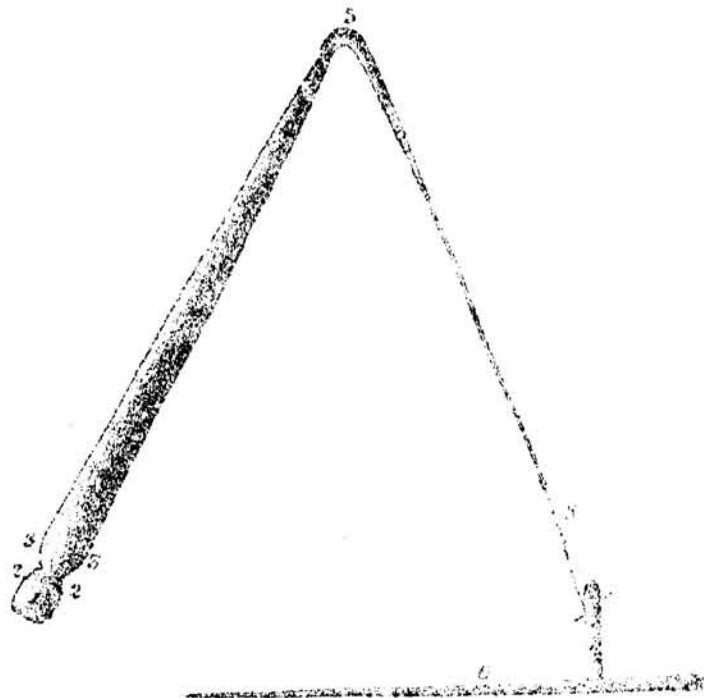


from it the juice drops into the earthenware reservoir (*nánd* or *haud*) which is sunk in the ground beneath it. Across the mouth of *nánd* a sieve called *chhúd* is usually laid to strain the juice of refuse fibre.

437. The *játh* is generally the stem of a babul tree. Its length varies from nine to eighteen feet, and its diameter from six to ten inches. The heavier the *játh*, the better the pressing; but the strength of the cattle that work the mill



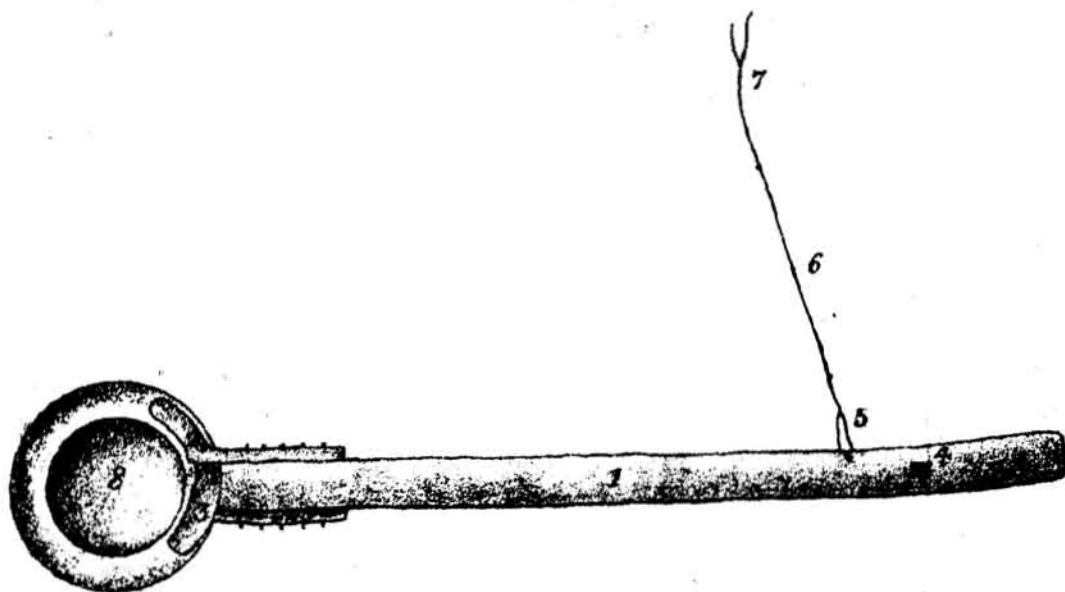
1. Múngar or múnrí.
2. Kaurí.
3. Kán.
4. Chúr.

5. Dhenká.
6. Kátar.
7. Markham.
8. Táran.

has also to be considered. If the *játh* is too light, a rope of straw is twisted round the upper end and plastered with mud, a device which is called *lúd*. The lower end is cut to fit the cavity of the *kolhú*. First is the ball (*múngar* or *múnrí*) which is put into the *kundí*. It is about seven inches long, and its upper end is rounded off like a segment of a ball. This part is called the *kaurí*. From the inner edge of the *kaurí* the *játh* is pared in a slope called *kán*, till the natural surface of the *játh* is met about seven or eight inches above the *kaurí*. As the stone of the press would soon wear these parts of the *játh*, wooden wedges of babul wood (called *páchars*) are fitted in all round the roof of the *kundí*. When the *játh* has been placed in the *kolhú* and sloped for pressing, the *múngar* rests against the *páchars* on the roof of the *kundí*, and between the airwá of the *kolhú* and the *kán* of the *játh* the genris are squeezed; while the *játh*, being drawn round by the bullocks, turns at the same time upon its own axis, and its *kaurí* slips under and over the *kantá* of the *kundí*.

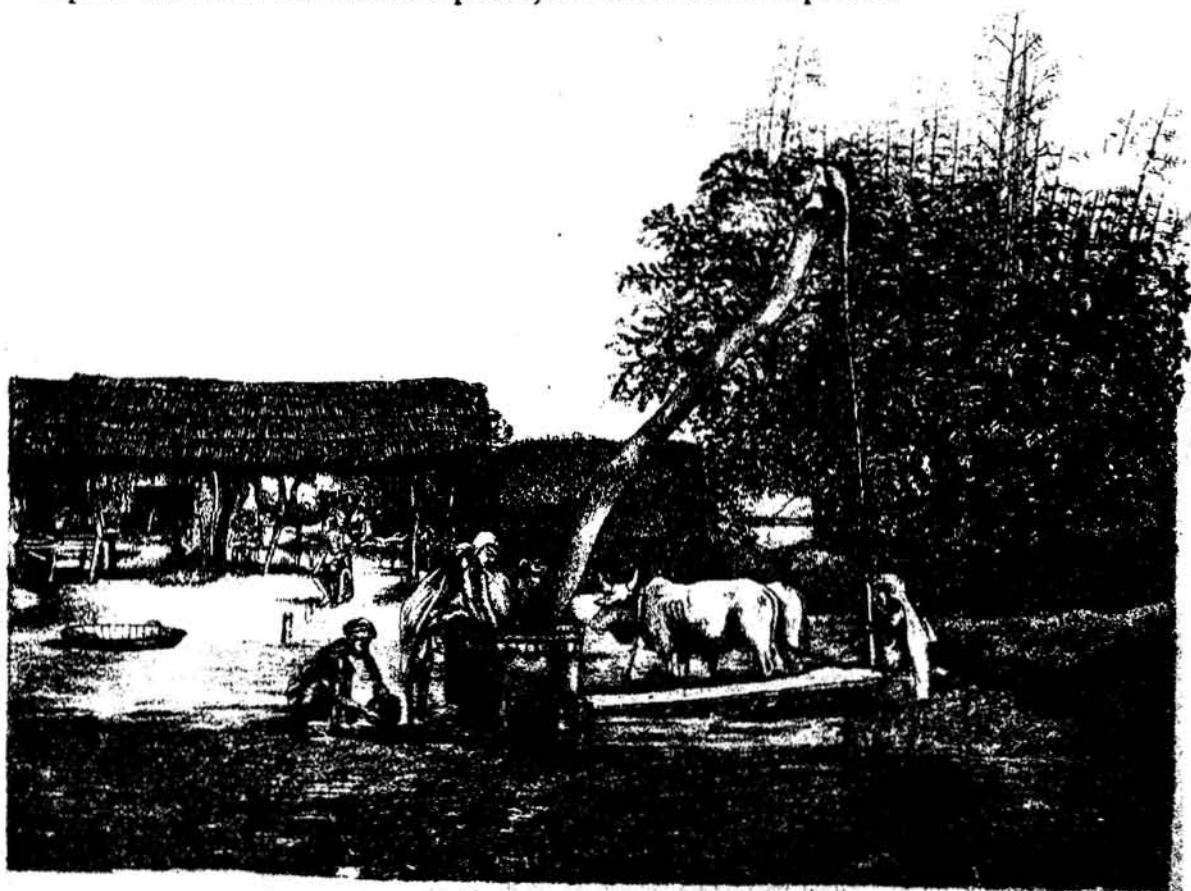
438. The upper end of the *játh* is cut to a point called *chúr*. On to this a piece of wood like a ladle with the handle turned downwards is placed. To the handle a bamboo is attached, and to that a loop of rope (*táran*). This is part of the driving gear, and is called *dhenká*.

439. " Another part of it is the shaft or *kátar*. It consists of a plank sixteen or



- | | |
|------------------------|----------------------|
| 1. Kátar. | 5. Duallí pachaúdhí. |
| 2. Kánmenrá or kanetá. | 6. Kárhá. |
| 3. Jíbheilá. | 7. Duallí agaundhí. |
| 4. Markham. | 8. Kolhú. |

eighteen feet long, fifteen to twenty inches broad, and about two inches thick. It is placed horizontal a little above the ground, one end being rested in the rah of the kolhú, the other suspended from the dhenká. The yoke is attached to the outer end, and the pair of bullocks, moving round the track (*paudar*) from right to left (that is, so that the off bullock is on the outside), draw the kátar round. The kolhú is the pivot, and in order that the mill may work steadily, two pieces of wood (*kanmenrá* and *jíbheilá*) are fixed to the inner end of the kátar. These form nearly a semicircle, and fitting into the rah, embrace the kolhú. In the other end of the kátar an upright spar about three feet high, called *markham*, is fixed. This is pierced at various distances, and through the holes spokes or *gullas* are placed. Over one of these the loop of the rope at the end of the dhenká is passed, and the kátar is suspended.



440. Last is the yoking apparatus. A little nearer the kolhú than the markham, to a hole in the katar, a bamboo is attached by a piece of rope called *dualli pachauant*. The bamboo itself is called *kárhá*, and its other end is fastened by a rope, called *dualli agaundí* or *nádhá*, to the yoke. The latter is the same as the ploughing yoke. On the katar, holding on by the markham, sits the driver (*katarwáh*) of the team.

441. When the press is being worked two men are in attendance to keep the mill supplied with *genrí*, to remove refuse fibre, and to draw off the juice. These men are called *ghaniwáhs* or *perwáhs*. If the factory works night and day, four men are required. If hired labourers, they receive in money and juice about one and a half ana a day. They chop the cane into *genrís*, empty the nánd when it is full, and one of them is almost constantly moving round the kolhú in front of the játh, removing refuse fibre and pressing in fresh *genrí*. In some localities little or no water is poured over the *genrí*, in others from two to five quarts to the *ghání* is allowed. Not very much refuse fibre passes through the kolhú. Most of it is removed at the top, and any that passes through is taken out of the naroh with the hand.

442. The refuse is called *khuiyá*. Some of it is eaten by the cattle, but most is dried and is used, along with the dry leaves of the cane, as fuel in the gulaur. In some localities, especially those in which no water is added in the mill, the *khuiyá* before being dried is put in a trough (*khátá* dug in the ground, is soaked with water, and then trodden. The juice which is expressed is called *kakei*. It is either boiled for its sugar, or is given to the labourers working in the factory.

443. The nánd is allowed to fill before it is emptied. The vessel used in emptying it is an earthen *ghará* with a handle, called a *saiká*. The *saiká* usually holds about two and a half or three gallons, and in fair seasons with fair cane about one *saiká* of undiluted juice should be got from every *ghání* of *genrí*.

444. As little time as possible should elapse between the pressing and the boiling of the juice, for the latter soon turns sour and ferments, especially in damp weather with east wind. Even in dry clear weather the press is washed out daily to remove the fragments of fibre and coagulated matter that stick about the crevices of the *kundí*, *páchars*, and *múngar*. If not removed, these acidify the juice that passes through the press. To clean the press, the driving gear is removed, and the upper part of the játh being trussed between two long bamboos placed so as to form a fork, the lower end is lifted out of the *kundí*. The bamboo apparatus is called *lamesá* or *dhonkú*.

445. Two kinds of crude sugar are made in Azamgarh. One of these, variously called *gur*, *bhelli*, *dhosá*, receives no sort of refining and is a solid dry mass. The other, *ráb*, which is to a certain degree refined, is a semi-solid substance. Throughout the greater part of the district the cultivator makes *gur*. It is only on the west side of the district and in scattered localities elsewhere that *ráb* is regularly made. The *gur* process will therefore be described first.

446. The gulaur is a shed generally from twenty to twenty-five feet long by seven or eight broad. The walls are of mud, the roof of thatch, and the gables are generally nine or ten feet high. Inside at one end is the furnace (*chú'há*), a circular hole in the ground two or three feet deep and four or five in diameter. Round its mouth for about a foot in height above the level of the ground a mud well is raised. On this the large iron saucer with four handles (*kardh*) in which the juice is boiled is placed. Fuel is supplied to the furnace from a hole (*mohán* or *jhukwá*) in front inside the gulaur; and the smoke escapes and the furnace is raked from a hole (*ponchhiá*) outside in the gable of the gulaur. The fire is poked with a stick (usually a sugarcane) called *jhunkant* or *karerá*. In some places, notably in pargana Atrauliá and the kachhár, a large strong reed called *ramgar* is grown round the edges of the sugarcane fields for the purpose of supplying

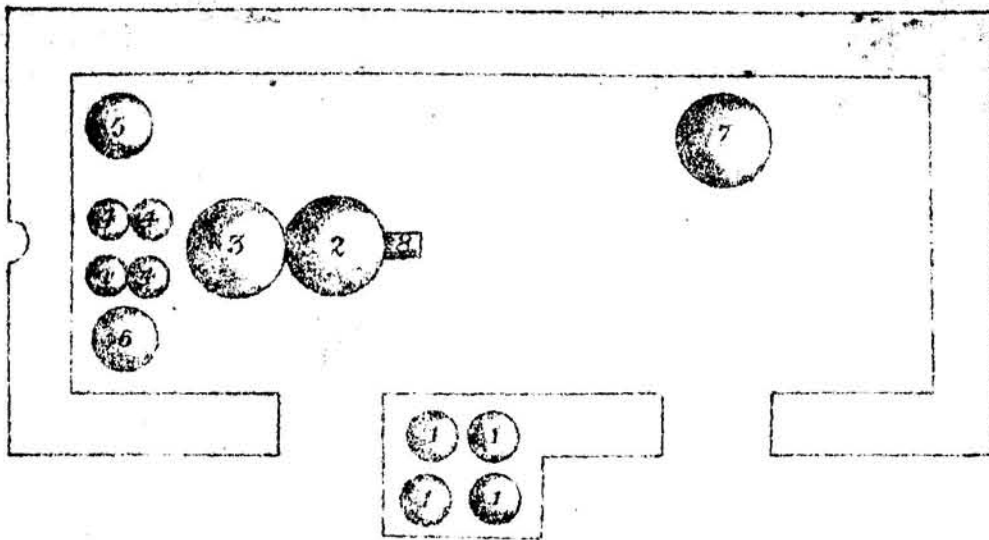
pokers. The *karáh* rarely belongs to the cultivator. It is hired for the season from *baniáns* and other traders. An ordinary *karáh* costs from Rs. 15 to Rs. 20 and lasts eight or nine years. Cultivators pay from Rs. 3 to Rs. 6 for the use of the *karáh* for the season. A man called the *jhunkaiwá* is required to look after the furnace and boiling; and if the factory works night and day two at least are employed. If hired labourers, they receive wages at much the same rate as the *perwáhs*.

447. The juice having been strained of particles of fibre and other refuse, is emptied into the *karáh*, and boiled slowly to about a fifth or a sixth of its bulk. As it boils the dirt comes to the surface and gravitates to the side of the *karáh*. It is removed with an iron ladle called *pauná*, or with a flat piece of wood called *patrí* or *chatantí*, which is dipped into the surface of the boiling fluid and to which the dirt sticks. The dirt is called *mahkí*. It is eaten by the poor and given to the cattle. When nearly ready, the boiling liquid is tested with an implement like a croquet mallet called *gurdam*. The *karáh* being then lifted off the *chúlhá*, the stuff is kneaded with the *gurdam*, and as it thickens is pushed in a heap into the middle of the *karáh*. When sufficiently stiff and cool, having now become *gur*, it is removed and allowed to dry. The yield of *gur* from the juice of cane grown upon fair loam sugarcane land in a fair season should be at the rate of from one and three-quarters to two sers per *saiká*. That would be upwards of sixty maunds of *gur* to the acre of cane. But it must be remembered that some, both of the cane and of the juice, is consumed in the raw state, and does not reach the boiling process.

448. An abstract price current for *gur* follows:—

Year.	Average price per standard maund of <i>gur</i> .	Year.	Average price per standard maund of <i>gur</i> .
	Rs. n. p.		Rs. n. p.
1857-58	2 1 6	1867-68	2 5 0
1858-59	1 10 3	1868-69	2 9 1
1859-60	2 4 7	1869-70	2 4 7
1860-61	2 3 0	1870-71	2 8 1
1861-62	1 13 2	1871-72	2 6 1
1862-63	1 12 11	1872-73	2 6 2
1863-64	2 4 7	1873-74	2 3 3
1864-65	2 3 3	1874-75	1 14 8
1865-66	2 2 8	1875-76	1 14 8
1866-67	2 3 7		
		Whole period ...	2 2 9

449. In the preparation of *ráb* two boiling pans are used. One is placed above the furnace in front of the other, the latter (*paohhlá karáh*) being on a rather higher level than the former (*aglá karáh*). The *karáhs* also are rather deeper than those used in the *gur* process. The juice too is not removed straight from the *nánd* to the *karáh* for inspissation. It receives a partial boiling to prevent its turning sour, and is then stored till the pressing of twenty-four hours is completed, and a sufficient quantity for a single boiling into *ráb* is obtained. In the partially boiled state the juice is called *autá*. The requisite quantity of juice



1. Autá ká nánd.
2. Aglá karáh.
3. Pachhlá Karáh.
4. Khaprá.
5. Mahíá ká nánd.

6. Mainchhaná ká nánd.
7. Gurdandá.
8. Mohán.
9. Ponchhiá.

being ready, a quantity is filled into the karáhs, the dirtier stuff into the aglá, the purer into the pachhlá. The fire is then lighted and is kept strongest under the former karáh. As the juice in it boils the dirt is skimmed off. The process of disintegration is aided by mixing into the boiling juice a gelatinous stuff, which is obtained from steeping in water the chopped roots and stems of a *hibiscus* called *dullá*. The plant grows wild in most localities. The liquid in the pachhlá karáh is then cleaned in the same way. The dirt is put into little reservoirs (*khaprá*) of earthenware, which are built in at the back of pachhlá karáh, and is allowed to settle. The scum called *mahíá* is taken off it and placed in a receptacle with a hole in its bottom to strain, while the cleaner matter (*autí*) is emptied back into the pachhlá karáh. Any stuff that trickles from the *mahíá* is also put back into the karáh. The thick matter (*mainchhaná* or *patot*) which remains is mixed with water and is drunk on the premises.

450. The juice in the karáhs having been cleared of dirt and become a clear black liquid, most of that in the aglá karáh is emptied into the autá nánds, and only about three saikás are left in the karáh. As the inspissation of this proceeds in the aglá karáh, fresh liquid from the pachhlá karáh and autá nánds is added; and the whole of the juice is thus gradually boiled down to a thick syrup. The boiling lasts from three to five hours, and towards its close bruised castor seed is thrown into the syrup. This is called *jáwan* or *dáwan* (rennet), and is intended to promote the coagulation of the saccharine matter when the syrup is taken off the furnace. The syrup (*pág*) is then emptied into a large earthen receptacle called the *gurdandá* or *gurandá*, and is violently stirred and beaten with a club for half an hour. Thereafter it is allowed to stand for two or three hours; and it is finally emptied into large jars called *kunrá*s or *ckhonrs*, in which it soon becomes semi-solid and ready for sale under the name of *ráb*.

451. In preparing gur one man can look after the boiling and skimming, but in *ráb* manufacture at least two are required. If hired labourers, they get daily wages at about the rate named above; but, as a rule, petty cultivators do not hire labour. They club together, four or more households in one, each with its pair of bullocks, and help each other in the whole process of manufacture.

452. When *ráb*, being a finer stuff than gur, is required for household purposes (for example, for a marriage feast or as a present to a relative), cultivators who usually make gur manufacture a little *ráb* in their single karáh on the same principle as has been explained above.

453. *Ráb* sells at from four to twelve anas a maund more than gur.

454. The ordinary agriculturist's work ends here. The greater part of the crude sugar which he makes is transferred to the refiner almost immediately after it is made. He probably retains a little, which is consumed during the ensuing months by himself and his friends, or is given to the hired labourers whom he may have occasion to employ. But those agriculturists who are well-to-do sometimes carry the manufacture further. They make either *kachchí chini* or *shakkar*, *ráb* being the basis of both. The former is made principally in the southern parganas of the district, the latter in pargana *Mábul*. The advantage to the agriculturist from their manufacture is, that while without a great deal of extra expense he obtains a higher priced sugar than *gur* or *ráb* for sale, he is also able to retain the molasses for home use.

455. To make *kachchí chini* little rectangular vats of mud are constructed inside a house or closet. The bottom of the vat is a little above the level of the floor, and at one or more places small outlets from it are made which lead into reservoirs sunk in the floor of the room outside the vat. The vat is called *phariá*, the outlet *nálí*, the reservoir *dobhá*. Sometimes, however, *phariás* are not constructed, and large earthenware *nánds* with a hole pierced in the bottom are used in their stead. *Ráb* is filled into the *phariá* and covered to the depth of three or four inches with the stems and leaves of the humid mucilaginous aquatic plant called *siwar* (*Hydrilla verticillata*). The molasses and impurities soon begin to settle towards the bottom of the mass, and white sugar to form in a powder on its surface. The molasses (*chotá*) drains off into the *dobhá*, and the powder is taken up as it forms every three or four days. The process goes on possibly for twenty days or a month, till the whole mass has been separated into *chini* and *chotá*. One-fourth of it (in weight) should have become the former; the rest is the latter. The *chini*, having been collected, is trodden and dried. A small space of ground inside an enclosure is marked off with a low mound of earth. Fine sackcloth is spread over it. The place is called *pátá*. *Chini* is spread over it, and for about two days men with bare feet keep treading the *chini*. By the end of that time it has probably become a dry smooth powder and is ready for sale. *Kachchí chini* is said not to keep so well as *pakkí chini* (see below, para. 457), and it sells at about ten per cent. less. But to the inexperienced eye there is no difference in appearance between them.

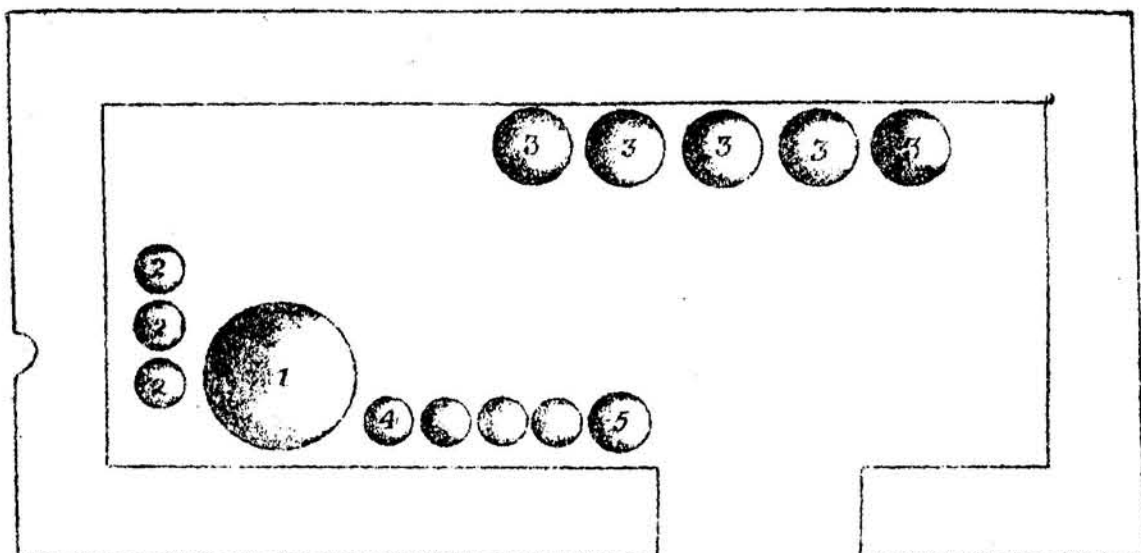
456. To make *shakkar*, a series of little parallel drains (*nálís*) are made in the floor of one end of a small house or closet. These drains are from one foot to eighteen inches apart, and are six or seven inches deep and broad. They lead into a somewhat larger drain, which cuts them at right angles and leads into a *dobhá*. Over the floor thus divided by *nálís* a framework of bamboos called *dhár* is laid, and upon that a matting made of rushes or *gondri*. The *ráb* is tied lightly in cloth (*lothá*) in quantities of a maund. The bundle is called a *motarí*, and when allowed to take shape it is a round flattish mass like a large cheese. Several *motarís* are piled one above another in rows upon the *dhár* over the drains, and large weights made of sun-baked clay, called *bhirds*, are put upon the piles. *Chotá* soon begins to ooze from the *motarís*, and to trickle down through the *dhár* into the *nálís* and *dobhá*. Compression is kept up probably for fifteen or twenty days till *chotá* ceases to exude. The stuff which remains in the *motarís* is *shakkar*, and it is a damp light-brown substance. One-half (in weight) of the *ráb* should remain as *shakkar*, and in the manufacture of *chini* from it there should be little or no refuse. One-half (in weight) of the *shakkar* becomes *chini*, the other half is molasses. *Shakkar* sells at about half the price of *chini*.

457. Cultivators as such do not manufacture *pakkí chini*; that is generally made by traders, or by proprietors who have the means and taste for the manufacture. But it will be convenient to complete here our account of the sugar produce of the district.

458. The premises (*kárkhána*) for sugar refining are of course much larger than an ordinary *gulaur*. They are not arranged in quite the same way throughout the district, but the process followed everywhere is the same in principle.

459. The boiling pan or *karáh* of the *kárháná* is much deeper than that used in the *gulaur*, and the fuel in the former is wood, not *khuiyá* and leaves. Manufacturers estimate that from one to one and a quarter maund of fuel will be used for every maund of *bhelí* or *rúb* which they refine, and they lay in their stocks accordingly.

Ground plan.



- | | |
|-------------------|-------------------|
| 1. Karáh. | 3. Shírá-ká-nánd. |
| 2. Mahíá-ká-nánd. | 4. Arhiá. |
| 5. Garh. | |

460. *Bhelí* and water are first filled into the *karáh* in the proportion of from fifty to sixty gallons of water to eighteen or twenty maunds of *bhelí*, and the *bhelí* is allowed to dissolve for ten or twelve hours. Boiling then begins, and during the process two or three quarts of milk are thrown in to aid in the clarification. The *mahíá* is skimmed off as in the *gulaur*, and is filled into receptacles built in near the *karáh*. The liquid in the latter having become a clear black syrup (*shírá*), is taken from the *karáh* and emptied into *nánds* or *haudís*; and the *mahíá* having been put into the *karáh*, is reboiled, and then passed through a cloth strainer. The liquid which passes through the strainer is filled into the *shírá* *haudís*, while the solid refuse, which is reckoned about one-fourth (in weight) of the *bhelí*, is mixed with water and tied up in a *lothá*. The juice which exudes, called *pasáwá*, is consumed by the factory employes. The dirt is given to pigs or is used for fuel. The whole of the first boiling of *shírá* occupies seven or eight hours.

461. The *karáh* is then washed for the second boiling. Only about eight gallons of *shírá* are put into the *karáh* at once. As it approaches the proper consistency (*cháshní*), bruised castor seed is stirred in, and it is then baled from the *karáh* through a series of small *nánds* which are built in close to the *karáh*. The first of these is called *arhiá* or *parchhá*, the last *garh*. As soon as the *shírá* has been baled out of the *karáh* another supply is filled into it. The baling seems to serve the purpose of the beating in the *gurdandá* of the *gulaur*. From the *garh* the *shírá* (now called *pág*) is removed to large open earthenware *haudís* which are kept in another house or room. In these it becomes a thick semi-solid substance. At the end of seven or eight days it is placed in vats or *phariás*, and the process which was described in para. 455 follows. But two-thirds only of the *shírá* should pass off as molasses, while one-third is collected and trodden as *chíní*. In some localities also, notably at *Phúlpur*, a second class of sugar (*doim*) is made from part of the molasses. When the *phariá* becomes nearly empty the stuff left in it is tested. If it is found to contain a sufficient quantity of solid saccharine matter (*dánd*), another boiling of it takes place

and it again passes through the process that has been described. Doim chíni sells about ten per cent. cheaper than the first-class article. The latter is called *phúl* or *ras-kí-chíni*.

462. At Phúlpur refined sugar is generally made only from shakkar. The last is purchased from cultivators ; or, if they make *ráb* only, the refiner first converts it into shakkar in the method described in para. 456. In refining the shakkar, water is mixed with it at the rate of about thirty-five gallons to ten maunds of shakkar, and milk at the rate of a pint to the maund. The rest of the process resembles that already explained.

463. Refined sugar is stored in large bags made of sackcloth. For despatch to other parts of the country it is usually packed in bags which contain upwards of two maunds each. The bags consist of two cloths, the inner of coarse cotton cloth made in the district, the outer of gunny cloth made in Bengal, the import of which for the use of the sugar brokers is a little trade in itself. Molasses is kept in underground vats (*khátás*) which are roofed over. When sold, it is removed in barrels, in leather cases (*kuppá* or *gellhá*), and in large earthenware vessels.

464. Phúlpur has the credit of producing the best refined sugar in the district, hence probably its name. Phúlpur sugar is very granular and sweet, and it sells at a higher price than that of most other parts. The superiority is due not only to greater care in manufacture, but also to the quality of the matter obtained from the cane grown in the surrounding country. This again is due to the peculiarity of the soil, chemical details of which, unfortunately, have not been obtained.

465. The indigo contained in the survey crop statement consists principally of *khuntí*, that is, of plant left in the ground after the rainy season in which, or preceding which, it was sown. The *khuntí* is only a part of the area under indigo in each year. Most of the indigo crop is cut in August and September, and the land is at once ploughed up and is sown with rabi crops in October. In other words, a good deal of the indigo crop is merely an early kharif or bhadein crop (para. 392). Very little indigo has ever been grown in parganas Deogán, Bellábáns, Chiriákot, and Kiriát Mittú. In all the other parganas it was a not uncommon kharif crop, but the area sown with it has recently very much fallen off (paras. 550, 551). Indigo is grown in two methods. In one of these the seed is sown with the help of irrigation in the spring and hot weather. This crop is called *jamauwá*. It was introduced into Azamgarh by Mr. Hunter of Nizamábád upwards of forty years ago. In the other method indigo is sown at the beginning of the rains. This crop is called *asárhú* or *naudhá*. Since the introduction of the irrigation method, *asárhú* has fallen somewhat into disrepute ; for though the cost and labour of cultivation in the former are greater than in the latter, the plant as a colour yielder is much superior. The *jamauwá* crop is ready in August ; the *asárhú* crop a little later. There is no special mode of cultivation. The land is ploughed two or three times ; it is not specially manured, and beyond the irrigation (once before and once after sowing) of the *jamauwá* and the weeding (once) of the *asárhú*, the crop receives no special attention. *Khuntí* also seems to need little care, the stumps of the plant being left in the ground to weather the dry months as best they can. The crop from *khuntí* is ready in August ; and *asárhú* is said to give a rather better *khuntí* crop than *jamauwá*. The *khuntí* crop having been cut, the plant is eradicated. *Jamauwá* sometimes suffers from attacks of insects in the hot weather, but it is better able than *asárhú* to stand excess of wet in the early part of the rainy season. The whole crop suffers from continuous wet and cloudy weather in the end of July and in August. A fair yield of indigo is twenty-five bundles of plant (*pattí*) to the acre. The bundles are measured with a chain (*síkar*) ten feet two inches in length, and a bundle of fairly grown crop weighs about four and a half maunds ; but the weight of the crop is not necessarily an index of the quantity or quality of the colouring matter that it will yield.

466. In Azamgarh there are three methods of securing the cultivation of indigo. In one of these the planter takes up land as a sub-tenant under the proprietor or tenant-in-chief, and raises his own crop. Part of the rent is generally paid in advance, and its amount ranges from Rs. 8 to 14 an acre. The lease of the land generally extends from the spring of one season (March or April) to the autumn (September) of the next; and the planter takes both a *jamauwá* or an *asárhú* and a *khuntí* crop off the ground. By another method cultivators take advances from the planter under an agreement to sow a certain amount of land and deliver a certain amount of plant to the planter. The third is that referred to in para. 344—the planter, if also the proprietor of land, takes fields from his tenants for half the year and raises his own crop upon them. The second of these is or was the ordinary method with European planters, the third is common with native planters; but cultivators, especially in the northern parganas, also raise a good deal of indigo on speculation, and sell the plant, either cut or standing, to the planter for cash. As much as Rs. 35 or Rs. 40 an acre are realized in this way in certain seasons for standing crop in localities where there is a little competition among manufacturers. Where this is wanting, however, Re. 1 a bundle is a fair price in the cultivator's estimation.

467. The area under poppy shown in the settlement returns agrees very closely with the returns of the opium department. The great majority, probably from eighty to ninety per cent. of the opium cultivators, are Koiris, but cultivators of other castes have also taken to raising poppy. During the last sixteen or eighteen years considerable variation has taken place in the yearly area under poppy; but the area would appear to be generally greater now than it used to be at the beginning of the period.

468. Though most of the land upon which poppy is grown is more or less suited to the plant, it will be seen at times upon land that is manifestly unfitted for it. The best lands for poppy are those about hamlets and old village sites, and if the water is brackish so much the better. The soil should be a good strong loam. It is generally said that the land should lie fallow during the rains; but early *kharif* crops, and especially maize, are often raised in the same season before poppy. Indeed, in some localities the cultivators justify this by saying that if the soil is too strong the poppy grows too high, and it is then apt to be overturned by the wind. In any case, the land must be well manured and pulverized before the seed is sown. The *Siwáti* nakhat is the best season for sowing. The seed is cast into the ground broadcast, and the field is then divided into little plots of about two yards square. Spinach, cross, and safflower are not uncommonly sown with poppy, or along the edges of the little plots. These are said not to injure the poppy, and the spinach is weeded out before the poppy makes much growth. The field is watered and carefully weeded more than once; in some seasons and soils as many as five waterings are given. The poppy plant makes slow progress at first, but in February it shoots up rapidly and begins to come into flower from about the middle of February. Soon after the plant flowers the capsules mature. The collecting of the juice begins in the latter part of February. As the petals of the flowers expand and drop off, they are collected by the cultivator, and are stuck together in thin round cakes upon a slightly concave earthen dish over a dull fire, and pressed down with a roller of cloth to make them adhere firmly to each other. The cakes which are thus prepared are called *rotí*, and are sold at the opium factory for packing purposes at rates varying from four to eight sers for the rupee. In fair seasons an acre of crop should yield about twenty-five sers of *rotí*. When the capsule (*dhenrí* or *thontú*) has become a little firm and the sap (*dúdh*) has become so consistent that it will not, as it exudes, trickle off the capsule, lancing (*páchná*) commences. The lancing instrument, called *náhará*, consists of four lancets bound together in a packet with a space the thickness of the string between each lancet. The points are inserted at the top of the capsule half through the integument, and drawn down the capsule to the stalk. The operation takes place in the afternoon, and by next morning the wound is covered with matter

of a light-brown colour. This should be gathered (*káchhnd*, hence the name of the caste, *káchhí*) as soon as possible before noon. It is scraped off the capsule with a little iron scoop called a *sutuhá*. Those who have no *sutuhás* use shells or bits of bamboo. Two or three days after the first incision a second is made, and the gathering process is repeated. Three incisions are generally sufficient to exhaust the plant's supply of sap. The matter having been collected, is worked up with the hand, divided into little lots of a *ser* or so each, and allowed to dry. It is then crude opium, and is ready for delivery at the factory.

469. The plant is allowed to stand in the field till it is quite dry. The heads are then broken off, and the seed (*dáná*) is separated from the shell (*kholára*) by beating the heads. The *kholára* is sold to druggists together with any whole capsules which, from their having dried up before they came to maturity, contained no opium or seed. From the seed, of which an acre should yield from four and a half to five maunds in fair seasons, the cultivator gets oil made by pressers. The oil-press is a miniature in wood of the sugarcane press which has been described above (*paras.* 435 to 440), and the names of the different parts of it are the same; but the oil-press is generally set up inside the oilman's house, and it is worked with a single bullock which is yoked in a somewhat different way from the sugar-press bullocks. A pole (*jot*) which is pivoted at one end by a fork against the *játh*, is at the other end fitted up like a cart yoke and rests upon the bullock's neck. The *kírhá* is attached, at its lower end to the *kátar* as in the sugar-press, but its upper end is fastened to the *jot* on the on side of the bullock. A *gháni* of oilseed weighs two *ser*s and a quarter, and it is pressed in about three hours. The mode of paying the oilman varies in different places. Generally he is allowed to keep all the oil-cake, and besides gets a *ser* of grain for every *ser* of oil.* The seed of poppy yields one-third (*tiptá*) of its weight in oil. The latter is bland and useful for most purposes, culinary and other. The oil-cake, called *pinná* or *píná*, is also edible. Lastly, the stalks of the dry poppy are generally broken off and used as fuel.

470. The soft young poppy plant suffers much in some seasons from attacks of caterpillars and grasshoppers (*dholá*, *katn*, *gadheilá*). The sowing of spinach among the poppy is sometimes defended by the cultivator on the ground that it attracts the caterpillars more than the young poppy does, and so saves the latter till it has become somewhat fibrous. In its middle stage the plant is liable to blight (*bhorí* or *kajurí* and *safará*). Frost seems to do it no harm, but high wind is much against its interest, sometimes, especially after irrigation, overturning the plant, and also drying up its sap.

471. There are several varieties of the poppy plant current in Azamgarh, *bhagautiá*, *tiliá* or *tilevá*, *kálápostá* or *kareidanti*, and *barápostá*. The first seems to be the oldest known, and is now the least sown, variety. It is, when mature, two and a half or three feet high, has a small capsule, and yields little sap. In size *tiliá* resembles *bhagautiá*, but the capsule is large and its yield of sap is fair. *Kareidanti* is also about the same height as *bhagautiá*. Its stem is black when mature, and it is a good sap yielder. *Barápostá* grows about four feet high, has a very large capsule, and yields much sap. It comes to maturity in a somewhat longer time than the three other varieties, which all ripen about the same time. The *Koirís* always keep it distinct from the other varieties; regarding the latter they are not always particular. *Tiliá* and *kareidanti*, though generally sown separately, will also be seen mixed up together.

472. From the following statement, the materials for which have been furnished by the Sub-Deputy Opium Agent, it appears that the average yield of opium is greatest.

* The berries of the *asm* tree yield a pungent oil with a very disagreeable smell, but it is useful for burning as well as medicinally, and the poor are glad to use it for those purposes. The oil-cake, however, is useless, and the manufacture of the oil is not so profitable to oilmen as that of other oils. A few years ago they struck against the manufacture of *asm* oil, and any oilman who was persuaded to make it was put out of caste. This rule is not strictly kept now, but few oilmen still openly make *asm* oil.

in parganas Ghosi, Mau, and Gopálpur. The best poppy tracts in this district are reputed to be those round the town of Mau and round Ghosi Khás and Súrjapur in pargana Ghosi. At all those places are large colonies of Koiris :—

Tahsil.	Pargana.	Average area (in acres) of land under poppy cultivation during the years from 1858-59 to 1873-74.	Average yearly amount of standard opium delivered at the factory during that period.	Average amount of standard opium per acre of poppy land.	Average price per acre paid by Government for the opium.
			M.	Sers.	Rs.
Deogán ...	Deogán ...	241	47	8	37
	Belhabáns ...	256	58	9	45
Azamgarh ...	Nizámábád ...	1,040	220	8	43
Mábul ...	Mábul ...	527	93	7	35
	Kauri ...	305	56	7	37
	Atrauliá ...	418	81	8	41
Sagri ...	Gopálpur ...	281	69	10	49
	Sagri ...	761	178	9	45
	Ghosi ...	1,160	314	11	52
Muhammadábád ...	Kiriát Mittú ...	44	10	9	42
	Chiriákot ...	271	58	8	42
	Muhammadábád ...	1,292	307	9	45
	Mau Náthhanjan ...	178	49	11	54
Sikandarpur ...	Nathápur ...	366	79	9	42
	Total ...	7,149	1,619	9	44

473. In suitable land cultivated by Koiris, such as that about Mau, Ghosi, and Súrjapur, opium, it is admitted, is produced in good seasons at the rate of eighteen or twenty sers to the acre, but probably the yield upon all lands in good seasons does not exceed twelve or thirteen sers to the acre. The opium department's returns show the average yield to have been nine sers during sixteen years (good and bad) from 1858-59 to 1873-74.

Year.	Area under poppy (in acres).	Average amount per acre of standard opium delivered at the factory.
		Sers.
1858-59 ...	4,954	6
1859-60 ...	4,903	8
1860-61 ...	4,977	14
1861-62 ...	5,934	12
1862-63 ...	6,438	12
1863-64 ...	6,741	13
1864-65 ...	8,116	2
1865-66 ...	6,878	11*
1866-67 ...	7,303	11
1867-68 ...	8,418	7
1868-69 ...	6,679	9
1869-70 ...	8,934	9
1870-71 ...	9,146	6
1871-72 ...	9,040	5
1872-73 ...	8,520	7
1873-74 ...	7,392	9
Average of 16 years ...	7,149	

It is, indeed, notorious that some opium is retained by the cultivators for illicit disposal. During the last five years the average yearly sale of manufactured opium at the Government treasuries in Azamgarh (exclusive of parganas Sikandarpur and Bhádánw) has been about twenty-five sers only—an amount which is manifestly much less than is consumed in the district. But half a ser embezzled in every acre would probably more than cover the district's own wants, and meet the demand for smuggled opium from outside. For practical purposes, therefore, the average struck

from the department's returns is probably correct enough. The yield of crude opium, of course, varies considerably in different years. Some years of low average yields were also years of extensive cultivation, when probably a considerable proportion of unsuitable land was taken up for poppy by unsuitable cultivators. On the other hand, some of the years of high averages were years of limited cultivation, when doubtless only regular poppy cultivators with good land were engaged.

474. Of the produce which has been included under the head of vegetables a perfectly complete list cannot be given, nor does most of it call for detailed notice. It is raised chiefly by Koiris on

Cucumbers of sorts.
Lentils of sorts.
Spinach of sorts.
Egg plants.
Potatoes.
Sweet potatoes.
Edible arums.
Turmeric.
Ginger.

Onions and garlic.
Radishes.
Carrots.
Anise seed.
Capsicums.
Cress.
Safflower.
Castor-oil plant.
Tobacco.
Betel-leaf.

koirdr land or little market gardens round hamlets, and is consumed locally. A short notice, however, of the cultivation of tobacco, safflower, castor-oil plant, and betel-leaf may be given.

475. Tobacco is cultivated on patches of land about hamlets, and on the sites of ruined houses, chiefly by Koiris.* Like poppy, it prefers brackish water. The land for it is usually manured with the sweepings of dirt heaps, and occasionally the scrapings of old earthen walls, which are impregnated with the nitrate of potash (*loneri mitti*), are given to it. The land is not always kept fallow during the autumn. Maize and other early kharif crops are sometimes taken from it before tobacco. The seed is sown in the end of August (in the Maghá nakhat) in nurseries; and the young plants when from four to six inches high are planted out in the field in October (in the Hatia and Siwari nakhats). The rule is to plant them a cubit apart, but it is not always followed. The field is then divided into little plots, of which from seven hundred to a thousand go to the acre. The crop requires several waterings, that upon land in which are bits of tiles and bricks needing more than crop grown upon clean land. The field is also carefully weeded; and as the crop grows up one stem only with ten or twelve leaves should, according to rule, be allowed to remain on each plant. The rest are nipped off, as are all leaf-buds at the top of the stem and in the axils of the leaves. The nipping operation is called *badhiand*. The crop is ready in the end of February and in March, and the leaves should then be thick, tear with crispness, and have a slightly yellowish tinge. The stem of the plant is cut a little above the level of the ground, and the leaves are separated from it. The leaves are allowed to lie for a day or two, and are then removed by the curer. The stems are useless, and are burnt or thrown away. The field in which are the roots is then watered, and a second crop (*dorja*, *dorji*) is raised from them. This is ripe in May, and though not equal in quantity and quality to the first crop, it is, if water has been regularly supplied, still valuable. In some localities a new crop is raised in the spring and hot weather. The young plants which are reared in a nursery during the winter are planted out in March, and the crop is ready in May. It is generally sown in plots of ground in which potatoes have been grown during the winter, but the leaf from it is not so heavy and good as that from the winter crop.

476. Two kinds of tobacco are cultivated in Azamgarh—the *desi* and the *vilayati*: and of the former there are two varieties. The *vilayati* is of recent introduction, having come into the district from the eastward. It has a roundish crumpled dark-green leaf, with a long petiole. The leaf of the *desi* varieties is smooth, of an ovate pointed shape, with a short petiole and of a light-green colour. The varieties of *desi* are *dhamaki* and *gulabawá*. The latter has a smaller leaf and thinner leaf-veins than the other. Its flavour also is milder, and not so much to the taste of those who like a good deal for their money; but neither of the *desi* varieties is so pungent as the *vilayati*. That is too strong for some native smokers, and has to be mixed with the *desi*. It is said not to keep so well in the manufactured state as the *desi*.

* More tobacco is grown in and about the town of Mau than at any other single place in the district.

477. The tobacco plant is hardy. It seems not to be affected by frost, and insects apparently do not attack it. Its chief diseases, called *kápti* and *korhián* or *chingurán*, seem to be due to fungi. In the former the skin of the leaf has a yellowish tinge, and becomes marked with little grey spots. These grow into dry patches in which the tissue of the leaf is altogether destroyed, and the plant becomes useless. In the latter, the veins on the back of the leaf are attacked and become varicose, and the leaf crumples up; but the tissue is not destroyed, and the leaf is still useful. An acre of good well-grown tobacco will yield about 300 maunds of green leaf for its first crop. But so much is not generally obtained, and the average yield of first crop seems to be between 150 and 200 maunds. The second crop is about half the first in weight. The plant is purchased in the field by manufacturers, the price for first crop ranging from nine to fourteen anas a maund.

478. Dried undressed tobacco (*surti*) is not made in Azamgarh, and the fancy stuffs which are made up from it do not concern us. The manufactured tobacco made from local produce is called *galdwat* or *laldedhi*—a black dirty-looking mass. The green leaves are cut up and allowed to dry in the sun for about fifteen days. They are then mixed up with molasses and reh in a large nánd over a furnace and boiled for four or five hours. To two parts of leaf there should be one of molasses and one of reh, but the quantity of the latter is often much greater. The stuff may be used at once; but it improves with keeping for eight or ten months. Its price varies between eighteen and thirty sers for the rupee.

479. Safflower (*carthamus tinctorius*), called *kusum* or *barre* by the natives, is generally sown in little patches close to hamlets, but it may be seen in some places sown round the edges of rabi fields, or scattered among the rabi crops like rape. It is sown in October, and is ripe in the end of February and in March. The plant receives no special care, and though all castes sow it, Koiris chiefly do so. There are two varieties of the plant, the barbed or prickly called *kateili* or *rakasua*, and the smooth called *mukrili*.

480. When the flowers of the plant begin to open the petals are plucked, and the plucking is repeated two or three times till the flower has no more petals to yield. The petals are beaten up into a pulp in an okhari. The pulp is then dried, and it can be kept for a long time. An acre of safflower should yield about fifteen sers of dye. Koiris sell their produce; by other castes it is kept for domestic use, being supplied to the dyers along with the fabric when yellow cloth is required for marriages or on other occasions. The dry stalk and leaves of safflower are of use only as fuel, but the seed is roasted and eaten. It also yields, at the rate of about a third of its weight, a good bland oil, which the cultivators extract for themselves by the method called *darhudá*. An earthen vessel is sunk in the ground, and on its mouth another vessel is placed, in the bottom of which a small hole is pierced. In this upper vessel the oilseed is placed, and round it fuel is placed and set on fire. As the oilseed is gradually roasted, the oil exudes from it and trickles into the lower vessel.

481. Castor plant is sown, either a few plants in one place, generally about chamár hamlets, or round the edges of their sugarcane fields and korár fields by cultivators of all castes. The seed is put into the ground in the hot weather, and the beans are ripe in February, March, April, and May. The plant receives no special culture. There are two varieties, *renri*, a tall plant with long bunches of capsules, which is usually sown round sugarcane, is ripe early, and is generally cut down at the end of the first season; and *bhatrenri*, a shorter plant, which is sown both round fields and in other places, ripens later than *renri*, and when not sown in fields is kept for three or four seasons. It is then cut down, more because it becomes a breeding ground for the brown hairy caterpillar, known as *kamaldá*, *bharili*, *sunri*, and is supposed to bring bad luck to its owner, than because it is useless for seed. Of the two varieties the latter yields most seed. A

well grown plant will yield as much as ten sers of beans in a season. But the persons which are grown round fields for a single season rarely give more than from twelve *ohhatáks* to a ser and a half. The castor-plant is liable when young to the attacks of beetles, and afterwards to a blight called *patul*, from which the seed dries up. When ripe the fruit is taken from the tree, is dried in the sun, and is then rolled upon the ground under a board. The capsules are thus broken and the beans extracted. The cultivator either sells the beans or extracts their oil for himself. In the latter case the beans are first roasted slightly, are then pounded in an *okharí*, and finally are boiled in water. The oil passes from them and floats on the surface of the water, from which it is taken up with a loose ball of human hair. The yield (in weight) of oil is about a fourth of the weight of dry beans of *renrí*, and a third of *bhatrenrí*. The refuse is of no use; but the leaves of the young castor-plant are good fodder, and the stems are useful in thatching, as *pokers* in the *gulaur*, and in other ways. *Chamárs* are particularly afraid of a blow from the stalk of castor-plant; and the latter among oil plants is regarded like the common water-snake (*donrahá*) among snakes, as the *chamár* of its order.

482. *Pán* or betel pepper (*chavica betle*) is not a *korár* plant, and is grown only by *Bareis*. More is grown in *pargana Máhul* than in other parts of the district; but even there the area under it is small, and the cultivation seems to be decreasing. *Pán* beds are formed upon the banks of old tanks (*para*. 72). The best soil for it is a clean blackish mouldy clay. A bank having been selected, the ground is dug up to the depth of six or seven inches and levelled off in even slopes on both sides of the bank. Earth is then taken from the dry bed of the tank, pounded into dust and laid over the bank three or four inches deep, and the whole bank well watered with the hand. A shed is then erected on the bank. It is usually six or seven feet high and inclosed on all sides. The doors are on the tank side of the bank, and are provided with screens. The supports of the shed are in some places entirely of bamboo, but in others cuttings of a quick-growing plant (a *euphorbia*) called *pharhat* are planted round the bank to form supports. The walls and roof of the shed are made of thatching grass strengthened with the culms of *sarpat*, bamboo twigs, and any other light brushwood that is available. The walls are made thick in order to keep out the wind; but the roof is thin enough to admit a certain amount of sunlight and to allow rain to pass through gently in small drops. *Poi*, *arudá*, *parorá*, *kúndrú*, and other light climbing vegetables are frequently planted inside the shed. Climbing up they spread over the roof and form part of it. The supports of the shed are generally called *koro*, the walls *tattí*, the roof *máro*; and the whole conservatory or garden is called *baraith*.

483. The ground within the *baraith* is divided into strips about two feet broad running over the bank from one side to the other. Each alternate strip, called an *átar*, is planted with *pán*, and it is by the *átar* that rent, varying from one *ana* to six per *átar*, is charged by the proprietor of the land. The vacant strips serve as passages and are called *pahs* or *pairahs*. *Pán* is planted in the *átars* in rows (*múr* or *khdt*) from four to six rows to the *átar*. It is not raised from seed, but from cuttings. These are cut with three or more joints (*ánkh*). They are placed in little furrows and lightly covered with soil. A layer of thatching grass or rushes is then laid upon the furrow and kept damp till the young shoots appear and make a little growth. Planting is done in the spring (*Maroh*); the cuttings are generally under grass for a month or more; and from the time of the removal of the grass till the rains the plant must be regularly and carefully irrigated. To supply water for this purpose a *kachchá* well is dug in the bed of the tank; and the water being drawn with the hand, is distributed from a large earthenware vessel called a *lotí*. The cultivator carries this on his left shoulder, in a manner peculiar to *pán* gardeners, and letting the water fall from it, he sprinkles it over the plant with his right hand. During the rains irrigation ceases, but as the soil is washed off the bank, it has to be renewed with earth, which the

cultivator digs from the bed of the tank and stores during the dry months. Towards the end of the rains the átars are manured with pounded oil-cake, sometimes with pease-meal. During the cold season irrigation is renewed, but more sparingly than in the hot months. The plants are trained upon thin supports which are generally stalks of *sarpat*. These are called *sarei* or *kameid*. The plant grows from four to seven feet high. Vines planted in March yield leaves fit for plucking in June or July, nominally from the tenth of the light half of Jeth, the *niwán* of *pán*. *Pán* is plucked all the year round, but the full-grown plant yields most leaf in the autumn. If properly tended, the plants last two or three years.

484. The leaves when mature bend back and are nipped off with the hand. They are arranged in packets of fifty called *kaunris*, and four of the latter make a *dhól*. These again are packed in little baskets of leaves called *gadaukas* or *donds*. The plucked leaves must be kept damp, be frequently turned, and little rotten spots in them cut out. In a *baraith* of good healthy plants, from fifty to a hundred *dhóls* of *pán* per *átar*, according to the length of the *átar*, are gathered in the season. The leaves are sold to *Tamolis* at rates varying with the season from half an *ana* to five *anas* a *dhól*.

485. *Pán* is very susceptible to frost (*para*. 44). It suffers also from blights (*gándhili*, *laphá* or *gobrawá*) and from attacks of lice (*máhu* or *láhl*). Several varieties are planted; *sánchi*, *bangulá*, *chakeiyá*, *kapuri*, *kakariá*. The taste of chewers varies, but *bangulá* seems to be most generally approved. Improved communications, however, have diminished the demand for local *pán*. Much is now imported from the eastward, which, though not reputed of so good a flavour, is larger and cheaper than the local produce.

486. The rates of outturn from different kinds of produce upon lands of average quality in favourable seasons, which have been given in foregoing paragraphs, are based more upon the information which long residence in Azamgarh has enabled the settlement officers to gather from the people than upon experiments made in cutting and weighing crops. Few experiments were attempted, and those showed the extreme difficulty of making a sufficient number of experiments over sufficiently large areas with an accuracy that would justify generalization. Information gained from the people, whose holdings contained land of all sorts, checked by the experience of them and of the land which settlement officers necessarily acquire, seems as trustworthy as that which experiments, even on a large scale, would be likely to yield.

487. In Appendix VIII. the estimated total produce of the cultivated land has been worked out, and the value calculated at the average prices of the last seventeen years. But the facts adduced in Section IV. must be kept in mind. A favourable year all round is rare. Most seasons are faulty in respect to some crops; and some seasons are as nearly altogether unfavourable for all produce as others are altogether auspicious. Probably twenty-five per cent. of the estimated full produce would not be too much to set against vicissitudes of season. In respect, too, to the value of grain at least, it must be remembered that the prices are those which the agriculturist would have obtained if he could hold his produce, and, following the markets, sell it advantageously. Comparatively few agriculturists can do that (*see below*, *paras*. 495 and 496).

488. The estimated outturn of food-grains in favourable years is 16,281,666 maunds (598,102 tons). From this 735,943 maunds (27,035 tons) may be deducted for seed. The balance available for food is 15,545,723 maunds (571,067 tons). Twenty per cent. of this may be struck off for the husk, bran, and refuse that are unfit for human food; and the quantity available for the latter is then 12,436,578 maunds (456,854 tons). The average is 16½ *chhatáks* a day per head of the total population of the district. The quantity, however, is liable to still further deduction for the grain given to animals, the amount of which cannot be inconsiderable. The figures bear out what has been said above—that barely enough grain is raised in the district to support the population.

489. The average of fodder struck for the number of cattle given in paragraph 347—which number is believed to be less than the actuals—is scarcely more favourable. We may suppose the whole of the chaff (bhúsá) to be consumed as fodder and half of the rice straw, the other half of the latter being used for thatching, lying upon, burning. The average allowance per head of cattle would be two sers, fifteen and one-third chhataks a day.*

490. The value of the produce gives the following averages:—

	Rs.	a.	p.	
Per head of the agricultural population	{ 55	15	3	a year.
	{ 4	10	7	a month.
Per head of the agricultural population above 15 years of age	{ 87	6	9	a year.
	{ 7	4	7	a month.
Per head of the male agricultural population above 15 years of age †	{ 168	2	0	a year.
	{ 14	0	2	a month.
Per head of the agriculturists recorded in the settlement papers ‡	{ 263	9	0	a year.
	{ 21	15	5	a month.

But having regard to the remark made above respecting the average price of grain produce, we can scarcely look upon the figures as a fair index of the means of the people. The estimate may be put into another form by deducting for the agricultural population their rateable share of the grain and other raw produce which is consumed in the district, and striking an average from the balance. Sixty-four per cent. § having been deducted, the value of the balance which the agricultural population may dispose of to the non-agricultural population is Rs. 1,25,02,693. To this may be added the value of indigo plant, of poppy roti and opium, and of crude sugar (less 5 per cent. allowed for home consumption by the agriculturist—see para. 547). The sum stands thus:—

Value of the grain and other district raw produce consumed in the district by non-

	Rs.
agriculturists	1,25,02,693
Indigo plant	7,02,000
Poppy produce	6,49,506
Sugar	1,13,02,283
Total	2,51,56,482

It gives the following percentages:—

	Rs.	a.	p.	
Per head of agricultural population	{ 29	10	0	a year.
	{ 2	7	6	a month.
Ditto ditto above 15 years of age	{ 42	10	0	a year.
	{ 3	8	10	a month.
Ditto male agricultural population above 15 years of age	{ 89	4	0	a year.
	{ 7	7	0	a month.
Per recorded agriculturist	{ 139	6	0	a year.
	{ 11	9	10	a month.

The figures are not altogether fair to the agricultural population; for out of the income they show, it has to feed most of the animals, to provide seed grain, and to pay the Government revenue and other public charges. The deductions for the second and third of these items amount to not less than Rs. 22,45,391—

	Rs.
Price of seed grain	1,60,610
Government revenue	17,11,484
Ten per cent. local cess and patwári cess	2,72,063
Share of the income to Government from stamps, excise, and customs	1,01,234
Total Rs. ..	22,45,391

* Working bullocks and milch cows and buffaloes, in order to be in fair condition, need from seven to twelve sers of bhúsá a day.

† In the total population 64 per cent. is, according to the census returns, above 15 years of age; and of the population above 15 years of age 52 per cent. are males. At these rates, the agricultural population (846,852) contains 541,988 persons above 15 years of age, and of these 281,834 are males.

‡ The details are—

Proprietors	64,057
Occupancy tenants	1,09,860
Tenants-at-will	5,867

Total ... 179,784

§ The agricultural population is, according to the census returns, 64 per cent. of the whole population.

After making them we have the following income from the land left in favourable years to the agricultural population, wherewith to clothe itself, to keep up its agricultural stock, to buy sweet stuffs, salt, dry tobacco, and other imported necessities and luxuries, to marry and give in marriage, to meet the expenses of its religious ceremonies and obligations, to litigate, to pay the interest on its debts, to bear the loss of having to sell its produce at what is commercially a bad time, and to provide against bad seasons:—

				Rs.	a.	p.	
Per head of the agricultural population...	...	...	{	27	0	10	a year.
				2	4	1	a month.
Ditto ditto above 15 years of age...		...	{	42	4	4	a year.
				3	8	4	a month.
Ditto male agricultural population above 15 years of age...		...	{	81	4	8	a year.
				6	12	5	a month.
Per recorded agriculturist ...	...	...	{	127	7	1	a year.
				10	9	11	a month.

In addition to what it gets from the land, the agricultural population no doubt earns money in other ways, for example, in the employ (temporary or permanent) of Government, in the manufacture of refined sugar, in the manufacture of indigo, in the carriage of produce; but after all, the greater part of its means is derived from the land, and the extraneous sources of income can yield comparatively little.

491. The average value of the produce per acre is Rs. 62 in favourable seasons.

The value of produce per acre. The disproportion between the rate of the Government land charges (Rs. 2-9-4 per acre), and this sum may excite the indignation of some rabid economists. But they must bear in mind the remarks made above regarding the vicissitudes of seasons and the price rates at which the produce has been valued. The people also must live, and that they have not too much for that the foregoing figures seem to indicate.

492. The Azamgarh cultivator alleges, as probably the cultivator in every

Alleged impoverishment of the soil. part of the country does, that the soil, now yields less than it used to yield. Those, however, who are strongest in their assertions about the impoverishment of the soil, have little except impressions of what they heard and, in a general way, saw in their youth, and few hard facts to advance as reasons for their belief. By those who have no such impressions to fall back upon, it may, *à priori*, be doubted whether, seasons being equal, the yielding power of the land has not increased. It is possible that during the last twenty years unfavourable seasons have intervened so often that the issue, in part assigned by the people to the soil, has been due entirely to the upper elements. The extension of cultivation to inferior land has no doubt abated the *average* fertility of the whole cultivated area, a result which the cultivator ignorantly attributes to individual lands. And although the extension of cultivation has reduced the area under wood and increased the demand for cowdung fuel, it has still to be proved that in former days all the matter for fuel and manure that fell, in waste places was as carefully gathered and utilized as it is now. The population has increased without, as yet, any proportionate addition to the means of employment; so that, it is universally admitted, an amount of labour is bestowed upon the soil which was unknown in more unsettled and less populous times. There is no definite evidence that formerly fallows were more frequently allowed than now on land in regular cultivation. Fallows no doubt occurred; but they were due to misgovernment and oppression, and these causes must have made agricultural operations, when they were carried on, comparatively careless and unproductive. There is no definite evidence that the number of domestic animals is much less than it was in proportion to the population and the cultivated area. Lastly, all the cowdung consumed as fuel is by no means lost to the soil. The ashes are considered by the people to be an excellent fertilizer, and are as carefully utilized by them as any other kind of manure.

493. It is a matter of regret that neither for produce nor for prices have materials

Comparative prices of produce. been forthcoming with which to make an exact comparison between the present and the past. In regard to prices, however,

there can be no question that during the last twenty years they have been ranging higher than formerly; but whether this has not been due in part to a prevalence of defective seasons, and whether it has been altogether a blessing to the Azamgarh agriculturist, is open to question.*

494. Two points more may be noticed in connection with the system of agriculture in Azamgarh; *first*, the agriculturist's connection with the dealer in produce or *mahajan*, and *second*, the village servants and artizans whom he employs.

495. The *mahajan* is indispensable to the Azamgarh agriculturist, for the latter's great money yielding crop is his sugarcane. His grain he keeps as much as he can to himself, and the indigo and poppy yield comparatively little cash to the general body of cultivators. But the agriculturist must and will spend money at other seasons than that in which his sugarcane produce is ready; and that money he gets from his *mahajan*. If he were wise he would sell his sugar produce in the market for cash advantageously, and keep his money by him to spend as he needs. But poverty, habit, and sentiment are too strong for him, and he remains the *mahajan*'s submissive constituent.

496. The rate of interest charged by the *mahajan* is nominally twenty-five per cent. or *siwat*, but it is in fact a good deal more. Accounts are settled between him and his constituents in the summer or autumn, usually after the refined sugar of the year has been disposed of. Any balance then struck in his favour, if not paid off, is debited as a fresh advance to his constituent. Upon it and upon cash payments made by him during the succeeding season he assesses interest at the rate of twenty-five per cent., credit of course being given by him at the same rate for the value of all produce made over to him by his constituent. The price rate, however, at which the *mahajan* values his constituent's sugar produce is not the full price rate of the open market at the time of its delivery. In that he makes a deduction of from five to ten per cent., and moreover he weighs the produce at delivery considerably to his own advantage. His weight is known in consequence as the *lagarahl panseri*. There are agriculturists of course who are able to sell their sugar produce in open market but these

* In the *Ain-i-Akbari* (*Ain-i-zamin*, &c., page 297, Blochmann's Persian edition) the average yield of produce in Hindustan is put down at the following figures, Akbar's bighas and maunds having been converted into acres and standard British maunds:—

Crop.	First class land.			Second class land			Third class land			Average.		
	Mds.	s.	c.	Mds.	s.	c.	Mds.	s.	c.	Mds.	s.	c.
Wheat	18	31	8	12	21	0	9	10	8	13	20	15
Barley	18	31	8	13	1	14	8	29	10	13	21	0
Peas	13	22	12	10	38	6	9	0	1	11	7	1
Rice of two kinds	25	2	0	18	31	8	14	34	15	19	22	13
Kand siâh (gur)	17	29	12	13	1	14	9	31	6	13	21	0
Kand siâh (gur)	13	22	12	10	38	6	7	33	2	10	31	6

For purposes of comparison in any particular locality between the past and the present, these figures are of little value; but they are interesting.

In the *Ain-i-nirakh-i-ajnas*, page 60, a general list of average prices is given, but I have failed to discover any agreement between (1) the prices given in it, (2) the prices used in fixing the revenue of the mahals of Sarkar Jaunpur (*Ain-i-dah salah*, page 350), and (3) the revenue of the parganas that now form the Azamgarh district (*Ahwâl-i-dâzâh sâbah*, page 426); and none of the figures seem to me of much value for practical purposes with reference to Azamgarh. But the figures for certain produce, converted into current weight and money, may be given:—

Produce.	Weight per rupee.		
	M.	s.	c.
Wheat	2	6	15
Barley	3	10	7
Peas	3	33	15
Shali Sâda	0	10	7
Birinjsâthi	1	12	2
Brown sugar	0	18	11
White sugar	0	8	2

probably are themselves mahájans either *in esse* or *in posse*; and the great bulk of agricultural population loses part of the value of its sugar produce in the manner above described. In the case of any grain the cultivator must sell to the mahájan, the terms are not quite so hard. There is less chiselling apparently in the weighing, and value is allowed at the market rate of harvest time.

497. The nominal rate of interest on bond debts, unconnected with produce, varies from twelve to thirty-six per cent. according to the security. But in addition to the nominal interest most money dealers make additional charges under such names as *nazrána* and *daldálí*. In mortgages in which possession is given to the mortgagee from twelve to eighteen per cent. is the ordinary rate, the Government charges and a small allowance for collection being excluded from the profits which go to pay the interest; and money-lenders who care to purchase land outright willingly invest at four and a half per cent.

498. The village servants who received fixed allowances, partly in cash, partly in grain, from the resident agriculturists are—(1) the *barhai* or carpenter, (2) the *lohár* or blacksmith, (3) the *náu* or barber, and (4) the *dhobí* or washerman. The offices of carpenter and blacksmith are often held by the same person. The carpenter's chief business is with the plough and sugar-press. For putting the latter into working order, fitting in the *páchars* and *patnári* and preparing and keeping in order the *játh* and working gear, he receives for each press in the season fees known as *kolháwán* and *pácharáwán* which amount to about Re. 1-4-0. For making and repairing ploughs and yokes, wood for which is supplied to him, his various petty fees in kind are called *sáli* (or *páthi*), *lahná* (or *purí*), *baruá*, and *khariháni*. The total value of them all is about five annas a year per plough. The blacksmith derives nothing from the sugar-press, except a petty fee for sharpening the *ganrás*; but for making and repairing (metal and fuel being supplied) ploughshares and hoes, fees called *acharáwán*, valued at about two annas a year per plough, are paid to him. The barber and washerman each receive (in addition to presents at births and marriages) *sáli*, *baruá*, *lahná*, and *khariháni*, valued at about five annas a year for every married woman and for every beard in the agriculturist's family.

SECTION XI.

Towns and Markets.

499. There are in the district a few places only to which the word town can properly be applied, but brief notices of all the towns and villages in which Act XX. of 1856 (*an Act for making provision for improvements, police, and conservancy in towns and suburbs*) is in force, as well as of a few of the other chief villages in the district, may not be out of place. Among these all the chief markets are included. There are throughout the district a large number of villages at which markets are held once or twice a week, but which otherwise scarcely deserve notice here. It will be sufficient to give a list of these.

500. The town of Azamgarh, which is situated in mauzas Mareá Ailwal, Siúlf, Arázi Bághát, Hirápatí, and Kondar Azmatpur of pargana Azamgarh. Nizámábád, contains, according to the census returns of 1872, 2,662 enclosures or separate dwelling houses, and a population of 15,770 persons. Before the present town was founded, the hamlets of Ailwal and Phulwariá, of which the former is now a ward of the town, and the latter (originally a Seiyid village) was destroyed, occupied part of its site. It was settled about the year 1665 A.D. on land a portion of which was purchased from Bisen Rájpúts of Ailwal, by Azam Khán, one of a line of persons who under the title of Rája held considerable power in the surround-

ing parganas for about a hundred and fifty years. It became the family's chief place of residence. After the family was expelled by the Nawáb Wazír of Oudh, it was made the head-quarters of the chakladárs or ámils who were appointed to manage the Azamgarh parganas. The town was probably in those days a place similar in size and importance to what it now is. Regarded provincially, it is a town of small importance. Whatever distinction it has, is derived from its being the largest town and general market in the district, the seat of the district civil authorities, and a municipality under Act VI. of 1868. It is not specially famous for any manufacture, and its trade, if steady, is not very extensive. The chief imports into the town are grain, sugar, raw and refined, cloth, thread, yarn and cotton. The chief export is refined sugar, a good deal of which is refined in the town. Buying and selling, wholesale and retail, go on daily, but special retail markets are held twice a week. There are seventeen sugar refineries in the town and a hundred and twenty-one weavers' looms. The income of the municipality is between Rs. 10,000 and Rs. 11,000 a year, of which from Rs. 7,000 to Rs. 8,000 is expended in managing the municipality and maintaining the police and conservancy of the town, and the rest is available for improvements and miscellaneous objects. The population is principally Hindú (about two-thirds Hindú to one-third Muhammadan), and consists of the miscellaneous classes common in small towns which have no special industry—petty traders and brokers, shopkeepers, artificers, weavers, agriculturists, and persons who pick up a living about the law courts and in other nondescript ways. There are a few merchants, brokers, and bankers of the better sort, but none of the inhabitants are famous for wealth, social or political influence, or learning. The town, however, can boast of a bench of honorary magistrates whose discrimination and legal attainments are equal to the task of deciding the class of cases which comes before them.

501. Mau Nátbhanjan, the capital of the little pargana of the same name, is situated in mauzas Sarai Lakhansí, Khálisa Uttar-tola and Mau Nátbhanjan. Dakhin-tola, Sárhú, and Jahángirábád. It is a place of greater antiquity than Azamgarh, but when it was originally settled is not clear. One local tradition is that Malik Táhir, whose tomb is still preserved in the town, settled in it, and having driven out a demon that troubled it, left a memorial of his deed in the name by which the place became known. Maliks still reside in Mau, though none of them seem to be able to connect themselves with Malik Táhir by a trustworthy pedigree. In the *Mamb-ul-ansáb* reference is made to the Shekhs of Mau, half of whom were Siddíkís and half Abbásís; and families of both clans still live in the town. In the *Ain-i-Akbari* pargana Mau is said to be held by Shekhs, and to be famous, along with Jalálábád and Benares among the towns of the Ilahabás province, for the manufacture of certain kinds of cotton cloth. The pargana officers of the imperial government had their headquarters in the town, and a kází resided in it. In the history of Abdul Kádír Badáoní, the position of Mahammadálád, now the headquarters of the tahsíl, is defined by describing it as being (in 1565 A.D.) a dependency of or subordinate to Kasba Mau. During the reign of Sháhjehán the pargana was assigned to Jahánará Begam, the emperor's daughter, and the town received the name of Jahanábád, which, however, has not stuck to it. A *katra* or market place, now falling to ruins, was erected by the Begam Sahib's orders, and in her time, as well as in the reign of Alamgír, the town seems to have enjoyed the special regard of those in power.* It contained eighty-four mahallas and three hundred and sixty mosques. A large proportion of the inhabitants were Muhammadan weavers and Hindú thread

* In the *Mamb-ul-ansáb*, *Ain-i-Akbari*, and *Tarikh-i-Badáuní* only the name *Mau* is used, but the old complete name probably was *Mau Nátbhanjan*. In a parwána issued by Jehanará Begam in the ninth year of the reign of Sháhjehán (1635 A.D.) and in a parwána issued by Jáfár Khán, minister of Alamgír, in the eleventh year of the reign (1667 A.D.) to the pargana officers, (documents still in the possession of persons in Mau), the word *Mau Nátbhanjan* is used. Mr. Growse's interpretation of the word *Mau* being correct, the full name of the pargana and town means *lands of the expeller of the demon*, which is in accordance with the tradition. From the remark in Elliot's supplementary glossary under the word *Cícar*, page 223, it appears that in the copy of the sanad therein referred to *Maunath* and *Bhanjan* were shown as the names of two distinct parganas. But in the copy of the sanad in Mr. Thomason's settlement report, dated 16th December, 1837, the words are printed together, as if they referred to one pargana only.

spinners (*Katuás*) and traders. A great manufacturing industry in cotton cloth was carried on, and the establishment of a customs house, at least in later days, for the collection of transit duties, indicates that there was a good deal of traffic passing into and through the town. At the time of the cession pargana Mau Nátbhanjan was held in *jágir* by one of the Faizábád Begams. The Collector of Gorakhpur, who took charge of it from the *ámil* of the Oudh Government, reported that, whereas the town of Mau Nátbhanjan had formerly been a place of great trade, resorted to by merchants from all parts of India, its trade had very much decayed of late years in consequence mainly of the misrule which had prevailed throughout the country. It has never recovered its former prosperity, but further decline was stayed during the earlier decades of British rule. A commercial resident for Mau and Azamgarh was appointed in 1802; and in addition to the ordinary country traffic, investments in Mau cloths, chiefly in the kind of longcloth known as *sahan*, were for many years made on behalf of the East India Company. Private enterprise for a time kept up the trade of Mau after the abolition of the Company's monopoly, but the introduction of English-made thread and cloth into this country has given a great blow to it. The place is now in a state of comparative decadence, and many of the weavers are said to seek a livelihood elsewhere. In former times, both before and after the cession, the weaver population was inclined to be turbulent. In 1807, for instance, serious affrays took place between them and the Hindú inhabitants about the slaughtering of cattle. They are very touchy about anything that seems intended to hurt their religious feelings, and act as one man in anything that concerns them as a body.*

502. The cloth industry of Mau is, however, not quite dead. Considerable quantities of cloth are still made both for local use and for export, chiefly to Western and Central India. There are said to be about 1,200 looms in the town at the present time. In all except the coarsest cloths, however, English-made thread is used, and the trade in Mau itself of the spinners of fine thread has altogether ceased.† The better kinds of cotton cloth that are now made in Mau are:—

Name of cloth.	Ordinary price per English square yard.
D. pattá	From 3 anas 9 pie a square yard to 2 anas 6 pie.
Dhotí	" 3 " 9 " " to 2 " 8 "
Pagri	" 4 " " " " to 2 " 0 "
Sérí	" 3 " 6 " " " to 3 " 0 "
Rumál	" 2 " 9 " " " to 0 " 10 "
Lungí	" 3 " 9 " " " to 2 " 9 "
Súsi	" 4 " 4 " " " to 2 " 8 "
Chadará	" 6 " 4 " " " to 4 " 0 "
Chashma	" 7 " 8 " " " " " "
Adar	" 10 " 8 " " " to 8 " 0 "
Adarsá	" 8 " 9 " " " to 2 " 6 "
Chákháná	" 3 " 7 " " " to 3 " 0 "
Masehrí	" 2 " 10 " " " " " "
Muthará	" 5 " 0 " " " to 4 " 3 "
Lilabí	" 2 " 6 " " " " " "

Besides these, coarse cloths made of country-spun thread, and some of the silk and tasar cloths, which are more abundantly produced at Mubárákpur, are manufactured in Mau.

* The weavers of Mau, Mubárákpur Khás, and Korá are obstinate and fanatical Muhammadans. They are not, like most other weavers, worshippers of Gházi Mián and his flag. One of their social customs is peculiar. A day is fixed every year, and all marriages in the brotherhood are celebrated on that day. The object of the custom is to save expense, the guests whom it is necessary to invite from among the caste being distributed over a number of households; and it proves the unanimity that exists among the weavers.

† The *Katuás* of Mau claim to have been Bais Rájpúts and to have come to Mau *viá* Ghosí (where a few families still reside) from Bhéri Tál in Gorakhpur. Their story is that their ancestors having been imprisoned for resistance to authority, were let go on condition of their following only the woman's pursuit of spinning thread. The caste is now a distinct one. Its members generally wear the *janeú*. The *Katuás* of Mau are connected with the *Khatuas* of Benares, Tándá, and Babádurganj (in Gházipur) as well as with those of Kopáganj and Ghosí in Azamgarh. They now live chiefly by shop-keeping and petty trading, but have not altogether abandoned their hereditary pursuit. The thread which is made Mau is mostly disposed of in Benares, being used in the mixed silk and cotton manufactures of that place. The thread used formerly to sell for its own weight in silver.

503. Hindú merchants, Khatrís and Agarwálas, descendants of those who settled in Mau in its better days, still reside. Their business is chiefly in the brokerage of cloth and in sugar and grain, and is not very extensive. There are thirteen sugar refineries in the town.

504. The population of Mau is about 11,700, and the income from the house-tax which is levied in the town (upon 1,045 houses) is about Rs. 1,930 a year. A market for miscellaneous commodities, grain, cloth, thread, cotton, tobacco, metal articles, vegetables, is held daily.

505. What under Act XX. of 1856 is officially called the town of Mubárákpur is situated in mauzas Mubárákpur Khás, Siktí Sháh Muhammadpur, and Amilo, in pargana Muhammadábád. These mauzas belong to different sets of Muhammadan landholders, and the inhabitants when they speak of the town of Mubárákpur mean only Mubárákpur Khás. But the main hamlets of all three mauzas, being contiguous, form a single town, and apparently the settlement in the locality of the weaving and miscellaneous trading population, whose presence gives to the place the character of a town, came about in one and the same way; or, if the population was originally settled in Mubárákpur, it has overflowed naturally on to the lands of the other two mauzas. It is in Mubárákpur Khás that the leading traders and most of the weavers reside.

506. Little is known of the early history of the town. It is said formerly to have been named Kásimábád, and to have fallen into decay before it was resettled in the name of Rájí Mubárák, a sufi of Mánikpur Kará, by the ancestor of the present Shekh landholders of Mubárákpur Khás. Some of Rájí Mubárák's descendants of the eleventh generation now reside in the town of Muhammadábád in the same pargana. Mubárákpur under its new name probably acquired importance, but no references to it have been discovered in the ordinary histories, or in old records extant in the district. At the time of the cession of the country to the English it was a flourishing place and was described in official correspondence as having a population of from 10,000 to 12,000 persons, of whom about a fourth were Muhammadan weavers, but some of whom also were wealthy Hindú traders. In 1813 it was the scene of a sanguinary disturbance between the Muhammadans of the town and the Hindús of the town and neighbourhood. A petty dispute about the inclosing within the grounds of a Hindú temple of a little piece of land near a Muhammadan *tázia* platform was followed first by the slaughter on the spot of a cow by the Muhammadans, and then by the defiling of the platform and of a neighbouring *imámbara* with pig's blood by the Hindús. The Muhammadans retaliated the latter act by cruelly murdering Rikhei Sáhu, a very wealthy man and the leading merchant in the place, by plundering and burning his house, and defacing a handsome temple which he had erected. Upon this the whole Hindú population of the vicinity seems to have risen. The Muhammadans attempted to defend themselves on a spot which was partially surrounded by a ditch and bamboo fence; but they were overpowered and a great number of them were killed and wounded—not, however, before many of their assailants also had fallen. The bodies of many of the killed were taken away by their friends, but fifty-five unremoved bodies of Muhammadans were counted afterwards by the police. The ordinary population fled from the town, which was given up to plunder for four or five days. On the arrival of the Magistrate with troops from Gorakhpur the place was cleared of spoilers, and steps were taken to restore order and recall the inhabitants. A lengthened inquiry ensued, which ended in the committal of about two hundred of the ringleaders in the different stages of the disturbance, and to the adjustment by the Hindú and Muhammadan parties of their respective claims for loss and damage. The property destroyed and damaged was valued by the people at fifty lacs, by the Magistrate at one lac. A similar display of animosity between the weavers and the Hindús took place in 1842, but the prompt action of the authorities prevented its consequences being so serious. The Hindús were charged by

the weavers with defiling one of the mosques in the neighbourhood of Mubarakpur, and a man named Girdhārī Sāhu and several others were murdered by them. Sepoys were at once sent from Azamgarh to stop further outrages, and a number of Muhammadans were arrested and convicted. While the disturbance was being put down at Mubarakpur a cow was found slaughtered in a shiwālā near the Muhammadan village of Walidpur, about five miles from Mubarakpur (*para.* 226). The Hindū population of the neighbouring country became much excited and collected near Walidpur in large numbers. In trying to calm the mob, the Magistrate of the district was assaulted, but eventually, through the instrumentality of respectable persons of both creeds, it was induced to disperse. The ill-feeling between the weavers and Hindūs of Mubarakpur still smoulders, and it manifests itself every now and then. Like their caste fellows of Mau, the weavers of Mubarakpur are fanatical and clannish in the extreme.

507. The wealth and business of the Hindū traders has much declined, but the weaving trade seems to have fallen off less in Mubarakpur than in other places in the district. There are at present about 1,700 looms in the place. Common coarse cotton cloths, as well as some of the finer kinds of cotton cloth which are produced at Mau, are also made in Mubarakpur, but the looms of the latter place are largely engaged in the manufacture of silk and cotton, and tasar and cotton, cloths. The names of the chief sorts are these:—

Name.	Ordinary price per square English yard.

508. The population of Mubarakpur is 12,937 persons, and the income from the house-tax (on 691 houses) is about Rs. 1,480 a year. Retail markets for miscellaneous commodities are held four times a week : twice in Mubarakpur Khās and twice in Amilo. There are only six sugar refineries in the place.

509. Kopāganj is situated within the mauza of the same name in pargana Muhammadābād. Kopā is an old name belonging to a village which was afterwards included in the new settlement under the name of Purānā Kopā. The present town owes its existence to Irādat Khān, one of the Rājas of Azamgarh. It was founded about 1745 A.D., and named Irādatganj in honour of the founder. This name has now gone out of use, and the place is known only as Kopāganj. The founder settled init weavers, most of whom he brought from Mau, and merchants, chiefly Agarwālas, whom he induced to emigrate from various places. A strong mud fort was thrown

up, which became a favourite residence of the Rájas, and to the ruins of which the representative of the family still clings. The town was partly encircled with a high embankment. Thus fostered it flourished into local importance. Cotton cloths similar to those of Mau are still made in Kopáganj, and there is some trade in cloth, sugar, and grain. At present the number of sugar refineries is ten, and of looms five hundred and thirty-six; but the trade of Kopáganj is not extensive, nor is the place now one of any note. Its population is about 6,600, and the income from the house-tax which is assessed upon 707 houses is Rs. 930 a year. Retail markets for miscellaneous commodities are held three times a week.

510. Muhammadábád Gohná, in the pargana of the same name and the headquarters of the tahsíl, is with its suburbs spread over lands belonging to seven mauzas, all except one of which (Zamín Barámadpur, belonging to Patháns) are held by the Seiyids and Shekhs, who are leading people in the town. Its site seems to have been long occupied as a settlement. The Singhel Rájpúts of tappa Kayár (*para* 193) have a tradition that it was once occupied by their ancestors; and a tank in its environs, known as Thakurahí, is said to have been dug by the orders of the wife of one of their chiefs. The place has undoubtedly been held by Muhammadans since the early part of the 15th century. In the Latáif-i-Ashrafi the visit of Seiyid Ashraf Jahángir to Muhammadábád Gohná is described, and the names are given of persons of repute and learning whom he met there. It, however, never became specially famous, and, as far as is known, only one reference to it is to be found in the ordinary histories (*para*. 501). On the occasion referred to, Muhammadábád was for a short time occupied by Ali Kulí Khán, who was then in rebellion against Akbar. Under the native governments pargana officers and a kází were stationed in the town.

511. The present population of Muhammadábád and its suburbs is about 6,250, and the house-tax assessed in the town (upon 410 houses) yields an income of about Rs. 900. The population is of a mixed kind, Hindú and Muhammadan, landowners, agriculturists, petty bankers and traders, shopkeepers, weavers, and other artizans. Markets for miscellaneous commodities are held four times a week in different parts of the town and suburbs. The number of looms is about three hundred, and of sugar refineries only three.

512. Sarai Mir is situated in mauzas Khudkáshta, Kharewán, and Chak Kází in pargana Nizámábád. The place is not of very recent origin. Its oldest known name is Kharewán, and it was apparently held by Muhammadans as far back as the 15th century. In the early part of the 16th century Seiyid Ali, a sufi, who was known under the name of Sháh Áskikán or Sháh Ali Áskikán, settled in the vicinity of Kharewán, having come from Jaunpur, where some of his relatives had held office in the time of the Emperor Sikandar Lodí.* It is said that under Seiyid Ali's auspices a new settlement was made in 943 Hijri (1536 A.D.) and named Murtazábád; but the name did not gain currency, and the place became known as Sarai Mir. On the outskirts of the town there is a large mausoleum, built partly of block kunkar and sandstone, which is in the Pathán style, and is known as the mausoleum of Lál Khán; but nothing is now told of Lál Khán, except that he and his brothers were residents in the neighbourhood before or in the time of Seiyid Ali. The tomb of Seiyid Ali is preserved in the town and a fair is held at it once a year. The lands of Kharewán which were appropriated to him or his successors were named Khudkáshta (*para*. 205).

* His father's name was Ali Kiwán, and was also a noted saint, resident in Jaunpur. Seiyid Ali was, according to local tradition, an intimate friend of Sher Sháh, whose advancement he foretold, and who is said to have had relatives in Kasba Nigun, about four miles from Sarai Mir. It is also related that the Emperor Humáyun paid a visit to Seiyid Ali.

513. The population of the town at present is about 4,850, and the income from the house-tax, which is levied on 544 houses, is Rs. 840. The population is of a miscellaneous description, and no special trade or manufacture is carried on. There are only three sugar refineries and a hundred and twenty-eight looms. Markets are held twice a week.

5 4. Atrauliá, the capital of the pargana of that name, is situated in the mauzas of Atrauliá and Khánpur Fatih. The little town, as it now exists, was settled by Bujháwan Singh, of Nariáon, and made by him his chief place of residence (*para.* 179). A large mud fort was thrown up and traders and others were induced to reside under his protection. It may be mentioned also that some time previous to the mutinies mauza Atrauliá became by purchase the property of Rája Jailál Kanbí, a resident of the neighbourhood, who held a high position at the native court at Lucknow. A new fort was built by him which, when the mutinies broke out, was held by his nephew, Bení Mádhó. This man was supposed to be, like his uncle, a rebel; and on the restoration of order the property was confiscated and the fort dismantled.

515. Atrauliá at present contains a population of about 2,500 persons, of whom most are petty traders and agriculturists. There are three sugar refineries and forty-one looms. The house-tax which is assessed upon 200 houses yields an income of Rs. 600. Markets for miscellaneous produce and goods are held twice a week in the place, and are generally well attended.

516. Chiriákot, the capital of the pargana of the same name, is situated in mauzas Chiriákot Khás, Zamín Burhán, Rakba Shukurulláh, Chiriákot. Zamín Ataulláh, and Yusufábád, all of which belong to Muhamádans of the town. There are two or three traditions accounting for the name of the place. One connects it with the Chirús, who are said to have been an aboriginal tribe; another with a Hindú chief whose name was Chiriá. But whatever be the origin of the name, the place is probably one of some antiquity. At one time it seems to have received the name of Kasba Mubárákpur; but the name has long since dropped out of use. The Abbási Shekhs (*para.* 225), who are the chief inhabitants of the place, claim to be descended from a certain Ismáil Abbási, who, they say, took it from the Hindús in the time of the Sharkí kings, and who named Yusufábád, one of the mauzas in which the town stands, after one of his sons, and Mubárákpur, a mauza in its vicinity, but outside its bounds, after another of them. Under the Moghals Chiriákot was the headquarters of the pargana officers and a kází, but no mention of it has been found in the ordinary histories. On the outskirts of the town is the large mausoleum of Hátim Khán, who seems to have been a Shekh of Chiriákot, and to have held office and acquired wealth at the imperial court during the earlier part of last century. But he has left no immediate descendants, and none of the people of the place can give a complete account of him.

517. The population of Chiriákot is about 2,090. For the purposes of Act XX. of 1856 it is treated as one with the little bazár of Barhalganj, which is distant from it about two miles and has a population of about 600 persons. Rs. 582 is raised from the house-tax in both places. Markets are not held in Chiriákot, and the population is of a miscellaneous kind, which carries on no special trade or manufacture. There is one sugar refinery, and the number of looms is about a hundred.

518. Mahárájganj is situated in mauza Bishnpur, pargana Gopálpur, on the bank of the Chhotí Sarjú. Close to it is a famous old Hindú shrine of Bhairó, and Bishnpur, within the bounds of which the town stands, has probably long been an inhabited mauza. But the name Mahárájganj is of comparatively recent origin, having, it is said, been given to the place

by one of the Rájás of Azamgarh. The town seems not at any time to have had a large manufacturing population, but to have been rather a town of merchants and brokers. In the middle of last century its trade was very flourishing, and one of its merchants, by name Chetú, was renowned for his wealth throughout all the neighbouring parganas. At the time of the cession the trade of Mahárájanj must still have been considerable. In 1802 the badraka dues, which were levied on goods exported from the town and on sales in its markets, and which did not include the customs duties payable on goods imported from territory outside the Nawáb Wazír's, were found to have amounted to Rs. 3,448. The trade seems to have been almost entirely in cloth, which, coming from Mau, Mubárákpur, and other places in the neighbouring parganas, was exported to Lucknow, Farukhábád, and other towns to the westward. The position of the town in an accessible part of the country, close to the borders of the Nawáb Wazír's territory, and within a great cloth producing district, necessarily kept up its trade. But since the manufacture of and trade in native cotton cloths have declined in this part of India, and new communications have been opened out, the trade of Mahárájanj has fallen off.

519. The population of the town is about 2,070, and the house-tax (levied on 248 houses) yields about Rs. 730 a year. There is no special manufacture carried on, and the town contains one sugar refinery only and eighty looms. But markets, wholesale and retail, are held twice a week, which are considered among the best in the district for their variety of commodities and produce, and the amount of buying and selling done.

520. Dohrí or Dohríghát is situated in the mauza of the same name in pargana Ghosí and on the banks of the Gográ. The present town is said to have been settled by Jahán Khán, Rája of Azamgarh, and is probably not more than a hundred and twenty years old. Jahán Khán threw an embankment round the place, and another outside it was added by the local officers in the time of Nawáb Asafuddaula.* Trade in grain, sugar, timber, and other commodities was carried on; and from its position at a narrow crossing of the Gográ, Dohríghát was a convenient station for the collection of transit duties. It is specified in the commercial treaty of 1788 between the British Governor-General and the Nawáb Wazír as one of the latter's appointed customs stations, and duties continued to be levied there till they were abolished under British administration in 1803. The name of the place has not been found in any of the ordinary histories; and the only known historical incident connected with it is the visit of Wazír Alí when flying from Benares towards Gorakhpur after the murder of Mr. Cherry in 1799. He sought temporary refuge in Dohrí at the house of a man named Bandhú, a julláhá by caste. This man and his father had gotten much wealth at the court of Lucknow in Nawáb Asafuddaula's time; and he reaped the fruit of Wazír Alí's visit to his house in a heavy fine which was levied on him by Nawáb Saádát Alí. Bandhú's family is still resident in Dohrí, but in poverty. The only mark of its former prosperity is a larger mosque, which is a prominent object on the banks of the river.

521. The population of Dohrí at the present time is about 1,900 persons, most of whom are traders and boatmen. The house-tax, which is levied upon 139 houses, brings in about Rs. 430 a year; but in addition to this a large sum is realized in dues of various sorts by the landholders, the Bhuinhárs of Dhanaulí. The trade in timber is said to have much fallen off; but the grain market is one of the largest and most important in the district, and there is a good deal of business done in salt, tobacco, gunny bags, molasses, and other articles. The grain market is chiefly supplied from

* Hence, according to one local interpretation, the name of the town. Another story is that its proper name is Dohní—the place where the cows of Nandmahar Ahir were milked. Nandmahar was according to an absurd tradition, the cowherd of Ghází Mán, and was turned into stone for some offence. His petrified body may be seen to this day near the village of Gonthá.

the trans-Gogra districts of these provinces and Oudh. The produce which passes through it, exclusive of what is distributed in bullock, pony, and head loads throughout the neighbouring country, is carried on the one side to and beyond Azamgarh, and on the other towards Kopáganj, Mau, and Gházipur. Between Nainíjor in pargana Sagri on the west, and Bilthará in pargana Sikandarpur on the east, an interval of about forty miles, Dohri is the only riverside market on this side of the Gogra. From Dohri there are special facilities in metalled roads for the transport of produce; and more carriage is to be procured there than at any other single place in the district, except perhaps Azamgarh (*paras.* 159 and 160).

522. Phulpur is situated in the mauza of the same name in pargana Máhul. Its market is apparently of not more than a hundred and forty or a hundred and fifty years' standing, having apparently been founded in the time of the Rájas of Máhul. Phulpur (*para.* 464) is famous throughout the adjoining parganas for its sugar. There are in it, at the present time no less than forty-four refining factories. Its sugar is mostly exported by way of Khetá Sarai and Sháhganj in the Jaunpur district. The population of the place is about 1,900, and the income from the municipal tax, which is assessed upon 193 houses, is about Rs. 500 a year. Markets for miscellaneous commodities, which are well attended, are held twice a week.

523. The town of Nizámábád, the capital of the pargana of the same name, is a straggling place situated in mauzas Kasba Nizámábád, Ghurepur, Farahábád, Telípur, and Teghípur, all of which except Kasba Nizámábád are held by Muhammadans resident in the place. Kasba Nizámábád is now held by a kanúngo Kajath of the pargana, into whose ancestor's hands it seems to have passed in British times for want of a claimant with a better title. The town is an old one, and is said to have been a Hindú settlement previous to the Muhammadan occupation of the country. The local tradition respecting its present name is that it was derived from a certain Shekh Nizámuddín, a saint, whose tomb is pointed out in the town. But none of the Shekhs now resident in Nizámábád trace their descent to him. The Siddíkis of Barauná in pargana Máhul (*para.* 211) claim and are reputed to be his descendants, but the records in their possession contain no reference to him. The Gaur Kaiaths who are resident in Nizámábád are said to have been settled there for about six hundred years. According to the Latáif-i-Ashrafí, Seiyid Ashraf Jahángír in one of his wanderings passed near Nizámábád; and in 1565 A.D. the Emperor Akbar, when returning from the pursuit of Alí Kulí Khán, encamped at or near Nizámábád and held there his birthday festival. As far as has been observed, the latter is the only incident connected with the place which is recorded in the ordinary histories. Under the Muhammadan Emperors a kázi and pargana officers were stationed in the town. It has, however, long had a decayed look, which some unknown versifier depicted in these lines:—

Takhte Yunán jo muddat sitín barbád hai,
Misl úská is zamána men Nizámábád hai.

Its decadence is said to date from the year 1763 A.D., when Jahán Khán, Rája of Azamgarh, was killed near the town in a struggle with an officer of the Nawáb Wazír's who had been sent to collect revenue, and the town was looted by the Nawáb Wazír's troops:

524. The population of Nizámábád is at present 4,470 persons. Act XX. of 1856 is not in force. The residents are of various castes and callings, but are mostly agriculturists, landholders, and petty traders. There are ten sugar refineries and one hundred and twenty looms. Retail markets for miscellaneous commodities are held twice a week. The fancy pottery made in Nizámábád by a family of potters resident in it has recently acquired a little celebrity. The art apparently came from Guzerát, whence the ancestor of the potters accompanied Abul Farah Nizámábádí in the reign of the Emperor Alamgir (*para.* 203).

525. The town of Ghosí, the capital of the pargana of the same name, is situated in mauzas Kasba, Jamálpur Mirzápur, patti Muhammad Ghosí. (*alias* Kázípurá), and Madda Shamspur. It is a straggling place, and three different sets of Muhamádan proprietors (*paras.* 155, 223, 224) hold the mauzas over which it is distributed. Ghosí is doubtless an old place, and was probably once much larger than it is now. The weavers and thread spinners of Mau, who have been settled in the latter place for at least three hundred years, are said to have migrated to it from Ghosí. None of the architectural remains are of any importance or great age, but the well preserved ruins of a large mud fort give interest to the place. No certain tradition has come down regarding the fort, and none of those now living in or near Ghosí connect themselves with its constructors. The town does not seem to be anywhere mentioned in the ordinary histories. A kázi and pargana officers had their headquarters in the town under native rule, and till within the last twelve or fourteen years there was a Government tahsíl establishment there.

526. The present population of Ghosí is about 4,050. Act XX. of 1856 is not in force. The population is mixed, but agriculturists preponderate. Markets for miscellaneous goods and produce are held twice a week. There are about sixty looms in Ghosí itself, and a good deal of weaving is carried on in villages in its immediate neighbourhood.

527. The little town of Deogáon, the capital of the pargana and tahsíl of that name, is situated in mauzas Kasba Deogáon, Taraf Kází, Mirzápur, Nagáilpur, Girdharpur, and Anantpur, which belong to a number of different sets of landholders. The place is an old one, though there are no remains about it to attest the fact. The legend respecting its name is that when Seiyid Muhammad Baghdáli (*para.* 201) took possession of it after driving out a demon, he so far had mercy upon the latter that the name of the place was allowed to bear testimony to the demon's prior occupation of it. As far as is known, no historical interest attaches to the place. Under the native governments a kázi and other pargana officers were stationed in it. The population at present is about 2,900, and is chiefly connected with the land. There are about thirty weavers' looms. Act XX. of 1856 is not in force. Markets are held in Deogáon twice a week; but they are small, being eclipsed by those held at Lálganj, which is about four miles to the north of Deogáon.

528. Lálganj is situated in the permanently settled mauza of Kathghar, which was probably an inhabited mauza of old standing. It formerly belonged to zila Jaunpur, and has been included in pargana Deogáon only since 1836. Lálganj, which is now the main hamlet, is of comparatively recent date, having been founded somewhat more than a hundred years ago by Lál Khán, Balloch, who was a resident of Jaunpur and was related to certain Muhamádans who held Kathghar in jágir. The families of these persons, including Lál Khán, seem to have long lost connection with Kathghar Lálganj, which is now held by the Rájá of Jaunpur. The population of the place is 2,570. It is of a mixed kind, partly miscellaneous trading and artizan, partly agricultural. Act XX. of 1856 is not in force. There is nothing notable about the place, but well attended markets are held twice a week. They are the best in the pargana, and a good deal of business, wholesale and retail, is done in a variety of commodities, but chiefly in grain and cloth. There are six sugar refineries in Lálganj and forty weavers' looms.

529. The place popularly known as Jianpur, the headquarters of one of the district tahsildars, is situated almost entirely within the mauza Jianpur. of the same name; but it has recently been extended on to the lands of Khankáh Bahrámpur. Jianpur was settled a number of generations ago by Seiyid Zaid, an ancestor of the Seiyids who still hold the mauza. The place had formerly no local importance; any that it has now is due to the tahsíl establishment.

having been transferred to it from Azmatgarh a few years ago. The population, in all about 1,940, contains a large proportion of Muhammadans, a number of whom are *mīrshikārs*. These men have in recent years been earning a considerable livelihood from supplying the feathers of waterfowl to persons connected, it is said, with firms in Calcutta. Weavers (having about twenty looms) and petty traders also reside in Jianpur, and small markets are held twice a week.

530. Mehnagar, situated in the mauza of the same name in pargana Nizāmābād, is worthy of mention chiefly on account of the traces which it contains of the power formerly held by the Rājas of Azamgarh. Mehnagar. These are the presence of a number of Muhammadan and Hindú families descended from persons who were settled in Mehnagar by the Rājas, the ruins of a fort surrounded by a high masonry wall, a large mausoleum in which several members of the family of the Rājas were buried, and a very large embankment for irrigation purposes in the neighbourhood of the town. The fort was built about the beginning of the 17th century by Rāja Harbans, the first Rāja of the family. But after the founding of Azamgarh, Mehnagar ceased to be the Rājas' chief place of residence. The irrigation embankment, which is known as the *Harbāndh*, is also said to have been made or restored by Harbans. The fort is now held by Government, having been attached many years ago in consequence of disturbances about its possession, and never since claimed by any one in the civil courts.

531. The population of Mehnagar is 2,642. It is now chiefly connected with the soil, but it contains also persons of various trades. There are in it eight sugar refineries and seventy looms. One or two of the trader families are or were of considerable substance. Markets are held twice a week.

532. Māhul, situated in the mauza of the same name, is an old Hindú place, but regarding the settlement of it tradition is uncertain. Some time Māhul. in the first half of the last century it was made his chief place of residence by Shamshād Jahān (*para*. 213). He induced traders and others to settle in Māhul, and the place attained some little importance. It was specially famous in the surrounding parganas for the skill of its goldsmiths, the descendants of some of whom still live in it. When the principality of the Rāja of Māhul was broken up, the little town became the headquarters of the Nawāb Wazīr's āmil in the Māhul district; and from the time of the cession till within the last few years, when the tahsil was removed to Ahiraula, it was the seat of a British tahsil establishment. The place has now become of no importance. Its population is of various castes, and numbers only about 1,700 persons. No special trade or manufacture of any account is carried on. Petty markets are held twice a week.

533. Dubārī, situated in the permanently settled mauza of the same name in pargana Nathūpur, originally belonged to pargana Sikandar- Dubārī. pur, and has been included in the former pargana only since last settlement (1836). The area of the mauza, which is the chief one of an estate comprising several contiguous mauzas, is great (5,514 acres), and the hamlets are large and numerous. The population is about 5,500. Though it includes people of several occupations, it is mostly agricultural and nearly altogether Hindú. There are only about thirty looms. Retail markets, which are well attended, are held twice a week; but, except for its large population—the largest in any purely agricultural village in the district—Dubārī was scarcely worthy of notice in this place. In the printed returns of the census of 1872 it has been erroneously included among the towns in which Act XX. of 1856 is in force.

534. Two more markets may be specially noticed—Nainījor in mauza Ajgarā, Nainījor and Chaprī. pargana Sagrī, and Chaprī in mauzas Chaprī and Turukhārā, pargana Gopālpur. They are on the bank of the Gogrā, across which there are ferries of old standing near both places. Grain in large quantities

is brought to them by boat; and business, wholesale and retail, goes on throughout the week during the dry months. At Chaprí also retail markets for miscellaneous commodities as well as grain are held twice a week. The shops and stores at both places are temporary only, and their owners are mostly resident in villages on the uplands. The grain which is brought to those marts is distributed throughout the west portions of the district, chiefly by petty traders who own pack cattle and ponies, and much of it also comes to Azamgarh. Owing to the flooded state of the kachhár country during the rains, the Nainjor and Chaprí markets are generally removed for that season to the south bank of the Chhotí Sarjú on the edge of the bangar. The business of the Nainjor market is carried on at Bába-ká-Bázár, a small market settled about seventy years ago on the lands of Baráwe and Bankatá, pargana Sagrí, and named in honour of a resident *bairágl*. The business of the Chaprí market is done in temporary sheds erected on the bank of the Chhotí Sarjú on the lands of Ausánpur, pargana Gopálpur, at a short distance from the village of Sardahá, where most of the Chaprí grain merchants live.

Petty markets.

535. A list is appended of the local markets, or bazars which are held in different parts of the district, and at which grain, cloth, salt, tobacco, and sundries are bought and sold :—

Name of pargana.	Name of place.	Number of times in the week markets are held.	Remarks.
Deogáon	Tarwá	2	
	Kanjhit	1	
	Niwádá	1	
Belhábas	Unchahuán	1	
Nizámábád	Bairadíh (<i>alias</i> Gamhírpur).	2	
	Bhadsári	2	
	Thikmá	2	
	Chak Rasúl	2	
	Sithwal (<i>alias</i> Raniki-Sarai).	2	There are fourteen looms and ten sugar refineries in this village.
Mábul	Kishndáspur	2	There are six sugar refineries in this village.
	Bangáon	2	
	Palthí	2	
	Powai	2	
	Khairuddínpur	2	
	Shamsábád	2	
	Mittúpur	2	There are twenty-six looms and two sugar refineries in this village.
Kauriá	Nárpur	1	There are twenty-five looms in this village.
	Bazídpur	2	
	Burhánpur	2	
	Koelsá	2	There are eight sugar refineries in this village.
Atrauliá	Antrait	2	There are eighteen looms and eighteen sugar refineries in this village.
	Ahiraúlá	2	
	Hasnádíh	2	There are thirty-three looms and three sugar refineries in this village.
	Makhnahá	2	
	Nariáon	2	There are fifty-three looms and two sugar refineries in this village.
Gopálpur	Sardahá	2	
	Kaptárganj	2	There are five sugar refineries in this village.
	Kaulmodípur	2	
Sagrí	Isrápár	2	
	Biliriárganj	2	There are sixteen looms and eleven sugar refineries in this village.
	Bindwal	1	There are five sugar refineries in this village.
	Bankat	2	There are four sugar refineries in this village.
	Baiherí	2	
	Bhadaurá	2	
	Piprahá	2	
	Jamáluddín pattí	1	
	Chandpattí	2	
	Chak Chitarsen	2	There are five sugar refineries in this village.
	Raunápár	2	
	Siwán	2	There are six sugar refineries in this village.
	Shahábuddínpur	2	
	Azmatgarh	2	

Name of pargana.	Name of place.	Number of times in the week mar- kets are held.	Remarks.
Sagri	Kankbhār	2	
	Misrpur	1	
	Mankādih	2	
Ghosī	Amilā Khās	1	There are sixteen sugar refineries in this vil- lage.
	Usarī khurd	1	There are three sugar refineries in this village.
	Barāgānw	2	There are a hundred and twenty looms in this village.
	Bojhī	1	
	Chiriādānr	1	
	Chakaut	2	There are forty-three looms in this village.
	Zamin Sipāh	2	
	Siarahī Barjilā	1	
	Kapariādih	2	
	Karnpur	1	
Chiriākot	Lakhnī Mubārakpur,	1	There are four sugar refineries in this village.
	Barhālganj	2	There are forty-five looms and five sugar refi- neries in this village.
	Jahānāganj	2	There are one hundred and twenty-two looms and eight sugar refineries in this village.
	Chhaprá	2	There are twenty-two looms and seven sugar refineries in this village.
Muhammadābād	Adri	2	There are two hundred and forty-two looms in this village.
	Ikaunā	1	
	Bārā	1	There are twenty-five looms in this village.
	Bhopaurā	1	
	Pinjarā	1	
	Purā Marūf	2	There are one hundred and thirty looms and seven sugar refineries in this village.
	Dharmśipur	2	There are five sugar refineries in this village.
	Dih	1	There are thirty-eight looms and four sugar refineries in this village.
	Alīnagar	2	There are twenty-four looms and three sugar refineries in this village.
	Kājhá	1	
	Koiriāpār	2	There are eighteen looms in this village.
	Nagpur	2	
	Walidpur	2	There are two hundred and twenty-four looms and five sugar refineries in this village.
Nathūpur	Adhwāra	1	
	Banpokhrā	2	There are five sugar refineries in this village.*
	Chak Mānū (<i>alias</i> Dar- gāh.)	2	There are twenty-four looms and ten sugar re- fineries in this village.
	Sipāh	2	
	Sultānpur	1	
	Ghāzīpur	2	
	Fatīhpur	2	There are seventeen looms and eight sugar re- fineries in this village.
	Kāhttarāon	2	
	Kathgharā Shankar	2	There are twenty-six looms in this village.
	Kishnpur	1	
	Lakurā	1	
	Murārpur	1	
	Mansūrpur	1	
	Nendānr	1	There are nineteen looms in this village.
	Hariāon	1	

The value of the produce and wares collected and sold at many of these markets, and the number of people, mostly of the poorer classes, both of buyers and sellers, who attend them, are comparatively small. The landholders in whose estates they take place are their patrons, and at some places small dues are collected. But whether dues are collected or not, a landholder is proud to have a market at his village; and it is commoner to hear of a new market having been established than of an old one having been discontinued.

536. There are a number of annual fairs held in the district, but few of them have more than a local reputation, nor are any of them very largely attended. Most are of a semi-religious character; but at all temporary shops are set up, and buying and selling goes on after the manner of fairs. Only the chief of them need be mentioned by name. To three of the petty Muhammadan fairs allusion has already been made (*paras.* 207, 208, 512).

Tahsil.				Pargana.				Number of annual fairs.
Deogáon	...	...	...	Deogáon	...	...	...	4
A zamgarh	...	...	...	Nizámábád	...	...	...	15
Mábul	...	...	...	Mábul	...	...	...	4
Sagri	...	...	...	Gopálpur	...	...	...	2
				Sagri	...	...	...	3
				Ghosí	...	...	...	2
Muhammadábád	...	...	...	Muhammadábád	...	...	...	8
Sikandarpur	...	...	...	Nathúpur	...	...	...	2
				Total ...				40

537. Durbásá, in pargana Nizámábád, at the junction of the Majhni and the Tons, derives its name from a Hindú saint, Durbásá Rikh, who is said to have lived and been interred there. The fair meets on the full moon of Kártik and lasts for a day. Several thousand people assemble. Bathing in the Tons and worshipping at the little temple known as Durbásá Rikh's constitute the religious object of the gathering.

538. In pargana Kauriá, at the junction of the Chhotí Sarjú and the south branch of the Gográ, is a famous old shrine of Bhairo. It is also known as Deqtari; and it is alleged by its attendant Brahmans to have been a gate of Ajudhiá, from the *sargaduári* in which it is now forty kos distant. A visit to Bhairo's shrine on every full moon is made by many of the dwellers in its vicinity; but the great day of the shrine is on the tenth of the light half of Jeth, when several thousand persons assemble.

539. Bhagatpur, in pargana Sagri, is known as Chhotí Bahraich. Seiyid Sálár Masúd Gházi is said to have passed and rested there. Every year the festival of his marriage and death, on the first Sunday in Jeth, is celebrated at Bhagatpur by several thousands of people, Muhammadan and Hindú, a considerable number of whom come from other districts.

540. At Dobríghát, on the banks of the Gográ, the bathing festival of the full moon of Kártik is attended by several thousands of people, and a similar gathering takes place on the same day at Sahroj, at the junction of the Tons and the Chhotí Sarjú.

541. On the sixth of the light half of Kártik the Deolás fair in tappa Nardwán of pargana Muhammadábád is held. It is also known as the *Lalari Chhath*, and lasts for three days. Deolás is famous in the district for its lake and temple of the sun. The latter is a commonplace modern shiwálá. The lake is of considerable depth, and appears to be partly natural, partly artificial. Deolás is, however, a shrine of some antiquity. At the fair, to which considerable numbers resort from the neighbouring parganas, a thriving business is done by the shopkeepers.

542. At the temple of Ban Deví at Kahinaur in tappa Pardahá fairs are held at both the *naurátrs*, from the first to the ninth of the light half of Koúr, and from the first to the ninth of the light half of Chait. A considerable throng of people visits the place during both festivals.

543. The Dargáh at Kolhuában in pargana Nathúpur is alleged to be the scene of one of the forty day fasts (*chillah*) of Seiyid Ahmad Bádpá, known also as Mirán Sháh. The exact date of this saint is not known, but he seems to have acquired a great reputation, and a great deal of land in the north of pargana Nathúpur was at one time held revenue-free for the maintenance of the servitors of the dargáh. The festival held there in his honour lasts for six weeks, being held on seven consecutive Thursdays, beginning with the last Thursday in Jeth. Both ignorant Muhammadans and Hindús reverence the shrine, and the fairs are well attended.

SECTION XII.

Trades and Manufactures.

544. The principal imports into the district are grain, English-made cloth and yarn, cotton, silk, dried tobacco (*sirtti*), salt, metals and hardware, drugs, and leather goods. These the district buys with the proceeds chiefly of its sugar and molasses, indigo, opium, and cloth. The persons through whom the interchange of commodities is managed, and who make therein a livelihood, are very numerous, but no statement of their earnings can be given. They are resident not only in the places spoken of in the foregoing paragraphs, but also in many other villages throughout the district. The total number of persons of the banking and trading castes in the district, according to the census returns of 1872, is 36,243; and according to the same returns the number of males of fifteen years of age and upwards who were engaged in commerce, exclusive of 5,768 persons (1·27 per cent.) employed in the carriage of commodities, was 9,840, or 2·17 per cent. of the male population of upwards of fifteen years of age. But many persons who are not of the hereditary merchant castes are engaged in trade, and all persons of those castes do not follow their hereditary callings. Many of the traders are men of limited means working on borrowed capital or as brokers; and the number of really wealthy men, all of whose capital is their own, is small. The figures contained in Table IV., Appendix IV., have been extracted from the income-tax returns, and may be taken for what they are worth.

545. Of the quantity and value of the commodities imported no returns can be given. The chief purchasing power of the district is its refined sugar (*chini*); and a great and permanent abatement in the demand for it from other parts of the country would be attended, for a time at least, with disaster in Azamgarh. Refined sugar has long been one of the principal exports. It was one of the commodities in which investments were made for the East India Company by the commercial resident of the district. Mr. Thomason in his report on Azamgarh states that the cessation of the investments on the abolition of the Company's monopoly caused distress at first, but that about the time he wrote (1837) there had sprung up a great demand for sugar for export to Europe by way of Calcutta. The trade with Europe continued for several years, and it was carried on to a considerable extent by Europeans, but about 1845 it began to fall off, and it has now for many years ceased to exist. The cause of this, as respects refined sugar, was the imposition in England of differential import duties upon sugar (the finer the quality, the higher the duty levied), and the consequent development there of the refining trade. As regards crude sugars, the East Indian seems not to have been able to compete with those of the West Indies and Mauritius; and it was still further debarred from the European market by the expansion in France and Germany of the manufacture of sugar from beet. The cessation of the export to Europe again threw the sugar industry of Azamgarh into confusion. From the somewhat imperfect information now obtainable it would appear that prices fell from an average of Rs. 8-12 per standard maund in the nine years preceding 1845 to an average of Rs. 6-4 per maund in the nine years that followed it. A number of manufacturers and traders failed. Conspicuous among these was a certain Shiu Sahai of Gházipur. This man speculated in the most reckless fashion in the districts of Gházipur and Azamgarh with money that in great measure belonged to other people, and by the collapse of his business about twenty-five years ago many were sufferers. But the discontinuance of the export to Europe has now been made good by the extension of the sugar trade in other directions. At present the area under sugarcane in Azamgarh is both actually and relatively greater than it was in Mr. Thomason's time. In 1836 there were 61,373 acres, being 9·75 per cent. of the cultivated area of the district, under sugarcane. The returns of the present settlement show 91,297 acres, or 11·9 per cent. of the cultivated area. The average price of sugar in 1837 seems to have been Rs. 7-10 per standard maund (Rs. 10-6-0 per cwt.); the average price for the last seventeen years is

Rs. 9-2-3 per maund (Rs. 12-7-1 per cwt.) But the manufacture probably now costs somewhat more than it did in 1837, owing, for one reason, to the higher price of fuel. Most of the exported sugar now goes to Northern, Central, and Western India, and the improvement of the communications with those parts of the country must have greatly benefited Azamgarh.

546. The number of sugar refineries in the district is at present 1,567. They are to be found in all parganas and in 752 of the 5,533 mauzas into which the district is divided. The principal refiners are persons of the trading castes, but persons of other castes, mostly landowners, are also engaged in the refining trade. Most refiners are at the same time money-lenders (*paras*. 495, 496). The methods of refining have already been described at length (*paras*. 454 to 462). The refiners say that after paying for plant, crude material, firewood, and labour, eight annas for each maund of crude sugar refined is the utmost profit that the proceeds of their refined sugar and molasses even yield them, independent of their profits as money-lenders; and so far as information has been obtained from other sources, the statement seems to be correct. Many refineries are carried on with borrowed capital, and a considerable amount of vigilance and energy are required in the trade. Hence the refiner's business in Azamgarh is not a very certain and profitable one, and failures are not uncommon. It is really profitable only for those who work on their own capital, and who manage the money-lending part of the business with prudence. Some refiners conduct the sale of their sugar themselves, but much is purchased by merchants at a distance through brokers, who receive commission of from Re. 1-8 to Rs. 2 per hundred maunds. It is part of the broker's duty to superintend the weighing, packing, and despatch of the sugar.

Pargana.	Number of mauzas in which refineries are situated.	Number of refineries.
Deogán ...	40	60
Bellaháús ...	24	31
Nizámábád ...	166	334
Mábul ...	22	54
Kauriá ...	16	28
Atrauliá ...	30	70
Gopálpur ...	20	43
Sagri ...	117	261
Ghosi ...	64	154
Kiriát Mittá ...	10	17
Chirákot ...	50	106
Muhammáábád ...	155	307
Mau Náthhanjan ...	9	21
Nathápur ...	29	72
Total ...	752	1,567

547. A trustworthy return of the sugar refined in the district in any given year has not been obtained, but in favourable years it can hardly be less than 13,00,982 standard maunds. Deducting five per cent. of the refined sugar for local consumption, we may put down the probable export of favourable years at 12,35,933 maunds, or 45,402 tons. The molasses that remains after the former quantity of refined sugar has been extracted will, according to rule, be 26,01,965 maunds.* Of this also part is exported from the district, both westward and eastward. The export trade to the eastward is carried on to a considerable extent by boatmen, who, filling the molasses into large earthenware vessels, take it by boat down the Gogra and Sarjú to Patná and other places in the Lower Provinces. Probably from forty to fifty per cent. of the whole produce of the district is exported in ordinary years. The rest is used locally for food, in the preparation of smoking tobacco, and in the manufacture of spirituous liquor.† In the early months of the agricultural year, till the kharif crops

* The estimate given above has been thus arrived at:—The annual district yield of crude sugar in favourable seasons is estimated at 54,77,820 maunds (Appendix VII). A portion of it, however, does not go into the refineries, but is used for food in the crude state. In estimating this portion we must make allowance (1) for the large quantity of molasses which is produced in the refineries, and much of which is consumed locally as food, and (2) for the refined sugar that is similarly used. Suppose half the molasses and five per cent. of the refined sugar to be consumed as food in the district, and adding to them five per cent. of the outturn of crude sugar, we have 16,39,922 maunds of sugar stuff, falling to the population at the rate of a little over two chhatáks a head daily, as the estimated local consumption. It seems sufficiently large. The crude sugar available for refining, then, will be about 52,03,929 maunds. Of this, according to rule, about a fourth (or 13,00,982 maunds) becomes refined sugar, about half (or 26,01,965 maunds) becomes molasses, and about one-fourth is refuse.

† The amount required in the Government distilleries is not great. About two gallons of liquor are extracted from twenty sars of molasses. The average yearly quantity of liquor made at the distilleries is about 10,000 gallons. Two thousand five hundred maunds of molasses therefore meet the distillers' requirements.

are ready, or in fact till the sugar-presses begin to work, molasses is an important part of the people's food. In years of scarcity it may be said almost to keep the poor alive.

548. A detailed return of the price of refined sugar in as many years as trustworthy information could be obtained for is contained in Appendix VII. An abstract of the information is all that need be inserted here. At the average price of the last seventeen years the value of the estimated exports of refined sugar is Rs. 1,12,97,201 :—

Year.	Average price.		Year.	Average price.	
	Per standard maund.	Per cwt.		Per standard maund.	Per cwt.
	Rs. a. p.	Rs. a. p.		Rs. a. p.	Rs. a. p.
1859-60	8 3 5	11 2 10	1869-70	9 15 2	13 8 7
1860-61	7 14 2	10 11 8	1870-71	10 6 0	14 1 11
1861-62	8 15 10	12 3 9	1871-72	9 10 6	13 2 3
1862-63	8 8 0	11 9 1	1872-73	9 7 4	12 14 0
1863-64	8 12 8	11 15 6	1873-74	9 5 5	12 11 4
1864-65	8 12 9	11 15 7	1874-75	9 3 10	12 9 2
1865-66	8 11 5	11 13 9	1875-76	8 10 0	11 11 10
1866-67	9 14 1	13 7 2			
1867-68	9 11 0	13 2 11			
1868-69	9 4 6	12 10 2	Whole period...	9 2 3	12 7 1

The price of molasses varies a good deal according to the prices of food-grains. At present it is selling at 9 anas 3 pie per maund (12 anas 7 pie per cwt.) In 1874, when the rice crops failed, it sold for Re. 1-2-6 per maund; and in one year since the mutinies (1859) its price rose to Rs. 2-5-0 per maund. Taking the present rate (9 anas 3 pie), which is nearer the general average price than the others above specified, we may value the estimated exports of molasses at Rs. 6,76,917. The value of the total estimated exports of sugar stuff will amount to Rs. 1,19,74,118.*

549. The manufacture of indigo for export dates from the early years of British rule in the district. The Company's commercial resident was allowed to trade on his own account as well as for his masters; and Mr. Crommelin, commercial resident at Azamgarh and Mau, in company with two gentlemen named Stewart and Scott, started the first indigo concern in Azamgarh. The factories, seven in number, were erected in 1807 at the following places:—(1) mauza Kondar Azmatpur, in pargana Nizámábád, close to the town of Azamgarh; (2) mauza Bisauli, in pargana Nizámábád;

* The value of the total amount of sugar refined in the district in favourable seasons is estimated at Rs. 1,18,91,788 (12,00,982 maunds at Rs. 9-2-3 per maund). The value of the molasses is Rs. 15,04,261 (26,01,965 at Rs. 0-9-3 per maund). The total value of sugar manufacture is then Rs. 1,33,96,049. Of this Rs. 1,13,02,283 (52,03,929 maunds at Rs. 2-2-9 per maund) is the price of the crude sugar at the recorded market price current. There remain Rs. 20,93,766, falling on the total population at Re. 1-9-5 per head. Reckoning one maund of wood for fuel to every maund of crude sugar, and the price of wood stacked at the refinery at 15 standard maunds for the rupee, we get as the cost of the fuel Rs. 3,46,929. The balance, Rs. 17,46,837, falls at the rate of Re. 9-5-4 per maund of crude sugar. But we must take into account that the refiner does not pay the open market rate for much of the crude sugar which he refines (para. 496), and that by making *doim* sugar (para. 461) and by careful management he can get fully more than 25 per cent. of refined sugar out of the crude sugar.

(3) mauza Bahádurpur, in pargana Ghosí, close to Dohrághát; (4) mauza Achhaibat, in pargana Gopálpur, close to Mahárájganj; (5) mauza Nagwá, in pargana Gopálpur; (6) mauza Bhílampur, in pargana Atrauliá; (7) mauza Kantálpur, in the same pargana. Their establishment was opposed by the Magistrate of the district under the rule which forbade Europeans to occupy land and engage in indigo manufacture in the ceded provinces without permission from the Governor-General in Council. Mr. Crommelin eventually got leave to hold the factories and was exonerated from blame in connection with them; but so aggrieved did he feel by the action of the Magistrate that he filed an action in the Supreme Court for damages. What the result of the action was the records that are within reach do not show. His indigo concern seems to have been conducted through European and Eurasian assistants; and at first not without disputes with natives, which the latter were careful to bring to the notice of the Magistrate. The prohibitory rule under which Mr. Crommelin had been opposed did not apply to persons born in India, and soon after the establishment of his concern others were set agoing in various places. In 1808 Mr. D. O. Fergusson, acting on behalf of a Major Stevenson, erected a factory at Nizámábád, with branches at Mánpur, Faridábád, and at Pararáon in pargana Máhul. A factory—now fallen completely to ruin—was established at Imiliá in pargana Sagrí, which though professedly the property of a native, was in 1811 managed by a European of the name of O'Dell. And as time went on, more small factories were erected at various places situated chiefly in parganas Nizámábád, Máhul, Sagrí, Ghosí, and Muhammadábád. In 1812 Mr. Fergusson's factories passed into the hands of Mr. J. Sturmer. This gentleman carried on the concern vigorously, and added to it another branch factory at Baglí Pinjá in pargana Muhammadábád. He also engaged in the sugar and cloth trades, and by mortgage, purchase, and farm held possession of a number of landed estates. After his death in 1821 his indigo concern and estates were managed for a number of years by his executors. In 1829 the indigo concern and part of the estate were sold, the former being purchased by Mr. H. E. Hunter. Meantime, Mr. Crommelin's factories had changed hands, some being held by persons resident in the district, others by persons resident in Calcutta or elsewhere who managed them through agents. For several years after 1829, Mr. Hunter, who, in addition to the Nizámábád concern, had taken over some of the factories erected by Mr. Crommelin and others, and Mr. J. H. Stonehouse, who held the Dohrághát (Bahádurpur) concern, were the chief independent Europeans in the district. They traded largely in sugar and other native produce, in addition to indigo; and Mr. Hunter was also in possession of a good deal of landed property. He died at Nizámábád in 1845, and his large indigo concern was broken up. Mr. Stonehouse also had been unfortunate in business, and had to relinquish most of his factories: but he continued to reside in the district, holding a small factory which he built at Rájúpattí in pargana Nizámábád, till 1857. At the time of the mutinies there were at least nine concerns whose headquarters were in the district. The chief of these was the Dohrághát concern, held by Mr. E. F. Venables. Previous to the mutinies and for some years after them, the production of indigo remained chiefly in European and Eurasian hands. The only native who seems to have held factories before the mutinies was Básub Darzí, who, having originally been Mr. Hunter's tailor, and afterwards his chief manager, had acquired a good deal of money, and on Mr. Hunter's death purchased six of his factories. But about twelve or fifteen years ago natives began to take an interest in the trade, and the comparatively high prices of 1864 and the following years brought about among them a rage for factory building. Numbers of new native factories sprang up in parganas Nizámábád, Máhul, Gopálpur, Sagrí, Ghosí, Nathúpur, and Muhammadábád. Of 415 factories now standing in the district, 332 have been built during the last fourteen years. At the present time only twenty-nine factories with a hundred and fifteen pairs of vats are the property of or held by Europeans and Eurasians. The rest (386 factories with 607 pairs of vats) are the property of or held by natives. Of the twenty-nine European factories thirteen are not at present worked. They contain fifty-eight pairs of vats; and of the fifty-seven pairs of vats attached to the factories that are worked, twenty-six are not made use of.

Tahsil.	Pargana.	Number of mauzas in which factories have been erected.	Number of factories.	Number of pairs of vats in them.	Factories which had ceased working in 1875.		Factories which were working in 1875.		
					Factories	Pairs of vats in them.	Factories	Pairs of vats in them.	
								Used in 1875.	Not used.
Deogán	Deogán	2	2	6	2	6	...	...	...
	Belhábás	1	1	1	...	...	1	1	...
Azamgarh	Nizamábád	118	141	271	50	126	91	100	45
Mábul	Mábul	68	75	140	49	96	26	22	22
	Kauriá	6	6	15	1	7	5	2	6
	Atrauliá	12	13	18	6	10	7	5	3
Sagri	Gopálpur	10	15	29	8	15	7	9	5
	Sagri	36	54	77	29	40	25	31	6
	Ghosi	17	19	39	12	25	7	14	...
Muhammadábád	Kiriát Mittú	2	2	3	2	3	...	...	...
	Chiriákot	5	5	5	4	4	1	1	...
	Muhammadábád	49	58	74	22	29	36	45	...
	Mau Nátbhanjan	2	2	3	2	3	...	...	...
Sikandarpur	Nathúpur	20	22	41	11	20	11	17	4
	Total	348	415	722	198	384	217	247	91

550. At the time of last settlement Mr. Thomason reported that the cultivation of indigo was less than it had formerly been, and that about 1,500 maunds was the estimated amount of the annual manufacture. Messrs. Moran and Co., and Messrs. Thomas and Co., of Calcutta have kindly supplied returns reaching back to 1852 for some of the factories. From these it appears that in the four years preceding the mutinies the average aggregate outturn from six of the nine concerns referred to above was about 1,500 factory maunds or about 1,000 cwt., the manufacture of the Dohrighát concern alone in one of the seasons being as much as 737 maunds. Still at the time of the mutinies the European concerns were not in a flourishing state. The Calcutta houses had been losing by some of them, and it was with difficulty that they could obtain advances. In the four years following the mutinies the manufacture of the concerns above referred to fell to about 900 maunds. During the last three or four years it has still further decreased. No concern worked by Europeans and Eurasians now produces more than eighty maunds in the season, and the average outturn of the concerns is very much less. Two of the old European factories, whose premises were among the largest and best in the district, namely, the Dohrighát and Mahárijganj factories, are now either unoccupied or feebly worked by natives. As far, therefore, as Europeans and Eurasians are concerned, the manufacture of indigo in Azamgarh is at the present time at a very low ebb. Unpropitious seasons have unquestionably been the chief cause of this. But in the case of some of the planters mishaps of other kinds have probably contributed to it.

551. The majority of the native planters belong to the landholding class ; and besides the fact that their concerns are small and more cheaply worked than European factories, they have advantages for procuring plant that others have not. They sow indigo in their sir lands and can get their tenants to grow it for sale to them, besides taking up some of their tenants' land at half the rent for their own cultivation. Yet things have not gone better with the native planters than with the European. The indigo which they turn out, if made cheaper, is also inferior in quality, and sells at lower rates than that of European factories. A number of their factories were built and started with borrowed capital, and by persons unfit to manage them. Seasons have been unfavourable and prices have fallen. The result has been that many of the native factories have, during the last three or four years, ceased to work ; while those planters that still carry on the business, do so with much less zeal and to a smaller extent than when they began it. In short, the indigo trade at the present time is one from which very few of those involved in it would not escape if they could without heavy loss.

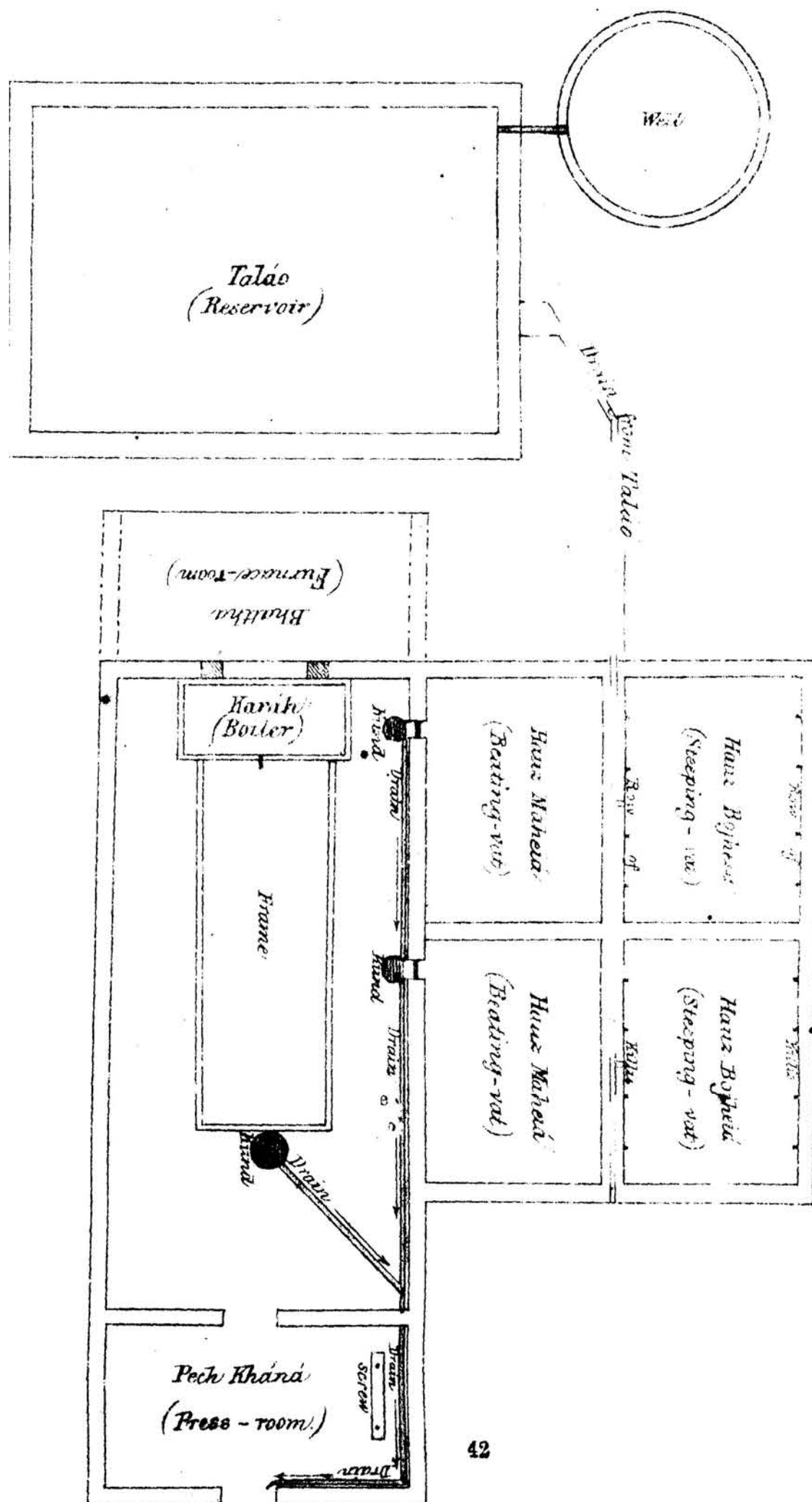
552. The indigo made in the district is sold in Calcutta. It is either despatched to the brokers there by the planters themselves, or, if the quantity turned out by a

factory is small, it is sold in the district to other dealers who send it to Calcutta along with their own. A statement of the amount of indigo that has been produced in Azamgarh in recent years cannot be given. The Calcutta brokers are able to furnish figures for some of the European concerns only, and they report that native Azamgarh indigo is often sold in Calcutta under another name. The survey returns also, as has been explained (*para* 465), do not supply materials for framing an estimate for the years in which they were drawn up. Even if they did, the estimate would not indicate correctly the existing state of the trade. For, at the time when most of the parganas were measured (that is, from 1866 to 1872), its collapse, at least so far as natives are concerned, had not taken place. But to the best of the information obtained, the outturn from the vats in use is on the average not more than ten factory maunds per pair of vats in the European, and three or four maunds in the native factories. At present the district outturn probably does not on the average much exceed 1,000 maunds (about 670 cwt.) Annexed is a table showing the average price at which the indigo of European planters in Azamgarh was sold through the Calcutta brokers for twelve years from 1862-63 to 1873-74 :—

Year.	Rate per factory maund.	Rate per cwt.	Year.	Rate per factory maund.	Rate per cwt.
	Rs.	Rs.		Rs.	Rs.
1862-63	186	279	1869-70	238	357
1863-64	183	275	1870-71	292	439
1864-65	211	317	1871-72	208	313
1865-66	192	288	1872-73	212	318
1866-67	240	362	1873-74	225	337
1867-68	258	388			
1868-69	258	388			
			Average ..	226	333

Figures for a longer series of years could not be obtained. The indigo of the native factories sells for from one-half to one-third less than that of the European factories. It would therefore not be safe to reckon the average value of the indigo exports of the district about the present time at more than Rs. 1,70,000; and from this about Rs. 20,000 must be deducted for brokerage and other charges out of the district.

553. The method of preparing indigo from the plant in Azamgarh is probably the same in principle as that followed elsewhere. An indigo factory consists of at least one pair of uncovered vats, a well, and a shed in which may be carried on the boiling, straining, drying, and pressing of the



indigo. Most factories have also a large raised masonry tank (*taláo*) for holding water ready for use. The vats are built of strong masonry, and are of rectangular shape. They are both of the same size, and are built contiguous to each other, but one is on a higher level than the other. The upper vat is called in Azamgarh the *hauz bojheia* (steeping vat), the lower vat the *hauz makeia* (beating vat). In the lower part of the inside of two opposite walls of the former a row of projecting stone catches called *killis* is fixed. Ladder-like frames called *chapetás* are fitted on to these, and as much loose green indigo plant as the upper vat will hold is put into it. A frame or trellis-work made of bamboo is laid upon the plant, and the latter is compressed by means of beams (*karis*) which are laid across the framework and kept in position under the upper rungs of the *chapetás*. Water is then let into the vat in quantity sufficient to cover the plant and the framework. The plant is allowed to steep from eleven to thirteen hours, according to the state of the weather. When the plant has been steeped long enough, the plug is removed from an outlet in that wall of the upper vat which overlooks the lower vat, and the liquid in the former is allowed to run off into the latter. It is of a dark-green colour, somewhat thick, and called *shirá*. The beams and framework are then removed, the refuse leaves and stalk of the plant (*jutthi*) taken out of the upper vat, and the latter may be filled with fresh plant and water. The coloured liquid having been collected in the lower vat, a number of men enter it and agitate the liquid with their hands or with a hand implement (a rake) called a *pharuká*. This process is called *mahúá*, and is kept up for about three hours, or until palpable grains (fecula) of colouring matter form. The liquid then being allowed to rest, the solid matter in it settles to the bottom. After the interval of about two hours the water on the top of the sediment is slowly drawn off through outlets in the vat and let flow away as useless. The thick matter which remains is called *kanai*.

554. A masonry drain, passing through the wall of the shed of the factory, generally connects the outlets of the lower vat with a tank (*kund*) inside the shed. Into this tank the *kanai* is allowed to pass, and from it is transferred to the boiler—a small deep masonry vat at the bottom of which a large flat iron plate or *karák* is built in. The fuel in the furnace under the boiler consists chiefly of the refuse stalks and leaves of the indigo plant. As the matter is emptied into the boiler vat, it is strained through a sieve of blanket and cloth which is stretched across the vat's mouth. The matter is kept boiling under a moderate fire for about five hours, and it is then drawn off through an outlet in the front wall of the vat. Below and in front of this outlet is a long narrow shallow masonry tank, over which is fitted a framework of wood or bamboo, and at the further end of which is an escape and little masonry cistern. Upon the framework thick cotton cloth is stretched. The boiling matter is again strained through a sieve of blanket and cloth and allowed to flow on to the frame. The solid part of it remains upon the cloth, while the watery portion, sinking through, passes out into the cistern at the end of the tank. From this it is emptied back over the frame till all separable solid matter has been retained and the water runs clear. The solid matter, having been allowed to cool and partially to dry upon the cloth frame for an interval of about eighteen hours, is ready for pressing in the pressing-box. The latter is generally about twenty-seven inches long by twenty-seven inches broad and twelve inches deep, and the sides of it are pierced with small holes. Having been lined with cloth and filled with colouring matter, the box is placed under a strong screw-press, and most of the water that still remains in the indigo is gradually expressed. The box has removable sides, and the pressing having been finished (in about twelve hours), these are taken off, and the mass, which is called a *kiári*, and is generally about three and a half inches thick, is placed in a machine called *mistar* and cut with a wire into little cakes called *baria*. The cakes are carefully kept till thoroughly dry, when they are sorted and packed in chests.

555. The *kiári* should contain about eighteen sers of thoroughly dry indigo, and in good seasons fifty bundles or upwards of two hundred maunds of green plant should yield a *kiári*. But probably one-fourth of that amount may be set against vicissitudes of

season ; and the average outturn may be put down at thirteen or fourteen sers of dry colouring matter to fifty bundles of plant. Vats vary in capacity, but ordinarily fifty bundles of green plant are put into a vat at one time. The whole operation, from the filling of the steeping vat to the cutting of the cakes, takes about four days. Labourers are employed as follows : (1) in filling water from the well into the upper vat, by contract, at the rate of seven or eight anas per vat ; (2) in the process of manufacture about ten men, at one and a half or one and three-quarter anas a day. An expert is employed to superintend, whose wages range from Rs. 6 to 10 per month (that is, from three anas to five anas a day).

556. Before native factories became numerous, indigo used to be made in small quantities by the natives in little well-shaped vats. These are The old method of manufacture, about five feet deep and four or five feet in diameter. The plant was steeped in them and removed. The shirā was then beaten up and allowed to stand. The colouring matter having settled, the watery part was baled out, and the kanaī was taken up, boiled, and strained. It was then tied up in a cloth and put under weights to express the water. After this operation it was made into balls which were flattened with blows from a stick into the shape of cakes and allowed to dry. The little vats in which the colour was prepared from the plant by this process are still to be seen in villages in different parts of the district. The complete process has been given up, but kanaī is sometimes made in them still, and is sold under the name of *kachhi nil* to those who are working regular factories ; and by them the manufacture of the kanaī into the bariās is completed.

557. In the old records regarding Azamgarh which have been examined very little reference to opium and poppy has been found. In his report on Azamgarh Mr. Thomason says that in his time about The opium trade, 1,700 maunds of crude opium, the approximate price of which was Rs. 5,00,000, were produced in the district ; that the cultivation of poppy might be extended, were it not that the crop is not so profitable as sugarcane ; and that the cultivation was unpopular because the landholders were jealous of the influence of the opium department, and the poppy cultivators themselves were apt to suffer from the rapacity of its underlings.

558. If Mr. Thomason's figures were correct, the average amount of opium delivered at the Government factories and paid for by Government is now less than it was forty years ago. In relation to the increase in the cultivated area of the district since then it is very much less. But the last two of the causes mentioned by Mr. Thomason as likely to restrict the amount of poppy cultivation are altogether or nearly inoperative now. As far as is known, the management of the department in Azamgarh keeps back no one from cultivating poppy who is entitled and willing to do so. Since the time of Mr. Thomason's report the serf-like dependence of the low caste cultivators upon the landholder has been so much weakened by other causes that the agents of the opium department have ceased to excite jealousy. A landholder who attempts to interfere with the occupancy of a poppy-growing cultivator may now and then be menaced with an appeal to the department ; but the people know that it can do nothing except refer the complainant to the regular courts. Many of the poppy cultivators are, for their grade in life, well-to-do, and well-to-do tenants are often independent and a scandal to the landholder ; but there are well-to-do tenants in the district besides the poppy cultivators. As a fact, landholders are glad to have the latter settled on their lands ; for since cultivators of this class receive the price of their opium produce in cash without the intervention, as in the case of sugarcane produce, of the baniān, and are under no temptation, as with grain, to retain the produce for home use, they are nearly all prompt rent-payers, and as much poppy is sown as cultivators find to be to their advantage or convenience. Poppy cannot compete with sugarcane. The latter, in spite of the great amount of time and labour expended on its cultivation, is much the more profitable and useful crop. Further, as the Azamgarh cultivator tries as far as possible to raise on his own little holding food produce for his own consumption

throughout the year, and to devote to other kinds of produce only so much land as will provide him with the cash that he needs for other necessary objects, poppy does not compete to any great extent with grain crops, and trenches but little upon the area that is not taken up with sugarcane. Doubtless, were the demand for sugar to be withdrawn, all castes would take to poppy as they do to sugarcane, and Government might get all its opium produced in the eastern districts. But this is an event not to be desired. Poppy could not adequately fill the place of sugarcane and the manufacture of sugar.

559. The subjoined table shows the amount and price of the standard opium exported from the district and delivered at the Government factory at Ghazipur during sixteen years from 1858-59 to 1873-74:—

Year.					Standard opium.		Price paid by Government to the producers.
					Maunds.	Cwt.	
							Rs.
1858-59	...	...	...	...	767	563	1,04,957
1859-60	...	...	...	...	1,040	764	1,53,329
1860-61	...	...	...	...	1,706	1,253	2,86,858
1861-62	...	...	...	...	1,751	1,286	3,69,624
1862-63	...	...	...	...	1,906	1,400	4,01,119
1863-64	...	...	...	...	2,149	1,579	4,54,265
1864-65	...	...	...	...	1,814	1,333	3,89,378
1865-66	...	...	...	...	1,938	1,424	3,61,797
1866-67	...	...	...	...	1,983	1,457	3,83,685
1867-68	...	...	...	...	1,551	1,140	3,00,478
1868-69	...	...	...	...	1,588	1,167	3,01,700
1869-70	...	...	...	...	2,088	1,535	4,01,498
1870-71	...	...	...	...	1,470	1,080	2,83,573
1871-72	...	...	...	...	1,089	800	2,36,278
1872-73	...	...	...	...	1,390	1,021	2,93,064
1873-74	...	...	...	...	1,656	1,217	3,50,058
Total					25,886	19,019	50,71,471
Average					1,619	1,188	3,16,967

Of the price, about one-fourth was paid in advance in August and September, the rest on the delivery of the produce in April and May. In those years Rs. 50,71,471 (or on the average Rs. 3,16,967 a year) has been paid by Government to cultivators in the district. The average yearly number of these is said to have been about 12,000, and their average receipts were therefore about Rs. 24 a year.

The cloth trade. Its present state.

560. The number of looms in the district is returned at 13,058.

Tahsil.	Pargana.			Number of mauzas in which there are looms.	Number of villages and towns in which there are more than 25 looms.	Total number of looms.
Deogáon	Deogáon	109	3	550
	Belhábans	34	0	108
Azamgarh	Nizámábád	315	14	2,381
Mábul	Mábul	226	4	1,153
	Kauriá	61	1	324
	Atrauliá	158	5	788
Sagri	Gopálpur	39	3	450
	Sagri	138	2	603
	Ghosi	41	5	510
Muhammádábád	Kiriát Mittú	11	...	29
	Chiriákot	36	3	441
	Muhammádábád	110	12	4,026
	Mau Nátbhanjan	8	1	1,295
Sikandarpur	Nathúpur	57	3	450
Total				1,343	56	13,058

A considerable proportion of these, as has already been shown, are in the towns of Mau, Mubarakpur, and Kopá. The rest are scattered throughout the villages of the district. A list of those in which there are more than twenty-five looms is appended.

Tahsil.	Pargana.	Town or village.	Number of looms.
Deogáon	Deogáon	Bairálíh	28
		Kasba Deogáon	25
		Kathghar Lálganj	39
Azamgarh	Nizámábád	Azampur	26
		Azamgarh	121
		Bachawal	27
		Jagáispur	91
		Serai Mir	128
		Jojarpur	27
		Sumbhi	37
		Toa	37
		Kasba Nizámábád	121
		Kalandarpur	31
		Khamauli	26
		Mehunagar	71
		Muriar	41
		Niaoj	43
Mábul	Mábul	Barauna	33
		Phulpur	79
		Mittapur	26
		Norpur	25
	Kauria	Bharauli	37
	Atrauliá	Atrauliá	41
		Hasmadih	33
		Sareia	31
		Maduana	32
		Nariaon	53
Sagri	Gopálpur	Bishnupur	80
		Jamulpur	50
		Chandpur	170
	Sagri	Julahapur	78
		Azamgarh	71
	Ghosi	Baraganw	120
		Chakaut	43
		Sultanpur	40
		Karim uddinpur	93
		Maddashampur	41
Muhammadábád	Chiriákot	Barhalganj	45
		Barahitir (alias Jahánaganj)	122
		Yusufabad	72
	Muhammadábád	Ibrahimpur	52
		Adri	242
		Bára	25
		Bakhtawarganj	48
		Paliá	37
		Dih	38
		Shahgarh	44
		Kopaganj	536
		Mubarakpur	1,140
		Muhammadábád Khás	112
		Waliipur	224
		Kurthi Jafarpur (alias Pura Paruf)	130
Sikándarpur	Mau Natbhanjan	Mau	1,178
	Nathupur	Dubári	33
		Zamia Manauli	35
		Kathghar Shankar	26

No trustworthy return of the produce of the looms has been obtained. It is only in Mau, Mubarakpur, Kopá, Muhammadábád, and Kurthi Jafarpur that cloths of fine texture are made to any great extent; and the majority of the looms in the district are employed in the manufacture of coarse cloths from the yarn which is spun by women of all castes in all parts of the district. The spinners (*kattis*) first buy cotton by weight from local traders. This is made into thread, and the latter is exchanged for cash or for cotton. The rate of exchange in the latter case varies according to the fineness of the yarn from two lbs. of cotton for one lb. of yarn to one and a quarter lbs. of cotton for one lb. of yarn. The weavers are mostly Muhammadan Julahas. In this district two castes of Hindús also weave; Rangwús, who seem to rank with Kandús, Rastogís, and the like, and Chamárs. But the number of weavers of this kind is small. The total number of weavers in the district above fifteen years of age is, according to the census returns of 1872, 12,700, or 2·80 of the population above that age. Weavers, as a rule, support themselves by their hereditary calling only. Those of them who have a little

capital trade also in thread and cloth, but they engage in agriculture to a very limited extent. They generally buy their own yarn and weave it; but yarn is sometimes supplied to them to be woven into the coarse kinds of cloth, and they then receive from six to twelve pies per yard for their work. When fully employed they earn from Rs. 3-8 to Rs. 15 per month per loom, according to their skill and the kind of cloth they weave.

561. The cloth trade in the district is much less than it used to be, but it still is an important one. In former days not only was the whole population of the district clad in cloth of local manufacture, but large quantities of most, both of the finer and of the coarser kinds, were exported. At the present time the exports consist (1) of some of the finer cotton cloths (made from English yarn) and of the silk or tasar and cotton cloths of Mau, Kopā, and Mubārakpur, which are exported westward, southward, and eastward; and (2) of a few of the coarser sorts which are exported westward and southward, and also northward to Nipāl. The export is effected partly through brokers who purchase for dealers at a distance, and by traders who come to purchase; partly by the weavers themselves, who travel with their own goods. Some of the leading men among the Jullahas even have permanent shops in places as far off as Umraōtī, where they have found a demand for their cloths. The export trade to Nipāl is managed chiefly by the Muhammadan traders (Rākīs) of Lār in the Gorakhpur district. Of the amount and value of the exports no definite information has been obtained. As to the local consumption of finer cloths, the latter are of course used when no cheaper English cloth of the same kind, or adapted to the same purposes, competes with them. In regard to the coarse cloths, it may be said that all persons with whom it is an object or necessity to dress with a certain degree of gloss use mostly English cloth or local cloth made from English yarn; while those to whom appearance is a secondary consideration, and who look principally to wear, use mostly local cloth made from native thread. Excepting their holiday attire, most of the low caste out-door labouring class, a fair share of the lower ranks of other classes, and a large proportion of the females of the middle and lower ranks of all classes, Hindū and Muhammadan, are clad in the latter. A list of the coarse cloths is appended; lists of the finer kinds have been given above (*paras.* 502, 507).

Name.	Ordinary price per English square yard.		Remarks.
	Rs. a. p.	Rs. a. p.	
Gārā ...	0 4 0	to 0 1 5	Large quantities made in the neighbourhood of Ghosī and Dargāh, pargana Nathūpur. The gārā of Dhanaulī and Gonthā in pargana Ghosī is very superior, the Bhuināriās of that neighbourhood being excellent thread spinners.
Sallam ...	0 3 0	to 0 2 6	
Imriti ...	0 2 7		Large quantities are made in and about Azamgarh.
Tukri ...	0 2 5		
Patuka ...	0 2 3		
Bhagei ...	0 2 8		
Khāsā ...	0 2 0	to 0 1 4	
Dhotī ...	0 3 0		
Chārkhānā bhīlarwā ...	0 3 7		Used chiefly by Muhammadan women.
Lungi ...	0 2 9		
Sārī ...	0 2 8		Used chiefly by the women of Muhammadans and of the better class of Mahājāns.
Sūsi and Banusā ...	0 4 0	to 0 3 0	

The cloths which are principally exported are, *first*, among the fine kinds (1) sūsi, (2) banusā, (3) pagri, (4) sārī, (5) chārkhānā, (6) sangī, (7) ghalta, (8) sinkiā, (9) sarbandhā; and, *second*, among the coarse kinds (1) sūsi, (2) banusī, (3) tukri (large quantities go to Nipāl), (4) khāsā (also exported to Nipāl).

562. Two comparatively unimportant articles of export are saltpetre and hides.

563. The figures that follow have been furnished by the Inspector of Customs for the circle :—

	CRUDE SALTPETRE (NITRATE OF POTASH).			REFINED SALTPETRE (NITRATE OF POTASH).			SAJI (CARBONATE OF SODA).			Value of the crude saltpetre at present rates.	Value of the refined saltpetre at present rates.	Value of the saji at present rates.
	Number of licenses.	Amount manufactured.		Number of licenses.	Amount manufactured.		Number of licenses.	Amount manufactured.				
		Maunds.	Cwt.		Maunds.	Cwt.		Maunds.	Cwt.			
Total of 1873-74, 1874-75, and 1875-76.	731	14,650	10,785	3	1,500	1,102	890	26,700	19,616	29,360	6,000	20,340
Yearly average ...	245	4,893	3,595	1	500	367	297	8,900	6,539	9,787	2,000	6,780

Saltpetre is made in all the parganas except Máhul, Atrauliá, and Mau, in which, as explained in an early paragraph, the manufacture is not permitted, because the admixture of chloride of sodium in the saline deposits in some places is so great that under cover of saltpetre licenses much illicit salt would inevitably be made. The only saltpetre refinery in the temporarily settled parganas is in Kopáganj, pargana Muhammadábád. The foreign matter in admixture with crude saltpetre varies in nature and quantity in different places; but the Inspector of Customs states that in Azamgarh on the average one hundred parts of crude saltpetre yield about fifty parts of refined saltpetre and twelve or fifteen parts of salt, the remainder being waste. Further, the local consumption of crude saltpetre for fireworks and gunpowder is small. It would appear therefore that a good deal of the crude saltpetre is exported from the district. The refined saltpetre of the district is sent out of it towards Calcutta for export to Europe. Much of the saji also is exported to Patná and eastwards for use in the manufacture of soap and glass. Khúri (sulphate of soda) is not at present made in Azamgarh, and the salt which is educed in refining saltpetre is consumed locally. In short, the value of the district exports of those substances which are supervised by the customs department probably does not exceed Rs. 18,000 or 20,000 a year.

564. Accurate figures for the trade in hides cannot be given. There are no skilled tanners in the district. A fair proportion of the shoes used in the district are made of local leather, but large quantities also are imported; and leather buckets for irrigation purposes are almost exclusively made of leather cured elsewhere. A considerable quantity of raw hides, therefore, is available for export, and with this trade the export of buffaloes' horns is generally combined. It is managed partly by local traders, partly by the agents of dealers residing elsewhere, at Rasará in Gházipur, and in Dánápur and Patná. The hides are purchased in Azamgarh at something like the following rates :—

	Rs.	a.	p.
Hides of slaughtered bullocks and cows	1	8	0 per hide.
Hides of cattle that have died naturally	1	6	0 „
Hides of slaughtered buffaloes (with horns)	3	2	0 „
Hides of buffaloes that have died naturally (with horns)	2	12	0 „

The hides and horns are exported chiefly to Calcutta. Tallow is also exported. It seems at present to go westward to Bombay as well as eastward to Calcutta. The trade in it is carried on partly by the hide merchants, partly by other persons; and it is bought at rates varying from Rs. 12 to 18 per standard maund (Rs. 16 to Rs. 25 per cwt). The value of the district exports of hides, horns, and tallow probably does not exceed Rs. 30,000 a year.

CHAPTER II.

FISCAL HISTORY

SECTION I.

Settlements prior to 1833.

THE facts and figures that are contained in the previous chapter have reference to the whole area of the fourteen temporarily settled parganas of Azamgarh; but some of the parganas contain detached permanently settled mauzas, and in this and the following chapters these have been excluded, unless specially mentioned, from the facts and figures that are set forth. The permanently assessed mauzas did not originally belong to our parganas, but were included in them at last settlement when pargana boundaries within the Azamgarh district and between Azamgarh and the districts of Jaunpur and Ghazipur were rectified. The table here inserted will show the number and present areas of the mauzas, and the parganas in which they are included :—

Tahsil.	Pargana	Number of mauzas.	Total area.	Lákhiráj.	Barren.	Culturable waste.	Groves.	Lately abandoned.	Cultivated.			Government revenue.	REMARKS.
									Irrigated.	Dry.	Total.		
												Rs. a. p.	
Deogaon ...	Deogaon ...	32	16,367	30½	5,377½	1,714	152	546½	8,238	308½	8,546½	16,437 8 6	{ Transferred from Jaunpur.
Mábul ...	Mábul ...	15	2,440½	6½	758½	279½	36½	19	1,245½	95	1,340½	3,984 4 0	
Sagri ...	Ghosi ...	1	181½	...	15½	5	2	1	157½	½	157½	75 0 0	Transferred from pargana Sikandarpur.
Muhamma-dábád,	Muhamma-dábád,	26	10,690½	282	2,522	1,432	157	138½	5,754½	404½	6,159	10,994 2 7	{ Transferred from Ghazipur and from pargana Bhadāon.
	Mau Nát-bhanjan,	1	130	1½	6½	20½	2½	2½	96½	½	97½	92 6 9	
Sikandarpur,	Nathúpur,	101	43,575½	43	11,847½	8,455	592½	4,300	12,801	5,536½	18,337½	21,709 6 0	Transferred from pargana Sikandarpur. The large area of recently abandoned land was due to the Gogra floods.
Total	...	176	73,384½	363½	20,527	11,905½	942½	5,008	28,292½	6,345	34,637½	53,292 12 10	

2. In exchange for mauzas received at last settlement, Azamgarh gave a number to Jaunpur. Of these fifteen had belonged to pargana Deogaon and a hundred and eighteen to Mábul. Only four mauzas were transferred from Azamgarh to Ghazipur; and one was excluded from pargana Ghosi and included in the permanently settled pargana of Sikandarpur.*

* The details of the mauzas are—

Pargana from which transferred.	Number of mauzas.	Total area in acres.	Cultivated area in acres.	Revenue fixed at the fifth settlement and now permanent.
Deogaon ...	15	3,241	1,596	Rs. 3,825
Mábul ...	118	50,747	22,448	57,099
Ghosi ...	5	1,642	226	1,248

3. The names of the fourteen temporarily settled parganas are, with two exceptions, the same as in the time of the Emperor Akbar. * The two exceptions are Mähul and Atrauliá.

Names of the parganas in the time of Akbar.

4. The formation of the former pargana has been explained in a previous paragraph (*chapter I., para. 213*). Its bounds do not correspond with those of Akbar's parganas, Nigun and Ungli; and, owing to the transfer of mauzas to Jaunpur at last settlement, they do not even correspond with taluka Mähul of our early settlements. At the cession taluka Mähul was not a part of the chakia of Azamgarh, but was managed for the Oudh Government by a separate *amil*.† It was divided into six *zilas*—Mähul Khás, Powai, Dídárganj, Atharahá Roshanganj, Garhá Mubárakpur, and Garailá. The revenue for 1809 *fasli* was Rs. 1,58,347,* exclusive of Rs. 2,203 *sáyar dues*, in which were included *ábkarí*, transit dues, and other items. The jama fixed for the first year of our first settlement (from 1210 to 1212 *fasli*, equivalent to 12th September, 1802—9th September, 1805) was Rs. 1,62,136, rising to Rs. 1,83,418 in the third year. In the first year of the second English settlement (1213—1215 *fasli*, equivalent to 10th September, 1805—4th September, 1808) the revenue was fixed at Rs. 1,41,617, and rose in the third year to Rs. 1,45,787. In 1225 and 1226 *fasli* the jama was Rs. 1,67,455.

5. The origin of the name of pargana Atrauliá has also been given (*Chapter I., para. 179*). But the mauzas which formed the taluka of Atrauliá had probably all belonged to the old pargana of Tilahani, so that there is perhaps little difference between the bounds of the modern pargana Atrauliá, pargana Tilahani of the *Ain-i-Akbari*, and Tilahani Atrauliá of our early settlements.

6. In consequence of the alteration in the boundary between Azamgarh and Jaunpur which has been noticed in paragraphs 2 and 3, the modern pargana of Deogáon differs a good deal from that of the *Ain-i-Akbari*, and of the cession in 1801. The area and jama of the *Ain-i-Akbari* pargana were 27,828 acres and Rs. 64,580.† At the cession the estimated jama of the pargana was Rs. 1,23,820, but Rs. 95,700 only was realized. At the triennial settlement of 1210 *fasli*, the jama was fixed at Rs. 91,816, rising in the third year of the settlement to Rs. 93,798; at the second triennial settlement Rs. 91,817 was fixed for the first and Rs. 93,798 for the third year; and in 1225 and 1226 *fasli* the jama was Rs. 88,138.

7. Among the other eleven parganas interchanges of mauzas have taken place. One pargana of the *Ain-i-Akbari*—Chakesar—has been incorporated in the modern pargana of Ghosi. In the early English settlements taluka Súrajpur, which seems to have contained mauzas taken from the old parganas of Ghosi and Chakesar, was separately assessed, but it also is now incorporated in pargana Ghosi. And taken as a whole, the tract of country which is included within the twelve parganas, exclusive of Mähul and Deogáon, probably tallies closely with the tract included within them and parganas Tilahani and Chakesar in the time of Akbar and at the cession.

8. In the table which follows the areas and revenue given in the *Ain-i-Akbari* (*Ahwál-i-duázda súba*, page 426, *Blochmann's edition*) have been transposed into acres and standard English money. No return of the estimated cultivated area at the cession or at the early English settlements exists. In the cultivated area given for the sixth settlement all revenue-free land has been included.

* How much of this was actually realized the old records which have been examined do not show.
† Allowing for the changes in the area of the pargana, which after all seem not to have been very great, Deogáon appears to have been in a far more advanced state of cultivation in Akbar's time than any other pargana in the district.

[illegible]

9. What trust is to be placed in the figures given in the *Ain-i-Akbari* it is difficult to say. The details of area were, it is supposed, furnished by *kanungos* and other *pargana* officers; and they were doubtless not free from errors, intentional and unintentional. Probably they understate the areas rather than exaggerate them. The figures for *pargana Nizámábád*, even after allowance for subsequent transfers of *mauzas*, are so manifestly insufficient that one cannot avoid suspecting that error has crept in in their transmission. Those for *pargana Kiriát Mittú* probably stand in extant copies of the *Ain-i-Akbari* as they did in the returns from which the figures were compiled; for that small *pargana* lost a number of villages by transfer to *parganas Nizámábád* and *Deogáon* at the fifth settlement. As far as is known, the boundaries of *pargana Bolhábáns* are now much the same as in Akbar's time, and that *pargana* would appear to have been in a better state of cultivation than any of the other *parganas* given in the statement. Next to it comes *Ghosi Chakesar*, but there have been some transfers of *mauzas* between that *pargana* and *parganas Nathúpur* and *Muhammádábád*. In respect to the revenue recorded in the *Ain-i-Akbari*, it may be questioned whether it was not an ideal assessment, and whether it was ever collected for the state. We have also to bear in mind that Akbar professedly took one-third of the average value of the gross produce of the land. In our day the *Azamgarh* cultivator cannot pay that as rent, and live. Moreover, we profess to take half the rent that the landholder or middleman realizes or ought to realize from the actual cultivator. To judge by the figures, our present revenue arrangements are, with reference to the fall in the value of silver, less favourable to the state than were those of Akbar. But we scarcely know enough of the domestic history of the population in the latter's time to draw a comparison between its condition and that of the population in the present day.

10. We do know something, however, of the condition of the country at the time of the cession. *Chakla Azamgarh*, *taluka Máhul*,* and *pargana Mau Nátbhanjan* (see chapter I., para. 501) then belonged to the Nawáb Wazír of Oudh, and formed part of the territory that was ceded to the East India Company under Article I. of the treaty which was concluded between Nawáb Saádat Ali Khán and the Governor-General on the 10th of November, 1801. Their *jama* specified in the treaty was (exclusive of *sáyar*) apparently—

					Rs.	a.	p.
Azamgarh and Mau Nátbhanjan	...	...	...	...	6,95,624	7	6
Máhul	...	...	...	...	1,68,378	4	0
Total Rs.	...	...	...	...	8,64,002	11	6†

11. By order dated 12th December, 1801, Mr. John Routledge, Collector of Benares, was directed to take charge of the *parganas* that were to form the new district of Gorakhpur from the *ámils* of the Oudh Government. Among these *Azamgarh*, *Mau Nátbhanjan*, and *Máhul* were included. Mr. Routledge took charge of *Azamgarh* and *Mau Nátbhanjan* in the end of December, 1801, and of *Máhul* in the end of January, 1802—that is, after a part of the year 1209 *faslî* had passed. The *jama* which was estimated for

**Máhul* was ceded exclusive of *taluka Oril*, an estate consisting of a few *mauzas* which were enclosed within lands of *Máhul*. *Oril* is still excluded from *pargana Máhul*, and belongs to *zila Faizábád* (see Mr. Rogers' *Rent-rate Report for pargana Máhul*, para. 9). A similar detached village is enclosed in *pargana Atrauliá* (see Mr. Reid's *Rent-rate Report for parganas Kaurid and Atrauliá*, para. 1.)

†The *jama* specified in the treaty is rather more than was collected in the year of the cession. That was, as has been shown in paragraphs 4, 6, and 8 :—

					Rs.
<i>Pargana Deogáon</i>	...	...	...	...	95,700
<i>Taluka Máhul (about)</i>	...	...	...	...	1,58,347
The other 12 <i>parganas</i>	...	...	...	...	5,89,264
Total Rs.	...	...	...	...	8,43,311

The actual collections in *Máhul* are not given in any of the old records that have been referred to. The *jama* was exclusive of *sáyar* (*shikári* and customs), which for 1209 *faslî* was estimated at Rs. 95,000, and apparently fully that amount was collected.

that year from the *ámils* and *kanúngos* papers is shown in paragraphs 4, 6, and 8.^a But it considerably exceeded the amount which the Collector was able to realize. Mr. Routledge was authorized to retain the services of the *ámils* of the Oudh Government. But neither Akbar Ali Khán, *ánil* of Azamgarh, nor Mansúr Beg, *ánil* of Mábul, would continue in office under the British Government. The parganas were accordingly distributed in eleven small jurisdictions under new officers. In explanation of the refusal of the former *ámils* to continue in office under the British Government, the Resident at Lucknow wrote :—

“ It may appear strange that the Company should be a less desirable master than the Vizier ; but the fact is that the practice pursued by *ámils* with the *zemindárs* and *lumberdars* is so faithless that the *ámils*, especially those holding small collections, looking to a superintendence which they have not been accustomed to, are apprehensive that the same practice will not be countenanced by the British Government. So little confidence subsisted between the *ámils* and *zemindárs* that the settlements made at the beginning of the year were generally considered by both parties as nominal and fictitious. The *ánil*, determined to exact as much as possible at the reaping of the harvest, was not very anxious about the original engagements ; and the *zemindárs*, aware of this, were only solicitous that the settlement should be fixed as much as possible below the actual value of the land. At the season for reaping the harvest the contention commenced ; and the *ánil* placed armed men over the crops to prevent their being cut down until he had made a fresh settlement with the owners. Under this practice it is evident that, were there any person between the *ánil* and the *zemindárs*, the case would be decided according to the written engagement entered into at the beginning of the year, and consequently against the *ámils*. After making all allowance for the inveterate reluctance of *zemindárs* to part with money except according to the means of compulsion employed, it is difficult to reconcile such a fraudulent transaction to our principles of justice ; and as Akbar Ali probably foresees that the British troops will be employed to suppress disturbance and support his authority, he is naturally apprehensive that will not be afforded without a previous explanation of the causes and without some inquiry into the complaints of the opposite party.”

“ In addition to this the *zemindárs*, knowing they are become subject to the Company, justly entertain sanguine hopes from the mildness of the British administration and the encouragement given to agriculture, which circumstance will lead to complaints of grievances that under the Vizier's government would have been submitted to in silence.”

His account of the state of the district.

12. Mr. Routledge's first impressions, given in a letter dated 26th December, 1801, of the state of the *chakla* of Azamgarh were these :—

“ Although I have only been a short time in the district, the number of *arzís* presented to me have enabled me to obtain some knowledge of its present state, which

“ Regarding those papers the Collector wrote :— ‘ Neither of these accounts can be depended on, and I therefore hope to be excused from giving an opinion as to the amount likely to be realized ; for the season is far advanced, and I have not yet had time to obtain regular accounts of the assets of the district. But my most strenuous endeavours shall be used to realize the amount of the *kanúngos*’ statement, if it can be done without prejudice to the country, and with such justice and moderation as may tend to promote the agriculture of the ensuing year.’ In a subsequent letter he thus explained one of his difficulties in procuring reliable accounts :— ‘ I could not on taking charge of the collections procure a single record of any kind ; and to add to my embarrassment, all the former revenue officers accompanied the *ámils* or their *náibs* in the sudden flight they were obliged to make from their respective districts to avoid the insults and ill-treatment they apprehended from the inhabitants, in consequence of the oppressions they had while in power exercised without any restraint or opposition, but what was made by the more powerful *zemindárs* and their armed followers.’ Regarding the *kanúngos* he wrote :— ‘ I have not yet received accounts of the allowances of all the *kanúngos* ; but it may be inferred from the amount of the *nánkár* of those in statements Nos. 4, 6, and 9, and the number of their *nánkári* villages entered in No. 2, that their situations were extremely desirable. I am, however, well informed that they never received either the full amount of the one or reaped the whole produce of the other ; and that they were subject to great embarrassments, and were often placed in very unpleasant situations ; as those who assisted the *ámils* in their unjust exactions incurred the resentment of the *zemindárs*, who appear to have put some of them to death, and those who refused their assistance to the *ámils* were punished by confinement and treated in the same manner as the *zemindárs* ; and it is owing to these circumstances that their records are extremely incorrect and so mutilated that I have not been able to procure regular accounts from any one of them, those I have obtained being drawn up from separate and detached accounts in their possession.”