultivating low castes...			43,708	16,471	157,472	74,606	20,297	37,770	17,263	64,098	35,407	5,814	20,056	92,011	6,324	30,099	621,406
Percentage of cultivating low castes in total population.			43.07	48.47	49.65	49.68	48.86	46.48	46.64	46.66	48.94	50.09	47.07	45.46	32.89	44.76	47.94

The same details are given for the Kaiaths :—

Tahsil.	Deogán.		Azamgarh.	Mábul.			Sagré.			Muhammadábád.*				Sikandar-pur.	District.
Pargana.	Deogán.	Belhábans.	Nizamábád.	Mábul.	Kauriá.	Atranjá.	Gopápur.	Sagré.	Ghosi.	Kiriát Mittá.	Chiriákot.	Muhammadábád.	Mau Nátbhanjan.	Nathópur.	
Number of Kaiaths.	878	346	3,394	1,456	737	1,049	534	2,139	1,072	157	513	1,959	197	1,348	15,779
Percentage of Kaiaths on total population.	·87	1·02	1·07	·97	1·77	1·29	1·44	1·56	1·48	1·35	1·20	·97	1·02	2·	1·02

110. The Kaiaths of Azamgarh are mostly Sribástams. But representatives of some other divisions are not wanting. Among these, the Gaur Kaiaths of Nizamábád Khas, of Ghosi and Pirhwal in pargana Ghosi, and of Bhopatpur in pargana Chiriákot are notable. They have been settled in the district as kanúngos for several hundred years. The Nizamábád Gaurs are distinguished from other Kaiaths by being mostly Sikhs, and all of the Gaurs are distinguished from other Hindus by permitting the marriages of collateral blood relations who are separated from each other by two or more generations. Among Gaur Kaiaths also are two sub-divisions, the Kharé and the Utaré.

111. The prevailing sub-division of the Ahírs is the Guálbans. Guáls are to be found throughout the district. Here and there Dharhor Ahírs also are met with, but they are comparatively few. The tradition of the Guáls is that their ancestors once were the ruling race, with status not less than the Kshatris have now.

112. The Baraís are not numerous. The prevailing sub-divisions of their caste are the Jaiswár and Chaurasiá.

113. The Bhars have a number of sub-castes or *kúris*; Bhar proper, Rajbhar, Biár, Patiwan, Bind, Jhonkahá. The prevailing sub-caste in Azamgarh is the Bhar proper, but scattered families of Rajbhars are also found. The former rank low in the social scale, being reckoned among the outcaste or non-Hindu classes. The latter seem to be of better standing and to be counted among Hindus. They themselves say that they are descended from the class from which the existing Bhuinhár and Kshatrí tribes wrested the country and that most of their race resides in the hill country south of the Ganges. The *got* of all Bhars is Bháradwár or Bháradwáj, not Kassip—the *got* of most of the inferior castes.

114. The Pási-kúri which is best represented in Azamgarh is that known as Manwás. There are in some localities a few Tarmáls. The special calling of the latter is, as the name indicates, connected with the toddy palm—extracting and collecting tári, and making fans and other articles of the leaves.

115. The Chamárs also have many sub-castes. Those that are found in Azamgarh are the Kanaujiá, Dhusiá, Jaiswár, and Tánto.

116. The Kurnís or Kunbís of Azamgarh are of the following castes: Audhiá, Dhillphorrá, Jaiswár, Sankattá, Sainthwár, and Mal. The Mals are found only in pargana Nathópur, and consider themselves superior to other Kunbís.* The legend of their origin has been given above (para 101, footnote).

* A proverb is—Banal Mal bigaral Kunbí.

117. Of the Koirí sub-divisions the Kanaujiá prevails in Azamgarh. There are also a considerable number of Muhammadan or TúrK Koirís in some places, notably about Man and Bhirá Walidpur in pargana Muhammadábád.

Koirís.
118. The Kewats perhaps follow the occupation of boatmen as much as agriculture. There are several sub-divisions of them, the principal of which in Azamgarh are the Surhaiyá, the Gurís, the Cháí, and the Khilánt.

Kewats.
119. Luniáns or Nuniáns are divided into a number of kúrís, of which those prevailing in Azamgarh are the Samharwár and the Bind. The Luniáns also appear to have magnificent traditions. They believe that they are of Kshatri (Chauhán) blood, and their *got* is Bach.

Luniáns.
120. The census returns of 1872 with their four-fold division of Seiyids, Shekhs, Patháns, and Mughals, do not give a fair representation of the different classes that make up the Muhammadan community; and indeed it would not be easy to get a correct numerical representation of them. They are well known and are marked off from each other by definite custom, as well as by degrees of social consideration. But the vanity of individuals would make it a difficult and invidious task for the census enumerator to assign every one to his proper class. The classes are—(1) Milkís, who are sub-divided into Seiyids and Shekhs, and are the reputed descendants of Arabian Muhammadans; (2) Valáyatí Patháns, who are descended from immigrants into India from the north-west; (3) Valáyatí Mughals, also descended from immigrants into India from the north-west; (4) Indian Muhammadans, sub-divided into—(a) Shekhs and Patháns, who are descended from Brahman, Bhuínhár, and Kshatri converts to Islam; (b) a variety of castes who retain the name or trade of the Hindu caste to which their ancestors belonged before conversion, such as the TúrK Koirís, TúrK Telís, TúrK Dhobís; (c) Zamindárás or Rautárás, descended principally, but not altogether, from Hindus of the lower agricultural castes; and (d) a number of guilds of craftsmen, artizans, and traders, such as weavers, dyers, beef-butchers, religious mendicants, and Arakis or Rákís, who are probably descended from Hindu converts of inferior castes.

The Valáyatí Patháns and Mughals.
121. The second and third of these classes do not call for explanation. In Azamgarh they have not very many representatives.

122. The Milkís are the aristocracy of the Muhammadan community, and their feeling of exclusiveness towards all the other classes is very strong. They are so called because their ancestors were the class (the *aimmah*) to whom principally *milks* or revenue-free grants of land were given under Muhammadan rule. The Milkís are the class with whom we are most brought into contact, for they hold a good deal of landed property, and from among them come many of our native officials and lawyers, the class in this last respect occupying among Muhammadans the position that Kaiaths do among the Hindus. In Azamgarh most of the Seiyids are Hoseínís, and the prevailing Sheikh clans are the Abbási, Usmání, Ansári, Siddíkí and Fárúkí. A few of the Milkí families are wealthy and generally those of them who add earnings in Government service or in the practice of the law to their other sources of income, are well-to-do. Otherwise, the class is rather a decaying one. Numbers of families are in needy circumstances; there is less Arabic and Persian learning among them than there used to be; they are as yet only beginning to take to English education; and they, are as a rule, inclined to indolence and are wanting in practicality. Their neighbours do not put much trust in their generosity or straightforwardness.

Milkí ká jáne paráe dil kí ;
Paithe duár nikle khirkí.

They are, as a rule, wanting in true enthusiasm for their creed—the *harárat-i-islám*.

123. The first and second sub-divisions of Muhammadans of Indian origin are well known. Their position is unquestioned ; and if any portion of the clan or family from which they sprang still abides in the old faith, their community of origin is admitted by it, and, in some cases, their presence invited at its marriage and other ceremonies. The low castes are under rules of inter-marriage as peremptory as those of their Hindu brethren. The Shekhs and Patháns also keep themselves distinct from other classes of Indian Muhammadans, and look down upon all who are not descended from Hindu castes as good as their own.

124. The Zamindárás or Rautárás form a distinctly marked and well known class. The use of the word Rautará excites great indignation among some of those who belong to the Zamindará class, but apparently without cause. The origin of the word has not been ascertained, but it seems to contain no obscene insinuation like those which underlie most Indian terms of abuse. The Zamindárás admit themselves to be descended from Hindu converts to Islám. Those who do not belong to their class allege that the converts were of low caste, and some suppose them to be converted Rajbhars and Suirís. It is, however, by no means certain that the popular belief is altogether correct. There are families among the Zamindárás whose traditions point to their ancestors having been Brahmans or Kshatrís at the time of their conversion, and who still retain the appearance of *Naumuslims* of those castes, though from intermarriages and other circumstances they are now reckoned Zamindárás. Probably the Zamindará class has been recruited from a variety of agricultural Hindu castes, and strains of Milkí blood, which have come in by occasional intermarriages, may not be wanting.* There are many old Zamindará communities in pargana Nizámábád. Now, in the list of landholders for that pargana given in the *Ain-i-Akbarí*, some of them are said to be *Rahmatulláhs*. The Zamindárás are probably referred to. It is true that Badáoni (volume I., page 411. Cal. edit.) says that Jullahás are called *Rahmatulláhs* in India. But there is no evidence that Jullahás ever were landholders in Nizámábád. The name *Rahmatulláhi* is still sometimes applied to the Zamindárás in Azamgarh, but not to Jullahás. And while the latter are fanatics and mostly reverence the flag of Ghází Mían (Sálár Mas-úd Ghází), to whom they ascribe the conversion of their ancestors, the former disregard it altogether,† and have very little of the *josh Musalmáni*. The period at which and the circumstances under which the Zamindaras embraced Islám are not clear. Very few of them have any other tradition except that their ancestors were converted under the teaching of some Moslem saint ; and none carry back their descent for more than twelve or fourteen generations.

125. The Zamindárás are parsimonious in habit and character, and are most industrious and skilful cultivators. They make the most of the land and the means of cultivating at their disposal, and the embankments, wells, and fences in their villages will generally be found in good order. Where not impoverished by the excess of their own numbers and the smallness of their shares of land, they are well-to-do. The women of those of them who have no pretensions to gentility are not kept shut up ; they do not engage in out-door labour, but may often be seen clad in breeches and sheet of dark cotton cloth, carrying food to the men in the field. The men are unpolished and rough in speech and manner ; and they have a number of little traits, modes of pronunciation, and forms of words peculiar to themselves

* For example, the Shekh Zamindárás of Nandánw, in pargana Nizámábád, claim to be descended from a Brahman of Zafarábád, who was converted by Makhdún Chirágh Híní Zafarábádi. The Shekh Zamindárás of Sarsená in the same pargana claim to be descended from Fakír Pánre, a Brahman who embraced Islám under the teaching of a Muhammadan saint named Khánsah Chishtí, a pupil of the renowned saint Muftuddín Chishtí. The Pathán Zamindárás of Fakhruddínpur in pargana Muhammadábád claim that their ancestors were Biser Rajputs of the Atháisi family. The Patháns resident in Tarwá, pargana Deogaon, are unquestionably of the same stock as the Bais Kshatrís, also resident in the village ; by inter-marriages they now belong to the Zamindará class.

† An old rhyme, evidently the production of a sneering Milkí, says—

Kanizak Rám Lachman Deoláhi,
Azín paidá shudáh Ramtuláhi.

which are the subject of merriment among their neighbours.* They are generally illiterate, but in recent times some of the class have entered the legal profession and otherwise raised themselves into influential positions. Their advance has been regarded by the Milkis with much jealousy. Unfortunately, the Zamindárs do not bear with equanimity the sneers in which the jealousy finds vent, and are very touchy about any reference to themselves as a separate class of Muhammadans.

126. It is unnecessary to say much about the fourth sub-division of Indian Muhammadans. The guilds or castes into which it is divided resemble, except in the matter of eating and drinking, the castes of the lower orders of Hindus. Each has its hereditary calling, the members marry only in their own guild, and most of them are governed by a *panch* or committee who decide disputes about caste matters, and excommunicate or otherwise punish offenders against caste customs.

127. Of the sub-division, one caste only requires separate notice, the Arakis or Rákis. They are anxious to have it believed that they are descended from immigrants from Irák. But in physiognomy and colour many of them resemble the lower orders of Hindus; and the tradition which connects them with *arak* and the Kalwár caste of Hindus is more credible than their more ambitious account of themselves. There are not many Arakis in Azamgarh. They are engaged in trade and money-lending, are generally well-to-do, and are not under the government of a *panch*.

128. The division of the population into agricultural and non-agricultural, according to the census returns of 1872, is as follows :—

* Some of their peculiarities of speech, and their unmannerliness are exemplified in the following rhyme :—

Hunne hinne kekerá kerá kín

Bolí tholí baithak líhal Gosaiyán cbín

Hunne=unko, also wahán: hinne=inko, also yahán: kekerá=kiská: kerá=kiská: kín=kaun.

They are also spoken of as Hun-bháís. They generally go about in their villages with their heads, which are commonly shaven, either bare or covered merely with a *dopatta*. As has been indicated above, the Zamindárs classify themselves into Shekhs, Patháns, and Mughals. They say that the classification was founded upon the caste of those under whose influence their ancestors became Muhammadans. Shekh Zamindárs are descended from the proselytes of a Shekh, Mughal Zamindárs from those of a Mughal.

Tahsil.	Pargana.	AGRICULTURAL.						NON-AGRICULTURAL.					
		Hindús.		Muhammadans.		Both.		Hindús.		Muhammadans.		Both.	
		Number.	Percentage.	Number.	Percentage.	Number.	Percentage.	Number.	Percentage.	Number.	Percentage.	Number.	Percentage.
Deogán	...	56,712	55.90	2,686	2.64	59,398	58.54	36,927	36.89	5,147	5.07	42,074	41.46
Belhábans	...	21,935	64.54	64	0.19	21,999	64.73	10,988	32.33	999	2.94	11,987	35.27
Azangarh	...	190,790	60.40	28,885	9.14	219,675	69.54	71,821	22.74	23,390	7.72	96,211	30.46
Mábul	...	83,800	55.73	14,277	9.49	98,077	65.22	41,286	27.45	11,008	7.33	52,294	34.78
Kauriá	...	27,477	66.22	293	0.71	27,770	66.93	11,918	28.72	1,816	4.35	13,724	33.07
Atrauliá	...	54,011	66.47	1,303	1.61	55,314	68.07	20,599	25.72	5,044	6.21	25,643	31.93
Gopalpur	...	22,019	59.50	527	1.42	22,546	60.92	11,577	31.28	2,889	7.80	14,466	39.08
Sagri	...	81,696	59.50	12,380	9.02	94,076	68.52	35,646	28.96	7,572	5.52	43,218	31.48
Ghesi	...	46,004	61.11	2,678	3.57	48,682	64.68	21,814	29.01	4,750	6.31	26,564	35.32
Muhammadábád,	...	7,863	69.10	164	1.44	8,027	70.54	3,000	26.36	353	3.10	8,353	19.46
Kiriat Mittú	...	25,425	60.05	1,038	2.45	26,463	62.50	12,836	30.31	3,045	7.19	15,881	37.50
Chiriákot	...	109,837	54.23	11,595	5.73	121,432	59.96	58,994	29.14	22,083	10.90	81,077	40.04
Muhammadábád,	...	6,123	31.65	263	1.36	6,386	33.04	7,504	38.83	5,436	28.13	12,940	66.96
Mau Nátbhanjan,	...	34,951	51.43	2,056	3.03	37,007	54.46	25,334	37.28	5,612	8.26	30,946	45.54
Nathúpur	...	768,643	58.33	78,209	5.94	846,852	64.27	370,544	28.13	10,134	7.60	470,678	35.73
Total	...												

The absolute accuracy of these figures is doubtful. For instance, Deogán is not less an agricultural and more a manufacturing and trading pargana than Nizámábád. But the returns exhibit for it a much smaller proportion of agriculturists. The total for the district, however, may be taken as approximately correct, and as showing that at least two-thirds of the population is employed in pursuits that are directly connected with the cultivation of the soil.

SECTION VIII.

Proprietary and Cultivating Classes.

129. Dealing with the agricultural part of the population alone, we are furnished

Details of the agricultural population given in the census report of 1872.

by the census returns with the figures in the annexed table. But as it was admitted in the census report (*para. 50*) that the attempt to distinguish between landowners and cultivators had

failed, only the last columns of the statement are valuable.

130. We pass now to the figures prepared in the settlement department. According to these there are 64,057 recorded proprietors of land in the district. All persons who hold land, however little, in ordinary proprietary right are included in the number, and all who hold only subordinate rights in the soil and little pieces of free rent or revenue-free land within the revenue-paying estates of ordinary proprietors, are excluded from it.

Tahsil.	Pargana.	Number of recorded proprietors.	Area in acres.		Average share of each proprietor.		Remarks.
			Total.	Cultivated.	Total.	Cultivated.	
Deogán	Deogán	7,082	127,744	67,366	18	9	The figures in red in the third column show the number of proprietors whose names have already been counted in another pargana, and have therefore been deducted from the district total. In the latter proprietors are counted only once.
	Belháláns	2,419	39,286	21,736	16	8	
Azamgarh	Nizámábád	13,006	282,986	158,786	21	12	
Mábul	Mábul	4,182	165,912	86,724	39	20	
	Kanriá	2,214	38,188	22,836	17	10	
	Atrauliá	2,364	74,285	41,891	31	19	
Sagri	Gopálpur	2,361	41,473	19,000	17	8	
	Sagri	9,852	147,011	83,729	14	8	
	Ghosi	4,716	105,762	61,124	22	12	
Muhammadábád,	Kiriát Mittá	1,115	14,756	7,722	13	6	
	Chiriákot	3,036	47,351	26,589	15	8	
	Muhammadábád,	9,818	196,527	119,290	20	12	
	Mau Nátbhanjan,	457	14,451	8,187	31	17	
Sikandarpur	Nathúpur	2,583	78,118	39,578	30	14	
	Total	64,057	1,374,269	717,062	21	12	

131. A complete caste and area statement of proprietors will be found in Table II., Appendix IV. It will be sufficient here to show the distribution of the main classes of the proprietary population.

The caste to which the landholders belong.

Name of class.	TAHSIL DEOGAON.				TAHSIL ASAMGARH.		TAHSIL MAHUL.						Pargana Gopālpur.	
	Pargana Deogaon.		Pargana Belahans.		Pargana Nizāmdād.		Pargana Mahul.		Pargana Kaurid.		Pargana Alrauli.			
	Total area in acres.	Percentage of the area of the pargana.	Total area in acres.	Percentage of the area of the pargana.	Total area in acres.	Percentage of the area of the pargana.	Total area in acres.	Percentage of the area of the pargana.	Total area in acres.	Percentage of the area of the pargana.	Total area in acres.	Percentage of the area of the pargana.		
I.—Hindūs.														
(1) Brahmans ...	11,226½	11.14	1,903	2.56	32,141	11.47	27,113	16.34	6,486½	16.83	14,601	19.66	8,971	27.62
(2) Bhuihāns ...	19,098	14.88	...	...	54,83½	19.39	16,848½	10.15	2,196½	5.70	451½	.61	1,249½	3.05
(3) Kshatriyas ...	78,852½	61.72	36,019½	91.76	62,974½	22.24	37,385½	22.52	24,995½	59.67	47,419	58.44	14,243½	84.33
Total high caste Hindūs ...	112,087	87.74	37,054½	94.32	150,248½	53.09	81,347½	49.01	31,678	82.20	52,471½	78.71	24,463½	59
(4) Banking and trading classes,	1,084½	.84	901	2.29	6,635	2.34	7,271½	4.39	685	1.78	8,329½	11.21	1,521½	4.39
(5) Religious orders ...	978½	.77	271½	.69	1,602½	.57	18½	.01	...	...	520½	.70	79½	.19
(6) Cultivating low castes ...	41½	...	...	...	7,617	2.69	2,581	1.37	178½	.46	296½	.40	509½	1.24
(7) Other Hindūs,	5,005½	3.96	98½	2.45	17,117½	6.05	8,178½	4.93	5,666½	14.70	4,917	6.82	9,586	23.10
Total Hindūs ...	119,199½	93.31	39,125½	99.75	183,220½	64.74	99,096½	59.71	38,205½	99.14	72,534½	57.64	36,460½	87.92
II.—Muhammadans.														
(1) Mills ...	6,036½	4.72	...	...	47,240½	16.69	44,40½	26.76	300½	.78	1,057½	1.42	3,542½	8.54
(2) Valāyatī Pathāns ...	481½	.37	...	...	3,338½	1.19	6,795½	4.09	...	...	...	...	...	...
(3) Indian Pathāns ...	160½	.13	100½	.25	9,454	3.34	...	...	...	...	...	...	613½	...
(4) Valāyatī Mughals ...	...	...	...	...	1,216½	.43	194½	.12	...	...	548	.74	...	1.45
(5) Zamindārās ...	1,800½	1.41	...	...	36,166½	12.78	7,386½	4.45	...	...	...	...	642	1.63
(6) Other Muhammadans ...	69½	.06	...	...	1,686½	.57	306½	.18	30½	.08	145½	.20	9	.02
Total Muhammadans ...	8,518½	6.69	10½	.25	99,012½	35	59,087	35.60	331	.86	1,750½	2.36	5,017½	12.07
III.—Christians.														
(1) Europeans ...	...	...	...	...	743½	.26	7,789	4.69	...	...	...	...	5½	.01
(2) Eurasians ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total Christians,	...	...	...	...	743½	.26	7,789	4.69	...	...	...	...	5½	.01
GRAND TOTAL ...	127,748	100	39,286	100	282,986½	100	185,972½	100	39,538½	100	74,285½	100	41,473½	100

TAHSYL SAGRY.				TAHSYL MUHAMMADABAD.								TAHSYL SIKAN-DARFUR.		Whole district.	
Pargana Sagry.		Pargana Ghosi.		Pargana Kiriāt Mitū.		Pargana Chirākot.		Pargana Muhammadābād.		Pargana Mau Nāibhājan.		Pargana Nāthpūr.			
Total area in acres.	Percentage of the area of the pargana.	Total area in acres.	Percentage of the area of the pargana.	Total area in acres.	Percentage of the area of the pargana.	Total area in acres.	Percentage of the area of the pargana.	Total area in acres.	Percentage of the area of the pargana.	Total area in acres.	Percentage of the area of the pargana.	Total area in acres.	Percentage of the area of the pargana.	Total area in acres.	Percentage of the area of the district.
11,308	7.69	3,604	3.31	2,259	15.82	6,228	13.02	8,788	4.47	286	1.99	13,502	17.28	150,722	10.96
47,858	32.55	49,014	46.34	1,491	10.45	1,143	2.38	21,078	10.73	3,261	22.57	5,033	6.45	223,466	16.26
44,691	30.40	18,392	17.39	9,159	64.17	26,357	55.10	76,482	38.91	7,065	48.89	12,182	15.59	490,250	35.87
103,868	70.64	70,911	67.04	12,910	90.44	337,29	70.50	106,348	54.11	10,613	73.45	30,718	39.32	864,440	62.89
4,705	3.20	1,190	1.12	309	2.16	2,309	4.86	7,213	3.67	3,511	17.38	620	.79	45,587	3.32
372	.26	630	.60	...	...	1,359	2.84	3,361	1.71	105	.72	1,284	1.64	10,583	.77
2,766	1.89	434	.41	2	.02	83	.17	2,133	1.09	...	...	9,044	11.58	25,392	1.85
6,898	4.69	12,772	12.08	491	3.44	2,221	4.64	2,916	1.48	12	.08	8,158	10.45	84,900	6.18
118,602	80.68	85,938	81.25	13,713	96.06	39,703	83.01	121,972	62.06	13,242	91.63	49,826	63.78	1,030,904	75.01
11,501	7.82	11,011	10.41	489	3.43	5,620	11.75	44,930	22.86	961	6.66	10,454	13.39	187,549	13.65
2,091	1.43	...	...	...	...	253	.53	3,334	1.70	...	...	...	...	16,315	1.19
1,803	1.23	7,043	6.66	67	.47	1,375	2.86	9,562	4.87	...	...	101	.13	30,284	2.21
22	.01	...	...	...	...	...	...	...	...	88	.61	158	.20	2,322	.16
12,361	8.41	1,571	1.49	...	...	872	1.83	7,150	3.64	...	...	1,423	1.82	69,572	5.06
167	.11	198	.19	4	.01	8	.02	159	.08	189	1.10	915	1.17	3,760	.27
27,947	15.01	19,824	18.75	561	3.94	8,129	16.99	65,137	33.15	1,208	8.37	13,055	16.71	302,710	22.54
461	.31	...	...	...	...	...	...	3,149	1.60	...	...	15,236	19.51	27,385	1.9
...	...	...	...	...	...	...	...	6,268	3.19	...	...	...	...	6,268	.46
461	.31	...	...	...	...	...	...	9,418	4.79	...	...	15,236	19.51	38,654	2.45
149,041	100	105,762	100	14,274	100	47,833	100	196,527	100	14,451	100	78,118	100	1,374,369	100.

The foregoing tables are interesting as showing that whatever may be the histories of the individuals who make up the landowning classes, the latter still consist principally of those castes which we are accustomed to consider the hereditary masters of the soil. The purely trading and money-lending classes hold but a small proportion of the land; and the multitude of the individuals who now have property in the soil is a guarantee that the great majority of them are persons whose families have been connected with it for some generations.

132. Of the area held by Brahmans a considerable part (38,922 acres, or upwards of a fourth of their whole area) belongs to the Rája of Jaunpur, of whom mention will subsequently be made. Four other families hold among them nearly 9,000 acres. With these exceptions, the properties

Tahsil.	Pargana in which resident or greater part of property is situated.	Head of family and residence.	Area in acres.
Azamgarh ...	Nizámábád ...	Jagláł Pánge of Shekhúpur.	1,695
Mábul ...	Mábul ..	Bakhtú Rám Upádhiá of Dattapur.	3,492
...	" ..	Parmánand Miar of Rámpur.	2,029
Ekandarpur,	Nathúpur ...	Shinkali Kunr of Nemdánr.	1,642
Total ...			8,858

of individual Brahman families are small. The proprietary communities also are mostly unimportant, holding a single village, or two or three small villages. The community which is strongest in the district as regards numbers is that of the Misrs of Akhaichandá in pargana Gopálpur. Their mahál consists of four mauzas with an area of 763 acres (474 acres cultivated), and there are 232 sharers in it. They state

that they have been resident in pargana Gopálpur for between three and four hundred

The Misrs of Akhaichandá, years, their ancestor having accompanied from the Sarwár the Kausik Kshatris, whose descendants still hold a large part of the pargana.* The tribe which is strongest as regards the area that it holds,

The Misrs of pargana Nathúpur. and is the only important Brahman tribe in the district, is that of the Barhanián Misrs of the Misrán in pargana Nathúpur. It holds four maháls in that pargana (besides some villages in pargana Sikandarpur), viz., Lakhnaur Misr (a permanently settled mahál), Marúfpur, Nemdánr, and Padáráthpur. The Misrs have been settled in Nathúpur for seven or eight generations, Gopál Misr, their ancestor, having immigrated into pargana Nathúpur from the Sarwár in consequence of a marriage connection with Brahmans resident there. The villages held in pargana Nathúpur by Gopál's descendants were mostly acquired by force and purchase from the Mals, the Zamindárás, and the Kákan Kshatris, among whom they are settled. The Padáráthpur branch is not in prosperous circumstances. The Nemdánr branch, represented by a single family, was rich and powerful; but in consequence of debts imprudently contracted, part of its property has lately been sold by auction. The other branches are well-to-do. They have a strong hold over their property, and some of their villages are very fertile and well managed. In former days the Misrs were unruly subjects of the State, and in 1802, shortly after the chakla of Azamgarh had been transferred to the English, the Collector found it necessary to ask for the aid of troops in getting in the revenue and dismantling the mud forts in the Misrán. The Misrs pay the revenue readily now, and in the disturbances of 1857-58 were in no way concerned with the enemies of Government.

Landed property of the Bhuinbár caste.

133. The chief Bhuinbár families in the district which hold undivided properties assessed at about Rs. 2,000 a year and

* The Brahmans of Akhaichandá are regarded as great Pandits in the neighbouring parganas, and they are specially consulted by those who have the misfortune to be guilty of any ceremonial offence or *hatá*. From their knowledge of the book, their village itself is sometimes called *Mitáchará*. What! have you become a Pandit of Akhaichandá?—is the proverbial taunt to a man who sets up for being wise.

Tahsil.	Pargana in which resident or greater part of property in Azamgarh is situated.	Name of head of family and place of residence.	Area in acres.
Azamgarh ...	Nizámábád ...	Prádat of Bilaún ...	2,210
Ditto ...	Ditto ...	Dayál Naráyan of Khanrhar ...	1,379
Ditto ...	Ditto ...	Ajudhiá Parshad of Sonahrí ...	4,896
Mábul ...	Mábul ...	Lál Bahádúr Singh of Rangdín ...	3,019
Sagri ...	Ghosi ...	Mangalá Parshád of Súrjapur ...	7,788
Ditto ...	Ditto ...	Mahipat Naráyan of Súrjapur, ...	2,618
Ditto ...	Ditto ...	Sripat Naráyan of Súrjapur ...	4,617
		Shiu Gobind Singh of Súrjapur ...	1,832
		Total ...	28,069

upwards are shown in the margin; but almost all these families belong to large clans of Bhuinhárs, and have risen only through personal good fortune to pre-eminence among their brethren. An attempt to enumerate and

describe all the tribes of Bhuinhárs that have representatives in Azamgarh will not be made. But the principal clans will be noticed in the order of the parganas in which they are first met with.

134. The *Birwár* (or *Bilwár*) *Bhuinhárs* (got *Kassip*).—This clan has been already spoken of as being of dubious origin (*para.* 103).
The Birwár Bhuinhárs. Its original seat in Azamgarh is said to have been at Jiuli, in tappa Barda of pargana Deogáon, which Birwár Bhuinhárs still hold. The Brahman ancestor of the tribe is said to have come from the neighbourhood of Kanauj; but its different branches are not unanimous as to his name and their pedigree, nor do they make known any tradition as to the circumstances under which they became possessed of their lands in Azamgarh. The Birwárs now occupy a large area in tappas Bisdwal and Bachhaur of pargana Sagri (they say fourteen kos in length), in tappa Haveli of pargana Muhammadábád, and in tappa Haveli of pargana Ghosi. Their chief estates are Mandri, Patawadhi, Jullahapur, Rangarh, Mau Kutubpur, Bachhaur and Hareia in pargana Sagri; Kirmán and Bojahi in pargana Muhammadábád; and Pirauth and Pakri Khurd in pargana Ghosi. The Birwárs of the last two parganas are not invited to the ceremonies of ^{the} other division of the clan, but they all meet and eat together at the ceremonies of common connections. In most of the Birwár communities the sharers are numerous; but they are generally in tolerable circumstances, and there are among them a few men who are possessed of considerable substance. The estates of the clan have suffered little diminution by permanent transfer during the last seventy years. Few strangers have intruded by purchase into any of its estates.

135. The *Dunwár* *Bhuinhárs* (got *Butas*).—Of this tribe also mention has before been made (*para.* 101). There are Dunwár Bhuinhárs in several mauzas of tappa Barda, pargana Deogáon. They allege that they came from Raini in tappa Chhitpur of pargana Muhammadábád, which seems to have been the first settlement of the Dunwárs in Azamgarh. From it the Azamgarh Dunwárs are sometimes called Rainiá. They now occupy in that neighbourhood a large area which is included in tappas Nasrulláhpur and Chhitpur of pargana Muhammadábád, and in pargana Mau Nátbhanjan. The Rainiá Dunwárs claim connection with the Dunwárs of Dharni and other villages in pargana Zamania, and of Siurá and other villages in pargana Zahurábád, zila Gházipur, and with those of Bisará and Sarisá in North Bibár.* The traditions of the clan as to their origin and emigration to this part of the country are confused, and need not be recorded. Their pedigree also seems to be unsettled, and it is not carried back more than fifteen or sixteen generations. Their principal estates in Azamgarh are Sahnúdí, Kharánt, Chauki Barda in pargana Deogáon; Amári, Kasári, Kájha (of Chhitpur), Barágáon, Raini, Bakhtaurá, Bhatakurá, Sahroj, Hathni, in pargana Muhammadábád; and Sarai Lakhansi in pargana Mau Nátbhanjan. A detached family which claims to belong to the Rainiá clan is also settled in Araili, tappa Khánpur, pargana Muhammadábád;

* The Mahárája of Benáres, though a Gautam by adoption, is by paternal descent a Dunwár of North Bibár.

and Azmatgarh in pargana Sagri is held by Dunwár Bhuinhárs; but they do not claim connection with those of Rainí, and do not state where they came from, or how. The Rainíá Bhuinhárs are not particularly well-to-do, and there is little wealth among them. They hold in proprietary right most of the villages in which they are settled,

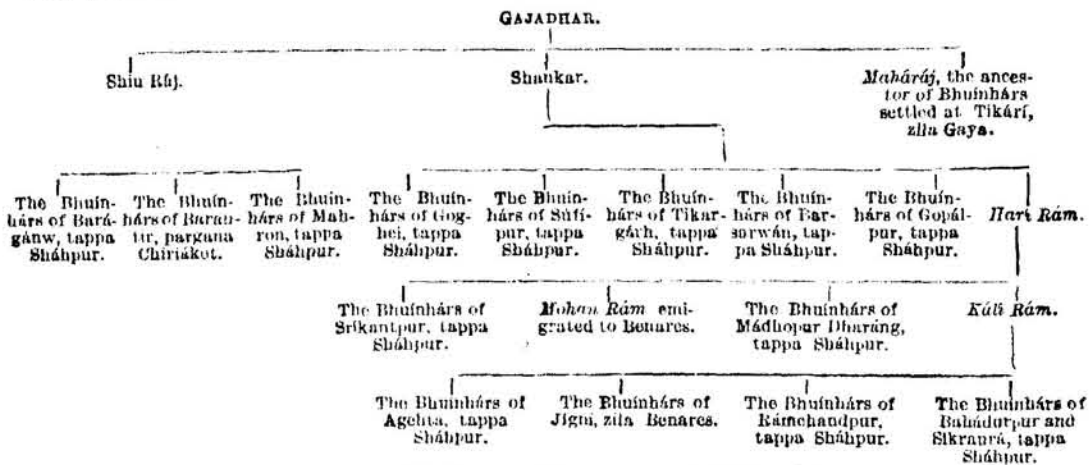
* Barda, Bakes, and and few outsiders have been introduced into their communities. Bhulandih. Some of the Deogáon villages,* however, have been sold over

their heads; while in tappa Chhitpur of pargana Muhammadábád are three villages†

† Amarhat, Baizápur, now held by a Kashmir Muhammadan (Khwájah Ahsanulláh), in and Kásimpur. which they reside and cultivate as tenants. But it is uncertain

whether the Dunwárs ever held settlement of the latter villages in English times.

136. The *Bháradváj Bhuinhárs* (got *Bháradváj*).--The chief colony of this tribe is that which is settled at Bahádurpur and the surrounding villages in tappa Sháhpur of pargana Deogáon. The remote ancestors of the tribe are said to have been Pándes, and to have settled first in some part of the Sarwár. Thence they moved to Chainpur Bhagwá (in Gházipur or Arrah). Gajádhār Pánde, the immediate ancestor of the Bahádurpur Bhuinhárs, came, his descendants say, from the latter place, and took service in tappa Sháhpur with a Suirí chief whose lands his descendants now occupy. Eighteen generations are counted back to Gajádhār Pánde. Tappa Sháhpur is occupied by different branches of the clan, as is shown in the annexed table:—



A blood feud cuts off the Mádhopur Dharáng and Mahron families from the rest of the clan. It will be seen from the table that the Bháradváj Bhuinhárs of Barahtir in pargana Chiríakot are connected with those of Bahádurpur. Their progenitor is said to have entered the service of the Milki holder of Barahtir, and on the latter's death without heirs to have succeeded to his position. They still keep up the lamp at the tomb of their ancestor's master in the village. Another small detachment of the clan is settled at Terí in tappa Belá of pargana Nizámábád.

137. Bháradváj Bhuinhárs of the same stock as those of Bahádurpur are also found at Múngmús and its neighbourhood in parganas Ghosí, Muhammadábád, and Nathúpur. Their title is Sarpakaríá (para. 102), and it is said that their ancestor, Kuse Pánde, migrating from tappa Sháhpur of Deogáon, took possession of the land they now occupy from the Suirís. They carry their genealogy back through eighteen generations to Kuse Pánde. The Bhuinhárs of Múngmús, however, seem not to be held in the same high degree of consideration among Bhuinhárs as those of Bahádurpur. Their chief maháls are Múngmús, Adampur, and Belá Sultánpur in tappa Simrí of pargana Ghosí, and Kasará and Raisá in tappa Nasrulláhpur of pargana Muhammadábád.

138. Some of the branches of the Deogáon family have long lost their proprietary rights, which are now held by the Bahádurpur and Sikraurá branches. These two branches also hold a few villages beyond the limits of tappa Sháhpur, in tappa Havelí of Deogáon. They are the leading branches of the clan, and have the title of *Chaudhuri*. In

most of the maháls is a numerous body of sharers. In the Sikraurá branch alone, the members who are called Bábús as well as Chaudhuris, are few in number, and hold comparatively large shares of land. In the early days of our administration some of the Maháls—among others the large mahál of Bahádurpur—were sold by auction for arrears of revenue. But few of the new proprietors retained their purchases, and the estates were eventually re-transferred to the original proprietors. The Deogáon Bhuínhárs are not generally in very flourishing circumstances. The Sikraurá Bábús, despite their larger properties, are not more prosperous than their neighbours, being a good deal involved in debt, the result of mismanagement and indolence. The Barahatir men hold only one village, and are poor. The area occupied by the Ghósi clan is not so large as that of the Deogáon Bhuínhárs, but is considerable. The communities consist of many sharers. They seem to be moderately prosperous, as prosperity is reckoned among petty proprietors.

139. Besides the stock of Bháradwáj Bhuínhárs which has been spoken of, there is another in Azamgarh, the Bháradwáj Bhuínhárs of tappa Guzára in pargana Nizámábád. Between them and the former stock no connection is claimed or acknowledged. They count back eleven or twelve generations to Harnadan Sáh, who is said to have been led eastwards into this part of the country by his wife's holding a grant of land at Jianpur in Benáres. From the latter place he moved to Dharhaní in tappa Kothá of pargana Nizámábád, in consequence of a marriage connection with the Bhirghans Bhuínhárs of that tappa. One of his grandsons subsequently settled at Púrabpattí in tappa Guzára, and his descendants are now resident there and in the surrounding country. Their chief maháls are Sonrhari, Raghunáthpur, Púrabpattí, Pachhimpattí, Núruddínpur, Isharpur, Zamín Isharpur, Mauná. The Guzára Bhuínhárs have generally a strong hold on their lands. Some of their maháls were sold for arrears of revenue in the early part of the century; but with the exception of Pachhimpattí, which is still held by the Rája of Jaunpur, the hereditary proprietary right was subsequently recovered by them. The Sonrhari and Raghunáthpur maháls contain a number of villages, some of which seem once to have belonged to other branches of the brotherhood or to other communities. The proprietors have therefore considerable shares of land. But they have been led by this into a manner of life beyond their means and intelligence, and few of them are not in debt. The property of the chief family among them, that of Reotí Singh, can scarcely escape being soon brought to the hammer in execution of decrees of the civil court. The other maháls are much smaller. In Dharhaní in tappa Kothá some families of Bháradwáj Bhuínhárs are still resident; but they no longer hold the proprietary right, which belongs to Bábús of Sidhári.

140. *The Gautam Bhuínhárs (got Gautam).*—There are three principal sets of these Bhuínhárs in Azamgarh. Two are settled in the south of pargana Nizámábád, the third in tappa Chenchul, pargana Sagri. These different sets do not profess relationship with each other, but all claim to be descended from Misr Brahmans of the Sarwár.

141. One set of the Nizámábád Gautams is known by the name of their ancestor, Bhilam Sáh, who is said to have immigrated into this part of the country on receiving a grant of land from a Hindú king (Rája Banár). His descendants now occupy a number of villages in the centre and west of tappa Belá, and their chief existing maháls are Bilaun, Sarái Mohan, Bikápur, Bijauli, Sarái Paltú, Jaitipur. The proprietary right in some other maháls that once belonged to Bhuínhárs of this clan is now held by other persons; the descendants of Muhammadan máfidárs (as in Thekmán), of auction or private purchasers (as in Paská and Mainpur); but the Bhuínhárs still reside on the land as tenants. Some of the former maháls (that of Bilaun for instance) were sold for arrears of revenue in the early days of English rule, but the old proprietors regained them from

the auction purchasers. Of those who hold their hereditary estates the circumstances are various. Most seem to be tolerably prosperous ; some are poor ; and one family at least, that of Prágdāt in Bilaun, which had the title of Chaudhurí, is rich.

142. The other set of Gantam Bhuínhárs in Nizámábád are resident chiefly in the east part of tappa Belá. They have already been referred to (para. 105). Their ancestor's name has not been preserved. He is said to have come from the Sarwár to Mehnagar. When one of the families of the tribe became Muhammadan, the Bhuínhárs were, it is said, mostly, but not all, forced away from the neighbourhood of Mehnagar. Besides Gahuní and Patná, which are close to that place, they now occupy the villages of Amethí, Múnrahar, Madanpur, Barsawán, Bhaiskur, Harchandpur, Jamuwáwán, Ubárpur, Mai, Achhaichí, Báldhí, Asáwar, Umri and Harirámpur in tappa Belá, and Chirkhit and Tikrí in pargana Deogáon. A blood feud, which arose from a boundary dispute between Múnrahar and Ubárpur, now divides the tribe into two factions. Proprietary rights in some of the villages had passed into other hands before the cession of the district to the English. Other villages were sold for arrears of revenue soon after the cession, and are now held by the representatives of the purchasers. In all these villages the Gautams reside, and are for their landlords exceedingly troublesome tenants. The communities that still retain their rights contain many coparceners, most of whom are poor.

Ubárpur.
Mai.
Asáwar.
Harirámpur.

Múnrahar.
Bhaiskur.
Jamuwáwán.

143. The Chenchul Gautams occupy nearly the whole of the tappa. They claim descent from Singhár Misr, who is said to have received from a Hindú chief named Garakdeo a grant of land in the tract where his descendants are now settled. They enumerate only twelve or thirteen generations from Singhár Misr, and are divided into three branches. To one of these belong the Gautams of Bardihá, Kánkhbhar, Mahulá, Senthákolí, Baijábárá ; to another the Gautams of Jokahrá ; to the third the Gautams of Muhammadpur. The blood of the Muhammadpur Gautams is said to be impure ; while the present representatives of the Jokahrá branch are descended through Maniár Rái, the adopted son (daughter's child) of one of their ancestors in the line of Singhár Misr. The Jokahrá branch has a blood feud with the other two branches of the clan (para. 185). The three branches of the clan have therefore little feeling of fellowship with each other. Both the Muhammadpur and Jokahrá branches contain a large number of members, who, if not rich, are for people of their class in tolerably circumstances, and who still retain their hereditary lands. The Bardihá family has five subordinate branches. Of these the proprietors of the maháls of Bardihá Khás are, though numerous, generally well-to-do ; those of Mahulá still retain most of their land, but are poor and in difficulties ; and those of Kánkhbhar, Baijábárá, and Senthákolí have lost most of their hereditary property. The latter is held either by outsiders, as in the case of Kánkhbhar and Baijábárá, or by other divisions of the family, as in the case of Senthákolí.

144. *The Bhirgbans Bhuínhárs (got Bhárgu).*—They hold the greater part of tappa Kothá in pargana Nizámábád, their chief maháls being Bábipur, Areá, Mehmauní, Garhan, Madhasiá, Khotaulí, Lakmanpur, Kotiár in that tappa, and Bahrámpur in tappa Guzára. It is said that the first of their race who settled in this part of the country entered it with an officer of the ruling native government whom they aided in overcoming the Rajbhars and Suirís, and that they were natives of the neighbourhood of Dadrichhattar in Gházipur. They can enumerate eleven or twelve generations only, and are unable to give a pedigree that connects all the branches of the clan with a common ancestor. The clan is a numerous one, all the maháls having a large body of proprietors. A few villages (for example, Kharkaulí, which belongs now to Bábús of Sidhári) that are inherited and cultivated by the Bhirgbans, have long been held in proprietary right by other persons.

The Bhirgbans Bhuínhárs.

Some of the communities (for example, that of Khutaulí and some of the families of the Bībipur branch), though still retaining part of their estates, are in difficulties, and have by auction and private sales lost the proprietary right in a good deal of their land. Most of the communities, however, are in tolerable circumstances. The Bībipur branch has the title of Chaudhurí. An offshoot of the Bhirgbans Bhuínhárs of tappa Kothá is found in the south-east corner of pargana Sagrí and north-west corner of pargana Muhammadábád. It holds two or three maháls, the chief of which are Bohaná in the former, and Khálishah in the latter pargana. These communities also have a number of sharers; and though they no longer hold some villages which once seem to have been in their possession, they have not lost much or any of their land in recent times. The Azamgarh Bhirgbans take a good rank among Bhuínhárs. They claim to be connected with Bhirgbans Bhuínhárs settled at Tikar Mahuláni in Gorakhpur, and at Asáwar (in seven villages) in Gházipur.

145. *The Garg Bhuínhárs (got Garg).*—This clan has been before referred to (para. 100). They trace their lineage back through eleven or twelve generations to Chakkar Sáh and Dhan Sáh, who were descended from a Sukul Brahman of Mámkhor in Gorakhpur. They are said to have taken service with a chief in the south of what is now pargana Máhul, and on his death without issue to have taken possession of part of his estate—Chakar Sáh of the eighteen villages which formed tappa Atharahá, Dhan Sáh of nine villages which formed tappa Nígun. The Garg Bhuínhárs seem to have been unfortunate both in respect to property and social position. Most of the Nígun families, including some of those of Rangdíh, are said to have lost caste by inferior marriages; and of the Atharahá branch one family are now Muhammadans, who though styled Shekhs, have been unable to maintain the status usually held by Muhammadan converts from the upper ranks of the Hindús. As regards proprietary rights, the Rangdíh branch of the Nígun family is the only one that retains them to any extent. Some of the villages which are said to have belonged at one time to the clan (Bhuínhár and Kshatri) have long been the property of other persons, and no Gargs now reside in them. But many villages have been lost to the Bhuínhárs only since English rule began. They were sold for arrears of revenue in the early days of English rule, were bought by Rája Shiulál Dúbe of Jaunpur and others, and are now held by the descendants of the purchasers. The Gargs of Rangdíh are known as Chaudhurís, and most of them own a good deal of land and are well-to-do. A small colony of Garg Bhuínhárs is settled at Mittúpur in pargana Kiriát Mittú. They allege that their ancestor came from Bangánw in tappa Atharahá nine or ten generations ago in company with the ancestor of the Maunas Bhuínhárs who are settled beside them in Mittúpur. The fort of Mittúpur, they say, was then held by an officer of the Muhammadan Government, who, in consideration for good service, established them in possession of it and four small neighbouring villages. A considerable portion of the Mittúpur estate is now held by purchasers; but the Gargs still hold part, and also cultivate as tenants under the purchasers.

146. *The Kurhanián Bhuínhárs (got Kassip).*—This tribe occupies a large area which is included in tappas Gonthá and Chakesar of pargana Ghosí, and in the west part of pargana Nathúpur. The origin of the title Kurhanián is not satisfactorily explained. The ancestor from whom the clan is said to have sprung was Golhan Bhat, a Gujarátí Brahman (Ditchhit), to whom, it is alleged, Rája Banár gave a grant of land in the tract of country where the Kurhaniáns are now settled. They enumerate thirteen or fourteen generations back to Golhan Bhat, and are divided into two main branches, the Kurhaniáns of the Báwan villages and those of the Báis. The principal maháls of the Báwan branch are Kusmahá, Gonthá, Dhanaulí, Serahí, Pharsará Khurd and Buzurg, Raundá and Usrí. The principal maháls of the Báis branch are the Súrajpur maháls, Teráidih, Sareian, and Imlá. The last, however, is not a hereditary mahál. It was purchased at auction in the

beginning of the century by one of the Báis families, its present owners. During the earlier decades of English rule the revenue history of the Kurhaniáns was not free from vicissitudes, and most of their estates have at some period or other been held by farmers or by auction-purchasers, or have been managed direct by the Collector. But few outsiders have intruded permanently upon their territory. Some of the old maháls have indeed been lost to the original Kurhanián proprietors; but they have been absorbed

For example, Bilsali, into the estates of other more fortunate branches of the clan. Páús, Sarangá, Korangá. The old proprietors still reside as tenants. Some of them did not accept their new position without a struggle. In 1810 it was necessary to call in the aid of troops in order to put the auction-purchasers (Kurhaniáns of Súrampur) in possession of Korangá; and though the means and spirit of the resident descendants of the old proprietors are now broken, disputes about sayar and like matters still occur between them and the new proprietors. Most of the existing Kurhanián communities contain large bodies of sharers, the condition of whose affairs is various. The largest community is that of Súrampur, which is divided into eleven maháls. Eight of these belong to families that either still hold undivided property or have separated into a few distinct households only within the last generation. They are known as Bábús or Barbheiyás. The other maháls are held by the Chhotbheiyás, who are very numerous. There is no real difference in descent and rank between the two sets; but the former, through the good fortune of their ancestors a few generations back, have acquired property in addition to their ancestral shares in the villages of the community. It is they chiefly who hold those Kurhanián estates that have been transferred from the original proprietors. A detached Kurhanián community is settled at Katái in pargana Sagri, and a few are to be found in the districts of Sarun and Arrah. The Kurhaniáns are said not originally to have held a high grade among Bhuínhárs; but, owing to the wealth and influence of some of their families, they now seem to be second to no Bhuínhárs in the district.

147. *The Sándil Bhuínhárs (got Sándil).*—This clan, which is of good caste, is said to have sprung from Raisú Rái, who emigrated from the neighbourhood of Delhi twenty-five generations ago. Tradition does not say why, or how, he came to settle at Mándi Sipáh. The clan seems once to have occupied most of tappa Kurahani and part of tappa Gonthá in pargana Ghosi, and its territory has been encroached upon by the Kurhaniáns at least. For example, the Sándils' former occupation of Dohri and its vicinity (now belonging to Kurhaniáns) is marked by the old mud fort of Sutihar, which is acknowledged to have belonged to them, and by a chak of land near the fort which a few of them have managed to retain possession of. Some of their old villages also have been transferred to outsiders since English rule began. Their principal maháls at the present time are Sipáh Muhammadábád, Mándi, Atarsáwán, and Kurahani. These maháls are held by many hereditary sharers and seem to be pretty free from outsiders. Sándil Bhuínhárs are apparently not settled elsewhere in Azamgarh. Those of Mándi Sipáh connect themselves only with Sándils resident in two or three localities in zilas Gorakhpur and Basti.

148. In tappa Simri of pargana Ghosi is a small colony of *Sabraníán Bhuínhárs (got Sábiran)*. They give no history of their origin and settlement in this part of the country, can enumerate only nine generations of ancestors, but claim once to have held fifty-two villages, and say that Simri is the headquarters of their clan. Their only maháls now are Simri and Majhwára; but in Khairá, which is held by other proprietors, Sabraniáns also reside, and are admitted to be the old proprietors. The Majhwára community is a thriving one; that of Simri seems to be poor. For a short time previous to British rule, and up to the fifth settlement, the mahál of Simri was held as *ndakár* by representatives of the family of the Rájás of Azamgarh. At the fifth settlement it was resumed and settled with the proprietors.

149. We now pass on to the Rájputés. There is no great Rájput chief or large proprietor in Azamgarh. The only families that hold property the land revenue of which is over Rs. 2,000 are

Tahsil.	Pargana in which resident or greater part of the property is situated.	Name of chief of family and residence.	Total area in acres.
Azamgarh ...	Nizámábád ...	Bábús of Khajuri in eight houses,	9,984
Mábul ...	Mábul ...	Súkh Nidhán Singh of Palthi ...	2,449
Ditto ...	Atrauliá ...	Jitál Singh of Bharauli ...	5,657
Sagri ...	Sagri ...	Prithipál Singh of Chhaprá ...	4,217
Muhammadábád ...	Muhammadábád ...	Gulzár Singh of Samendá ...	2,147
Total ...			24,454

those noted in the margin. But Rájput communities hold more land than any other class in the district. A description of all the Kshatri houses in Azamgarh

need not be recorded. It will be enough to give short notices of the principal of them.

150. The *Bais Kshatris* (got *Bhavadwáj*).—A number of colonies of Bais Kshatris of various degrees of respectability among Rájputés are to be found in the district. The chief are—

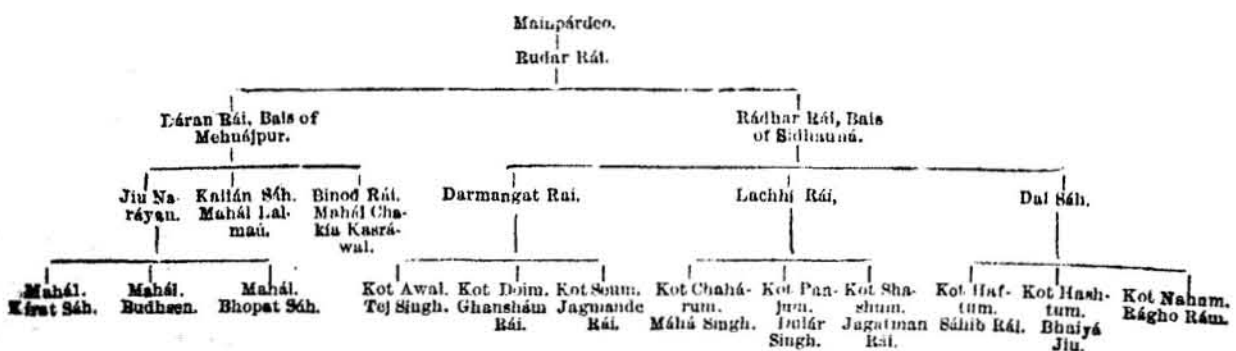
The Bais of tappa Kúbá, pargana Deogáon and taraf Utrahá, pargana Belhá-báns.

The Bais of tappa Chauri, pargana Deogáon.

The Bais of taraf Dakshinhá, pargana Belhá-báns.

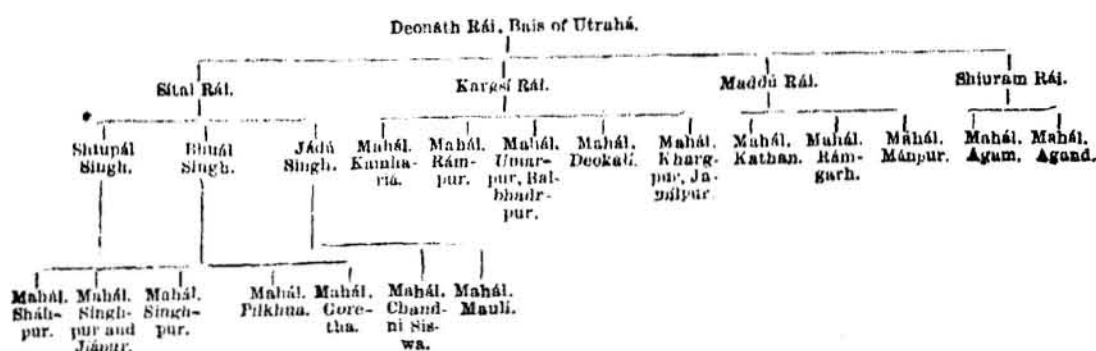
The Bais of tappa Haveli, pargana Ghosi.

151. The Bais of Kúbá and Utrahá rank above all the other classes of Bais in the district ; but among them are certain families which, from impurity of descent, or from having given daughters in marriage to inferior tribes, or from other causes, have lost caste among their kindred.* The legendary accounts of the entrance of the clan upon its present territory are not uniform. Part of the latter was doubtless occupied by force, there being in the south of tappa Kúbá a tradition that a tribe called Sanghaiá, which occupied that part of the tappa before the Bais, was ejected by them. One account also states that the land first acquired by the tribe in pargana Deogáon was held by a Muhammadan named Khwája Minháj (hence Mehnájpur), in whose service was Mainpárdeo, the ancestor of the chief Bais family of Kúbá, and to whose land the latter succeeded on the death of his master. Khwája Minháj's tomb is still preserved at Mehnájpur by the Bais Kshatris ; and it was to mark their connection with him that the progenitors of the tribe adopted the Muhammadan fashion of



* For example, the Bais of Hardasahi in Kúbá are of illegitimate descent. The Bais of Rámpur and Mau (called Baijal Rái), the Bais of Dandwal (called Agund Rái), and the Bais of Prásin and Halbatpur (called Gondli Rái) in Kúbá, though of pure descent, do not for some reason rank with the Bais of Sidhauna and Mehnájpur. In Utrahá the Bais of Bírpur and Bishárakpur (called Bír Rái) and those of Báusgáon and Sarai Trilochan (called Durgá Rái) are of the same stock as the descendants of Deonáth Rái, but do not take rank with them.

fastening the breast flap of the coat on the left side.* Mainpárdeo is said to have come from Hatnawár, an older Bais settlement in pargana Baheriábád of zila Gházipur, ten or twelve generations ago. He was the contemporary or a collateral relative of Deonáth Rái, the ancestor of the leading Bais of Utrahá, and of the ancestors of the other families of the tribe in Kúbá and Utrahá. The tables here given exhibit in a symmetrical manner the distribution by maháls of the descendants of Mainpárdeo and Deonáth Rái.



Among the Rájpúts of the district the houses of Mainpárdeo and Deonáth Rái stand in the front rank; and in their physical appearance, dress, and manner their members show signs of superior breeding. Till recently, they all, with the exception of all the families of Kalián Sáh in Kúbá and Shiurám Rái in Utrahá, and individual families in other branches, practised female infanticide. For generations the arrival of a Kshatri *barát* had been unknown in some of their villages. Their communities are large, the land is much sub-divided, and while some of the sharers are very well-to-do, others are poor and are with difficulty got to pay up their revenue. Among the latter the men of Lálmáu are notorious as bad payers of revenue. A good deal of the wealth of the former has doubtless been derived from the families whose daughters they accepted for their sons. As they kept alive no daughters with whom to give away dowries, whatever their daughters-in-law brought them was clear gain. The Bais have a very strong hold on their estates. In the early days of British rule some of these were sold by auction; but the auction-purchasers were never able to establish possession, and the estates were resold either to the proprietors themselves or to some other powerful members of the brotherhood. An example of the tenacity with which they cling to their land has for some years back been enacted in the Mánpur mahál of Utrahá. On the strength of an entry in an old village record, a wrongful decree for possession of half the mahál was passed nine or ten years ago in favour of certain outsiders, and in execution for the costs of the litigation most of the remaining half was brought to the hammer. Every step in the case, original and in execution, was contested. Five years have elapsed since possession was given to the victors. But they get so little advantage from it, that if the rightful owners could pay them enough to cover the real costs of the litigation, with a small sum in addition as the value of the decree, they would gladly wash their hands of the estates. They dare not cultivate sár; and though in the name of law decrees against the ex-proprietors for rent at Rs. 20 a bigha (Rs. 35 an acre) have been given to them in our halls of justice, the money has still to be collected.

152. The inferior Bais houses of Kúbá and Utrahá, Baijal Rái, Agand Rái, Gondil Rái, Bír Rái and others do not now occupy large areas. Their original possessions have doubtless been encroached upon by their more powerful brethren; and the maháls of one of them, Baijal Rái, having been sold for arrears of revenue in the Rámpur Pálhan and beginning of the present century, are held by the representa-
 Mau Mubarakpur. tives of the purchasers—residents of Benáres. None of the

* Khwája Minháj, however, was not the only Muhammadan who held land within the present Bais area. For instance, Maliks were once the proprietors of the village of Chintaurá in tappa Kúbá, and were ousted by the Bais; and in pargana Belhábans, Kasba Pahalwán and Phuláich were occupied by Muhammadans, the last of whom were murdered by the Bais two or three centuries ago. The descendants of some of them in the female line now reside in Kasba Sagri of pargana Sagri. They are styled Maliks.

other maháls contain more than four mauzas. The sharers in them are numerous, but seem fairly prosperous. Female infanticide was not customary among them.

153. The Bais of tappa Chaurí are known as the descendants of Bháo Singh, who is said to have come from Gutwan, a place in zila Jaunpur, and settled at Dabháon fourteen or fifteen generations ago. The circumstances under which he came to take up his residence in tappa Chaurí are not related. His descendants occupy a considerable tract of country, and their chief maháls are Pakrí, Karsandá, Naurisiá, Bharthipur, Sultánpur, Nawápurá, Tarwá, Bhilihlí, Dhaurahrá, Haibatpur, Dabháon. Female infanticide is not a custom among them. The maháls contain many sharers, many of whom are poor. There is less wealth among them than among the Bais of Kúbá; but their estates are pretty free from outsiders, and not many of their villages are now held by other persons. Among Rájputés they hold a very moderate rank.

154. The Bais of Dakhinhá, pargana Belháns, are known as the descendants of Míruk Rái, and are divided into four main houses: (1) Bahorik Deo, to which belong the proprietors of the Phaddúpur and Bahorikpur maháls; (2) Bhoj Rái, to which belong the proprietors of Bibípur and Tánrwá; (3) Horil Deo, to which belong the Bais of Belhá Khás and Murápur; (4) Chakar Sáh, to which belong the proprietors of Unchahuán and Bishupurá. The Bais of Dakhinhá probably once went by another name, and have adopted the name Bais from their neighbours (perhaps marriage connections) of Utrahá. An old rhyme, alluding also to the loss of caste and position by the house of Bír Rái (*para.* 151, *footnote*) says:—

Apní kírát Bír bah-geilain,
Belhá ká thákur Míruk bheilain.

But beyond this no legend accounts for the advent of Míruk Rái. In Dakhinhá also the number of proprietors is great and the land much sub-divided. One mahál, Belhá Khás, is no longer held by the old proprietors, but by the representatives of auction-purchasers—two wealthy families, one of Phaddúpur in Dakhinhá, the other of Khajurí in pargana Nizámábád. The zamindárs of all the other maháls, except Phaddúpur, are poor, and in several of them outsiders hold considerable shares. The Phaddúpur community is well-to-do. In independence of spirit, as well as in appearance and address, its members resemble the men of Utrahá and Kúbá.

155. There remain the Bais of pargana Ghosí. They trace their descent to Lákhan Rái, who with his brother Ghátam Rái settled in pargana Ghosí, it is said, fifteen or sixteen generations ago. Their origin and arrival in this part of the country are not explained. Ghátam Rái, for reasons which tradition has not preserved, became a Muhammadan and is the progenitor of the Patháns of Maddá Shampur. Lákhan Rái also and one of his sons (the ancestor of the Patháns of Raghaulí) are described in one tradition as having embraced Islám; and his tomb, which his Hindú descendants call a *chaurá*, is in the village of Lákhipur. But part of his family remained Hindú, and is represented now by the Bais of Lákhipur, Tilei, Ariáson, Máwarbojh, Rasarí, and Serái Ganesh. The Bais of Bháwanpur are of the same stock, but of illegitimate descent: they are called *dhobiás*. In the same way, the Patháns of Kárisáth, who claim to be descended from Ghátam Rái, are debarred from fellowship by the Patháns of Maddá Shampur and Raghaulí, and are called *nauwás*. Some of the Patháns of Maddá Shampur are very well-to-do; but generally both Hindús and Muhammadans are in indifferent circumstances, and in two or three of the maháls some of the sharers have been forced to part with their lands.

156. There are other detached Bais communities or families in the district; among others, the Bais of Haidaripur and Bhaisahá, of Khadará, of Bastí Kápurí and of Bafrá in pargana Máhul; those of Bánsipur (whose ancestor acquired their mahál by adoption into a Palwár family) in par-

gana Atrauliá; those of Barohá of tappa Akbarpur in pargana Sagrí; those of Hirdepatti in pargana Nathúpur; and Bais ex-proprietors are resident in Gotháwán in pargana Nizámábád, and Narwe in pargana Máhul. None of all these, however, call for special remark.

157. *The Dunwár Kshatris* (got *Batas*, see para. 101).—There is only one mahál of Dunwár Kshatris in pargana Deogáon—Bargahan; and their chief settlements are in the neighbourhood of Mau in parganas Mahammadábád, Mau, and the permanently settled pargana of Bhadáon. There is also a large colony of them at Alápur Sariáon in pargana Sikandarpur. All branches acknowledge their relationship with each other and with the Dunwárs of Chaurá and other villages in pargana Garhá of zila Gházipur. The chief Dunwár maháls in the neighbourhood of Mau are Khálishah, Ghálibpur, Nizámuddínpur, Masardah, Bhítí, Bhatakuá, Nassúpur, Umrpur, Ádadih, Wazirpatti, Bhaunáthpur, Sirwán, Hakikatpur, Áchhár, in one group; and Alínagar, Burháwar, Jaisinghpur, Chorpá, in another. Of these maháls most are still held in proprietary right by Dunwár communities. But Khálishah, Ghálibpur, Nizámuddínpur and Masardah in the first group, and Alínagar and Burháwar in the other, having been sold for arrears of revenue, are held by purchasers, the Dunwárs occupying the position of tenants.

158. *The Bisen Kshatris*.—If classification by gots is a trustworthy guide, the title Bisen has been assumed by tribes which are not of the same stock. The chief houses of Bisens in Azamgarh are—the Bisens of tappa Sháh Salempur, pargana Deogáon, the Bisens of tappa Athaisí in pargana Nizámábád, the Bisens of Ojhauli in pargana Muhammadábád. All are distinct from each other. The first are of the Práshar got; the second of the Bháradwáj got, to which also the Bais Kshatris belong; the third of the Batas got, to which the Bisens of Majhauli in Gorakhpur belong.

159. The Bisens of Sháh Salempur have a pedigree of thirty-five generations, the genuineness of which no one is of course bound to believe. Their progenitor who first lived in these parts was Jaideo. Coming from Majhauli in Gorakhpur,* he settled in Hadsá Dayálpur in tappa Sháh Salempur, having first driven out the Suiris. From his two sons sprang the Bisens of maháls Aswaniá, Chhattarpur, Bhírí, Gorehrá, Kurehar on the one hand, and those of Saráwán, Audah, Giraar on the other. Of their maháls, some which are permanently settled, and formerly belonged to zila Jaunpur, are now held by the Rája of Jaunpur, auction-purchaser. In these the old proprietors still reside as cultivators; and as they have hitherto cultivated at easy rates, they are in as good, if not better, circumstances than those of the brotherhood who still hold their maháls. In the latter the sharers are numerous and mostly poor.

160. The Bisens of Athaisí are said to be sprung from Lál Sáb, to whom they count back eleven generations, and who is said to have come from Tikárá, a place near Delhi, and settled at Sehadah in tappa Athaisí. There are four main branches of his descendants: (1) the house of Deo Rái, to which belong the Bisens of Ailwal Marcá, Hirápatti, Baddúpur, Ukraurá, Mamar-khápur; (2) the house of Dási Rái, to which belong the Bisens of Schadah, Kamhainpur, Deokarí, Kishndáspur; (3) the house of Son Rái, to which belonged the Bisens of Sonpár and other villages in tappa Bihrozpur of pargana Muhammadábád; and (4) the house of Bhor Rái, to which belong the Bisens of Chakará in the permanently settled pargana of Bhadáon. Part of the house of Son Rái has become Muhammadan, and is represented by the Zamindáras of Fakhruddínpur, who form a prosperous community. The Hindús of the house are nearly extinct. Sonpár, their ancestral village, is now in possession of Seiyids; and only one family of Bisens, now tenants, resides

* If the name of their real got is given, this can hardly be true.

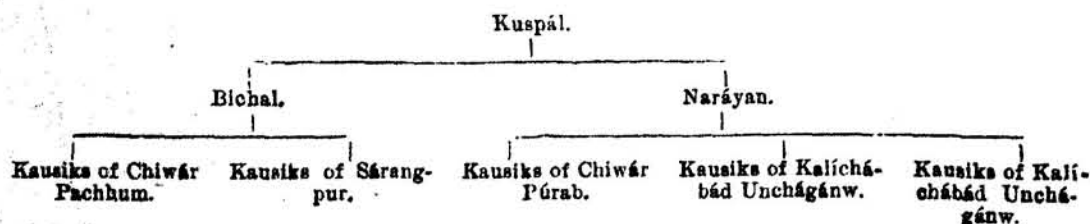
in it. Both Deo Rái and Dási Rái hold a number of maháls; but some of their best villages were sold for arrears of revenue in the beginning of the century, and are now held by the Rája of Jaunpur and others. The Bisens have among them a few well-to-do men; but as a body they can scarcely be called prosperous. An old blood feud divides the families of the houses of Deo Rái and Dási Rái into two factions. On one side are the men of Ukraurá, Mamarkhápúr, Sehadah, Kamhainpur, Deokarí, Kishndáspúr, and one family of Ailwal Maréá; on the other side are the men of Hirápatti, Baddúpur, and the rest of Ailwal Maréá. The bloodshed which caused the feud is said to have occurred in a dispute about a money allowance which was made to the Bisens for guarding the town of Azamgarh.

161. The Bisens of Ojhaulí state that their ancestor in the sixth generation came from Bárípúr in zila Jaunpur and was established at Ojhaulí by one of the Rájás of Azamgarh. They hold several maháls, the chief villages of which are Ojhaulí, Fírozábád, Naráon, Jalálpur, Dlí, and Atardíhá. The sharers in the maháls are numerous, and are nearly all men of small means.

162. In tappa Khurson of pargana Deogáon is a colony of *Hardwás Kshatrís* (got *Bháradváj*).—Their ancestor, named Dhondhá, is said to have come from Hardwár, but the number of generations that have passed since he settled at Khurson is not stated. He is represented as finding the country unoccupied. The principal communities that have sprung from him are those of Beohará, Ahiraulí, Harnídebrá, Khurson Khás, Chandaurá, and Serái Khurson. The hereditary proprietors in most of these have survived the troubles of our early revenue administration and still hold most of their lands. Their shares are generally very small, and they are mostly poor. Among them, however, are one or two families possessed of substance. A detached family of Hardwás Rájputs whose progenitor came from Khurson now holds the little village of Bilaisá in tappa Harbanspur of pargana Nizámábád near Azamgarh.

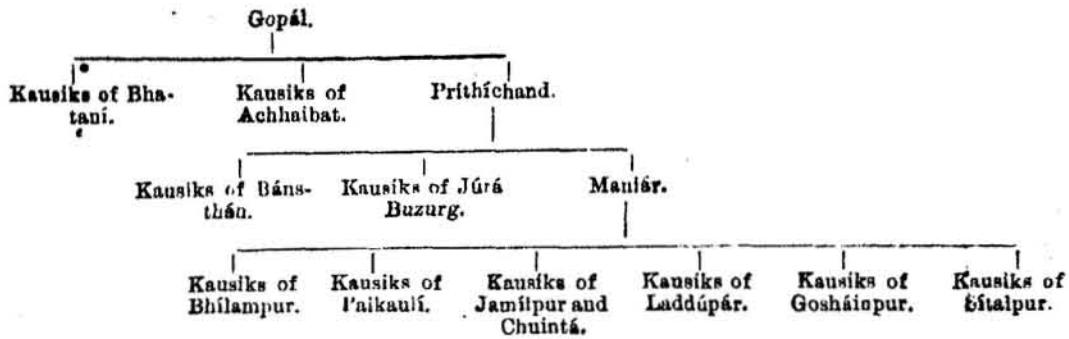
163. The Kausik Rájputs (got Kausik).—There are several colonies of this clan in the district. The chief of these are—(1) the Kausiks of Chiwár, tappa Sonárí, and of Kalíchábád Unchágáon, tappa Havelí, in pargana Deogáon; (2) those settled in pargana Gopálpur. Both sets speak of themselves as belonging to the same stock, and as having descended from ancestors who emigrated from Golá Gopálpur in Gorakhpur. Chiuntá in pargana Gopálpur is represented as their first resting place in Azamgarh. But there is good reason to believe that the Kausiks of Chiuntá have not been very long in pargana Gopálpur, and probably the advent of the Kausiks of Deogáon preceded theirs. The latter are said to have dispossessed the Suirís; the Kausiks of Gopálpur supplanted the Ujen Kshatrís, a few communities of whom still reside in the pargana. And an independent tradition assigns to the Gopálpur Kausiks descent from three brothers who came from Barágáon in Gházípur to reside among the Ujens.

164. The Deogáon Kausiks are distributed as follows. The pedigree which they give shows ten or twelve generations, and the distribution of the clan may be shown thus:—



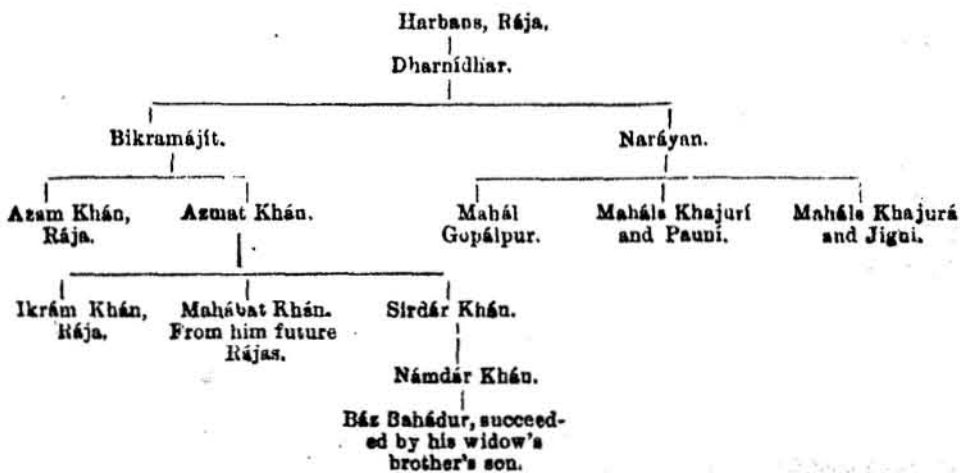
Their maháls contain a number of villages, and their communities many sharers. They still retain most of their land, but are poor; and the Government revenue is always recovered from them with difficulty.

165. The distribution of the Gopálpur Kausiks is shown below. They also enumerate ten or eleven generations of ancestors. Some of their communities have a number of sharers who are generally poor. In others, such as Bhatani and Jamilpur, the sharers are fewer, and some of them are tolerably well off. Two of their old maháls, Bânsthán and Paikaulí, have passed into other hands. In the rest the Kausiks still retain most of the land.



166. In Asláí, Baberá, Sháhpur Chigauná, and other villages in the south of pargana Atrauliá, Kausik Kshatris are resident. They allege that their remote ancestor, Dhángdeo, came from the west before or along with the ancestors of the Kausik colonies which are settled further east; and that they were at first resident in Kharaunda and other villages in the north-west of pargana Máhul. Driven from his village by Seiyids for resisting the payment of revenue (*cf. para. 213*), Hardan Sáh, their immediate ancestor, took up his abode at Asláí with his father-in-law. On the latter's death he succeeded to his villages. These were held by his descendants till within a few years of the cession, when Har Parshád, a Palwár of Bharauli, the grandfather of the present proprietors, got settlement of them. The Kausiks now hold in proprietary right only the little villages of Haidarpur and Garhá. Some of the original stock still reside at and hold Kharaunda in pargana Máhul.

167. *The Gautam Kshatris (got Gautam).*—There is one important tribe of Gautams in the district: that from which the family of the Rájás of Azamgarh is said to have sprung (*para. 105*). Like all Gautams, they state that their forefathers came from Argul, but how, or why, legend does not tell. Their pedigrees do not reach back for more than ten or eleven generations, and cover only the period following the rise of the family of the Rájás of Azamgarh. If the ordinary accounts of that event, however, are to be believed, the Gautam clan was at the time a well-established one at Mehnagar and its vicinity.* The present tribe is divided into several branches. First is the branch to which the Rájás of Azamgarh and the Pathán Bábús of Sidhári belonged, and which the Hindú Bábús of Gopálpur, Khajurí, Pauní, Khajurá, Jigní still represent. A table showing the connection of the main families of this branch with each other is



* In the *Ain-i-Akbari*, which was compiled before the time of the Rájás of Azamgarh, Gautam Rájaputs are said to be among the zamindárs of pargana Nirámábád.

given. From it childless persons and intermediate generations have for brevity's sake been omitted.

Harbans is said to have had two brothers with issue:—Jin Naráyan, from whom sprang the Gautams of Dharwára Daulatábád in pargana Chiriákot, and Karag, from whom sprang the Gautams of Godhaurá in pargana Kiriát Mittú. And besides these are the Gautams of Gaurá (tappa Daulatábád), Bírbbánpur (tappa Daulatábád), Karnpur (tappa Harbanspur), and other villages in pargana Nizámábád, the connection of whose ancestors with the progenitors of the other groups is not explained, but who in all probability belong to the same stock.

168. The Pathán Rájá of Azamgarh now holds very little land in the district, and of the Bábús of Sidhári mention will be made hereafter (*para.* 248). They now hold by inheritance from the ancestors of the tribe no part of its original territory. Among the Gautam Hindús the house of Naráyan Singh occupies the position in respect to the other branches that the houses of Mainpárdeo and Deonáth Rái do to the other Báis families of the district. They stand high among Rájpúts and rigorously practised female infanticide. With the exception of certain families in Khajurí (notably that of Suphal Singh) and Jigní, they are not well off. Much of the land of the poorer sharers, if it has not gone to outsiders, has passed into the hands of the richer families.

169. The Gautams of Dharwára form a very numerous community, but they seem to be fairly prosperous; while those of Godhaurá, Gaurá, Bírbbánpur, and Karnpur are mostly poor. The greater part of the Karnpur mahál has been transferred to outsiders. All these groups have only a moderate rank among Rájpúts, and appear to hold no social intercourse with each other.

170. At Ládlápur, in the extreme north-west corner of the district, is a small colony of Gautam Kshatrís. Báhar Sáh, its founder, is said to have left Charkeilá, near Nagar, in zila Bastí, eleven or twelve generations ago, and having taken service with the Rajbhar chief of Basihá in zila Faizábád, he supplanted the latter and occupied his land. Báhar Sáh's descendants broke up into separate families, the head of one of which, Lál Sáh, settled in Ládlápur, the others in various places which are included in zila Faizábád. Lál Sáh's descendants held three maháls: Gohnárpur, which in default of male claimants has passed in the female line to Kachwáhas and Palwárs resident in Faizábád; Lakhnipur, which is still held by a single Gautam family; and Ládlápur Khás, which under our rule was sold by auction for arrears of revenue, and is now held by the Rájá of Jaunpur. The Gautams still live on the last estate as tenants in tolerable comfort. The mahál, which consists of four or five villages, is leased to them at a fair rent, and they appear to be on good terms with the proprietor.

171. Besides these Gautam colonies there are several communities of Gautamiás in Azamgarh. They claim to be Gautams, but are not acknowledged as such by other Rájpúts. Illegitimacy is not alleged against them, and they seem to be Gautams who, from the inferior marriages of their daughters or other reasons, have fallen from a better status, or Kshatrís of inferior stock who have adopted the patronymic of the more famous clan. All of them seem by tradition to connect themselves with Mehnagar and its vicinity. The largest of their communities are settled at Lauháu in tappa Saifábád of pargana Deogáon, at Landah and other villages in tappa Daulatábád of pargana Nizámábád, and in tappa Salemábád of pargana Chiriákot, which is known as Dási or the tappa of ten Gautamiá villages. The Gautamiás of Lauháu are a very thriving community; those of Landah are generally poor; while in tappa Salemábád, one family, that of Sachuí, is

wealthy, but all the rest have either lost their proprietary rights or are in indifferent circumstances.

172. *The Chandel Kshatris (got Chandráin).*—All the Chandels in Azamgarh trace their origin to Kaparlá in zila Jaunpur. There are a number of colonies of them in the district :—

The Chandel Rájputs.

- (1.) At Rudarí and its vicinity in pargana Nizámábad.
- (2.) At Dúbárf and its vicinity in pargana Nathúpur.
- (3.) At Kunjí Bajahá in pargana Chiríakot.
- (4.) At Rájápur in pargana Muhamáadábád.
- (5.) At Sutrahá in pargana Mábul.
- (6.) At Sumbhádh in pargana Mábul.
- (7.) At Shudnúpur in pargana Mábul.

Some of the Mábul families seem to be descended from persons who were in the service of the Rájás of Mábul, and got settlement of villages in that pargana when the territory of the Rájás was broken up. They have therefore been but a few generations in the district ; and they, as well as some of the others, are small communities which scarcely demand further notice. The principal Chandel houses are those of Rudarí and Dúbárf.

173. The ancestor of the Rudarí Chandels was Chitái Sáh, and from his sons who had issue sprang the families of Rudarí Khás, Gandhurí, Lachrámpur and Bhanghá in tappa Pharibá, and a fifth family (known as Mainpár Singh) which, in the time of the earlier Rájás of Azamgarh, turned Muhamáadan and transferred its residence to Mehnagar, but still possesses the village of Mainpárpur in tappa Pharibá. One tradition asserts that Rudarí and its neighbourhood were occupied by Muhamáadans before the Chandels held it, and the remains of tombs and a mosque at Rudarí bear this out. Some of the villages which the Chandels held are now in possession of other persons, and none of their existing communities are very prosperous. There is little feeling of kindred among them, and the two main *pattis* of Rudarí Khás are separated by an old blood feud. The office of Chaudhurí of the tappa, which one or two of the Rudarí families claim to have held under the native government, was conferred upon them by a sanad of very recent date and little validity.

174. The ancestor of the Nathúpur Chandels after leaving Kaparlá settled at Chaurádih near Kaparlá in Gorakhpur. His descendants remained there for several generations, but were eventually attacked and overpowered by the Bisens of Majhaurí ; and the sole family that escaped took up its residence at Kolhuában in pargana Nathúpur. After its occupation of Kolhuában, the large alluvial tract which now lies along the north face of pargana Nathúpur was formed by the Gogra, and was taken possession of, by the Chandels. Some of them still reside on the high land at Kolhuában, but their chief villages are in the alluvial country. There are three branches, the Chandels of Dúbárf Khás, those of Mittúpur, and those of Kunwarpurwá, Niwádá, and Barohá. Between the Chandels of Dúbárf and those of Niwádá and Kunwarpurwá there is blood feud. The chief branch was that of Dúbárf, and its members were powerful and well-to-do. Their estate—a permanently settled one—was exceedingly profitable ; so much so that, according to a story current in the neighbourhood, the rental of Dharmpur, one of their mauzas, which amounted to Rs. 2,400 a year, was, in terms of the mauza's name, set apart to meet the expense of dieting strangers and Brahmans, and for similar purposes. The Dúbárf estate was once sold for arrears of revenue, but it was restored to its proprietors ; and not till 1857-58, when some of their people were guilty of acts of violence and robbery, did misfortune overtake the proprietors. Five out of the six *pattis* were then confiscated, and were afterwards conferred by Government upon the family of Mr. Venables. The other mahals of the Chandels are not very

prosperous. All of them suffered from the ravages of the Gogra from 1867 to 1872, and outsiders have acquired possession of considerable shares in some villages.

175. *The Sakarwár Kshatris (got Sánkrit)* have been already alluded to (para. 104). They call themselves Gadiá, and derive the appellation from an ancestor whose name was Gád, or who was afflicted with a chronic sickness (*gád*). He resided at Sikrígárh, a place near Lahore, from which their more immediate progenitors emigrated; while another branch of their clan moved into the hills, and are known as Parbatías. Having dispossessed the Suirís of their fort at Unchágáuw in pargana Nizámábád, the ancestors of the Sakarwárs settled in its neighbourhood. There are two main branches of the Sakarwárs. To one belong the proprietors or ex-proprietors of Unchágáuw, Serái Sádí, Jorínámí, Bínádih, Shimbhúpur, Jairámpur, and Sidhári; to the other the proprietors of Mahabbatpur, Bhataulí, Daulatpur, Wajíuddínpur, Bihrozpur, and Khímaupur. The Unchágáuw family is now not admitted to fellowship by the rest of the tribe. In a few of the maháls the proprietary right is now held wholly or in part by other persons, but the Sakarwárs still possess most of them. The largest and strongest community is that of Mahabbatpur.

176. *The Dichchhit Kshatris (got Kassip).*—The antecedents of this clan seem uncertain. Their first station was at Tári in pargana Kiriát Mittú, in which, however, they have been superseded by the Gautams of Gopálpur (tappa Daulatábád). The chief existing maháls of the clan are Gambhírban and Díhá in pargana Nizámábád, and Khudwal, Kishnpur, and Pataubán in pargana Kiriát Mittú. They once possessed the mahál of Baraurá in Kiriát Mittú, which now belongs to Gautams of Khajurí, and the ex-proprietors cultivate a large part of its area as tenants. Each of their maháls contains several villages, but the number of coparceners is large. There are two small communities of Dichchhits in tappa Khánpur of pargana Muhammadábád. They represent themselves, with apparent truth, as being the remnant of a colony which once held twelve villages. Of most of these they were forcibly dispossessed by the Birwárs many generations ago.

177. *The Gargbans Kshatris (got Garg).*—These have been spoken of before (para. 100). They are descended from two of the four sons of Chakkar Sáh, and for many generations held, either apart or in common with the Garg Bhuínbárs, several maháls in tappa Atharahá. The proprietary right in some of their separate maháls is now lost to them, the maháls having been settled in 1802 with the Rája of Máhul, sold by auction for arrears of revenue, and purchased by the Rája of Jaunpur and others whose descendants still hold. In a few villages the Gargbansís still retain proprietary possession. An important offshoot of the tribe is now resident at Nainíjor, Karkhiá, and Raunápár on the banks of the Gogra in tappa Khás of pargana Sagrí. They are called Surhaniáns (from Surhan in pargana Máhul). The tradition of the Surhaniáns is that their ancestors having aided the Rája of Azangarh in killing a notorious dacoit, were rewarded with a grant of land in the newly-formed alluvial lands where their descendants are at present settled. Six or seven generations have passed since then. The proprietors of Nainíjor (called Bábús) are a strong community. They have a number of villages, and though subject to the vicissitudes which the irregular action of the Gogra causes, are on the whole well-to-do. They are men of good address and appearance, and are well thought of among their neighbours and by the pargana and district officials. The Surhaniáns of Karkhiá and Raunápár are as numerous as those of Nainíjor, but their lands are not so extensive, and they have not been so prosperous. At Rupainpur, in the high land of pargana Gopálpur, is a small colony of Surhanián Gargbansís. How they came there is not clear, but they are of the same stock as those of pargana Sagrí. The villages which they held were sold for arrears

in 1806, and are now the property of Bábú Durgá Parshád, the heir of the auction-purchaser. The Surhaniáns are still resident as cultivators. At Nandauli, in tappa Pharihá of pargana Nizámábád, Gargbans Kshatris are resident. They also assign their origin to Surhan. If they ever held proprietary rights in Nandauli, they lost them, and the village now belongs to the Kázis of Nizámábád.

178. *The Sombans Kshatris (got Bheiyábágir, Bheiyágirt, Bhárgú).*—The chief colonies of these Kshatris are the Palwárs of parganas Kauriá and Atrauliá and the Karmwárs of parganas Sagrí, Ghosí, and Muhaimmadábád. There is also a small Sombansí mahál of three mauzas (Ismáilpur Chilibillá) in tappa Chaurí of pargana Deogáon. The proprietors of Sirsá in pargana Chiriákot claim to be Sombansís, and those of Kolhukhor in pargana Kiriát Mittú say that they are Palwárs; but other Kshatris seem to question their connection with the Sombansís.

179. *The Palwár Sombansís* are the largest clan in the district, and they occupy also an extensive area in zila Faizábád. Their common ancestor is named Búrhdeo or Patrájdeo. Coming from the west (Sándi Páli), he is said to have settled at Bandipur in Faizábád, and thence, under the blessing of a Muhaimmadan saint of Surharpur, to have extended his dominion over the territory now inhabited by his descendants by conquering the Rajbhars. The Palwárs of this district count back fifteen or sixteen generations to Búrhdeo. From him sprang four houses: (1) the Rájghar, which is represented in this district by the Palwárs of pargana Kauriá and of the north and east parts of the present pargana of Atrauliá; (2) the Ahiriniáns, who are nearly extinct in this district, being represented only by a single family in the village of Ahiraulá, but who formerly possessed the estate of Mar-nán Pakrí, now held by certain families of the Rájghar; (3) the Bhariniáns, who are represented by the Palwárs of Dádar, Gopálpattí, Bhatauli, Ajgará, Bhadeorá, Lohrá, and other maháls in the west of pargana Atrauliá; (4) the Dainiáns, whose chief seats are at Bandipur and Tighrá in Faizábád, and who are represented in Azamgarh only by the Palwárs of Faridpur and a few other villages in tappa Powai of pargana Máhul. The Rájghar is divided into two parties, the one consisting of the Palwárs of the north portion of pargana Atrauliá, who are known as the Palwárs of Atrauliá, the other consisting of the remaining families of the Rájghar. A blood feud, which arose from a dispute regarding the transmission of certain estates of the former party in the female line, is said to have caused the faction. Again, certain families of the latter party bear the title of Kunwar, the legend respecting which is that once on a time the whole Palwár clan resolved upon making the head of one of their families Rája of the clan. But before the insignia of office were bestowed, the Rája designate and his friends exhibited such arrogance towards his caste fellows, that the latter, changing their minds, refused to carry out the design. The Rája designate, however, was still called Kunwar, and his descendants retain the title. In zila Faizábád some of the Palwár families have established talukas, but in Azamgarh their estates are all held by coparcenary communities. In the latter half of last century efforts to establish a taluka were made in the Atrauliá branch of the clan by Bujháwan Singh of Nariánw. He, and after him Balwant Singh, his son, and Avatár Singh, his grandson, held settlement of a large number of villages in the north part of his own pargana, and, it is said, of villages in parganas Gopálpur and Sagrí also. But a year or two before the cession of the district, Avatár Singh was guilty of default in his revenue and of resistance to the Nawáb Wazír's officers so serious that the contingent stationed at Azamgarh under Colonel Sir Evan Baillie had to be sent to eject him. After the cession he appeared before the English Collector and paid the revenue for 1209 fasli. But at the first triennial settlement (1210-1212 fasli) the taluka was broken up, and engagements for the revenue were taken from the village proprietors. These were renewed at the second settlement. At the third settlement the village proprietors refused to engage at their old jamas; and on the family of Avatár Singh offering a large increase in the revenue.

it was restored to its former position. But the opposition of the village proprietors, which seems, much to the displeasure of the Board of Commissioners, to have been fostered by injudicious interference on the part of the Collector with the affairs of the talukadars, was too strong for the latter. Their revenue fell into arrears, and in 1811 it was found necessary to cancel their engagement and to conclude a settlement with the village proprietors, who had in the meantime offered to discharge the arrears and pay an enhancement in the jama engaged for by the talukadars. The descendants of Bujhawan Singh still reside at Nariánw. They hold shares in one or two, maháls in the pargana, and are in comparative poverty.

180. Being a large tribe, and having among them a strong feeling of clannishness, the Palwárs have always had a great reputation for unruliness. During 1857-58 they were led into attacking and opposing the officers of Government, and their side of the district was the only one that was seriously disturbed. When the district was annexed in 1802, certain Palwárs, resident across the border in Oudh, attempted to make disturbances in pargana Máhul; and instigated by them, the Bharinián Palwárs of Gopálpattí in pargana Atrauliá openly resisted the tahsildár. A company of sepoys under a European officer had to be sent to dislodge them from their forts; their estate was confiscated; and in order to maintain the Collector's authority in the neighbourhood, a small detachment was kept at Gopálpattí for several years. Stories are told of how the Palwárs used to resist the officers of the native government, and in connection with one of these the ruins of the fort and town of Garhá Haidarpur, close to Ahiraulá, are pointed out. It is said that certain Palwár defaulters of Shimbhúpur having been seized and murdered by the native officer stationed in the fort, the whole clan rose, attacked and took the fort, murdered all the officials they captured, and plundered the town, which has since been deserted.

181. The Palwárs still hold most of parganas Kauriá, Atrauliá and some villages near the borders of those parganas, in pargana Gopálpur, and in tappas Guzára and Dubaitha of pargana Nizámábád. It could scarcely be expected that their estates

* For example, Tahar Bazidpur in pargana Kauriá.

† For example, Marnán Pakrí in pargana Atrauliá.

should escape sale for arrears of revenue in the earlier part of our rule. Some of the estates that were sold have either gone back to the original holders* or have been taken over by other branches of the clan;† but several are still held by the representatives of the auction-purchasers. Among these, the most notable are the large maháls of Gahji in pargana Kauriá, and Nariánw in pargana Atrauliá, which are held with difficulty by the Rája of Jaunpur; the large mahál of Lohrá in pargana Atrauliá, which belongs to Bábu Dúrgá Parshád of Gorakhpur, the grandson of Kanhaiyá Lál, the auction-purchaser; and the mahál of Laharpár, better known as Pásipur, in pargana Kauriá, held by a Bengali whose grandfather bought it from the auction-purchaser. As a rule, the Palwár communities are large, the shares of land small, and many of the coparceners are poor. There are no maháls in the district from which the revenue is for these reasons collected with greater difficulty

For example, those of Bharauli and Dasánw Sal-tanat.

than in Shimbhúpur Khás, Shimbhúpur Púrí, Bákarkol, Arusá, and Bazidpur in pargana Kauriá. A few families among the Kunwars have larger properties than most of their neighbours, but they seem not to be much the better for that.

182. The Karmwár Sombansís are divided into four houses: (1) the Karmwárs of Meghei, Narhan, Kothá, and Harei Isinálpur in tappa Bilárí of pargana Sagrí; (2) those of Kathiári, Karupur, Sarbaspur, Bojbí in tappa Kurahani of pargana Ghosí, and Pándar Kundá in tappa Kukunár of pargana Sagrí; (3) those of Birmán in tappa Birmán of pargana Sagrí, and Gunjarpár, Sonábar, Naithí, and Bind in tappa Bihrozpur of pargana Muhammadábád; (4) those of Kamálpur in tappa Havelí of pargana Muhammadábád. They hold a considerable, though somewhat disjointed, area, which, they allege, was taken possession of by their ancestors, who came from Sándi Páli to aid Rája Gárákdeo of Dhanchbulá in fighting

The Karmwárs.

the Rajbhars. Most of their maháls are still held by the Karmwárs. Their communities are populous. Some are fairly prosperous; in others outsiders have acquired rights by purchase; and in two or three the old proprietors either have been or soon will be altogether sold up.

183. *The Ujein Kshatris (got Saunuk).*—They hold four or five maháls in pargana Gopálpur—Gopálpur Khás, Mahuí Rúdpur, Auránpur, Bhagwánpur. *The Ujein Rájputa.* They are unable to give any account of their early history, but say that sixteen generations have passed since their ancestors entered the pargana. They once held the greater part of it, but were obliged to give way to the Kausiks. Their communities are fairly well-to-do.

184. *The Chauháns Rájputa (got Bach).*—There is only one important set of these Kshatris in Azamgarh—the Chauháns of Bhagatpur and other villages in tappa Akbarpur, and the Chauháns of Chhaprá and other villages in tappa Bilári of pargana Sagrí. Their ancestor is said to have come from Sambhal sixteen generations ago, and to have settled at Holpur in tappa Akbarpur. From him sprang two houses. One of these is represented now only by the Chauháns of Jalálpur in tappa Akbarpur, who no longer hold proprietary rights. To the other belong four families: (1) the Chauháns of Gaddúpur; (2) those of Baihári and Jagjiwanpur; (3) those of Bhagatpur, Palá, and Baijuápur (now in pargana Gopálpur); (4) those of Chhaprá, Sálehpur, Bhatáuli, Amrohán, Rasúlpur. The Chauháns rank well among the Kshatris of the district, and were suspected of practising female infanticide. Their communities are populous, but generally fairly prosperous; and there are among them a few families of considerable wealth, who, in addition to their shares in ancestral villages, have acquired property in other maháls.

185. Unconnected with the foregoing are the Chauháns of Látghát in tappa Chenchul of pargana Sagrí. They are the descendants of three brothers who were hired to fight and kill Maniár Rái of Jokahará by the Bhuinbárs of Bardihá and Muhammadpur, and are said to have retained possession of Látghát and eleven subordinate mauzas. Most of these are now in possession of the Bhuinbárs of Bardihá, and two or three have been purchased by outsiders. Látghát and Bagharwá are the only villages now held by the Chauháns. The latter are apparently of inferior stock, and are not acknowledged by the Chauháns of Bhagatpur and Chhaprá. There are detached Chauhán communities in other parts of the district, for example, at Khetápatti, Sangrámpur, and Amgón in pargana Máhul; but they do not call for special notice.

186. *The Rahtaur Kshatris (got Sándil).*—These Kshatris in this district seem to have sprung from one stock, the founders of which, displacing Rajbhars, settled at Panrari Pránpur in tappa Akbarpur of pargana Sagrí, it is said, nineteen or twenty generations ago. Their chief maháls are—*The Rahtaur Rájputa.* (1) Panrari Pránpur, Barnapur, Jagdípur, Piprahá, Chalákpur, and Farídpur in tappa Akbarpur, and Bugháwar in tappa Khás of pargana Sagrí; (2) Amwári, Harsinghpur, Pansabdá, Chingoi pur in tappa Birmán of pargana Sagrí, Diliá Páhi in tappa Bihrozpur of pargana Muhammadábád, and Lakní Mubárákpur in tappa Simrí of pargana Ghosí. There is also a detached family at Chakwára, tappa Daulatábád, pargana Nizámábád. Into a few of their maháls purchasers have intruded, but most of them are still held intact, and the communities are fairly prosperous.

187. *The Birwár Kshatris (got Kassip).*—They have been already referred to (*para.* 103). Their present pedigree contains fourteen or fifteen generations. The Sagrí Birwárs are known as the house of Dhaní Singh; the Muhammadábád Birwárs as the house of Páté Rái. Both are said to have acquired their lands by conquest; the house of Dhaní Singh from a Telí Rája of Sagrí, the house of Páté Rái from a Rajbhar chief who held a large territory and the strong fort of Garhwá in tappa Khánpur. Their chief maháls in pargana Sagrí are Zamín Harkhorí (Dhanchbulá), Harkhorí Khás, Punápár,

Garenruá of tappa Kukunár, and Bagahidáñr and Ganrwál of tappa Barokhar. Their chief maháls in Muhammadábád are Málo, Shamsábád, Chhataur, Deuriá, Máhpur in tappa Khánpur. One family of the house of Páté Rái are Muhammadans, namely, the Birwár Patháns of Máhpur. They give no very certain account of the reasons for their change of creed, but it is said to have taken place in the times of the Sultáns of Jaunpur, and apparently followed disputes with other families of the tribe in which the Máhpur family, being worsted, had to supplicate the interference of the ruling power. A number of villages that once belonged to the house of Páté Rái
 * For example, Nágpur, have long been held by Milkís, and villages that belonged to Bhatrí, Karhán, certain families of the tribe have been absorbed by stronger families. But the Birwárs of pargana Muhammadábád still hold a considerable area in proprietary right. Their communities are not generally very well-to-do, but there are among them a few rich families.

188. *The Udmatíá Kshatris, (got Batas).*—This clan is said once to have held a hundred and fifty-six villages in the north of pargana Muhammadábád and south of pargana Ghosí. It is still a large clan. Its ancestors, inhabitants of Udaipur, are said to have come from the west fifteen or sixteen generations ago with one of the early Muhammadan emperors, and to have taken up their abode permanently in the neighbourhood of Bhíra Indpur in tappa Nandwán of pargana Muhammadábád. The extensive mounds (*díhs*) at Bhíra are said to be the ruins of the Rajbhar town and fort which they destroyed; and the graves (*ganj shahídán*) of the Muhammadan soldiers who were sent to aid them in the fight and were killed are also pointed out. From Bhíra Indpur the clan spread over the surrounding country. There are now five branches of it: (1) the Udmatíás of Kundá Kúchái in pargana Nathúpur, who hold one mahál only, which they are said to have acquired by murdering the previous Milkí proprietor; (2) those of Liláí Bharaulí in tappa Havelí, pargana Ghosí, whose proprietary rights have been suppressed by Gaur Kaiaths (Kánúngos of Ghosí); (3) those of Dhawariásáth, Kurthí, Koprá, and other villages in tappa Nandwán of pargana Muhammadábád, who still hold several maháls, and though numerous, are generally in tolerable prosperity; (4) those of Bhadínr, Bárá, Barbojhí, Itaurá, Siábastí, and other villages in tappa Walidpur; of Bhíra Indpur, Nandwán Sarái, Fatihpur, Hamídpur, and other villages in tappa Nandwán of pargana Muhammadábád; and of Punápár, Pewá, and other villages in tappa Kurahání of pargana Ghosí; (5) those of Yakúbpur Dhataulí in tappa Kayár of pargana Muhammadábád, who still retain their maháls. Part of the fourth branch, which holds a large number of maháls, are now Muhammadans. The story given of their conversion is that in the days when there was chronic warfare between the Udmatíás on the north of the Tons and the Singhels on the south of it, the former being on one occasion hard-pressed, sent one of their families to Jaunpur, where the Sharkí Sultáns then reigned, to ask assistance. The deputation, embracing Islám, got assistance, and with it the Udmatíás were able to drive back the Singhels. The latter clan then sent one of its families to Jaunpur, where by changing its creed the deputation induced the Sultán to arbitrate between the clans. The result was that the Tons was fixed as the boundary between them; but in reward for the prior acceptance of Islám by one of their families, the Udmatíás were allowed to retain Yakúbpur Dhataulí which lie within the territory of the Singhels. The Pathán Udmatíás now hold several maháls—Bhíra Indpur, Nandwán Sarái, Fatihpur, Hamídpur, Masuán, Bibípur. They are mostly well-to-do, and rank well among the Naumuslims of the district. The Hindú families of this branch of the clan are very numerous. In a few of their maháls the greater part of the land has been transferred to outsiders, but most of the maháls still remain with the Udmatíás.

189. *The Dikhitwár Kshatris (got Kassip).*—They count back ten or eleven generations, and say only that their ancestors came from the west and occupied untenanted land where the clan now resides. They hold most of tappa Khánpur and part of tappa Dharwára of pargana Chiríakot.

Their chief maháls are Khánpur, * Pará-i, Bohnán, Simraul, Roshanpur, Gorsand, Tulsipur, Karauth, Lapsipur, Bojahí, Bhadewán, Dhanárbándh, Sháhpur, Jairámpur,

For example, Khánpur Baburá, Hathautá, Bárigánw. Some of these maháls are now in the proprietary possession of other persons, representatives of auction-purchasers; and Simraul is held by a Gosháin who apparently owes his position to an invalid revenue-free grant of the land. But in these the old proprietors cultivate much of the land. In the maháls held by the Dikhitwárs the sharers are very numerous and generally poor.

190. *The Kákan Kshatrís (got Bhárgú).*—There are two colonies of Kákans in Azamgarh, in tappa Haveli of pargana Chiriákot and in pargana Nathúpur. Leikam Deo, the ancestor of the Chiriákot Kákans, came, it is said, from a place called Kaprí Kedár, somewhere in the west, and overcoming the Suirís settled in the neighbourhood of Chiriákot. Their territory, comprising eighty-four villages, was called Ohaurási, by which name tappa Haveli of pargana Chiriákot is still known, just as tappa Salemábád is known as Dási of the Gautamiás. Their chief villages are Saraunda, Deokali, Aldemau, Sarsená, Karmí, Sultánpur, Asilpur. Their communities contain large bodies of poor sharers, and some of their old maháls are held by Bábu Dúrgá Parshád, the heir of the auction-purchaser. A detached family of the branch is settled in Dangauli, tappa Nandwán of pargana Muhammadábád, but no longer holds proprietary rights.

191. *The Kákans of Nathúpur* are apparently an offshoot of the Chiriákot colony. They claim to have held the whole of the south part of pargana Nathúpur, containing fifty-two villages; but their territory has been encroached upon by other tribes, chiefly by the Barhanián Mírs. They still hold a considerable number of villages. Their chief maháls are Digherá, Hankáripur, and Adwára. They are also resident in several of the villages of other maháls which once belonged to them.

192. *The Parihár Kshatrís (got Kassip).*—They are said to have come from Narwan, and settled first at Pargarh in tappa Ohhitpur of pargana Muhammadábád; but being attacked by Gaharwárs (of whom there is now no trace in the vicinity) they abandoned Pargarh and settled in tappa Bihrozpur at Samendá and other villages. They enumerate only nine or ten generations, but claim kindred with the Parihár Kshatrís of Sukhpur, Bánsdih, and Karaundih in zila Gházipur. Their chief maháls are Samendá, Rautmau, and Anwáon, all of which are still held nearly or entirely free from outsiders. A detached family resides at Ikránpur in tappa Harbanspur of pargana Nizámábád; but proprietary rights, if ever possessed by it, have long since passed out of its hands.

193. *The Singhel Kshatrís (got Kassip).*—They give a pedigree of fourteen generations, and allege that their ancestors having emigrated from Siraunj to Bheri Tál in Gorakhpur, and having been driven from the latter place, finally settled in tappa Kayár of pargana Muhammadábád. They there became a powerful clan, holding fifty-two villages, and extending their territory up to the Tons and the site of the present town of Muhammadábád. The head of one of their families became a Muhammadan in the time of the Sultáns of Jaunpur, and his descendants, few in number, still reside at Mathiá in tappa Kayár. During the early part of our rule the Singhels gave much trouble to the Collector, and nearly all their maháls have at some time or another either been sold or farmed or held direct for arrears of revenue. Some of their principal maháls they still retain, but others have been lost to them. Chief among the latter are Kájhá, Baglí Pinjará, and Fatihpur, which are held by the representatives of those who purchased from Government. The people of Kájhá were notorious for their turbulence. Their estate having been sold by auction for arrears of revenue,

* Bhikbá Sáhib, the founder of the religious order of Bhirkundá in zila Gházipur, was a native of this village. He was a Cháube Brahman, and members of his family still reside and hold land in Abdápur, one of the villages of the Khánpur mahál.

and bought in by the Collector for want of bidders, was farmed, and eventually was sold privately to Mr. J. Sturmer. But in 1810 the farmer's authority could only be maintained by the stationing of a detachment of sepoy on the estate; and under the orders of the Governor-General the old proprietors were debarred from recovering their proprietary right on account of their misconduct. The Singhel maháls now contain many sharers, most of whom are poor, and the revenue is collected with difficulty. Those of the clan who have lost their rights are not more submissive as tenants than they were as proprietors, and give their landlords all the trouble they can.

194. *The Nikumbh Kshatris (got Bashisht).*—They are resident in tappa Pardahá of pargana Muhammadábád. Their ancestor, Budhsen, is said to have come from Krákat in Jaunpur, and they count back sixteen or seventeen generations to him. They are said to have driven out the Rajbhars, to fight against whom they were called in by a Brahman whose daughter one of the Rajbhars wished to marry. They claim kindred with Nikumbhs still resident in Krákat, and at Reutí Gáighát in zilá Gházipur. Tájúpur, one of their principal maháls, is now in possession of auction-purchasers; but they still hold the greater part of tappa Pardahá, their principal maháls being Pardahá, Bakwal, Barhuá, Hardáspur, Ranbírpur, Kusmaur, and Harpur. The head of one of the families of the tribe became a Muhammadan in the time of the Sultáns of Jaunpur in order to obtain redress for wrongful dispossession by other families, and was established in Sultánipur of tappa Pardahá. But his descendants (Nikumbh Patháns) subsequently abandoned that village, and they are now resident in Zamín Barámadpur, close to the town of Muhammadábád. The land in the Pardahá maháls is much sub-divided.

195. *The Raikwár Kshatris (got Bháradwáj).*—They occupy thirteen or fourteen villages in the south-west corner of tappa Pardahá, the principal of which is Díh. Their ancestors came from Oudh, but the reason for their migration to Díh is not stated. Six or seven generations only can be enumerated. The coparceners in their communities are numerous, and a considerable part of the proprietary rights in some of their villages has been transferred to private purchasers.

196. Among Kshatris who hold small estates and call for no special notice, but who have evidently been settled for some generations in the district, it will be sufficient to name—(1) *the Nandwaks (got Kauslí)* of Rendá, Pithaurpur, and Imiliá in pargana Nizámábád (their ancestors were brought from Mariáhun by one of the early Rájas of Azamgarh); (2) *the Bachgotís (got Bach)* of Arará in pargana Nizámábád (who claim to be the descendants of Asuldeo—see para. 100); (3) *the Pommárs or Powáns (got Kundíl)* of Majhgáwán in pargana Nizámábád and Pakri Buzurg in pargana Ghosí; (4) *the Gaulots or Gahlots* of Chandesar in pargana Nizámábád; (5) *the Bargeiyáns (got Bháradwáj)* of Fakhanpur in pargana Máhul; (6) *the Parsariás (got Prásand)* of Shakarkola in pargana Atrauliá (the proprietary right in their villages now belongs by auction-purchase to the Rája of Jaunpur); (7) *the Raghubansís (got Kassip)* of Mahuwán in pargana Muhammadábád.

197. With the exception of the Mal Kunbís of Nathúpur, the Hindú proprietors

Name of head of family.	Caste.	Place of residence.	Pargana.	Area of property in acres.
		Name.		
Durgá Parshád ...	Khatrí ...	Gorakhpur ...	...	16,812
Bení Parshád ...	Agarwálá ...	Azmatgarh ...	Sagrí ...	5,417
Bijai Singh ...	Kalath ...	Nizámábád ...	Nizámábád,	3,028
Shamánand ...	Kalath ...	Khajurí ...	Atrauliá ...	2,722
Prágdát ...	Kalath ...	Bankat ...	Kauriá ...	2,450
Morár Singh ...	Kalath ...	Nizámábád ...	Nizámábád,	1,993
Maráyan Dás ...	Agarwálá ...	Benares ...	...	1,899
Khadaran Lal ...	Kassandhan ...	Jaunpur ...	...	1,863
Bení Mádhav Rai,	Kalwár ...	Pátipur ...	Kauriá ...	1,756
Kálka Parshád ...	Kalath ...	Nizámábád ...	Nizámábád,	1,650

belonging to the rest of the castes shown in the detailed statement (Table II., Appendix IV.) do not generally hold their land in communities; or if they do, the area so held is small. In the latter case special notice of them is not required;

while of the individual families that are possessed of a considerable area a list is given on the margin of preceding page.

198. The Mal communities in pargana Nathúpur resemble those of the Bhuínhárs and Kshatris. Some of them, notably the Mals of Lakhnaur, are well-to-do, and have added considerably to their ancestral property by purchase. The communities in other maháls contain large bodies of shareholders, who, notwithstanding the fertility of their lands and their skill as cultivators, are not very prosperous.

For instance, Jajaulí, the maháls of Sultánpur Barágánw, add Katghar.

199. A large part of the land held by the classes referred to in the last paragraph but one has been acquired by purchase during the last seventy years. But the title to some of it is of older date. The property belonging to Atits and Bairágs consists chiefly of villages and plots of land that were held by them revenue-free or rent-free under native rule. Most of the land held in proprietary right by Ahírs, Kunbís, Koirís and Luniáns was held or managed by their ancestors before the cession of the district. In some instances there is nothing to show that their original title was different from that by which the high castes ordinarily held their lands. In others their original right was unquestionably a cultivating one only, and was exercised under the proprietor who engaged for the revenue. For example, a number of villages are held by Ahírs in pargana Máhul. The proprietors admit that their ancestors were only cultivators and *mukaddams* who were placed in the villages in the time of the Seiyids of Máhul and paid rent to the latter. But after the Máhul *taluka* was broken up, the *chakladárs* of the Oudh Government began to collect revenue from them, and they became zamindárs. There are similar instances in other parganas. It might be supposed that proprietors of these inferior castes are in better circumstances than their caste fellows who are possessed only of tenant right. It is not so, however. There are a few thriving and rich Anír and Kunbí families in the district who, starting only with tenant right, have purchased

Except, for example, the Kunbís of Baniánpur and Barhadpur in pargana Muhammadábád.

property. But, with a few exceptions, the old communities of these castes have either got rid of their proprietary rights or are in difficulties. Káíaths of the kánúngo families also hold a good deal of land on old titles. Some of their villages were *nánkár*, and were settled with them when *nánkár* allowances were withdrawn or commuted; and the kánúngos had other opportunities of acquiring land under native rule as they formerly had under our own.

200. A large part (65,747 acres) of the area held by the Milkís belongs to individual families of the chief of whom a list is given below; but there are a number of old Milkí houses in the district, and of some of these short notices may be given.

Tahsil.	Pargana in which resident or greater part of the property is situated.	Name of chief of family and residence.	Total area in acres.
Deogáon	Deogáon	Mahdí Ali of Deogáon	1,845
Azamgarh	Nizámábád	Muhammad Taki of Saráí Mír	8,716
Ditto	Ditto	Muhammad Hosein of Saráí Mír	3,156
Ditto	Ditto	Khwája Ahsanulláh of Azamgarh	2,808
Máhul	Máhul	Mír Bakar Hosein of Fírpur	7,305
Ditto	Ditto	Jafar Ali of Amári	4,298
Ditto	Ditto	Ghísan Bibí of Shahábábád	2,645
Ditto	Ditto	Ali Naki of Barágánw	1,985
Ditto	Ditto	Mahdí Ali of Barágánw	1,935
Ditto	Ditto	Zakir Ali of Kúsawe	1,935
Ditto	Ditto	Himáit Ali of Gaddopur	1,322
Sagrá	Sagrá	Muhammad Taki of Azmatgarh	3,689
Muhammadábád	Muhammadábád	Seidání Bání Bibí of Muhammadábád	5,046
Ditto	Ditto	Muhammad Ikram of Muhammadábád	4,717
Ditto	Ditto	The family of Mukbul Alam of Muhammadábád	4,439
Ditto	Ditto	Ilahí Bakhsh of Karhán	3,090
Ditto	Ditto	Muhammad Hashim of Muhammadábád	2,479
Ditto	Ditto	Ali Naki of Muhammadábád	1,826
Ditto	Ditto	Farzand Ali of Muhammadábád	1,879
Ditto	Ditto	Itisáit Hosein of Bareipar	1,311
Total			65,747

201. The *Seiyids (Hoseini)* of Deogáon.—They are the descendants of **Muham-**
 The Seiyids of Deo- mad Baghdádí, and have without doubt been long settled at
 gáon, Deogáon, of which village they were not merely the *aimmah* or
 milkís, but, in the words of an old sanad, *samindárs* and *mukaddams*. Members of the
 family sometimes held the office of *kázi*. In the male line the house is now repre-
 sented by Sajjál Alí, who is in comparative poverty. In the female line Alí Hosein is
 possessed of a good deal of property. The whole house is now Shíá, having, like so
 many families in this part of the country, abandoned the tenets of the Sunní sect in
 the time of Nawáb Asifuddaula of Oudh. The proselytism of those days is popularly
 known as the *ásifgardí*.

202. The *Hanafi Shekhs* of Deogáon have not apparently been so long resident
 The Shekhs of Deogáon, there as the Seiyids. Members of the house occasionally held
 the office of *kázi*, and in later times they were hereditary
kánúngos of the pargana. They have now lost the office through the misconduct of
 the last incumbent. The Shekhs are represented by Mahdí Alí, who is possessed of
 a good deal of land. The whole house are Shíás.

203. The *Shekhs* of Kasba Nizámábád.—One set of these are *Usmánís*. Their
 The Shekhs of Nizámá- remotest known ancestor is a saint named Jamáluddín Rumí,
 bád, and the first of their race who settled at Nizámábád was Makh-
 dum Nasíruddín, to whom ten generations are counted back. Members of the family,
 of whom one of the best remembered is Muhammad Ghans, held the office of *kázi*
 of the pargana. In the time of Álámگیر one of the family, Abul Farah, was *kázi* of
 Gujerát, while another, Abul Barkát, was *kázi* of Gorakhpur. Half of the family—in
 the male line—are Sunnís; the other half—in the female line—are Shíás. A consider-
 able number of villages belong to it, and most of them were grouped into an estate
 which was known as talúka *Kázi*. The *Usmání* Shekhs seem to be in fairly pros-
 perous circumstances.

204. The *Siddíki Shekhs* of Nizámábád (Toghípur) also hold a number of villages.
 They have been long settled there, but how long is not clear. The office of *kázi* of
 the pargana was sometimes held in their family also. They are not generally in very
 good circumstances. Their principal maháls now are Hisámpur, Barágánw, Ghauspur,
 and Dáudpur. Most of these Shekhs are Shíás, and Milkís of other families have,
 through marriage connections, become mixed up with them.

205. The *Seiyids (Hoseini)* of Sarái Mír in pargana Nizámábád.—They are
 The Seiyids of Sarái descended from the saint Alí Ashikán, who died in 955 H.
 Mír. (1548 A.D.) The nucleus of their proprietary rights is the
 village of Khudkáshta, which was held by them as *milk*, and is now settled with them
 in proprietary right. The leading men among them are Mansab Alí, descended from
 Alí Ashikán's son by his senior wife, who was his cousin, and Muhammad Takí and
 Muhammad Hosein, who are descended from the daughter of Alí Ashikán by his
 junior wife, a Seidání of the village of Nikámudínpur, close to Sarái Mír. The two
 last named persons are possessed of considerable property in the vicinity of Sarái Mír,
 most of which was acquired by purchase by their immediate ancestors. Mansab Alí
 acquired much wealth in Oudh in the time of the last kings. But he has wasted it in
 litigation and extravagance, and is now in comparative indigence. Almost all the
Seiyids of Sarái Mír are of the Shíá persuasion.

206. A *Seiyid* family of the same stock as the Sarái Mír *Seiyids* is resident at
 The Seiyids of Kusawe. Kusawe in tappa Atharahá of pargana Máhul. Their immediate
 progenitor was Seiyid Fakhruddín Hoseiní, to whom twelve
 generations are counted back. The family is well-to-do, and, like the *Seiyids* of Sarái
 Mír, they are Shíás.

207. The *Shekhs* of Jahániánpur in pargana Nizámábád.—Their ancestor was
 The Shekhs of Jah- Sháh Mansúr, a disciple (*muríd*) of Sheikh Abdulláh Kádírí,
 níánpur, who again was a disciple in the family of Makhdúm Jahánián

Bukhári. Hence, when eight or nine generations ago, Sháh Mansúr came to this part of the country and purchased a tract of land, he named it Jahániánpur. That village with Rasúlpur is held revenue-free by his descendants, who are Shíás, under a grant made to them by the rulers of Oudh. Sháh Mansúr's tomb is a place of pilgrimage of local renown, and a fair gathers at it once a year on the anniversary of his death.

208. The *Siddíki Shekhs* of Kalandarpur in pargana Nizámábád.—These Shekhs are Sunnis, and hold their mahál revenue-free. Their ancestor was a saint, Sháh Fatih Kalandar, who settled at Kalandarpur in the middle of the seventeenth century. At his tomb in that village a yearly fair is held, and many fables are told about his supernatural powers. He cursed Abul Barkát of Nizámábád, so that his direct issue died and his house is desolate. He foretold also the death of Ázam Khán, Rája of Azamgarh.

209. Old Shekh families were settled at Abusáidpur and at Alípur in tappa Pharibá Havelí of pargana Nizámábád. The property of the Other families of Shekhs in pargana Nizámábád. Abusáidpur family has now passed by marriage into the hands of Siddíki Shekhs of Sipáh, pargana Nathúpur (*para.* 235); and that of the Alípur family has passed in the same way to Fárúki Shekhs of Bhíra Waláidpur (*para.* 226); but the new proprietors reside in the villages.

210. The *Shekhs* of Núrpur and Manawarpur in pargana Máhul.—Shekhs of other families (resident chiefly in zila Jaunpur) have by marriage acquired the greater part of the Núrpur and Manawarpur properties. The ancestral Shekhs are Abbásis, the descendants of Makhdúm Sháh Nasírukhak, who settled at Kasba Nígun in the present pargana of Máhul, and died there in 915 H. (1521 A.D.) The office of kázi of pargana Nígun was held by members of the Núrpur family. With two exceptions, the present representatives of the family are in debt and poverty. Nearly all of them are Sunnis.

211. The *Siddíki* of Barauná in pargana Máhul.—Their ancestor, who settled at Barauná, was Nizámuddín Auliá, from whom ten generations are enumerated. They hold two or three villages, and seem to be in tolerably prosperous circumstances. They are all Sunnis.

212. The *Seiyids* (*Hoseini*) of Kusalgúnw in pargana Máhul have been resident for eight or nine generations in the pargana. Their means are small, but they are reckoned of pure descent, and are well known in their part of the country. They are Shíás.

213. The *Seiyids* of Máhul.—This was once a powerful family. It now has no connection with Máhul Khás, but representatives of it are resident in Powai, Chamanwan, and Amári in the Máhul pargana. The ancestor of the family was Seiyid Ahsan, called Akhund Mír, who is said to have lived in the time of the Emperor Akbar, and to have come in some official capacity to the part of the country where his family was eventually established. The current story is that he was appointed to keep Rajbhars in order in the district east of Surhampur (*cf. para.* 166), and that he took up his residence at Seidpur, a Seiyid village on the west side of the present Máhul pargana. Nothing is known of the history of the earlier generations that followed Akhund Mír; but Sultán Jahán, who was descended from him in the sixth generation, had three sons, Amán Jahán, Ján Jahán, and Sher Jahán. From the first of these are descended, in the male line, the Seiyids of Powai; from the second were descended, in the male line, the Seiyids of Máhul Khás; and from the third are descended, in the female line, the Seiyids of Chamanwan and Amári. In 1731 A.D., by an imperial firman issued by Kamruddín Khán under the advice of Burhánulmulk,* certain confiscated villages in tappas Sambhídít,

* Burhánulmulk visited Azamgarh in 1730-31 A.D.

Kharaunda, and Bhopaurá of pargana Surhampur, which had belonged to a rebel named Mír Muhammad Malih, were conferred upon Khán Jahán and Mokarram Jahán, grandsons of Amán Jahán; and in 1736 A.D. Khán Jahán got a contract for the revenue of tappas Sumbhálih and Kharaunda. The Government rights (*mal o sáyar o jami hubúbát hikáyat*) in the estates (*dehát khalisah o ainmah*) of those tappas were made over to him. He was to treat the proprietors and tenants (*malguzárán o riáyá*) well, and to pay to Government Rs. 11,001. The modern tappa of Powai was formed mostly out of tappas Sumbhálih and Kharaunda; and it apparently was after the Seiyids got a hold upon those tappas by means of their revenue contract that they settled in the village of Powai Khás, close to Sumbhálih, and threw up the large mud fort, the ruins of which still exist. The rise of the Máhul branch in pargana Nígun seems to have been similar, and its position was strengthened by marriage alliances with the Rájá of Azamgarh. Fatih Jahán, son of Ján Jahán, was married to a sister of Irádat Khán, and one of the wives of Shamsahád Jahán, son of Fatih Jahán, was a daughter of the same Rájá. Shamsahád Jahán seems to have held a contract for the revenue of a very large area in parganas Nígun and Unglí which extended as far westward as Garhá Mubárakpur on the Guntá. Most of it forms the modern tappas of Máhul and Didárganj and tappa Atharahá of the modern pargana of Máhul; but part of it has been included in pargana Unglí in zila Jaunpur. It is not clear whether he did not also hold the contract for the revenue of the tappas that were at first leased to Khán Jahán of Powai. At any rate, talúka Máhul, which can be treated as a separate revenue jurisdiction, contained the tappas and estates which originally were held by both branches of the family. Shamsahád Jahán was locally known as Rájá of Máhul. He seems to have attained considerable local influence; and in 1750 A.D. we find him as *z mindár* of Máhul, leading a contingent of 150 horse and 500 foot to join the force raised by Súhib Zamán in the struggle between Safdar Jang and Ahmad Khán Bangash.* On Shamsahád Jahán's death, Dídár Jahán, his son, also a vigorous man, succeeded to the management of taluka Máhul. But after his murder in the fort of Shamsábád by the Rájakumárs, an event which happened about the time when the family of the Rájás of Azamgarh was finally expelled, the taluka of Máhul was resumed by the Nawáb Wazír, and an *ámil* was appointed to its management. The Seiyids no doubt established many new villages in waste places; but their policy also was to drive out the old proprietors, and in tappas Powai, Máhul, and Didárganj few Hindú communities are found which do not trace their descent only to servants or mukaddams appointed by the Seiyids. In tappa Atharahá, however, they seem not to have been able to suppress the old village communities, and their authority over it extended only to the collection of the revenue with the addition of a trifling seignorage. On the resumption of the taluka, settlement was made with the old proprietors where they existed; some villages were settled with the Seiyids, some were left in their hands as *nánkár*, and others, without reference to the Seiyids, were settled with their servants or mukaddams, or with farmers who happened to be on the spot. At the time of the cession in 1801, the fortunes of the Máhul family seem to have been much broken. Rájá Salámat Jahán was admitted to settlement for some estates—among them, Surhan and other villages in tappa Atharahá, and Garhá Mubárakpur. But he was privy to, or at least not ignorant of, a fictitious deed of sale by which three large groups of villages, styled talukas Gurelá, Barámadpur, and Shamsábád Khoráson, which had professedly once belonged to the Rájá, were transferred to Shiulál Dúbe of Jaunpur.† In 1805 the Atharahá villages were sold for arrears of revenue due from the Rájá, and they also were purchased for Shiulál Dúbe. But shortly afterwards the chicanery connected with talukas Gurelá, Barámadpur, and Shamsábád came to the knowledge of the Collector; and at the third settlement in 1808 the talukas were broken up and settlement was made with the village proprietors. On compassionate grounds Irádat Jahán, son of Rájá Salámat

* Khairuddin's Bulwantnámá: events of 1163 H. MS. copy.

† A deed of sale was executed in Shiulál Dúbe's favour by the farmer of some of the villages on whose account he paid up arrears of revenue in 1209 fasli. About two hundred villages were included in the deed, of many of which the seller was not even the farmer.

Jahán, was permitted to engage for certain villages in it, to which no one had a better claim; and Rája Salámat Jahán was permitted to retain out of it the Shamsábád Khoráson estates which had formerly been his nánkár. After this the circumstances of the family improved, and Irádat Jahán, the last of the Máhul Rájas, was a man of wealth and influence. He lived chiefly at Garhá Mubárakpur in zila Jaunpur, while his eldest son, Muzaffar Jahán, managed the Máhul estates. In the disturbances of 1857-58 Irádat Jahán was summarily tried and executed for rebellion, and all his property was confiscated. Muzaffar Jahán came in under the proclamation of amnesty, but he was subsequently charged with crimes against private persons and was convicted and sentenced to seven years' imprisonment. His brother, Abbás Jahán, received a pension from Government, and after Muzaffar Jahán's release some compassionate provision was made for him also. The former is, it is believed, still alive. Muzaffar Jahán died two or three years ago. Irádat Jahán's Máhul estates were bestowed by Government upon Messrs. Dunne and Martin and Kázi Ináyat Hosein for services during the disturbances.

214. The estates of the Powai Seiyids were not so extensive as those of the Máhul Rája, and part of them has now passed into the hands of outsiders. None of those who still retain their lands seem to be very prosperous.

215. The two granddaughters of Sher Jahán were married to Seiyids of Tándá in zila Faizábád. From one of them sprang the Chamáwán family, which has now lost much of its property and is deeply in debt. From the other sprang the Amárí family, in which direct issue failed in the last generation—an event that was met by the adoption into it of Jafar Alí, one of the Chamáwán family. This man now holds the Anárí property, to which he has added considerably by purchases.

216. The *Seiyids (Hoseini)* of Páripatti, Jianpur, and Khatíbpur in pargana Sagrí.—Their ancestor was Seiyid Mukhí, who was of the same stock as the ancestor of the Seiyids of Muhammadábád. Eleven generations have elapsed since Seiyid Mukhí, and his descendants are divided into two branches, the Seiyids of Páripatti in one, and the Seiyids of Khatíbpur and of Jianpur in the other. These families seem all to be in tolerably prosperous circumstances. They are all Shías. The Khatíbpur people hold several villages revenue-free under a firman purporting to have been issued by Nawáb Shujáuddaula, which, though rejected as a forgery by the district court, was passed as genuine by the Commissioners of Patna.

217. The *Seiyids (Hoseini)* of Patár in pargana Sagrí are descended from Seiyid Músé Áshikán of Sabzwár, who came to India nine generations ago. They hold some small villages and seem generally to be pretty well-to-do. They are Shías.

218. In the old Kasba of Sagrí two families of Hoseini Seiyids were resident. When the Kasba was deserted, one of these moved to Dighonián in tappa Chenchul, the other to Langarpur, in tappa Barokhar. The ancestor of the former was Kázi Atikullah Bukhári. His descendants are still resident at Dighonián. They are Shías. The office of kázi was usually held in the family, but it passed in the female line into the hands of Usmaní Shekhs (*para. 232*). The Langarpur family has been for six generations in the pargana, and it seems not to be of high standing among the Milkí families of the district. Its members are also Shías. One of the kánúgoships was hereditary in the family, but it passed in the female line to one of the Shekhs of Dighonián, and has now lapsed from his family also.

219. The *Shekhs* of Khámkáh in pargana Sagrí (tappa Bindwal).—They are descended in the female line from Sháh Kiámuddín Jurahbáz. The male line of his descendants is now resident and well known in Gorakhpur. The Khámkáh people are mostly poor.

220. The *Shurehí Shekhs* of Ulmápur in pargana Sagrí.—The ancestor of this family was Kázi Barn Shalíd, to whom ten generations are counted. The male line is said to be of impure descent. The

female line is now represented by the Shekhs of Jurá in pargana Gopálpur. Several villages belong to the family, but most of the Shekhs are poor. They are Sunnis.

221. *The Siddíki Shekhs of Bhatmilá, pargana Ghosí.*—The ancestor of this family was a well known saint, Makhdúm Sháh Abdulláh Shuttár, and he is said to have taken up his residence at Ástháná Bhatmilá sixteen or seventeen generations ago. His descendants are still Sunnis. They do not hold much land and are mostly poor. A branch of the family is now settled at Chhínhin in pargana Sagrí, to which place Sháh Sultán Maksúd Shuttári, in the seventh or eighth generation from Sháh Abdulláh, removed from Bhatmilá. Sháh Sultán Maksúd also was a noted saint, tales about whose sanctity and supernatural powers are still current. He is said to have cursed the Government official who was stationed at Kasba Sagrí, so that Sagrí became waste, and asses roll on the grave of Sháh Uman, a saint of Sagrí, who was a friend of the official and did not reprove him for his oppressions.

222. *The Seiyids (Hosínt) of Barágánw, pargana Ghosí.*—Barágánw was also known as Pattí Pír Muhammad, having apparently been at one time reckoned as part of the town of Ghosí. The ancestor of the Seiyids was Seiyid Bákar, a descendant of the saint of Gulbarga, Muhammad Gesúdaráz. Seiyid Bákar settled in the early part of the seventeenth century at Barágánw, where a milk had been given to him. His descendants are Shíás. Though not possessed of very much land in pargana Ghosí, they are in tolerably prosperous circumstances; but they appear to have lost consideration among the high class families of the district.

223. *The Usmáni Shekhs of Ghosí.*—Their part of the kasba is known as Kázípur, or pattí Muhammad. They are descended from Hosein Isphahání, who settled at Ghosí in the time of Fíroz Tughlak, and fifteen or sixteen generations are counted back to him. One of his descendants, born at Ghosí in the middle of the seventeenth century, Shekh Ghulám Nakshband, had a great reputation for learning. He left Ghosí to settle in Lucknow, where his descendants still reside. The Ghosí Shekhs do not hold much land, and they are generally in comparative indigence; but they rank well for purity of descent. They are Sunnis, and the office of kázi was generally held by them.

224. *The Malíks of Ghosí.*—They state themselves to be Siddíki Shekhs, and have been resident at Ghosí for many generations, being apparently connected with the Siddíkis, who, according to the Aín, were the zamindárs of pargana Chakesar in the time of Akbar. Their ancestor was Malik Kamál. His sons were Malik Pahár and Malik Jalál, with whom the two main branches of the family originated. The two chief maháls of the family still bear those names, the third mahál, Malik Abdulláh, being a subordinate division of mahál Malik Jalál. The office of kánúngo was formerly held in the family, but has now lapsed from it. The Malíks of Ghosí have a number of villages and are mostly in comfortable circumstances. They are all Sunnis.

225. *The Abbási Shekhs of Chiríákot.*—The family is old and well known. Kázi Mubárák Abbási of Chiríákot, who is said to have been the son of Makhdúm Shekh Ismáíl, the reputed founder of the family, is mentioned in the *Maktúbat* of Seiyid Ashraf Jahángír; and fifteen generations are counted back to Shekh Ismáíl. The office of kázi was generally held by members of the family. They now hold several little villages in the vicinity of Chiríákot. Some of them are well-to-do; others poor. They are all Sunnis.

226. *The Fárúki Shekhs of Walídpur Bhíra in pargana Muhammadábád.*—They also are a well known family. Their ancestor was Makhdúm Shekh Musheiyid of Jaunpur, who received a grant of land at Walídpur from Sultán Hosein of Jaunpur, and by

the advice of Seiyid Ajal Sadrjahán sent his sons Marúf and Alí to settle there. The latter were contemporaries of Seiyid Ashraf Jahángír, Marúf being mentioned by name in his *Maktúbat*. The village of Waládpur Bhíra is an extensive one, and some of the Shekhs have other property; but the community is a large one, and most of its members are poor. They are all Sunnís.

227. The *Fárukí Shekhs* of Koiriápár in pargana Muhammadábád.—These The Shekhs of Koiriápár. Fárukí Shekhs are not connected with those of Waládpur. They are said to have been settled at Koiriápár for ten or eleven generations, their ancestor having been Ázam Khán, who seems to have held some subordinate official position in the pargana. A branch of the family is now settled at Muhammadábád. Gadái Khán, its progenitor, three generations after Ázam Khán, took up his residence there in connection with his official or semi-official position, and some of his descendants seem to have held a similar position. The Koiriápár Shekhs hold three or four villages, and if not possessed of great means, are in comfortable enough circumstances. Those of Muhammadábád have a number of villages and are very well-to-do. One of the kánúgoships of the pargana is hereditary in their family. The whole house are Sunnís.

228. The *Hanafí Shekhs* of Kharántí in pargana Muhammadábád.—They are The Shekhs of Kharántí. descended from Mukhdúm Sháh Ibráhím Háusví, who came to reside at Kharántí twelve generations ago. One branch of the family has been settled for some generations in Waládpur, the rest are resident in Bareipár and Kharántí. They are all Sunnís.

229. The *Siddíkí Shekhs* of Mubárakpur in pargana Muhammadábád.—Their The Shekhs of Mubárakpur. ancestor was Shekh Bare, and they have been nine generations in the pargana. One of their progenitors, Shekh Mahmúd Báisi, seems to have acquired a large estate; but now they hold only a few villages and are in difficulties. Most of them are Sunnís.

230. The *Seiyids (Hoseini)* of Muhammadábád.—They belong to the family of The Seiyids of Maham-madábád. Seiyid Hamíduddín, and have been settled at Muhammadábád for many generations. Seiyid Hamíduddín is spoken of in the *Maktúbat* of Seiyid Ashraf Jahángír. Of all the Milkí houses in the district, except perhaps that of Waládpur Bhíra, the Muhammadábád Seiyids have multiplied most. They are all Shíás. They seem to have been favoured at the Oudh court, and many of them held land revenue-free at the time of the cession and for a period after it. All of the revenue-free grants, however, were found to be invalid, and they were resumed at last settlement, some of the villages being settled with resident proprietors, others with the Seiyids. Most of the latter are well-to-do; a few are in difficulties. One of the kánúgoships of the pargana is hereditary among them, and the office of kázi was occasionally held by members of the family. Offshoots of the Seiyid house of Muhammadábád are settled at Bijau in pargana Nizámábád, at Nareipur in pargana Mábul, and at Karhán in pargana Muhammadábád.

231. Connections of the Usmání Shekhs of Gházipur, the house of the saint The Usmání Shekhs of Mau, Dighonián, and Muhammadábád. Sháh Juned, who died in 999 H. (1590 A.D.), are resident in three places in Azamgarh. Sháh Marúf, the grandson of Juned, removed to Mau, where *Marúf-ká-púra* still bears his name, and his tomb is shown. Some of his descendants still reside in Mau and are in poverty. They are Sunnís.

232. Sháh Faquí Muhammad, known as Gundan, one of the sons of Marúf of Mau, married into the family of the Seiyids of Dighonián (*para.* 218) and succeeded to the position of the Seiyid kázis of pargana Sagrí. His descendants, though called Seiyids, are in truth Shekhs. Most of the Dighonián family are in poverty, but one branch of it, which by marriage interest obtained the pargana kánúgoship two generations ago, has acquired a good deal of property. It is now resident in Azamgarh. Most of Gundan's descendants are Sunnís.

233. From marriage connection with the Fárúkís of Muhammadábád, Sháh Badr Álim, a grandson, in the male line, of Sháh Marúf of Mau, went to live at the former place. He is the ancestor of the Usmání Shekhs now settled in Muhammadábád. They hold a considerable amount of landed property and are well-to-do. They are Sunnis.

234. The *Abbási and Siddíkí Shekhs* of Mau are of old family; and from the Abbási house the kází and kánúngo of the pargana used generally to be chosen. But most of them have sunk into poverty and ceased to hold land. One Abbási family still holds the valuable village of Saráhu. The Shekhs of both houses are Sunnis.

235. The *Siddíkí Shekhs* of Sipáh in pargana Nathúpur.—The ancestor of the family, which is old and well known, was Sheikh Abdul Hakim Dámghání, who is said to have taken up his abode in Kasba Nathúpur in the time of the Jaunpur Sultáns. He also is mentioned in the *Maktúbát* of Seiyid Ashraf Jahángír. His son, Fatih, received the title of Khán for service done in subduing recusant Hindús of pargana Muhammadábád, the graves of those who fell in the battle being still pointed out near Sarái Sádi in pargana Ghosí. Others of Abdul Hakim's descendants seem to have held local authority, and the title of Khán is still borne by the Siddíkís. The zamindárs of pargana Nathúpur are stated in the *Ain-i-Akbarí* to be Siddíkís, those of Sipáh evidently being referred to. The Sipáh men now hold several villages. They are all Sunnis.

236. The *Ansári Shekhs* of Bibípur in pargana Nathúpur.—Their ancestor was named Sheikh Khundmír, and the present Shekhs are in the tenth and eleventh generations from him. The early kázís of the pargana were taken from a family resident in Kasba Nathúpur, representatives of which are now to be found in poverty in the village of Jaitpur; but the Bibípur family seems to have supplanted it, and the later kázís were of the Bibípur family. The Ansáris hold a number of villages, in some of which, through marriage connection, Siddíkís of Bhatmilá have obtained shares. They are all Sunnis.

237. Few of the Valáyatí Pathán and Mughal families require notice. The chief of them are—(1) the Patháns of Deogáo; (2) those of Khálispur, Alípur, and Dáúdpur, near the old kasba of Sagrí; and (3) those of Adrí near Mau in tappa Nasrulláhpur of pargana Muhammadábád.

238. The ancestors of the Deogáo Patháns are said to have come in Government service from Sambhal about two hundred and fifty years ago. Some of their descendants holding land in chaks in the vicinity of Deogáo are tolerably prosperous, but most are poor. In the Mirzápur community especially, the coparceners are numerous, the shares of land small, and the revenue is always collected with difficulty.

239. The Sagrí communities have a pedigree of twenty or twenty-one generations, and have been settled in their present villages for several hundred years. The sharers in them are numerous, especially in Khálispur; and most are poor. Dáúdpur now belongs almost entirely to outsiders.

240. The Adrí community, which also is populous, is descended from Patháns who nine or ten generations ago were employed in the imperial services at Mau. They hold several villages; some of them are engaged in trade; and they seem to be generally pretty well-to-do. An offshoot of the family is settled at Karhán in tappa Khánpur.

241. The chief Indian Pathán families have been noticed in connection with the Hindú tribes from among which they were converted.

242. The Zamindárás, like the hereditary Hindú land-holding castes, usually hold their villages in communities. Some of these are very populous, and their prosperity is generally in proportion to their population and the area of their maháls. Here and there

individual families have acquired property in addition to their ancestral land. On the other hand, some old communities have lost their proprietary rights. In such villages the Zamíndárás reside as tenants, and if independent and unyielding in some matters, they are generally good rent-payers.

243. The account which has been given in the foregoing paragraphs of the proprietary classes of the district may fitly be followed by a list of the individuals or undivided families the Government revenue from whose properties exceeds Rs. 2,000 a year.

Number.	PROPRIETOR OR HEAD OF FAMILY.				Tahsil.	Pargana.	NUMBER OF MAUZAS.		AREA IN ACRES.		Government revenue.
	Name.	Caste.	Place of residence.				Entire.	Parts.	Total area.	Cultivated area.	
			Village or town.	Pargana.							
1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.
1	Rája Harilal Dat Dábe.	Brahman,	Jaunpur ...	...	Deogáon ... Azamgarh ... Mábul ... Sagri ... Muhammádábád.	Deogáon ... Nizámábád... Mábul ... Kauriá ... Atrauliá ... Gopálpur ... Kiriát Mittú. Chiriákot Muhammádábád.	14 24 11 1 31 ... 1 5 2	... 5 2 8 6 1 4	5,022½ 10,286½ 12,591½ 2,126½ 5,809 29½ 481½ 2,190½ 384½	2,605 5,986½ 5,812½ 1,101½ 3,786½ 25½ 186½ 1,300 252½	4,861 14,631 12,625 2,323 7,623 60 450 3,854 660
						Total ...	89	26	38,922½	21,036½	45,587
2	Bábu Fergá Parshád	Khatrí ...	Gorakhpur...		Mábul ... Sagri ... Muhammádábád.	Atrauliá ... Gopálpur ... Sagri ... Ghosí ... Chiriákot ... Muhammádábád. Mau Nátbhanjan.	20 7 1 1 9 7 3	... ... ... ... 5 12 10	7,908½ 906½ 199½ 216½ 2,373 2,959½ 2,254½	4,051 668 147 184 1,171 1,768½ 1,096½	8,416 1,406 260 330 2,805 4,272 2,167
						Total ...	48	27	16,812½	9,086½	19,356
	Bábu Wáris Alí Khán.	Indian Pathán.	Sidhári ...	Nizámábád ...	Azamgarh ... Sagri ... Muhammádábád.	Nizámábád ... Gopálpur ... Sagri ... Ghosí ... Kiriát Mittú. Muhammádábád.	12 1 4	9 1 7 3 1 3	4,378½ 690½ 1,534 325½ 34 704½	2,288½ 293½ 710 205 24 392	5,708 768 1,544 480 61 941
						Total ...	17	24	7,566½	3,913	9,492
3	Báhu Muham- mad Akbar Khán.	Ditto ...	Ditto ...	Ditto ...	Azamgarh ... Sagri ... Muhammádábád.	Nizámábád ... Gopálpur ... Sagri ... Ghosí ... Kiriát Mittú. Muhammádábád.	13 3	9 1 7 3 1 3	4,582½ 23½ 1,534½ 325½ 33½ 411½	2,631½ 18 710 205 24½ 122	6,737 28 1,544 480 61 419
						Total ...	16	24	6,911½	3,714	9,269
					Total ...	...	53	6	14,477½	7,627	18,761
4	Muhamad Takí.	Seiyid ...	Sarái Mir ...	Ditto ...	Azamgarh ... Mábul ...	Nizámábád ... Mábul ...	28 2	2 2	7,024 1,891½	3,634½ 904	9,803 3,068
						Total ...	30	4	8,715½	4,538½	11,869
5	Ghasanfar Ho- sein and Mir Bakar Hosein.	Ditto ...	Pirpur ...	Zila Faizábád	Ditto ...	Mábul ...	14	4	7,804½	4,396½	11,302
6	Mangalá Par- shád.	Bhuihár	Súrajpur ...	Ghosí ...	Sagri ...	Ghosí ...	5	50	7,787½	2,459½	18,904
7	Mr A. J. Stur- mer.	Eurasian...	Kájhá ...	Muhammádábád.	Muhammádábád.	Muhammádábád.	24	17	6,067	3,840½	8,444

Number.	PROPRIETOR OR HEAD OF FAMILY.				Tahsil.	Pargana.	NUMBER OF MAUZAS.		AREA IN ACRES.		Government revenue.
	Name.	Caste.	Place of residence.				Entire.	Parts.	Total area.	Cultivated area.	
			Village or town.	Pargana.							
1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.
8	Beni Parshad...	Agarwala,	Asmatgarh,	Sagri	Azamgarh	Nizamabad	...	28	957	628½	1,932
					Mahul	Mahul	3	1	1,079	519	1,540
					Sagri	Gopalpur	...	2	83½	71	124
						Sagri	5	17	2,038½	1,333½	2,852
						Ghosi	...	1	18½	150½	352
					Muhammabad.	Muhammabad.	...	7	1,077½	641½	1,505
						Total	8	56	5,417	3,313½	8,305
9	Seidaní Bānū Bibi.	Seiyid	Muhammabad.	Muhammabad.	Ditto	Muhammabad.	14	33	5,048	3,139	7,457
10	Mr. M. P. Dunne.	European,	Shamsabad,	Mahul	Mahul	Mahul	14	...	4,142	2,388½	6,800
11	Rai Ajudhia Parshad.	Bhuinhār,	Sonrarhi	Nizamabad.	Azamgarh	Nizamabad	4	51	4,033	2,323½	5,814
					Mahul	Mahul	...	2	451½	232½	847
						Kauria	...	4	305	14½	270
					Sagri	Sagri	...	2	16½	10½	14
						Total	4	59	4,803½	2,714½	6,445
12	Jin Lal Singh...	Kshatri	Bharauli	Atrauli	Mahul	Atrauli	19	24	5,656½	3,153½	6,240
	Ali Naki	Seiyid	Baraganw	Zila Jaunpur.	Azamgarh	Nizamabad	...	2	721½	370	1,115
					Mahul	Mahul	...	10	1,263½	720	1,937
						Total	...	12	1,985	1,090	3,052
13	Mahdi Ali	Ditto	Ditto	Zila Jaunpur.	Azamgarh	Nizamabad	...	2	721½	370	1,115
					Mahul	Mahul	...	10	1,263	719½	1,987
						Total	...	12	1,984½	1,089½	3,052
						Total	10	2	3,989½	2,179½	6,104
14	Sripat Narayan Singh.	Bhuinhār,	Surajpur	Ghosi	Azamgarh	Nizamabad	1	7	329½	196½	511
					Mahul	Atrauli	...	3	240	166½	367
					Sagri	Sagri	...	4	96½	85½	187
						Ghosi	1	52	3,656	1,981	4,659
					Muhammabad.	Muhammabad.	...	29	195	139½	301
						Total	2	95	4,517½	2,568½	6,016
15	Mrs. Martin	European,	Azamgarh	...	Mahul	Mahul	9	2	3,636	1,978½	5,704
					Sagri	Sagri	...	1	2	14	2
					Muhammabad.	Muhammabad.	...	2	3½	2½	6
						Total	9	5	3,641½	1,982½	5,712
16	Mir Jafar Ali...	Seiyid	Amari	Mahul	Mahul	Mahul	13	14	4,297½	2,358½	5,634
17	Muhammad Ikram.	Shekh	Muhammabad.	Muhammabad.	Muhammabad.	Muhammabad.	4	43	4,717½	2,770½	5,051
18	Prithipal Singh	Kshatri	Chhapra	Sagri	Mahul	Atrauli	...	1	39	18½	43
					Sagri	Sagri	6	36	3,210½	2,267½	4,581
					Muhammabad.	Muhammabad.	...	4	267½	176½	369
						Total	6	41	4,217	2,461½	5,013
	Shekhaní Bānū Shekh Bibi.	...	Muhammabad.	Muhammabad.	Azamgarh	Nizamabad	...	1	119½	6½	159
					Sagri	Ghosi	...	1	74	42½	92
					Muhammabad.	Kiriāt Mittu	...	1	30½	16½	35
						Muhammabad.	...	63	1,933	1,040	2,079
						Total	...	66	2,157	1,164½	2,365
19	And the sons of Shekh Saghrā Bibi.	...	Ditto	Ditto	Azamgarh	Nizamabad	...	1	119½	66	159
					Sagri	Ghosi	...	1	74½	43	93
					Muhammabad.	Kiriāt Mittu	...	1	30½	16½	35
						Muhammabad.	...	63	2,058	1,024½	2,209
						Total	...	66	2,282½	1,150	2,96
					Total of the estate of the late Shāh Makhul Alām.		1	65	4,439½	2,314½	4,861

Number.	PROPRIETOR OR HEAD OF FAMILY.				Tahsil.	Pargana.	NUMBER OF MAUZAS.		AREA IN ACRES.		Government revenue
	Name.	Caste.	Place of residence				Entire.	Parts.	Total area.	Cultivated area.	
			Village or town.	Pargana.							
1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.
20	Jal Bahadur Singh.	Bhuihar	Rangdih ...	Mahul ...	Azamgarh ... Mahul ...	Nizamabad ... Mahul ...	... 4	1 16	483 1/2 2,536 1/2	271 1/2 1,483 1/2	700 3,713
						Total ...	4	16	3,019	1,754 1/2	4,413
21	Haji Baksh and Bakar Hossain.	Seiyid	Karhan ...	Muhammabad.	Azamgarh ... Mahul ... Muhammabad.	Nizamabad ... Mahul ... Churikot ... Muhammabad.	... ... ... 6	5 3 2 13	437 1/2 9 1/2 145 1/2 2,343 1/2	272 1/2 8 156 1/2 1,343 1/2	612 19 395 2,963
						Total ...	6	23	3,090 1/2	1,79 1/2	4,189
22	Muhammad Hossain.	Ditto	Sarai Mir ...	Nizamabad.	Azamgarh ... Mahul ...	Nizamabad ... Mahul ...	7 1	15 1	2,037 1/2 1,115 1/2	1,120 1/2 492 1/2	2,713 1,265
						Total ...	8	16	3,156	1,619 1/2	3,979
23	Bijai Singh	Kaiath	Nizamabad.	Ditto	Azamgarh	Nizamabad	9	11	3,028 1/2	1,607 1/2	3,760
24	Muhammad Taki.	Shekh	Azamgarh.	Sagri	Ditto ... Sagri ... Muhammabad.	Nizamabad ... Sagri ... Ghosai ... Muhammabad.	... 3	7 24 1 1	280 1/2 3,238 1/2 18 1 1/2	224 1/2 1,594 1/2 3 1	613 2,923 9 3
						Total ...	8	33	3,638	1,823	3,601
25	Khwaja Ahsanullah.	Kashmiri	Azamgarh	...	Azamgarh ... Muhammabad.	Nizamabad ... Muhammabad.	... 6	1 ...	322 1/2 2,775 1/2	21 1/2 1,465	50 3,470
						Total ...	6	1	2,808	1,506 1/2	3,520
26	Prag Das	Bhuihar	Bilauan ...	Nizamabad.	Azamgarh ... Sagri ...	Nizamabad ... Ghosai ...	... ...	24 1	1,865 1/2 344 1/2	874 1/2 236 1/2	2,907 526
						Total ...	...	25	2,209 1/2	1,110	3,432
27	Mr. C. Hudson.	European	Bagli Pinjra	Muhammabad.	Muhammabad.	Muhammabad.	9	...	3,136	1,469 1/2	3,420
28	Sukh Nidhan Singh.	Kaimatri	Palthi ...	Mahul ...	Mahul ...	Mahul ...	8	...	2,449 1/2	1,201	3,400
29	Ghisan Bibi	Shekh	Mahul Khās.	Ditto	Azamgarh ... Mahul ...	Nizamabad ... Mahul ...	... 6	3 4	300 1/2 2,345 1/2	177 1/2 1,191	445 2,949
						Total ...	6	7	2,645 1/2	1,368 1/2	3,387
30	Mahipat Narayan Singh.	Bhuihar	Surajpur ...	Ghosai	Sagri	Ghosai	...	53	2,517 1/2	1,221 1/2	3,096
31	Bakhtu Ram Upadhiya.	Brahman	Dattapur ...	Mahul ...	Mahul ...	Mahul ... Atrauliya	... 11	6 1	1,128 1/2 2,363 1/2	433 1/2 1,304 1/2	1,017 2,033
						Total ...	11	7	3,492	1,638 1/2	3,075
32	Zakir Ali	Seiyid	Kusawa ...	Ditto	Ditto	Mahul	4	1	1,935 1/2	1,094 1/2	2,855
33	Prag Das	Kaiath	Bankat ...	Kauria	Ditto	Kauria ... Atrauliya	3 ...	19 1	2,423 27 1/2	1,306 1/2 15 1/2	2,772 48
						Total ...	3	20	2,450 1/2	1,321 1/2	2,818
34	Shamchand	Ditto	Khajuri ...	Atrauliya	Ditto	Atrauliya	...	23	2,722 1/2	1,358	2,810
35	Mrs. Venables	European	England	...	Sagri ... Sikandarpur	Sagri ... Nathupur	... 1	23 9	612 15,230 1/2	186 3,135 1/2	361 3,382
						Total ...	1	32	15,842 1/2	3,321 1/2	3,743
36	Murari Singh	Kaiath	Nizamabad	Nizamabad	Azamgarh	Nizamabad	13	4	1,322 1/2	1,143 1/2	2,650
37	Gulzar Singh	Kshatri	Samenda ...	Muhammabad.	Azamgarh ... Mahul ... Muhammabad.	Ditto ... Mahul ... Kiriati Mitta ... Muhammabad.	... ... ... ...	5 1 14 11	217 69 1/2 883 1/2 977	102 1/2 29 1/2 394 1/2 657 1/2	238 59 970 1,338
						Total ...	...	31	2,147	1,683 1/2	3,330

Number.	PROPRIETOR OR HEAD OF FAMILY.				Taluk.	Pargana.	NUMBER OF MAUZAS.		AREA IN ACRES.		Government revenue.
	Name.	Caste.	Place of residence.				Entire.	Parts.	Total area.	Cultivated area.	
			Village or town.	Pargana.							
1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.
38	Parmānand Misr.	Brahman	Rānpur ...	Māhul ...	Māhul ...	Māhul ...	7	1	2,028½	1,042	2,536
39	Kāikā Parshād	Kaīath ...	Nizāmābād ...	Nizāmābād ...	Azamgarh ...	Nizāmābād ...	8	1	1,540½	1,060½	2,620
40	Muhammad Hāshim.	Shekh ...	Muhammādābād.	Muhammādābād.	Sagri ...	Ghosi ... Muhammādābād.	...	2 28	1,031½ 1,447½	408 856	984 1,638
						Total ...	...	30	2,479	1,264	2,622
41	Khaderan Lal and Ganesh Parshād.	Kasaudhan	Jaunpur ...	...	Azamgarh ... Māhul ...	Nizāmābād ... Māhul ...	2 1	...	1,462 401	600½ 208	2,028 489
						Total ...	3	...	1,863	808½	2,508
42	Shiv Gobind Singh.	Bhūinhār	Sūrajpur ...	Ghosi ...	Sagri ...	Ghosi ...	...	44	1,832	1,059	2,466
43	Rai Narayan Das.	Agarwāl	Benares ...	...	Ditto ...	Ditto ...	2	14	1,755	1,120½	2,282
					Muhammādābād.	Muhammādābād.	...	3	144½	98½	208
						Total ...	2	17	1,899½	1,218½	2,460
44	Jag Lal Pāgre	Brahman	Shekhūpur ...	Nizāmābād ...	Azamgarh ...	Nizāmābād ...	3	10	1,694½	833½	2,209
45	Ghanashām Misr.	Ditto	Nemāpā ...	Nathūpur ...	Sikandarpur ...	Nathūpur ...	9	1	1,642	970½	2,266
46	Mahdi Ali	Shekh ...	Deogāon ...	Deogāon ...	Deogāon ...	Deogāon ...	9	15	1,845½	986½	2,220
47	Farsand Ali	Seiyid ...	Muhammādābād.	Muhammādābād.	Sagri ...	Sagri ... Ghosi ... Kiriāt Mittū ... Chiriākot ... Muhammādābād.	...	9 8 1 4 20	168½ 137½ 57½ 136½ 879½	108½ 91½ 3½ 94½ 593½	308 208 60 239 1,318
						Total ...	...	42	1,379½	922	2,131
48	Hafāt Hosein	Shekh ...	Bareipār ...	Ditto ...	Ditto ...	Muhammādābād.	1	23	1,311	951½	2,074
49	Himāt Ali	Pathān ...	Gaddopur ...	Māhul ...	Māhul ...	Māhul ...	3	5	1,329½	771	2,036
50	Dayāl Narāyan Rai.	Bhūinlā	Khanhār ...	Zila Jaunpur	Azamgarh ...	Nizāmābād ...	1	8	1,379½	765½	2,028
51	Ali Naki (arrishtadār).	Seiyid ...	Muhammādābād.	Muhammādābād.	Ditto ... Muhammādābād.	Ditto ... Chiriākot ... Muhammādābād.	...	5 7 8	282 854 502	203 437½ 315½	335 954 744
						Total ...	7	13	1,638	956½	2,083
52	Beni Mālhab Rai.	Kalwār ...	Pāsipur ...	Kauriā ...	Māhul ...	Kauriā ...	4	...	1,756	1,054	2,030
(1)	Lachhman Singh.	Kshatri	Khajuri ...	Nizāmābād...	Azamgarh ... Deogāon ...	Nizāmābād ... Deogāon ...	1 ...	16 2	1,899 246	1,124 162½	3,036 331
						Total ...	1	18	2,145	1,286½	3,367
(2)	Hanuman Singh.	...	...	...	Azamgarh ... Deogāon ... Muhammādābād.	Nizāmābād ... Deogāon ... Kiriāt Mittū ...	...	10 3 5	141 919½ 541½	85 541½ 268½	234 1,282 577
						Total ...	...	18	1,602	851½	2,093
(3)	Pahlād Singh.	...	...	...	Azamgarh ... Deogāon ...	Nizāmābād ... Deogāon ...	...	15 1	892½ 12	458½ 7	1,182 16
						Total ...	...	16	904½	465½	1,093
(4)	Jadād Singh.	...	...	...	Azamgarh ... Deogāon ... Muhammādābād.	Nizāmābād ... Deogāon ... Kiriāt Mittū ...	...	16 1 1	963 12 2	505½ 7 1½	1,285 15 3
						Total ...	...	18	977	513½	1,303
(5)	Jaināth Singh.	...	...	...	Azamgarh ... Deogāon ... Muhammādābād.	Nizāmābād ... Deogāon ... Kiriāt Mittū ...	...	14 1 3	775½ 190½ 397½	478½ 112½ 229	1,226 249 594
						Total ...	1	18	1,364½	820	2,068
(6)	Bangram Singh.	...	...	...	Azamgarh ... Deogāon ...	Nizāmābād ... Belbābāns ...	...	11 5	395½ 856½	190½ 197½	470 437
						Total ...	...	16	752	387½	907

Number.	PROPRIETOR OR HEAD OF FAMILY.				Tahsil.	Pargana.	NUMBER OF MAUZAS.		AREA IN ACRES.		Government revenue.
	Name.	Caste.	Place of residence.				Entire.	Parts.	Total area.	Cultivated area.	
			Village or town.	Pargana.							
1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.
52½	(7) Bharath Singh.	...	...	...	Azamgarh ...	Nizamabad ...	...	9	267½	133½	828
					Deogson ...	Belhabas ...	...	5	356½	197½	438
						Total ...	...	14	623½	330½	761
	(8) Sadaphal Singh and Arjun Singh.	...	...	...	Azamgarh ...	Nizamabad ...	...	14	1,980½	795½	2,112
					Deogson ...	Deogson ...	...	3	222½	121½	311
54					Muhammabad.	Kiriat Mittu ...	...	1	3½	2½	5
						Total ...	...	18	1,615½	919	2,428
						GRAND TOTAL,	9	32	9,984	5,574½	14,125
54	Ali Ashraf ...	Soiyid ...	Azamgarh ...	...	Muhammabad.	Chirakot ...	7	...	1,143½	795	1,810

244. Much the largest estate in the district is the Jaunpur Raja's. He and his younger brother are sharers in it, but the management rests with the former. They are the great-grandsons of Shiulal Dube, a man of notoriety in his time in the Benares province, and the estates which his descendants hold were nearly all-acquired by him. With the history of the Jaunpur estates we are not concerned; that of the Azamgarh property may be shortly told.

245. After the cession of Azamgarh by the Nawab Wazir in 1801, Jaigopal Panre, son-in-law of Shiulal Dube, and Ram Ghulam Panre, cousin of Jaigopal Panre, were, on the security of Shiulal Dube, appointed tahsildars of parganas Nizamabad and Mahul respectively; and they held their appointments during the first two settlements, from 1210 to 1212 F. (1802—5 A.D.) and from 1213 to 1215 F. (1805—8 A.D.) But in May, 1808, the Board of Commissioners having visited Azamgarh with a view to make arrangements for the third settlement, formal charges of peculation, corruption, and oppression were made to the Board against them by various persons in Azamgarh; and as about the time that the charges were made, the old system of tahsildars or amils who, or whose securities, were personally responsible for uncollected revenue, was abolished, and the new system under Regulation XXI. of 1806 was introduced, Jaigopal Panre and Ram Ghulam Panre were in June, 1808, removed from their tahsildarships and not re-appointed. The investigation into the charges against them was conducted with much earnestness by the Collector. Its result was to show that both of them had, under pleas that were not tenable, kept back some thousands of rupees of Government revenue; and that in the names of Ishri Bakhshi Sukul (another son-in-law of Shiulal Dube), Gurdial Misr, Gangá Parshad, Shiu Sahai, and other real or fictitious persons, they had purchased privately and at auction, and had taken in mortgage and in farm, estates situated within their jurisdictions. Ram Ghulam Panre seems to have been merely a creature of Jaigopal's, and the latter, backed by Shiulal Dube, did all that he could to frustrate the Collector's proceedings against him. Precepts were obtained from the Judge of Gorakhpur staying the Collector from recovering the sums due to Government, and from settling certain estates without reference to the so-called purchasers and mortgagees. An elaborate petition also was submitted to the Governor-General, in which the new tahsildar of Nizamabad was charged with having, at the instigation of the Collector and the Board of Commissioners, ejected the servants of Jaigopal by violence from the latter's house in Azamgarh and destroyed his property. The Collector rather lost his head under the irritation caused by these impediments; but eventually little was gained by Jaigopal. The charge of illegal ejectment and riot was rejected *as prima*