

103. The population of Raepore has been recruited from all quarters, but the most important immigrants, and the earliest after the first great Gond invasion, are those who have come from the north. From the east the immigration has been very small, and the immigrants consist chiefly of a few wild wanderers in the jungles. While from the south and west there has been a considerable influx of population. ✓

II. Castes. Origin of present inhabitants of Raepore.

104. Of the immigrant tribes the Koormees, Telees, Lodhees, Chumars, Aheers or Gairas, Gandas and Kaurs seem to have come from the north, though a large section of Telees and some few Koormees have come from Nagpore, while the greater number of immigrants from the south and west are Hulbas from Bustar and Chanda and Mahrahtas.

105. The principal cultivating castes are Koormees, Telees, Chumars, and Hulbas, though of these only the Koormees and Telees are large landholders.

106. (The Koormees have next to the Chumars the most strongly marked characteristics of all the inhabitants of the District. They are indisputably the best and most enterprising cultivators; are exceedingly frugal and thrifty in their habits, make money rapidly, and have indomitable perseverance. They do not appear to have been very long settled in Raepore, as I have found no family who claim to have been in the country for more than seven generations or about 200 years. (They are divided into four principal Gotes, who do not intermarry or eat together, called Monoha, Churnao, Durreria and Singrowl) and all say that they first came here from Bundelkund.

107. (Of the four Gotes the Monoha are the most numerous and most enterprising, their thrift is proverbial throughout the District. They are found chiefly in the south of the Simgah Tehseel, where they hold a large number of villages. (The Churnao Koormees are settled principally in the centre of the District, in the Patun Pergunnah of the Droog Tehseel, and in the east of that of Raepore. The Durrerias are found in the south-west of the Droog and in the Dhumturry Tehseel, while the Singrowl Koormees chiefly occupy the villages of Nowagurh in the north-west of the Simgah Tehseel.) Of the three latter classes (the Durreria appear to be inferior to the rest in intelligence and energy)

108. (The Telees are divided into three Gotes or clans, called Ghurrias, Koosureas and Hulleas. Of these the Ghurrias, or clearers of the jungle, and the Koosureas are, perhaps, except the Gonds and Aheers, the oldest inhabitants of the District. They are found scattered in all parts of the country, and next to the Koormees are the cultivators most valued by landholders. A considerable number belonging to the Jhurree Gote hold villages prin-

cipally in the south-east of the Raepore, and the north and centre of the Dhumturry Tehseelees. The Hulleas are late immigrants from Nagpore and have not much influence in the District.)

109. The Aheers or Gairas are divided into three Gotes, two having the same name as those of the Telees, (namely Aheers or Gairas. Jhurreea and Koosuria, and the third or Canojee being late immigrants.) Like the same classes among the Telees, the Jhurreea, and Koosuria Aheers have been settled from time immemorial in the District, and probably first settled when the jungle was half cleared, grazing their cattle on the rank jungle grasses while the Telees sowed their crops of oil-seeds (still the favorite crops for jungle lands) in the newly cleared patches. Unlike the early Telee settlers, the Jhurreea and Koosuria Aheers have not maintained much influence in the District, and the few villages held by men of this caste are almost all in the hands of the comparatively recent Canojee immigrants from the north-west.)

110. The Chumars lay claim to a very high antiquity among the inhabitants of the District, but in spite of their large numbers and their vague statements that they have never heard when they came to the country, I would venture to doubt the truth of their assertions. They all call themselves Raidass, a name which none of them can explain, but which evidently comes from Raidass, a Chumar reformer and disciple of Ramanund, who is said to have lived about the 15th century, in the country lying to the south of Oude and in Rewa. The creed he preached seems to have been very similar to that of Ghaseedass, the celebrated Sutnamee teacher, who started the great movement among the Chumars 50 years ago which has excited so much attention, and who seems rather to have revived the teaching of Raidass than preached a new religion. The name of Sutnamees was that assumed by the followers of Raidass, and the constant reference to his name shows that his doctrine must have sunk deeply into their minds before they came to Chuteesgurh, as there is no trace of Raidass having ever visited the country. (Again the Chumars are chiefly found in the north-west of the District, there being very few south of the Raepore Tehseel, and they have never, like the Gonds, Telees and Aheers, spread all over the District,) a fact which seems to show that they are immigrants of a comparatively late date.

111. It is generally supposed that the names of Sutnamees and Chumars are synonymous; but this is by no means the case, as the Sutnamee religion does not refuse to receive proselytes from any class, but as the Chumars form the majority of the sect, and as no distinctions of caste are admitted among its members, all converts of other castes become, in the eyes of the Hindoos, Chumars. Under the influence of Ghaseedass a considerable number of men of other castes became Sutnamees, especially Aheers, and similar accessions must have taken place from time to time, otherwise it is hard to account

for the very large numbers of Chumars found in the District. As a class they do not present the same degraded appearance as their brethren in other parts of India, and as a rule they are lighter in colour than the members of other cultivating castes, while some of the men and many of the women are remarkable for good looks.

112. (Though the Chumars are, in the parts of the District where they are chiefly found, by far the most numerous of all the castes, they have failed in securing a leading position in any part of the country. They are looked down upon by the Hindoos, the Chumar and Hindoo "Parra," in villages where both classes are found, being always separate and distinct, but at the same time the Chumar ryots are a power in the land; as a class they always act together, and are persistent assertors of their rights, real and fancied, and a terror to encroaching malgoozars, few being found bold enough to stand up against the resistance of Chumar ryots to unpopular measures.)

113. (The Chumars though, as Sutnamees, scrupulous about their eating, are slovenly and untidy in their habits, and the houses of even the wealthiest of them are generally miserable hovels. They are generally industrious though careless cultivators, and frugal in the extreme, indulging in no extravagance in dress or jewellery. The dress of the men is usually a single cloth, one end of which encircles their loins and another their head, while the women wear little or no jewellery, yet they rarely make money, and seem to want the talent of getting on in the world; while as landholders their villages are rarely prosperous, though there are some few Malgoozars who form conspicuous exceptions to the rule. Though this apparent inability to improve their position is partly due to Hindoo opposition, yet one great cause of the phenomenon seems to be their individual fickleness and want of perseverance.) A very slight cause will send a Chumar cultivator away from his village, and though they generally return after a short interval, yet these migrations must necessarily hinder the accumulation of property.

114. About the (Gandas) there is little to say, except that they (are all Kubeerpuntees or followers of Kubeer, a founder of a sect who is said to have appeared in the weaver caste, in the same country, and at the same time as Raidass, both being disciples of Ramanund, and their doctrines similar in many respects. The Gandas, otherwise called Punkas, form that portion of the weaver caste who have accepted the Kubeerpunttee doctrines. Though they cultivate the land they are not generally esteemed as cultivators, while the few villages they hold as landholders are miserable in the extreme.)

115. (The Kauras are usually looked upon as aborigines) and I am aware that in maintaining a contrary opinion I am going against very high authority, but though (their appearance, and their preference for the jungles to the cultivated tracts as well as their abstinence from Hindoo observances) would seem to point to the former opinion, yet I would be rather inclined to (consider them as imperfect Rajpoots who settled in early times among the hills of the Vindhyan range, and so failed in becoming Hindooised like other warlike immigrants. Probably they are of Turanian origin,) but are I think distinct from the Kolarian and Dravidian races. (Early documents extant at Ruttunpore show that they conquered the North-East of the Belaspore District from the Bhogyas) and there can be little or no doubt that the chief counsellors and the most trusted followers of the Hyhybunsee Princes were Kauras. It was to Kaur chiefs that they entrusted the hill fortresses of Belaspore on their descent into the plains, while (the assistance rendered by the Kauras in the conquest of the south of Raepore and Bustar was rewarded by large grants of land which are still held by their descendants in Dhunturry; the Goudurdeehee Zemindar and the Talooqdar of Bhootteedeeh being both descendants of these colonists.) They have always made a claim, though in a half-hearted way, to be considered as Rajpoots connected with the Tuar tribe of the north-west, and their claim has certainly been recognised in one instance, as (the first Kaur chief of Nurra received his estate as a dowry with the daughter of the Rajpoot chief of Khurriar.)

116. † Though the warlike traditions of the race are preserved in their worship of Jhangra Khand under the form of a sword, a form of worship which is I believe common among Rajpoot tribes, and recalls to mind the sword which was the national deity of the Huns under Attila, yet whatever they may have been originally, (the Kauras of the present day are the most peaceable, and quiet of men, and when once fairly settled in a cultivated country are industrious and good cultivators, and those that have villages are good landlords. In the jungles they have conformed generally to the customs of their neighbours, and worship Doolar Deo and Boorha Deo, as their Gond brethren do,) and they always seem to be ready to take up with the belief of those about them, though all of them, except the richer classes who wish to be considered good Hindoos, avoid Brahmins. (They bury their dead, and marriages are performed before the elders of the village. In the Khalsa, they are chiefly found in the north-east of the District, and except the colony in Dhunturry, they are rarely found in other parts, though they are numerous in the Feudatory states)

117. (The Hulbas are immigrants from the south, and are only found in large numbers in the south of the District, their principal colony being in the south-west of the Droog Tehseelee, where they hold 37 flourishing

villages.) Some recent immigrants whom I met in the jungles of the Lohara Zemindaree informed me that in their own country, the south of Bustar, they speak a peculiar dialect which, from the small vocabulary gathered from them, seemed to be a corrupt form of Mahrahtee. (They gain their living chiefly by distilling spirits, and worship a pantheon of glorified distillers, at the head of whom is Buhadur Kular) but this description most probably applies only to a section of the tribe. (In this District they are next to the Telees, the best cultivators in the jungle villages, and show themselves quite able to hold their own in the open country where their villages are always prosperous. Except in the jungles they have generally become Hindooised, and abandoned most of their peculiar observances, but in the jungles they maintain their traditional customs and usages.)

118. (Their religion does not impose an elaborate, and frequently repeated ceremonial.) All that is necessary for Religion of Hulbas. a good Hulba is that he should sacrifice once in his life three goats and a pig, one to each of the national deities called Narain Gosain, Boorha Deo, Suttee and Ratna : of these the two former are male, and the two latter female divinities, (and it is to Narain Gosain that the pig is sacrificed. But though their own religion imposes no heavy burden on them, they yield to no tribe in their superstition, and devotion to the local deities who abound on every high hill, and under every green tree.)

119. (They are divided into a number of Gotes, those named to me being Boree, Kotwar, Karat, Chinda, Koleara, Hulba Gotes and cus- Bhundara, Temurria and Churan. The mem- toms.. bers of these Gotes intermarry, and no man may marry in his own Gote. There is nothing peculiar in their form of marriage, but they bury their dead and worship their ancestors, prayers to a deceased father being supposed to be very efficacious against the attack of a tiger.)

120. Of the aboriginal tribes, the Gonds are alone of importance, and, taking the area of the whole District, they form the most numerous section of the population. Though the oldest settlers in the country, they have succumbed to the Hindoo invaders, and are now rarely found holding villages except in the jungles, the average revenue of the 294 villages in the possession of Gond Malgoozars being only 89 Rupees. In the open country they are almost entirely Hindooised, and though some of them show energy and industry, yet generally speaking they are a down-trodden race, and rarely attain wealth or comfort.)

121. (In the jungles also the old religion of the tribe is disappearing, and while all Gonds worship Boorha Deo and Doolur Deo (the latter being the household god) they know little of Pauritoola, Burungasura and Goomurtoola, who, with Boorha Deo, form the distinctive Gods of the Jungle Gonds.)

of the Door Gonds to which tribe, Gonds learned in the tradition inform me the Chuteesgurrh Gonds belong. They are all intensely superstitious and worship the numerous local deities assiduously, though except in the jungles the Byga or village Priest whose business it is to propitiate the evil spirits of the neighbourhood is as often as not a Khewut, Teele or Aheer as a Gond.)

122. The other aboriginal tribes are the Binjwars, Boonjias, Souras, Nahurs, and Kamars. Of these the Binjwars are allied to the Bygas, who are found in the Mundla District; they chiefly live in the north-east of Raepore, and occasionally cultivate. The Boonjias are comparatively numerous all through the east of the District, and are particularly so in the Khurriar and Bindra Nowagurrh Zemindarees where they hold a good many fairly cultivated villages. The Souras are only found in Khullaree in the east of the Raepore Tehseelee; they are very few in number, but are the most industrious of all the jungle tribes. The Nahurs and Kamars utterly refuse to cultivate and generally live in the most remote jungles, supporting themselves on jungle fruits and small game. All these jungle tribes seem to have come from Orissa, and their dialects are all akin to Oorya. Except the Souras they all gain their livelihood more by collecting jungle produce than by cultivation.

123. The table overleaf shows the land-holding classes in the Khalsa. The largest landholders are the Brahmins who hold 606 villages, and of these 185 are held by Mahrahta Brahmins and recent immigrants, while the remainder are in the hands of residents of long standing in the District, whose families, as tradition asserts, were brought from Kanoj by Kullian Sen the great Hyhybunsee Raja in the sixteenth century. These Chuteesgurrhee Brahmins are regarded as impure by their brethren who have more recently left the land of orthodoxy, and they are said, and I believe with truth, to be exceedingly immoral, but they make good landlords and are not unpopular with their ryots.

124. The Mahrahta Brahmins and other Mahrahta proprietors are all of recent origin, and the villages held by them have for the most part been cleared and peopled by their relations. This is, however, chiefly true of the Dhumturry Tehseel; in Raepore, almost all the villages held by Mahrahta Brahmins have been acquired by the ouster of older proprietors.

125. The Rajpoot and Bunnia proprietors for the most part belong to families who have been settled in Chuteesgurrh for generations, and but few of the villages held by these castes are in the hands of strangers. The Rajpoots are generally descendants of immigrants from the north, though in the Dhumturry Tehseel there

TABLE OF LAND

Number.	Name of Caste.	Classification of Caste.	TEHSEELEE DROOG.			TEHSEELEE SIMGAH.		
			No. of Mehals.	No. of Villages.	Total Jumma.	No. of Mehals.	No. of Villages.	Total Jumma.
1	Brahmin	Doobey	20	25	4,558	8	17	2,755
		Panday	3	5	528	5	6	1,088
		Chowbey	6	8	1,112	3	4	618
		Misser	7	8	1,360	8	52	6,526
		Tewaree	23	32	5,068	34	50	10,159
		Mithils	2	3	608	1	1	245
		Canouj	1	1	203	2	2	696
		Mahrahta ...	16	23	4,262	17	31	5,459
		Oopadhya ...	4	7	1,395	2	2	767
		Sookool	1	1	186	..	..	..
		Dewan	1	1	184	1	1	72
		Patuk	1	7	932	..	..	..
		Sonahuria ..	..	..	..	3	5	986
		Purbhoo ....	..	..	..	2	3	394
		Gour .....	..	..	..	1	5	755
		Abeer .....	..	..	..	1	4	740
		Thakoor ....	..	..	..	2	3	236
		Ojha .....	..	..	..	..	..	..
		Bajpae .....	..	..	..	..	..	..
		Total...	85	121	20,396	90	186	31,488
2	Koormee	Durraria	37	56	11,758	..	..	..
		Munoha	27	31	7,401	86	144	27,140
		Churnao	19	21	5,010	..	..	..
		Suretee	1	2	413	..	..	..
		Terola	1	1	298	..	..	..
		Singrow ....	..	..	..	32	55	11,431
		Chundurrea .	..	..	..	1	1	159
		Total..	85	111	24,880	119	200	38,730

OWNING CASTES.

TEHSEELEE RAEPORE.			TEHSEELEE DHUMTURRY.			TOTAL.		
No. of Mehals.	No. of Villages.	Total Jumma.	No. of Mehals.	No. of Villages.	Total Jumma.	No. of Mehals.	No. of Villages.	Total Jumma.
21	34	5,405	21	11	997	60	87	13,716
18	24	5,126	..	..	..	26	35	6,742
1	3	628	..	..	..	10	15	2,358
10	15	2,869	..	..	..	25	75	10,755
20	35	6,156	8	12	2,387	85	129	23,762
..	..	..	..	..	..	3	4	853
..	..	..	..	..	..	3	3	899
37	72	13,779	19	43	5,943	89	169	29,443
6	8	1,405	..	..	..	12	17	3,567
5	5	762	..	..	..	6	6	948
9	14	3,061	2	2	320	13	18	3,637
..	..	..	1	1	125	2	8	1,057
..	..	..	..	..	..	3	5	986
..	..	..	..	..	..	2	3	394
1	2	397	..	..	..	2	7	1,152
..	..	..	..	..	..	1	4	740
..	..	..	..	..	..	2	3	236
3	15	4,207	1	1	382	4	16	4,589
1	2	424	..	..	..	1	2	424
132	229	44,219	42	70	10,154	349	606	1,06,257
..	..	..	..	..	..	37	56	11,758
22	32	6,407	..	..	..	135	207	40,948
21	30	6,841	12	17	3,662	52	68	15,513
..	..	..	..	..	..	1	2	413
..	..	..	1	2	86	2	3	384
..	..	..	..	..	..	32	55	11,431
..	..	..	..	..	..	1	1	159
43	62	13,248	13	19	3,748	260	392	80,606

TABLE OF LAND

Number.	Name of Caste.	Classification of Caste.	TEHSEELEE DROOG.			TEHSEELEE SIMGAH.		
			No. of Mehals.	No. of Villages.	Total Jumma.	No. of Mehals.	No. of Villages.	Total Jumma.
3	Rajpoots	Naik .....	...	..	...	..	...	...
		Bais .....	...	..	..	..	...	...
		Chutree .....	...	..	...	..	...	...
		Goutum .....	...	..	...	..	...	...
		Chundel	18	22	4,260	9	28	4,586
		Bughel	5	8	1,249	11	17	2,950
		Bonondeea ..	11	27	4,910	4	4	1,279
		Bunaphur ..	2	3	634	...	...	...
		Kekan	1	1	100	...	...	...
		Gourwar .....	..	...	..	...	...	...
		Hurara	1	1	185	4	4	1,092
		Budmoond ..	..	..	..	1	1	120
		Khatee.....	..	..	..	1	1	235
		Powar .....	..	..	..	...	...	..
		Kesureea....	..	..	..	...	...	..
		Sombunsee ..	..	..	..	...	...	..
		Buktureea ..	..	..	..	...	...	..
		Pureehar ....	..	..	..	...	...	..
		Duhureea....	1	2	610	4	10	860
		Aondya ....	..	..	..	...	...	...
Total ..			39	64	11,948	32	65	11,122
4	Bunnia	Agurwalla ...	18	55	13,304	13	39	8,143
		Purwar .....	..	..	..	1	2	285
		Kusonda .....	..	..	..	..	..	..
		Gouree.....	..	..	..	..	..	..
		Total...			18	55	13,304	14	41	8,428
5	Aheer or Gaira.	Canoujee	15	20	3,691	12	13	1,660
		Kosureea	1	1	129	..	...	...
		Jhureea ....	..	..	..	..	...	...
		Total...			16	21	3,820	12	13	1,660
6	Gosain	Geer.....	1	1	62	4	4	1,034
		Bund	1	1	141	2	2	377
		Bhartee	1	4	838	1	2	147
		Pooree .....	...	...	...	12	15	3,055
		Total...			3	6	1,041	19	23	4,613

OWNING CASTES.

TEHSEELEE RAEPORE.			TEHSEELEE DHUMTURY.			TOTAL.		
No. of Mehals.	No. of Villages.	Total Jumma.	No. of Mehals.	No. of Villages.	Total Jumma.	No. of Mehals.	No. of Villages.	Total Jumma.
..	..	...	1	1	20	1	1	20
..	..	..	4	5	1,391	4	5	1,391
..	..	...	2	8	482	2	8	482
...	...	...	2	6	1,249	2	6	1,249
26	42	7,893	11	45	4,620	64	137	21,364
...	..	..	..	...	...	16	25	4,199
...	..	..	...	...	...	15	31	6,189
...	..	..	1	1	347	3	4	981
...	...	..	..	..	...	1	1	100
...	..	..	1	2	283	1	2	283
...	..	..	...	..	...	3	5	1,277
...	..	..	..	..	...	1	1	120
...	..	..	..	..	...	1	1	235
...	..	..	1	2	372	1	2	372
...	..	..	2	10	1,452	2	10	1,452
...	..	..	4	10	1,443	4	10	1,443
...	..	..	2	5	473	2	5	473
...	...	..	1	4	42	1	4	42
10	18	3,661	..	...	..	15	30	5,131
2	2	244	..	...	..	2	2	244
38	62	11,803	32	99	12,174	141	290	47,047
24	140	14,516	1	1	10	56	235	35,973
1	3	991	..	..	..	2	5	1,276
1	1	273	9	22	2,370	10	23	2,643
..	..	..	1	1	54	1	1	54
26	144	15,780	11	24	2,434	69	264	39,946
2	2	195	10	27	3,545	39	62	9,091
..	..	..	..	...	...	1	1	129
4	4	255	..	...	...	4	4	255
6	6	450	10	27	3,545	44	67	9,475
4	9	1,192	7	11	2,680	16	25	4,968
2	2	105	..	..	..	5	5	623
...	...	...	..	..	..	2	6	985
3	8	327	5	49	5,157	20	72	8,539
9	19	1,624	12	60	7,837	43	108	15,115

TABLE OF LAND

Number.	Name of Caste.	Classification of Caste.	TEHSEELEE DROOG.			TEHSEELEE SINGAH.		
			No. of Mehals.	No. of Villages.	Total Jumma.	No. of Mehals.	No. of Villages.	Total Jumma.
7	Lodhee.....		21	34	6,856	9	13	1,883
8	Gond		15	21	3,975	37	42	4,896
9	Tumer		1	1	184	...	...	...
10	Chumar		9	13	1,817	37	4	5,710
11	Sonar		7	10	1,657	3	4	587
12	Marwaree		2	2	517	1	1	316
13	Kewut		4	4	939	9	4	840
14	Kayut		9	11	2,205	1	1	93
15	Koshta		6	7	1,615	4	7	1,413
16	Hulba		27	37	8,927	...	...	...
17	Byragee		12	19	3,281	9	14	2,315
18	Beldar		1	2	204	2	2	345
19	Goolureea.....		4	6	1,236	...	...	..
20	Gundureea		1	1	122	2	3	300
21	Nao		3	3	364	...	...	..
22	Bhat.....		1	2	378	3	3	492
23	Kular		2	2	382	4	4	729
24	Telee (Jhureea).		77	95	17,863	42	62	1,219
25	Ganda .....		...	...	..	3	3	134
26	Durhurrya ....		...	..	..	1	1	153
27	Bidoor .....		...	...	..	1	1	277
28	Murar .....		...	...	..	5	5	963
29	Kowur .....		...	...	..	20	29	3,421
30	Mahra .....		...	..	...	2	3	308
31	Burguhut.....		...	..	...	2	2	331
32	Burie .....		...	..	...	1	1	102
33	Baiparee .....		...	..	...	1	4	457
34	Buhuleea .....		...	...	...	...	...	..
35	Dhobee.....		...	..	...	...	...	..
36	Malee .....		...	...	...	...	...	..
37	Koombhar ....		...	...	...	...	...	..
38	Lohar .....		...	...	...	...	...	..
39	Binjwar .....		...	...	...	...	...	..
40	Oodasee .....		...	...	..	..	...	..
41	Sowra .....		...	..	..	..	...	..
42	Soukur .....		...	..	...	...	...	..
43	Madrasee .....		...	..	...	..	..	..
Total ...			202	260		199	257	

OWNING CASTES.—Continued.

TEHSEELEE RAEPORE.			TEHSEELEE DHUMTURRY.			TOTAL.		
No. of Mehals.	No. of Villages.	Total Jumma.	No. of Mehals.	No. of Villages.	Total Jumma.	No. of Mehals.	No. of Villages.	Total Jumma.
32	47	4,878	59	184	12,483	143	294	26,739
32	47	4,878	59	184	12,483	143	294	26,739
36	48	8,153	2	3	517	84	111	16,197
4	5	715	2	2	454	16	21	3,413
7	9	1,944	..	..	..	10	12	2,777
1	1	148	..	..	..	14	15	1,927
9	17	2,276	1	1	391	20	40	4,965
2	2	442	4	6	544	16	22	4,014
..	..	..	28	35	2,879	55	72	11,806
9	18	4,158	7	8	1,320	37	59	11,074
2	3	662	..	..	..	5	7	1,211
..	..	..	..	..	..	4	6	1,236
..	..	..	..	..	..	3	4	422
..	..	..	1	2	452	4	5	816
1	1	142	1	1	70	6	7	1,082
3	3	548	10	13	2,858	19	22	4,517
47	60	11,671	48	61	13,083	214	278	54,636
..	..	..	1	1	146	4	4	280
..	..	..	..	..	..	1	1	153
1	1	79	2	3	156	4	5	512
3	3	839	2	3	144	10	11	1,946
20	36	2,738	8	20	3,244	48	85	9,403
1	1	318	..	..	..	3	4	626
3	7	610	..	..	..	5	9	941
..	..	..	..	..	..	1	1	102
..	..	..	3	3	37	4	7	494
1	1	182	..	..	..	1	1	182
1	1	558	..	..	..	1	1	558
3	12	1,956	..	..	..	3	12	1,956
2	2	54	..	..	..	2	2	54
1	1	10	..	..	..	1	1	10
9	9	109	..	..	..	9	9	109
1	2	146	..	..	..	1	2	146
2	2	126	..	..	..	2	2	126
2	2	340	..	..	..	2	2	340
1	1	477	..	..	..	1	1	477
204	295		176	336		781	1,148	

TABLE OF LAND

Number.	Name of Caste.	Classification of Caste.	TEHSEELEE DROOG.			TEHSEELEE SIMGAH.		
			No. of Mehals.	No. of Villages.	Total Jumma.	No. of Mehals.	No. of Villages.	Total Jumma.
44	Mahrahta	Kaley	2	4	1,617	..	..	..
		Bhosla	2	2	599	4	8	1,806
		Mohte	1	4	631	..	..	..
		Goojur	1	4	471	..	..	..
		Jugtap	1	1	323	..	..	..
		Sinde .....	...	...	...	6	9	1,739
		Bhoir .....	...	...	...	1	1	78
		Gowhan .....	...	...	...	1	2	220
		Powar .....	...	...	...	2	2	598
		Salke .....	...	...	...	1	2	287
		Guikooar .....	...	...	...	..	..	..
		Muharik .....	...	...	...	..	..	..
		Jachuk .....	...	...	...	..	..	..
		Kirdut .....	..	..	..	..	..	..
		Jado .....	..	..	..	..	..	..
		Ruktal .....	..	..	..	..	..	..
		Kaore .....	..	..	..	..	..	..
		Loude .....	..	..	..	..	..	..
		Mugur .....	..	..	..	..	..	..
		Salonee .....	..	..	..	..	..	..
		Maney .....	..	..	..	..	..	..
		Runsingee ..	..	..	..	..	..	..
		Nagode .....	..	..	..	..	..	..
		Koonbee .....	..	..	..	..	..	..
				Total...	7	15	3,641	15	24	4,728
45	Dhooree .....		...	..	..	...	..	..
46	Goorow .....		...	..	..	...	..	..
47	Jogee .....		..	..	..	...	..	..
		Total..	..	..	...	...	..	..
48	Mussulman ..		3	4	657	5	9	1,245
Grand Total ..			458	657		505	828	

OWNING CASTES.—Continued.

TEHSEELEE RAEPORE.			TEHSEELEE DHUMTURRY.			TOTAL.		
No. of Mehals.	No. of Villages.	Total Jumma.	No. of Mehals.	No. of Villages.	Total Jumma.	No. of Mehals.	No. of Villages.	Total Jumma.
1	25	1,776	4	18	3,026	7	47	6,419
1	6	1,521	2	2	1,090	9	18	5,016
...	...	...	...	...	...	1	4	631
...	...	...	...	...	...	1	4	471
...	...	...	7	23	2,843	8	24	3,166
...	...	...	...	...	...	6	9	1,739
...	...	...	...	...	...	1	1	78
...	...	...	...	...	...	1	2	220
...	...	...	9	32	3,598	11	34	4,196
...	...	...	1	3	471	2	5	798
1	1	115	6	13	2,436	7	14	2,651
3	16	3,003	1	6	1,010	4	22	4,013
...	...	...	1	1	380	1	1	380
...	...	...	15	85	12,355	15	85	12,355
...	...	...	6	37	5,241	6	37	5,241
...	...	...	2	5	221	2	5	221
...	...	...	1	1	41	1	1	41
...	...	...	1	1	110	1	1	110
...	...	...	1	2	518	1	2	518
...	...	...	1	1	97	1	1	97
...	...	...	1	2	499	1	2	499
...	...	...	1	1	160	1	1	160
...	...	...	1	1	292	1	1	292
...	...	...	1	1	8	1	1	8
6	48	6,515	62	235	34,343	90	322	49,227
...	...	...	9	24	4,898	9	24	4,898
...	...	...	1	1	152	1	1	152
...	...	...	1	1	115	1	1	115
...	...	...	11	26	5,165	11	26	5,165
15	18	2,599	9	12	457	32	43	4,958
519	883		378	908		1,930	3,276	

are some few who have come from the Jeypore State under the Madras Government, and it is only this latter class who will hold the plough. The remainder of the landholding classes, with the exception of the Gosains, are all cultivators. ✓

✓126. The landholding families holding the largest estates in the District are, the Bunnia Malgoozars of Nundkutte in Droog holding 45 villages, the Mahrahta family of the Kirdutts in Dhunturry, of whom there are three principal branches holding among them 85 villages, Kopilnath Agerwalla of Seerpoor holding 38 villages, Ramchund Danee formerly farmer of the Sayer duties under the Mahrahta Government holding 45 villages, Hunwant Rao holding 21 villages, and the Gond Malgoozar of Jumurwa, in Balod, holding 40 villages, but these last are all in the jungles and of little value. ✓

Average revenue paid per village by the principal landholding classes.

✓127. The following table shows the average revenue paid per village by each of the principal landholding classes.

	Villages.	Revenue	Average per Village.
Chuteesgurhee and North-West Brahmins..	437	76,813	175
Mabrahta Brahmins and other Mabrahtas..	491	98,670	200
Koormees	392	80,606	256
Gonds	294	20,232	89
Rajpoots	290	47,047	162
Telees	278	54,636	196
Bunnias	264	39,946	151
Chumars	111	16,197	145
Gosains	108	15,115	139 ✓

128. Besides the cultivating and landowning classes, there are several others which may not be considered undeserving of notice in a report like the present. Of these the most important are the Bunjaras or carriers, of whom a large number are found in the District. They are, however, retreating to the east as the jungle disappears; and it is most probable that as the Khalsa lands are cleared, they will leave these tracts and betake themselves to the jungles of the Zemindarees where alone they can find pasturage for their cattle.

129. The Beldars or Ooryas are an interesting caste. They are tank-diggers by profession, and are all under the command of a chief called a Jemadar who holds three villages in the District. Under the jemadar are a number of Naiks, each of whom has the command of a gang.

These gangs have no settled home, but go wandering about the District wherever they can get work. They rendered good services in the expedition against Narain Singh, the Sonekan Zemindar in 1858, and their chief was rewarded by the grant of two villages in the Droog Tehseelee which are held free of revenue.

130. Chuteesguruh to orthodox Hindoos is not only hateful as the land of the Dasyas and witches, but as the headquarters of religious dissent, as it is to its secluded wilds that all those who opposed the prevailing tenets fled to escape from their persecutors, and consequently Hindooism sits lightly on most of the people, while large numbers are avowed dissenters belonging to the Kubeerpunttee and Sutnamee sects.

131. These two sects are said to have arisen about the same time and both evidently, like the older Buddhism, owe their origin to a reaction against Brahminical tyranny. Their respective founders, Kubeer and Raidass, are said to have both been disciples of Ramanund; and Kubeer is said by his followers to have first commenced preaching in Rewa, where their first Gooroo, Dhurum Dass, was installed in Sumbut 1,520, 1,463 A.D. It is said that during the life time of Kubeer, but most probably after his death, Dhurum Dass was driven to take refuge under the Ruttunpore Princes, and since then his descendants have always lived in Chuteesgarh. About Raidass, tradition has less to tell, as his mission was principally to the Chumars, and never seems to have much influenced the higher classes, at all events in late years. Now he is almost forgotten, his fame being eclipsed by Ghasee Dass the last Sutnamee apostle.

132. The two sects agree in their rejection of images, their veneration for life, their objection to strong drink and tobacco, and the sign of initiation in both is a necklace of wooden beads: but while the Sutnamees worship one God under the name of Sutnam, "the true name," and have never distinctly deified either Raidass or Ghasee Dass, though there are signs that the apotheosis of the latter is not far off, the Kubeerpuntees distinctly regard Kubeer as an incarnation of the Deity, though they do not profess to address their prayers to him.

133. The chief difference between the sects arises from the more aristocratic proclivities of the Kubeerpuntees, and may probably be traced to the different social position occupied by their respective founders, Kubeer being a weaver by caste, while Rai Dass was a Chumar. Hence, the Kubeerpuntees, making their converts from a higher class than the Sutnamees, received many who were unwilling to give up their caste distinctions (these being preserved among

the former sect), while the more democratic Sutnamees ignore all caste differences among the members of the sect. Similarly, while the Kubeerpuntees pay Brahmins a certain degree of reverence, some having their marriages performed by them, though the more orthodox employ a Kussondee Bunnia, the Sutnamees abhor all Brahmins, hatred of the race being almost an article of their creed. The sects differ also in that the Kubeerpuntees fast once a month, while the Sutnamees do not. Both sects bury their dead.

134. The Kubeerpuntees include a large number of Bunnias, Kayeths, Telees and Koormeas, as well as other castes, while the Gandas to a man belong to the sect. Their principal Gooroo lives at Kowurdha in Belaspore, but he only exercises jurisdiction over the Kubeerpuntees in the north of the District, the office in the south having been many years ago delegated to a younger branch of the family which is settled at Dhumturry, and which is now represented by Kumod Dass. The Dhumturry Gooroo is said to have all the power of the chief Gooroo at Kowurdha, while he is not subject to the disagreeable necessity of dying 25 years after he has assumed office as the Kowurdha Gooroo must, if he has a proper respect for tradition, do. But at the best, either Gooroo has very little to do with his disciples, their intercourse being restricted to yearly visits made by the Gooroo to his followers in the cold weather, while he is only sought by them when they want their children to be invested with the sacred necklace. Their only distinctive festival in Raepore is that held at Koorra Bungolee, in the Singah Tehseelee, on the last day of "Magh" each year, in honor of Seoree Narain, a Kubeerpunttee Mohunt of great sanctity, who is buried there. The concourse of pilgrims forms the nucleus of the annual fair, which is one of the largest in the District.

135. The Sutnamees on the other hand, at least all who have not been led away by the charms of tobacco, and become choongeeas or tobacco smokers (a name which to an orthodox Sutnamee implies a state of unpardonable vice), visit their Gooroo regularly twice every year at Bhuudar, in the Raepore Tehseelee, where the temple of the sect, an empty building without an image, is situated. These visits take place in "Magh" and "Bhadon," and each votary brings his offering. The present Gooroo is the grandson of Ghaseedass, but as he is a minor, his uncle Agur Dass acts for him.

136. In morality, if common report is to be trusted, the Kubeerpuntees are very much superior to the Sutnamees, though it must be remembered in justice to the latter, that their antagonism to the Hindoos exposes them to calumny. After a great deal of close inquiry, I must, however, say I think there is good ground for imputing some of the worst of observances of the Maharaja sect to some at least of the Sutnamees.

137. Both sects have suffered from the "dissidence of dissent."

Dissenters from Sutnamee and Kubeerpuntee sects.

The Choonggeea or Sutnamee dissenters have been already mentioned, and the Kubeerpuntee have divided into two bodies, one acknowledging and the other disavowing, the Kowurdha Gooroo as a genuine "Avatar" of Kubeer. The dissenters however are not numerous. Their Gooroo lives in Nandeea in the Khoojee Zemindaree.

138. But these sectarian differences, though going deeper in the case of the Sutnamees, have for the most part

Thakoor Deo. The real object of worship to all the inhabitants of Chuteesgurh.

little influence on the real religion of the people, which is concentrated in their devotion to Thakoor Deo. Without a sacrifice to him no agricultural operations can be performed. The seed sown and the first shoots of the young rice must be presented at his shrine, and he must be invoked to bless the field before the crop is cut, while it would be the height of reckless impiety to tread out or winnow the grain on a threshing floor where some offering had not been made to the great Earth god. Thakoor Deo's power does not extend only over the crops, but over the whole surface of the Earth, and hence his protection is efficacious against wild beasts, and an offering made in his honour at the commencement of the year infallibly prevents a tiger from taking up his abode within the precincts of a village. If he should do so in spite of the offering, it is, as an old Malgoozar told me, a proof that the sacrifice was not costly enough and that it must be repeated, a doctrine which at all events benefits the "Bygas."

139. The principal festivals of the District in addition to the usual

Hindoo festivals of the Holee, Dussara and Dewalee, which are universally observed, are the Hurialee Nag Punchumee, Gurhpooja and Pola.

140. The Hurialee is the festival of the plough and takes place in the beginning of Sawun. The bullocks receive

The Hurialee.

salt and rest from their labours, while the plough is brought into the house, washed and sprinkled with rice. On the Nag Punchumee all the village turns out to the ant hill, where the sacred snake is supposed to live, and pour milk over it, the lucky few who have been bitten during the last year, and have recovered making more substantial offerings.

141. In the beginning of Bhadon are the great festivals of the

Pola and Gurhpooja. In the former the oxen are worshiped, and on the latter the "deodhan"

or wild rice is gathered from the tank and hung up in the houses of the ryots. It is on this latter festival that the "Byga" goes his rounds and performs the solemn ceremony of blessing the fields.

142. During the first fifteen days of Kooar, or Asan, pooja is performed to ancestors, the 9th of the month being devoted to the females, and the rest of the time to the males of the family.

Ancestors worshiped in Kooar or Asan.

143. The worship of local deities, which was once universal throughout the District is now almost entirely confined to the jungles, and the chief office of the "Bygas" or priests in the open country is to perform occasional poojas to Thakoordeo. In cases of emergency, such as the occurrence of an epidemic, he is also sometimes called in, but in such cases it is considered more respectable to secure the services of a Brahmin poojaree.

Local deities.

144. In the jungles the "Byga" still reigns undisputed, for it is he alone who can charm the much dreaded tigers, and where the aboriginal inhabitants have been left undisturbed, the Bygas who are almost always Boonjias or Gonds, are men of influence, and are wealthy as compared with their neighbours, holding frequently a large number of villages on the tenure of keeping the local deities propitious, and of using their powers to warn off tigers from the country within their jurisdiction. ✓

The influence of the "byga" or aboriginal priest still great in the jungles.

145. Society in Chuteesgurrh was probably never founded on a very firm basis, and except in the very earliest times the Talooqdar or Dan and Byga were probably the only permanent members of the community. The influx of Hindoo emigrants has swept away both Talooqdars and Bygas almost entirely, and has brought about some approach to the north-west village system, though the hereditary organization of a Hindoo village has never yet been thoroughly established as a recognised institution in Chuteesgurrh. Hence while in all large villages the requisite staff of servants and artisans is found, these men are rarely found to regard their offices as hereditary.

IV. VILLAGE SERVANTS AND SOCIAL CHARACTERISTICS.

Disorganisation of society in Chuteesgurrh.

146. The recognised village staff, besides the Gaontias and ryots, consists of the Kotwar or Police man, the Chowhan or Ganda who is the general manager under the Malgoozar, but his distinctive duty is that of weighing grain sold in the village, the Herdsmen called Raout or Bhurdeeha, the Barber (Naie), the black-smith (Lohar), and the Washerman (Bhuret). As the ryots generally make all the wood work of their carts and agricultural implements, carpenters are only to be found in the largest villages when near frequented routes. The Purohit or Brahmin priest has been recently introduced into many villages, but the Bunnia and Putwaree are unknown as members of the village community.

Village servants usually found in Chuteesgurrh villages.

147. The above staff however is only found complete in the largest villages, and in the greater number one or more offices will be found unfilled, and probably the Kotwar is the only village servant who is always to be found in every community, and he even is absent in those occupied by Binjwars and Boonjeas unless the village belongs to a Hindoo Malgoozar. The Herdsman and Barber are found in most villages, but the washerman who is only employed by the ryots to wash the clothes of the dead, is never found among a population of Sutnamees, and the Ganda is only found in the larger villages.

148. These servants are usually paid by annual gifts of grain. The ryots pay rateably according to the number of ploughs held by each, while the malgoozar allots to each of them a small portion of land, generally as much as the seed grain given by a ryot with one plough will sow. Thus the Kotwar gets generally from 5 to 10 katas=20 to 40 seers of rice in the village from each plough, besides a handful (posur) of each rupee worth of grain sold in the village. The Herdsman one Kundee=80 seers of unhusked rice, the Lohar from 15 katas (60 seers) to one Kundee=80, seers and the Barber 10 katas or 40 seers paid not per plough but per beard. The Washerman generally gets land from the Malgoozars, but is paid by the ryots only when employed by them, and the Ganda who used formerly to get from the Malgoozar a portion of the Beai cess levied at the rate of 4 seers on every rupee worth of grain sold in the village has, since the abolition of the cess by the orders of the Chief Commissioner, been left entirely dependant on the Malgoozar. Where a Byga still exists he generally receives two sheaves of rice with the straw or 5 katas=20 seers of paddy from each ryot.

149. The rapid rise in the price of grain, and of all other necessities of life in the last few years, has caused a greatly increased demand for land, and probably there is now under cultivation three times as much land as was cultivated ten years ago. This has brought about a great change in the relations between the Malgoozars and ryots, and by increasing the demand for land has enabled the former to realise much more in rents than formerly, while on the other hand, the ryots are much more wealthy than in former times. This wealth is however generally hoarded in coin or jewellery, and but little is expended on the purchase of foreign luxuries.

150. The influence of wealth has not yet shown itself in rousing that passion for display which is to be observed in many other parts of the country, and it is probable that it will be long before it does so. The traditions of the people do not call up reminiscences calculated to excite the feeling, and the respect for money as a

The whole number of servants only found in few villages.

Payment of village servants.

Change of relations between Malgoozars and ryots owing to rise of prices.

Thrifty habits of the people.

novelty, and as the one possession which will always be a safe-guard in these evil days when prices have risen twelve fold in fifteen years, will for many years at least retain the people in those thrifty habits which they have hitherto practised from necessity.

151. When the habits of the people are such as have been above described, it is hardly necessary to say that a Chuteesgurhee marriage is a very simple affair.

Marriages. The marriages of almost all castes are similarly performed with minor differences, and include a good deal of eating, for in dealing with the produce of his fields the Chuteesgurhee shows a lordly generosity. The two binding ceremonies common to almost all castes are the tying of the clothes of the newly married couple together, after which they go seven times round a pole set up in a shed constructed for the occasion and thatched with leaves. Widow marriages are almost universal.

152. The morality of the Chuteesgurhee is like that of most of the other semi-civilised people of India, negative rather than positive. Conjugal fidelity is little thought of, but thefts are rare, and there are no classes reputed to live by thieving except some few Kykarees in the Feudatory States. The most conspicuous virtue the people of the District can boast of is sobriety. Abstinence from ardent spirits is enjoined by the Sutnamee and Kubeerpunttee tenets, and the example of these sects has been followed by most of the respectable ryots in the open country, even the Gonds and the Kulars or professional distillers being frequently total abstainers, and of the latter caste the larger number have quite abandoned their profession and taken to agriculture. The jungle tribes all drink but not to such an extent, I should say, as in other parts, certainly not so much as the Koles of Chota Nagpore.

153. A description of the social state of Raepore would be incomplete without some reference to the superstitions which form such a conspicuous feature in the character of the population. All classes alike without exception are imbued with it, and native immigrants from other parts of the country come prepared to find Chuteesgurm the land of witchcraft, and fully imbibe all the ideas of the inhabitants of the country on the subject. Every evil of which the origin is inexplicable is attributed to the machinations of the witches, and up to a very recent period the outbreak of an epidemic was the signal for the massacre of those considered to be guilty of occult practices. Three years ago, however, the murderers of several witches were found guilty of the crime and executed within the precincts of the villages where the murders had been committed. These examples have had a most salutary effect, and the people with their usual submissiveness have given up the use of personal violence, but the feeling still remains as strong as ever, and is one of the great causes of the migratory habits of the people,

as a man whom misfortune befalls in one village is always anxious to escape from the malign influence to which he attributes the occurrence.

154. The great staple produce of Chuteesgurh is rice, and it would appear to have been at one time almost the only crop grown. At present the ryots in the jungles

V. AGRICULTURE.

Rice the staple produce of the District.

rarely grow rubbee crops, alleging that the labour of watching both khureef and rubbee is too much for them,—and it is the rice crop alone that is under the special protection of Thakoor Deo, the great local deity, and his priest the Byga, while the important question as to the time of sowing the more modern wheat crop, the colour of the bullocks to be yoked to the plough, and the direction in which the sower is to proceed are referred to the Purohit.

155. The ryot who cultivates both khureef and rubbee crops, called locally "Searee" and "Oonharee," leads

Industry of the ryots.

by no means an idle life, though as he has little to fear from theft, or from wild animals except in the incomparatively few villages near the jungle, he has not to undergo the labour of watching and fencing, and consequently has not to work so hard during certain seasons as the people of most other Districts of the Central Provinces. In the hot weather he begins by preparing the land for the "Searee" crops and planting sugar-cane if he is fortunate enough to be able to get a little land below the village tank. After the first heavy fall of rain he must sow his rice, and the sowing of the rice is rapidly followed by that of the Kodo, Cotton, Urhur and Tillee crops. During the rains his time is occupied in tending his rice and other khureef crops, and in ploughing the land for rubbee. In October the rubbee crops are sown, and the khureef harvest begins and lasts during November up to the beginning of December. As soon as it is over the rice and Kodo has to be trodden out, the sugar-cane cut, and the remainder of the year is taken up with the cutting of the rubbee crops, winnowing, husking and storing the produce; any spare time being devoted to selling his crop or bringing in timber and grass from the jungles.

✓ 156. The agricultural implements in use in the District are the plough (nagur), the drill plough (Oonharee nagur), the paring plough (bukkur), the harrow

Agricultural implements.

and rake (kopur and datari) the pickaxe (kodali), and the hoe (phowra). All of these are as far as I am aware common to other parts of the Central Provinces, except the kopur which differs from that described as elsewhere in use. The Chuteesgurhee kopur consists of a beam of wood about 9 feet long and about 4 inches thick, with a number of holes pierced on its upper side. When used for Cotton or Kodo, wooden pegs are driven into these holes, and the instrument is called "datari," and it can thus be used either as a clod-crusher or a harrow. In rice cultivation it is reversed and only the smooth side drawn over the crop. ✓

✓157. In describing the cultivation of the different crops, rice as the principal crop of the District deserves the first place. Though the method of transplanting the rice is sometimes followed with the finest kinds, and in the best soils, yet this mode of cultivation requires too many hands to allow of its being general in a country where the population is still small ; and the method most usually followed is one which requires less labour, and which though producing smaller crops yet gives over the large areas held by a Chuteesgurhee ryot a yield amply sufficient for his wants and desires. ✓

Method of rice cultivation followed in the Raepore District.

158. The mode of preparing the soil for the rice crops differs according to the nature of the soil. In black soil tracts the rice fields (dholee) are rarely ploughed before sowing, the weeds being merely cleared off with the paring plough (bukkur) which also turns up the surface of the ground and breaks the clods. The larger and more deeply rooted weeds are dug up with the pickaxe (kodalee), and the paring plough is again driven over the land, and if considered necessary the land is also ploughed once before sowing with the plough (nagur). In clay soils the plough (nagur) is used twice and the paring plough (bukkur) only once. A small quantity of inferior manure is generally applied to the land, but the best ryots rarely give more than three or four small cartloads of sweepings to an acre.

Preparation of the soil for rice.

159. The sowings take place immediately after the first heavy fall of rain, and though all days are propitious, yet Monday and Friday are considered to be especially fortunate days for beginning to sow. The proceedings commence with a procession of the ryots and Malgoozar, each bearing a leaf-cup (dhona) of seed rice to the shrine of Thakoor Deo. These are all laid before the deity, and the "Byga," where there is one, makes the "hom" or libation of ghee over them. If there is no "Byga" some old inhabitant is generally deputed for the office. The Malgoozar then takes five handfuls of the blessed seed and sows them first, after which each of the ryots sows a small portion in their respective fields. The seed is all sown broadcast.

Rice sowings.

160. After sowing, the seed is ploughed in with the nagur, and it is then left till the rice is about four inches high, when the "beassee" takes place. This operation consists in driving the plough through the young plants, and ploughing them into the soft soil, thereby thinning the crop. The next day the kopur is drawn over the fields, and the "bunds" are all carefully repaired so that none of the stored water may escape, and after about eight or ten days, the weeding takes place. From weeding till harvest there is nothing else to be done in the rice fields, should the soil be clay, but in the black soils

Operations subsequent to sowing.

as soon as the rice has flowered, and the water somewhat subsided the "Uttera" sowings take place, and linseed, gram, small pulses and vetches are sown broadcast among the rice in the wet oozy soil.

161. The rice harvest does not require any particular description, but the treading out is a solemn operation. The Harvest and treading out of grain. threshing floor must be cleared and hardened by the application of a cow dung wash, and a sacrifice must be offered to Thakoor Deo, a goat if possible, but if the ryot is poor and cannot afford such a luxury, or has religious scruples as to the shedding of blood, a fowl or a broken coconut will suffice. When every thing is ready the oxen are yoked from four to eight abreast, and the train is attached to a pole in the centre of the threshing floor, round which the straw is heaped; as the grain is trodden out it is separated from the straw and strewn out on a clear part of the floor to dry, a black line is drawn round it with ashes, and similar lines are drawn in patterns over the grain. The object of this practice is said to be to detect theft, as the midnight thief would most probably leave his foot mark on the lines of ashes, but the practice points to a period when the science of tracking must have been better known to Chutéesgurhees than at the present day when the thief would have little chance of being betrayed by his footsteps, though the knowledge of his visit might rouse the watchers who always remain throughout the night in the threshing floor to increased vigilance and so lead to a capture if the attempt were repeated.

162. After the treading out, the rice has to undergo the further operation of husking before it becomes "chaul" or edible rice, and is fit for the market. The Husking. wives of the poorer ryots generally do this for themselves, using for the purpose a "dhenkee," a heavy horizontal lever working on a fixed transverse bar and worked with the foot, while others use a "moosur" or pestle. The richer ryots, however, have it done by contract, and the huskers generally use a mill made of dried earth called "kowta" and worked with a handle fixed in the upper or revolving slab. In this a man or woman can husk about 8 kundes or 16 maunds of grain in a day.

163. The different kinds of rice are almost innumerable, and I have never been able to get a complete list of them. As Different kinds of rice. a rule the earlier kinds are coarse and common, and the later kinds of superior quality; though it is a rule to which there are some exceptions. The most common coarse kinds of rice are Satheea so called from ripening sixty days after being sown, Dhour, Cheeleekat Ramkher, Bykonee, Banko Chittree, Goormuttia and Purewa; of the better kinds the most common are, Basmuttia, Koha, Saout, Hurramukkee, Chineekapur, Kapursah, Chinoor and Kolree Mohur.

✓164. Besides rice the principal khureef crops are Kodo, Urhur, Tillee and Cotton. For all of these the land is ploughed twice before sowing, and the seed is sown broadcast. In hard soils the seed is raked in with the "datari" after sowing, but in black soils this is not necessary. Cotton and Kodo are weeded, but the other crops are left to themselves after being sown. ✓

✓165. ✓ Kodo is a grain of great importance to the country, as it is the food of the greater number of the poorer classes and one much appreciated for its prolific yield (often a hundred fold), and for its satisfying qualities; another advantage is that it does not require so much water as rice, and will yield a fine crop in a year when, from a deficient rainfall, there is a small yield of rice. A pound of Kodo will be an ample meal for a full grown man who would eat double the quantity of rice.

166. Urhur or toor is principally grown in the west of the District, and two kinds are known, the small and early Urhur called Hurowna, and the large and later kind called Mihee. Both are sown at the same time, but the former ripens about two months before the latter. Of Tillee there are also two kinds, the white and black tillee, the former sown in the beginning of July, and the latter in the beginning of August. Both tillee and Urhur are frequently sown in the same field with Kodo. The Cotton of the District is very poor ✓ and is principally used for home consumption, what little is exported being chiefly from the Feudatory States and the western Zemindarees, where the quality is slightly superior to that grown in the Khalsa.

167. ✓ The fields in which the Oonharee or cold weather crop is sown are called locally "burhee." The principal and most valuable grain is wheat which is only sown in the best soils. ✓ For wheat, the Rubbee cultivation. first ploughing (oopki) takes place in July, and the land is bukkured once and ploughed four or five times during the rainy months before the sowings take place; and before the seed is sown the kopur is drawn over the land to break the clods. The sowings begin about a fortnight after the close of the rainy season and the seed is sown with the drill plough, being poured, as the plough advances, into a wooden cup fitted into a hollow bamboo, which again is fixed in the boot of the plough, and through this the seed falls into the furrow. For gram and castor oil the soil is generally by the better class of ryots prepared as carefully as for wheat, but most content themselves with ploughing the land only once or twice, both for these as for the other rubbee crops.

168. Sugar-cane is a crop of which the area is yearly increasing, and though the produce of the small canes of Chuteesgurb is small as compared with that of the larger Otaheite cane, yet it is one of the most valuable crops a ryot can grow even if the great labour attending the cultivation is taken into account. For sugar-cane the land must be ploughed ten times at least and the clods thoroughly pulverised. It is grown from cuttings which are planted in the open about the end of April or beginning of May, and the crop must then be watered thrice daily till the rains begin; after that, if the rains are plentiful, artificial irrigation is not much required till the end of the rainy season, but from that time till the crop is cut it must be regularly carried on.

169. The rotation of crops is as might be supposed utterly unknown in Chuteesgurb, but there is a theory current that the proper crop to sow in newly broken up black soil is linseed, which is generally followed by Kodo, after which wheat or some more valuable crop is sown.

170. On the whole the agriculture of the Raepore District is exceedingly slovenly, the result not so much of any want of industry on the part of the ryots as of the smallness of the population, the bad distribution of land resulting from district customs, the inferiority of the cattle and want of means.

171. There cannot be two opinions as to the present, and future evil results of a distribution of the soil which prevents the greater numbers of the ryots from having a compact holding or from enjoying possession of the same land for more than a few years at a time, but this is the state of things that prevails throughout the greater number of the villages of the Raepore District. It is the custom when a new ryot comes to a village always to give him a portion of cultivated land proportionate to the number of plough bullocks he has, and if some other ryot does not opportunely vacate his holding so as to allow the new comer to step in, the land required is usually obtained by throwing the whole of the village cultivation into one lot, and redistributing it.

172. When the land is thus redivided it is first of all separated into from four to eight equal shares, of which the Malgoozar gets one or two as his portion. The other shares (lakas) are subdivided among the ryots, one of the principal ryots subdividing each "laka" among the ryots allotted to his division, in such a way, that each man receives a portion of every kind of soil in the village exactly proportionate to the extent of his whole holding, and the new ryot receives

neither more or less than the oldest inhabitant of the village. Thus if a ryot has two ploughs of land and there are twenty four ploughs in the village he will receive a twelfth part of every kind of land, and as the soils are discriminated with the most minute accuracy, some of the lots apportioned become of almost infinitesimal smallness, while the various fields of each holding lie in all parts of the village, so that a ryot with fifty or sixty acres of land may frequently hold from one hundred and fifty to two hundred fields or even more, scattered over a surface of two or three square miles.

173. It is evident from what has been said above that this custom does not as has been supposed arise from the notion that each ryot is entitled to cultivate the best land in his turn, and it is as far as I am aware so anomalous that a few words as to its origin may not be considered to be out of place here. It appears to have arisen out of the peculiar features of the old Talooqdaree tenure as developed by the isolated state of the country. The inhabitants of Chuteesgurh when once settled in the country seem to be loath to leave it, and in old times the dangers of the jungle roads must have been considerably greater than at present, hence there was little external trade, and both chiefs and people lived in ignorance of the luxuries of the outer world, content with the produce of the soil. The same causes acted on the ruling powers, and hence an expanding revenue was not looked for, and as money was of little value, except to satisfy the revenue demands, the payments of all remained the same from year to year. Under such a system it was clearly to the advantage of the ryots to induce any new comer to share their burdens, and all were willing to give up some of their lands in order to attract settlers who were put on the same footing with older residents; but at the same time it was held that such relinquishment must fall on all equally, and hence arose the excessively minute subdivision described above. This custom has till the present time continued popular with the ryots, and together with the extreme superstition of the people it accounts for the unusual want of attachment to the soil which has been observed among Chuteesgurhees, as when a ryot knew that he could get cultivated land as good or probably superior to that which he held in another village, and that he would be at once received in his new quarters on a footing of equality with the oldest inhabitant, it needed a very slight cause to make him migrate.

174. But though these periodical changes have hitherto been popular with the ryots, they have lost many of their charms since the settlement, as now that each ryot has to pay rent more according to the value of his holding than in former times, and that money has become more valuable, men do not care to make a change which may not prove of any benefit, while on the other hand the Malgoozars who were formerly indifferent in the matter have now found out that the custom has its good side for them,

as it prevents ryots from acquiring rights of occupancy and attracts new settlers, they therefore encourage it in every way. For this reason it will probably continue, but it would be a great benefit to the country if the system of dividing holdings into a number of small plots distributed over a large surface were modified; and I believe that by pressing the advantages resulting from this change of system on Malgoozars and ryots a good deal might be done towards eradicating the worst evils of the present custom.

175. While the cause of the want of manure is the large consumption of cowdung for fuel, rendered necessary by the total destruction of the jungle over the greater part of the District, yet it is not probable that much more would be supplied to the fields than at present, even if it were available, as I have frequently seen cowdung burnt in villages where there was jungle close at hand. The sparing use of manure and the inferiority of the cattle must both be referred to the same prime cause that would make all high farming a losing business. As long as the cultivating classes cultivate nearly three acres per head or about 12 acres for each adult male, the cultivation must be slovenly, and as long as the cultivation yields on an average as it does at present much more than can be consumed by the people or profitably exported, to attempt to increase the produce by high farming would be merely to incur toil and expense which would not be repaid. Bullocks sell for from 24 to 40 rupees a pair, and at higher prices would be unsaleable, hence for a long time to come or till a stimulus is given to production by uniting the the country with a market, by a tramway or canal, or till the population increases to such an extent as to encroach on the extensive but barren pasture lands, surrounding most villages, but little use will be made of the remote but superior grazing tracts in the jungles, and all cattle but those used in the plough will continue as at present to pick up a scanty subsistence throughout the hot months on the burnt stumps of grass which are all that are left on the grazing lands, and to die in large numbers at the commencement of the rains of epidemics caused by repletion and inability to resist the changes of temperature.

176. The breed of cattle belonging to the country is by no means bad, and almost all are of good shape, but as the only sires of the village cattle are young bulls less than four years old, at which age, or even earlier, they are castrated, and as the mothers are underfed, it is no wonder that the offspring are small and weak. Buffaloes which are much used in the District are also small in size, though more care is paid to them than to the cattle, as they are more valuable, fetching from 80 to 90 rupees a pair.

177. The richer ryots feed their plough bullocks and buffaloes during the hot months, giving each animal from two to three seers of oil cake or dhal daily, and about 20 bundles of grass, and the buffaloes continue to be fed throughout the year ; but except in the hot months the bullocks get nothing but straw. The remainder of the village cattle are made over to the herdsman (bhurdeha) who takes them to graze daily, getting as payment one day's milk out of four, and two maunds of unhusked rice (dhan) from each ryot holding a plough of land.

178. The same causes that prevent the application of more labour and money to cultivation would prevent the success of irrigation, and therefore the question of the irrigation of the country is not one that presses at present ; but in time it will become of the utmost importance, for Chuteesgurrh is a rice country and rice must have water. Hence when the population increases to such an extent that the produce leaves only a small surplus after providing for the consumption of the country, or when trade becomes so brisk as to draw largely upon the grain stocks of the people, a season or two of short crops cannot be borne as at present without much distress, and a scientific system of irrigation will have to be introduced to prevent the great evils that must befall a country without internal resources, especially one which is as Raepore must always be remote from any adequate source of supply. Facilities for such a system exist in abundance in the surplus waters of the rivers, while in the interior the valleys between the rolling uplands present numerous sites where large reservoirs could be made.

179. Well irrigation is practiced to a small extent at present, but is confined chiefly to garden produce, nor is it possible that it ever will be largely used in Chuteesgurrh, as the nature of the soil in most parts makes well-digging very difficult. Sugar-cane is generally irrigated from tanks, though when no tank is available and water is near the surface well irrigation is used. Rice is rarely irrigated, except when there is a failure in the rainfall ; but the means of distributing the water are very imperfect, the only means in use being the cutting of the tank-bunds for sluices are unknown, and as to cut a wide channel through the bund would destroy the tank, those cut are so narrow as to irrigate but a very small portion of the land, while the stream is at the best so slender as to effect but little good. In the present year when a large portion of the crop has been lost from want of rain, the efforts to save it by letting the tank water into the fields have, in every instance that I have seen, been almost entirely abortive.

180. The grain measure in use is the Kata, and up to the present time the Kata used has been a square wooden measure calculated to hold when the grain was heaped up, as near as possible 4 seers (8 lbs.), taking an average of all the kinds sold in the District, but these measures have been lately shown to be quite unreliable as it was almost impossible to get them made exactly the same size, while the sides were necessarily made so thick as to introduce a further element of uncertainty. Thus in two Katas I tested, the interior contents of one were 252·656 cubic inches, and of the other which was the standard Kata of the bazar 264·39, and yet the sides of the smaller Kata being thicker than the other it actually held 4 seers 7 cks. of wheat, while the larger Kata only held 4 seers 6 cks. and other measures showed still greater discrepancies. Hence it is under contemplation to introduce as the standard measure a metal cylinder 7 inches in diameter and 6·9 inches in height, the contents of which will be 265·374 cubic inches. This will as nearly as possible contain an average of 4 seers of all kinds of grain, while it can be made on a standard mould which will ensure uniformity of size, and as the metal sides can be made thinner than the wooden Katas the difference arising from the varying thickness of the sides will be avoided. The following is the table of local grain measures.

4 pylas of one seer each=1 Kata.

20 Katas =1 Kundee.

20 Kunderes=1 Gara.

Cotton, goor and lac are sold by weight, the weights in use being as follows :—

2 Seers =1 Pusseree.

8 Pusserees=1 Maund.

181. Weight of a Kata of each sort of grain.

181. In the margin,

	Seers.	Chts.	Tolas.
Unhusked rice (dhan) -	3	4	0
Husked rice (chaul) -	4	9	0
Wheat -	4	6	0
Gram -	4	2	0
Linseed -	3	7	0
Castor oil seed -	2	15	0
Tillee -	3	6	0
Toor -	4	3	0
Peas -	4	0	0
Mussoor -	3	15	0
Teora -	4	1	1
Oorid -	4	8	0
Moong -	4	8	0
Kodo -	4	2	2
Salt -	4	8	1

are given the weights of a

Kata of each kind of grain

sold in the District, as wel

as that of a Kata of salt.

CROPS.	ACREAGE.						Produce per acres.	Total produce in Maunds.	No. of Seers procurable per Rupee.	Total value Rupees.		
	Khalsa.		Zeminda-rees.		Total.							
Wheat	151,258	0 32	16,922	3 12	1,68,181	0 4 7	Maunds.	11,77,267	0 0	40	11,77,267	0 0
Gram	35,115	2 38	7,373	1 13	42,489	0 11 6	do.	2,54,934	0 0	30	3,39,912	0 0
Castor oil plant ..	26,888	1 4	5,217	0 31	32,105	1 35 5	do.	1,60,525	0 0	30	2,14,033	0 0
Linseed	42,162	1 28	5,565	2 4	47,727	3 32 3	do.	1,43,181	0 0	20	2,86,362	0 0
Mussoor	21,250	0 11	960	2 27	22,210	2 38 4	do.	88,840	0 0	50	71,072	0 0
Urhur	32,027	1 7	5,365	3 38	37,393	1 5 6	do.	2,24,358	0 0	40	2,24,358	0 0
Peas	36,251	3 11	3,361	2 26	39,613	2 37 6	do.	2,37,678	0 0	60	1,58,452	0 0
Moong	6,128	2 31	416	3 36	6,545	2 27 4	do.	26,180	0 0	30	34,906	0 0
Oorid	3,241	3 18	538	2 10	3,780	1 28 5	do.	18,900	0 0	60	12,600	0 0
Teora	11,496	2 11	410	1 11	11,906	3 22 4	do.	47,619	0 0	80	23,809	0 0
Mote	91	1 34	774	1 30	865	3 24 4	do.	3,261	0 0	40	3,261	0 0
Barley	3	2 13	100	3 30	104	2 3 6	do.	624	0 0	16	1,560	0 0
Koosum	4,391	2 4	646	2 0	5,038	0 4 6	do.	30,228	0 0	20	60,456	0 0
Total	370,307	2 2	47,655	0 28	4,17,962	2 30		24,13,595	0 0		26,08,048	0 0

RICE.

KHURREEF.

Rice.....	6,91,813	3 27	61,195	2 7	7,53,009	1 34	{ 10 Mds. of clean rice	75,30,090	0 0	40	75,30,090	0 0
Rice & Linseed..	65,195	1 0	2,123	2 10	67,318	3 10	{ Rice 12 Mds. L'seed 1½ "	8,07,816 1,01,839	0 0 0 0	40 20 }	10,01,494	0 0
							Total..	9,09,655	0 0			
Rice & Peas.....	62,672	1 9	5,221	1 28	67,893	2 37	{ Rice 12 Mds. Peas 3 "	8,14,716 2,03,679	0 0 0 0	40 60 }	9,50,502	0 0
							Total..	10,18,395	0 0			
Rice & Teora....	26,336	2 0	1,545	2 25	27,882	0 25	{ Rice 12 Mds. Teora 2 "	3,34,584 55,764	0 0 0 0	40 80 }	3,62,466	0 0
							Total...	3,96,348	0 0			
Rice & Mussoor..	51,561	1 0	3,989	2 6	55,550	3 6	{ Rice 12 Mds. Mussoor 2 "	6,66,600 1,12,080	0 0 0 0	40 50 }	7,55,260	0 0
							Total...	7,78,680	0 0			
Rice & Oorid ...	35,829	3 0	2,269	2 10	38,099	1 10	{ Rice 12 Mds. Oorid 2½ "	4,57,188 1,05,247	0 0 0 0	40 60 }	5,20,686	0 0
							Total...	5,62,435	0 0			
Rice & Gram.....	26,421	1 30	6,332	1 8	32,752	2 38	{ Rice 12 Mds. Gram 3 "	3,93,035 98,360	0 0 0 0	40 30 }	5,24,048	0 0
							Total..	4,91,395	0 0			
Total.....	9,59,830	1 26	82,677	2 14	1,042,508	0 0	Dal	6,76,969	0 0	Dal	6,40,516	0 0
							Rice	1,10,04,030	0 0	Rice	1,10,04,030	0 0
										Total.....	1,16,44,546	0 0

CROPS.	ACREAGE.								Produce per acre.	Total produce in Maunds.	No. of Seers procurable per Rupee.	Total value Rupees.						
	Khalsa.		Zemindarees.		Total.													
KODO.																		
KHURREF.—(Continued.)	Kodo	1,14,144	1	7	35,845	3	8	1,49,990	0	15	7 Mds.	10,49,930	0	0	160	2,62,482	0	0
	Kodo & Urhur...	63,015	1	7	13,327	2	5	76,342	3	12	{ Kodo 3 „ Urhur 5 „	2,29,026 3,81,710	0	0	160 40	4,38,966	0	0
											Total...	6,10,736	0	0				
	Kodo & Tillee..	7,365	2	10	13,998	3	0	21,364	1	10	{ Kodo 3 Mds Tillee 1½ „	64,092 82,046	0	0	160 16	96,138	0	0
											Total..	96,138	0	0				
	Kodo & Cotton...	3,157	2	10	1,634	0	20	4,791	2	30	{ Kodo 6 Mds Cotton 13 srs.	28,752 1,556	0	0	160 6	17,561	0	0
											Total...	30,308	36	0				
	Total	1,87,682	2	34	64,806	0	33	2,52,488	3	27	Kodo...	13,71,800	0	0	Kodo .. Tillee Urhur Cotton	3,42,949 4,72,198	0	0
											Total...					8,15,147	0	0

Kootkee	7,799	223	20,930	315	28,730	138	7 Maunds.	2,01,110	0 0	160	1,256	0 0
Murria	2,399	135	984	2 7	3,384	0 2	7 "	23,688	0 0	160	148	0 0
Koolthee	1,245	319	350	319	1,596	238	7 "	11,172	0 0	80	139	0 0
Jawaree	62	1 3	118	236	180	339	6 "	1,086	0 0	16	2,715	0 0
Sawa	87	138	198	328	286	126	6 "	1,716	0 0	16	4,290	0 0
Tillee	37,254	125	5,599	320	42,854	1 5	3 "	1,28,562	0 0	16	3,21,405	0 0
Sursoo	109	135	87	336	797	131	6 "	1,082	0 0	16	2,705	0 0
Ajwaeen	18	021	270	220	288	3 1	6 "	1,628	0 0	16	4,070	0 0
Total	48,976	239	28,542	121	77,519	020		3,80,044	0 0		3,36,728	0 0

COTTON.

Cotton	40,159	317	9,218	124	49,378	1 1	1 Md. 10 Srs.	61,722	0 0	6	4,11,417	0 0
Cotton & Urhur.	4,303	110	3,561	2 0	7,864	3 10	{ Cotton 1 Md. Urhur 1 "	7,865	0 0	6	53,767	0 0
							Total...	7,865	0 0	40	7,865	0 0
								15,730	0 0		61,632	0 0
Cotton & Tillee..	1,434	130	448	3 8	1,883	0 38	{ Cotton 1 Md. Tillee 1 1/2 "	1,883	0 0	6	12,553	0 0
							Total..	2,825	0 0	16	7,062	0 0
								4,708	0 0		19,615	0 0
Total....	45,897	217	13,228	232	59,126	1 9	Cotton	71,470	0 0	Cotton .. Urhur & Tillee }	4,77,767	0 0
											14,927	0 0
										Total ..	4,92,694	0 0
Maka	34	333	234	0 6	268	339						
Bajra	0	0 0	0	020	0	026						
Khurreef Total	1,242,422	129	189,489	0 6	1,431,911	135						
Grand Total Rubbee & Khur- reef	1,612,729	331	237,144	034	1,849,874	025						

CROPS.	ACREAGE.						Produce per acres.	Total produce in Maunds.	No. of Seers procurable per Rupee.	Total value Rupees.		
	Khalsa.		Zeminda-rees.		Total.							
Sugar-cane	2,927	0 18	463	0 18	3,390	0 36	Mds. of Goor	Goor 13,560	0 0	8	67,800	0 0
Hemp... ..	801	0 14	1,109	1 7	1,910	1 21	4 „ of Fibre	„ 7,640	0 0	8	38,200	0 0
Pan	188	0 10	1	0 20	189	0 30						
Tobacco	2,162	3 11	1,293	0 16	3,455	3 27						
Ganja	106	2 28	49	0 39	155	3 27						
Opium	352	1 13	27	0 37	379	2 10						
Bhajee	3,759	0 21	564	1 30	4,323	2 11						
Pepper	1,163	2 20	333	1 5	1,496	3 25						
Onions	173	2 0	75	1 36	248	3 36						
Sweet Potatoes ..	1,137	0 10	90	3 24	1,227	3 34						
Huldee	59	1 31	28	1 15	87	3 6						
Dhuneea	44	2 3	46	3 28	91	1 31						
Garlic	79	0 25	14	0 36	93	1 2						
Total	12,954	2 4	4,096	2 31	17,051	0 35						

182. The annexed table shows the total sowings of the Khalsa and such of the Zemindarees as have been measured, with the average produce calculated in maunds of 80 lbs. each, and their value at average rates. From it, it appears that the following is the percentage borne by the different crops to the total cultivation :—

			per cent.	
* Rice	55·8	* Of the total rice crop, 38·47 per cent, equal to 15·50 per cent. of the total cultivation, bears two crops.
Kodo	..	..	13·52
Oil seeds.	{	Castor oil..	11·71	
		Linseed ...		
		Tillee ..		
		Koosum ...		
		Sursoo ..		
Wheat	..	..	9·00
Urhur	..	..	6·51
Gram	..	..	4·03
Cotton	..	..	3·16

N. B.—The above percentages include the linseed and gram sown with rice, and the Urhur and Tillee sown with Kodo and Cotton. The yield of these second crops has been generally reckoned as half that of the same crop when sown alone, but this estimate is at least a rough guess, as the yield of these mixed crops is, from a variety of causes, much more fluctuating than that of the same crops when sown alone.

183. The following Statement of the average quantity of seed sown per acre has been prepared from the statements of intelligent malgoozars and ryots made at different times and places, and the general agreement of their estimates shows that they are fairly accurate :—

Seers.

Rice.....	60 (120 lbs.)
Wheat....	40 (80 lbs.)
Gram	30 (60 lbs.)
Linseed....	4 (8 lbs.)
Tillee... ..	4 (8 lbs.)
Castor....	12 (24 lbs.)
Urhur... ..	10 (20 lbs.)
Kodo... ..	4 (8 lbs.)
Cotton.. ..	4 (8 lbs.)

The Statement requires little remark, except with regard to the quantity of rice seed. This is universally said to be half as much again as that of wheat for the same area, and the reason of this excessive expenditure

must be sought in the "beasee" system of cultivation common in the country which causes the destruction of a large number of young plants. From experiments made by Mr. Sinclair, Assistant Settlement Officer, with Carolina rice it appears that the amount of seed per acre might under the planting-out system be reduced to 20 seers (40 lbs.) per acre without diminishing the produce, but as pointed out above, this system requires more labour than the present population can give.

184. ✓ The purely labouring classes in the District form a very small minority of the population, as almost all have some small plot of their own which they cultivate with their own or hired bullocks. At the head of the labouring classes stand the ploughmen who receive as wages one quarter of the crop they plough. This high rate of payment was fixed in times long past when grain was much cheaper than at present, and is retained now owing to the continual advance of this class to independence. ✓ As soon as they scrape together enough money to buy a pair of bullocks they set up on their own account, and this constant upward movement keeps up the rate of wages, though grain is now nearly twelve times dearer than it was twenty years ago. In former days almost every ryot who owned four bullocks kept his ploughman, but of late years their services have become too costly a luxury for any except rich ryots and malgozars.

185. ✓ The rest of the labouring classes consist of those who depend upon occasional jobs, and are called locally "bhootiar." When employed on farm work they are paid as follows :—

Wages of other labouring classes.

For weeding—one kata of paddy daily.

For cutting—two do. do. do.

For tread-
ing out. do. do. do. do.

Rice huskers and owners of oil presses are not paid wages, but do the work by contract, the rice husker giving 8 katas of husked rice (chaul) for 20 katas of paddy, and the oil pressers giving oil in the following proportions :—

One seer of oil for 5 seers of linseed.

One do. of do. for 4 do. of tillee.

One do. of do. for 4 do. of castor oil.

one seer of seed, or about 20 per cent., being supposed to be his profit, the same as is given to the rice husker. ✓

186. Hitherto the only mode of measuring land known throughout the District was founded on a calculation of the seed required to sow a specified area, rice being the standard for Khureef and wheat for Rubbee crops, so that a kundee of land was the area in which about two maunds of seed were sown, or about one acre and a third when sown with Khureef, and about two acres when sown with Rubbee crops; but this mode of reckoning involved intricate calculations, and was only used by the ryots in their own private accounts or the periodical distributions of the village lands, and the more usual method of reckoning the area upon which rent was to be paid was according to the number of ploughs held by the ryot, four bullocks or two buffaloes being considered to constitute a plough. The following table shows the status of the ryots of the four Khalsa Tehseelees, as determined by the ploughs they hold :—

Tehseel.	Ryots with two ploughs.	Ryots with one plough.	Ryots with less than one plough.
Droog	2,046 Area of land in acres 111,565.	3,409 Area of land in acres 116,840.	9,434 Area of land in acres 155,214.
Raepore	2,470 Area of land in acres 126,282.	4,028 Area of land in acres 119,426.	14,960 Area of land in acres 135,768.
Simgah	1,844 Area of land in acres 103,971.	5,453 Area of land in acres 142,395.	8,209 Area of land in acres 129,858.
Dhumturry... ..	1,662 Area of land in acres 98,582.	5,353 Area of land in acres 136,075.	8,099 Area of land in acres 132,341.
Total	8,022 Area in acres 440,400.	18,243 Area in acres 514,736.	40,702 Area in acres 543,181.

187. From the above Statement it appears that the average area of land held by a ryot is about 22 acres. The crops sown in this area will differ very much in different parts of the District. Thus in the east and south, in the pergunnahs of Simgah, Lowan, Khullaree, Rajim and parts of Dhumturry and part of Balod, scarcely any thing else but rice is sown, the Rubbee crops

Average area of a ryot's holding, and average quantity of each kind of crop sown.

in the three last pergunnahs being almost entirely the produce of the Uttera sowings or second crop sown in the rice fields. In the north-west of the District, on the other hand, the area sown with rice is much less extensive. In many villages Kodo is the only Khureef crop, and everywhere the area under wheat and other Rubbee crops is nearly equal, if not superior, to that under rice. While in the centre the areas of Khureef and Rubbee are nearly equal. From a comparison of the sowings of a large number of holdings throughout all parts of the District it is found that the average area of each of the principal kinds of grain sown by a ryot with an average holding, is as nearly as possible as follows :—

Rice	..	...	..	12 Acres.
Kodo	..	..	...	4 do.
Other Khureef crops...			...	1 do.
Wheat	...	...	...	2 do.
Other Rubbee	..	..	..	3 do.
				<hr/>
Total.....				22 Acres.

188. Having now determined the preliminary data, it is possible to form an estimate of the average profits accruing to a ryot holding an area of 22 acres. According to the tables given above they will be about as follows :—

Rice—produce of 12 acres=	240	maunds unhusked.
From this must be deducted for seed	18	”
For weeding, cutting &c. and payments to village servants	12	”
Leaving	210	”

The loss in husking will reduce this quantity by one-half or to 105 maunds, and from this a deduction of one-fifth must be made on account of the wages of the husker, making the total yield about 84 maunds. As the produce of the Kodo land will not be sufficient to feed an average family of four persons throughout the year a further deduction of about 18 maunds must be made on account of rice used for food, leaving about 66 maunds of net produce available for the market. As the produce of the Kodo land will all be consumed by the ryot and his family it will yield nothing to the net produce, and the same is said of the other Khureef crops, which will generally be half an acre each of cotton and tilee. The other Rubbee, besides wheat, will generally consist of about equal areas of linseed and castor oil with gram and other kinds of dall, and the produce will generally not do more than suffice

for the wants of the ryot and his four bullocks, so that the wheat is the only Rubbee crop which adds to the net profit. This may be reckoned as follows :—

Yield of 2 acres	..	...	14	Maunds.
Deduct for seed, wages &c.	...	...	3	do.
Total net produce..				11 Maunds.
Making the total net produce of the plough—				
Rice	...	...	66	Maunds.
Wheat	...	...	11	do.
Total				77 Maunds.

yielding at average prices about 77 Rupees; and if from this be deducted the rental at 9 annas per acre, and the wear and tear of bullocks and gear at ten per cent., on their value, the net profits of the ryot will stand as follows :—

	Rs.	A.	P.
Value of produce	77	0	0
Rent.. Rs. 12 6 0			
10 per cent. on value of bullocks and gear. 9 0 0			
Total Deductions Rs.	21	6	0
Net Profit Rupees	55	10	0

189. As ryots of this class rarely employ a ploughman, I have not included his wages in the above account, but should one be employed the profits will be diminished by about one-third, as the ploughman will get one-fourth of the gross produce, and pay none of the expenses. Again, I have not included the produce of the Uttera sowings, which may be made in about 25 per cent. of the soil under rice or in about 3 acres of the average area of the rice crop, as this latter crop will rarely come to the market, and will generally be consumed by the family of the ryot and his cattle.

190. About 14 per cent. of the ryots with an average holding grow sugar-cane, the average area held by each ryot being about 3 roods. This will yield about 3 maunds of goor, in value, at the average rate of seven seers per Rupee, about 17 Rupees. Deducting expenses of cultivation, including hire of bullocks and of an extra man to attend to the

irrigation and to watch the crop, the expenses will amount to about 75 per cent. on the yield, leaving the ryot a profit of about Rupees 4-4-0, out of which about 12 annas will be paid as rent.

191. In the black soil tracts of Rajim, Dhumturry and Balod where a second crop of Rubbee is sown in almost every rice field, the absence of any separate land set apart especially for Rubbee crops is fully compensated by that of the Uttera sowings which supply oil for the ryot and food for his cattle, while the increased yield of the rice, owing to the richness of the soil, puts him in a better position than an average ryot in other parts of the District. But it would seem at first sight that the ryot of the Simgah, Lowan and Khullaree Pergunnahs, who sowed only rice, would be worse off than the ryot who had both rice and rubbee. But except that he is dependent upon one crop, this is not the case, as in these Pergunnahs there is jungle in almost every village which suffices for the grazing of the cattle, and as they have not to devote a large portion of their land to the growth of crops for their cattle the increased yield of marketable produce fully compensates for the low price at which rice is usually sold in these remote tracts. The following calculation will show :—Arca under Rice 21 acres, for one acre is almost always devoted to oil seeds and Cotton :—

Gross yield of unhusked rice.....	420	Maunds.
Seed	31½	„
	388½	„
Wages	12	„
	376½	„
Loss in husking	187½	„
	189	„
Wages of husker	36	„
	153	„
Food of ryot and family	36	„
	117	„
Value at 60 seers per Rupee	77	Rupees.

Thus, except that the ryot growing the average crops can fall back on his Kodo for food if the rice crop fails, there is but little difference in their respective positions.

192. The forests of the District surround the cultivation on all sides except to the north ; but though they occupy an area of at least 5,000 square miles, with the exception of the great sal forests of Sehawa and Bindra Nowagurh, and that along the Kuntura Nullah in the Deoree and Kowreea Zemindarees, they are of but little value as timber-yielding tracts, nor do they present many attractions to the Settler, as the forest country is almost all hilly and stony with but little arable soil. In former times teak grew luxuriantly along the banks of all the rivers and nullahs, but of these vast forests there are only scanty remains now left, and among these only the forests on the Udet river in the Khurriar and Bindra Nowagurh Zemindarees, and that in the south-west of the Kakair Feudatory State contain any good timber available for present use.

VI. FORESTS.

Forests in the District usually of little value.

193. Of these two forests that in Khurriar is now almost entirely confined to the mass of hills separating the valleys of the Soondur and Udet rivers, near the confluence of the two in the south-east of the State. In the low lands along the river till within the last few years there were a considerable number of fine trees, but these are now all cleared away, and reckless cutting has very much diminished the supply of good timber among the hills. The Zemindar has now prohibited further cutting of the forest, and if this prohibition is maintained it will, after fifteen or twenty years, be able to afford a considerable supply of fine timber which can be floated down the Udet and Tel rivers to Sonpoor on the Mahanuddee in the Sumbulpore District. The Bindra Nowagurh portion of this forest I have not seen. It is said to contain some good timber, but it is difficult of access, being situated in a very wild mountainous country near the source of the Udet river, and it will be difficult to carry away from it timber when felled.

Teak forests of Khurriar and Bindra Nowagurh.

194. The Kakair forest is an extension of that in Panabarus in the Chanda District, now being worked by the Forest Department, but I cannot speak as to its capabilities as I was unfortunately called away in another direction when about to visit it.

Teak forest in Kakair.

195. Besides the teak forests above mentioned there are large tracts containing teak trees more or less advanced in growth. Of these the most important are those in the Gundyeh and Lohara Zemindarees, along the sources of the Soorie and its tributary streams in the former, and along the Korkura river and the south-western valleys in the latter estate. In both these tracts there are a large number of young trees, but that in Gundyeh is the best and most valuable. This tract covers an area of about 15 or 20 square miles and contains on a rough calculation between twenty and thirty thousand young trees, the largest of which do not exceed two feet in girth while

Forests with young teak trees. The Gundyeh forest.

the more promising specimens are generally of less size : consequently it will be a long time before the tract can yield a large supply of timber. It is now being carefully preserved by the Zemindar, and being easy of access will be very valuable when the timber is fully grown.

196. The tract in Lohara is more extensive than that of Gundy as it extends along the river bank and the western boundary of the Zemindaree for a distance of about 26 miles, and throughout the whole distance patches of young teak are frequent, while here and there, there is a fine tree still remaining. But the trees do not appear to be as promising nor as numerous as those in Gundy, while the forest is more difficult of access than that in the latter estate, as its situation in narrow hilly valleys makes carriage from the southern portions difficult, while the whole of the Gundy forest lies close to the open country, a considerable portion extending below the hills into the plains.

197. Besides these more extensive tracts there are promising plots of young teak in different parts of the District, Scattered plots of teak. of which those most deserving of mention are that in Bunjaree in the Khalsa Pergunnah of Sunjaree, which forms a portion of the Korkurra forest already described above, and two tracts, one at Puneajob in the Khyragurh, and the other near Arijhuree in the Pandadh Talooqua of the Nandgaon Feudatory State. These are all carefully preserved, and the people now seem so fully alive to the value of teak plantations that it is a question deserving of consideration whether efforts to induce them to plant teak in situations where it has formerly grown might not be successful. I can only say that in such villages as Peeseedh and Chungoorie in Lowan and Moohara in Sehawa, where small patches of teak exist, the interest shown in them by the malgoozars seems to point to the probable success of a movement in this direction.

198. The sal forests of Sehawa and Bindra Nowagurh are separated by the river Soondur, and cover an area of about 750 square miles including the whole breadth of the upper valleys of the Mahanuddee, Soondur and Pairi. Of this area about 400 square miles are in Sehawa, out of which about 100 square miles along the Mahanuddee valley have been cleared and cultivated. In Bindra Nowagurh almost the whole of the forest is still uncleared, but both there and in Sehawa the greater number of good trees have been destroyed by the Nahars, Khumars and Boonjias, who have girdled them to extract their resin. The result of this practice, which has lately been put a stop to, is that there are but few trees of a foot in diameter or more left throughout the whole extent of forest land, and it will be many years before the numerous young trees which are now growing can yield a supply of timber adequate to the extent of the forest. A Government reserve is about to be made in Sehawa, and I hear that the Bindra Nowagurh

Zemindar has consented to make arrangements for the preservation of that portion which lies in his estates. That some such arrangement should be made is most important, as the Bindra Nowagurh portion of the forest is nearer to Raepore than that of Sehawa with better land and water carriage, and consequently the former will more conveniently supply the wants of the District than the latter.

199. The other large "Sal" forest of the District, that of the Deoree and Kowreea Zemindarees, lies along the banks of the Kuntura Nullah. It is much smaller than that of Sehawa and Bindra Nowagurh and does not cover an area of more than 130 square miles, but it contains a large quantity of fine timber. Its nearest point is about 60 miles from Raepore, or about the same distance as that of the Bindra Nowagurh Forest, but as the Deoree timber cannot be brought by water to any point nearer to Raepore it is not so favourably situated with regard to the District as that of Bindra Nowagurh and Sehawa, out of which timber can be carried along the Pairi to Rajim within 30 miles of Raepore. As it has lately been found practicable to float sal timber on rafts, the Deoree forest will most probably, when that of Bindra Nowagurh is able to yield an adequate supply of large timber, become of comparatively little importance to the District. At present it is the only place where fine sal can be obtained in any quantity, and arrangements have been made by the Forest Department with the Zemindars for working it on behalf of Government.

200. Besides sal and teak the other timber trees other than teak or sal. found in the Chuteesgurh jungles are,—

Saja—*Pentaptera tomentosa*, Buhera—*Terminalia Belerica*, Dhowra—*Conocarpus latifolia*, Tendoo—*Diospyros melanoxylon*, Beeja sah—*Pterocarpus Marsupium*, Kahua—*Terminalia arjuna*, Hurdoo—*Nauclea parvifolia*, Muhwa—*Bassia latifolia*, Tinsa—*Dalbergia tinnus*, Sheshum—*Dalbergia latifolia*, Gumbhar—*Gmelina arborea*, Rohnee—*Soymida febrifuga*; but except Muhwa, but few fine specimens of these trees are to be found in the Khalsa jungles, except on the sides of some of the hills to the east of the Mahanuddee in Lowan, Seerpoor and Khullaree. In the less elevated jungles of Khullaree and Dhumturry there are a fair number of good beeja sah trees; and among the hills of the Gouragurh plateau as well as on the high range in the south of Bindra Nowagurh and Sehawa, where the Pairi and Soondur take their rise, there are noble forests of Saja and Tendoo. Fine specimens of Tinsa, Sheshum and Robnee are very rare. The Muhwa is common everywhere, and is the one tree which is always preserved when other trees are cleared away. It is however especially abundant in the jungles of the Dhumturry Tehseel.

201. Other useful jungles trees and shrubs commonly found are,—

Jungle fruits and other
useful trees and shrubs.

Koosam—*Schleichera trijuga*, Palas—*Butea frondosa*, Khair—*Acacia catechu*, Dhowra or Dhowai, *Grislea tomentosa*, Makoor Tendoo or wild Mangosteen—*Embryopteris glutinifera*, Aoula—*Embllica officinalis*, Jamool—*Syzygium Jambolanum*, Bel—*Egle Marmelos*, Chironjee—*Buchanania latifolia*, Kooroo—*Gardenia lucida*, Goolur—*Ficus racemosa*, Goorloo—*Sterculia urens*, Selaie—*Boswellia Serrata*, Hursingar—*Nyetautes Arbortristis*, Cheend or dwarf palm.

The arnotto shrub (*Bixa*), the Kochla or *Nux-vomica*, and the Nimgur—*Rottlera Tinctoria* are also found but are rare. The two former I have only noticed in one jungle near the village of Chiklee on the banks of the Makanuddee in Seerpoor, and the last, though common in Sehawa and on the banks of the hill streams in the north-western Zemindarees, is very rare elsewhere. The Arnotto shrub is very commonly grown by the better class of ryots near their houses.

202. The trade in jungle produce in Raepore is still in its infancy and many products which are valued in other parts of the country are either unknown or disregarded in Chuteesgurh. The products which are regarded as most valuable are bamboos,

thatching grass and lac. Bamboos are becoming scarcer every year, and it is only in the remote jungles in the hills to the north-east of the Raepore Tehseel, in those of the north-western Zemindarees, or in the still more remote forests of Khurriar, Bindra Nowagurh and Sehawa, that they are found in any great quantity. Thatching grass will probably long continue to be greatly in demand as the clay of Raepore is not well adapted for tile making, and potters are everywhere rare. The best thatching grass, called locally gundlee, only grows on first class black soil and is chiefly found in the fertile tracts of Lowan in the north-east of the Raepore and the east of the Singah Tehseelee, and it is regarded as so valuable that a plot of thatching grass will fetch nearly as high a rent as a similar area of cultivation.

203. The lac trade owes its origin to the Mirzapore and Jubbulpore merchants, who export yearly large quantities from Raepore. It is chiefly produced on the Koosum and Palas trees, but the produce of the former is twice as valuable as that of the

latter. The mode of propagation on both trees is similar but takes place at different seasons of the year; the propagation of the most important crop, that of the Koosum lac, is begun at the end of January or February. At that time freshly cut sticks, on which the lac insect has made its cells, are wrapped in bundles of grass and tied on to the branches of the tree on which the new lac is to be grown, four bundles being generally the complement for one tree; and from these centres the insects propagate themselves in all directions, covering all the smaller twigs with their excretions. The crop is collected in the month of November

or December following the sowing, and the yield very much depends upon the quantity of rain, light rains bringing a light crop. The process of propagating lac on the Palas tree is similar to that described above, except that the process is begun in September and October and the crop gathered in the following July.

204. The cultivation of the lac is the occupation of the wild Gonds, Boonjias, Nahurs and Khamars of the jungles, and they sell the crop to middlemen who again dispose of it to the great dealers who live chiefly in Dhumturry, Rajim, Balod and Arung.

The trade of these middlemen is said to be a speculative one, as in some years they get very large profits on the prices paid to the producers and at other times they hardly pay their expenses. The price in the jungles varies from 15 to 35 Rupees per bhoja of 12 maunds and 16 seers each, and that paid by the merchants from about 25 to 80 Rupees. But though it may occasionally happen that the middlemen may make a bad bargain, I believe that as a rule they generally make a very comfortable profit.

205. Besides those above mentioned, the other articles of jungle produce are dye from the Dengla,* Dhowra, or Dhowai shrubs, fruits of the wild mangostean, *gardinia lucida* and *grandiflora*, jamool, bel, goolur and chironjee, oil from the koosum,

Articles of jungle produce not mentioned previously. *muhwa*, goorloo and *gardinia lucida*, the last yielding the dekamalee oil so useful as a plaster for wounds, dried muhwa flowers, gum from the goorloo and salaie trees, charcoal, saja bark for tanning, bees wax, and wild arrowroot. Tusser cocoons are occasionally brought to the Dhumturry and Rajim markets by the jungle tribes, but the greater number of those brought are wild, and but little attempt has been made to propagate the Tusser worm, though the large number of saja trees in the jungles afford peculiar facilities for doing so. Only Khewuts will attend to the cultivation, and I have only seen the attempt made in two villages in the District. The value of the Khair tree is utterly unknown to the people, and though it abounds in the jungles no attempt has, as far as is known, been ever made to extract catechu from it.

206. In most districts jungle proprietors make large gains from grazing dues, but hitherto there has been so much fallow land in the villages of the interior of Raepore that the people have never found it necessary to send their cattle to the jungles. The recent extension of cultivation in the thickly peopled villages in the north of Dhumturry and Balod has, however, had the effect of forcing large numbers of the Malgoozars and ryots to graze their cattle in the adjacent jungles; and, as cultivation is extended, the practice must be-

* A shrub growing near the banks of nullas, the reeds of which yield a brown dye. I have not been able to discover its botanical name.

come more common to the great benefit of the cattle which now are almost starved on the scanty produce of the village commons.

207. Though the muhwa tree is regarded throughout the District as the most valuable of jungle trees yet its produce is not so lucrative in Raepore as in most other Districts, as owing to the temperate habits of the people but little is consumed for the manufacture of spirits, and the flowers are chiefly used for feeding cattle or for the manufacture of a fermented liquor of which there is a considerable consumption. Most of the poorer inhabitants of the jungle use the muhwa flower as an article of food.

208. The trade of Raepore may be said to have been created only since the country came under British rule, for before the transit duties levied by the Mahratta Government were an almost total bar to its development in these remote tracts; and though those who exported produce from Chuteesgurh made large profits owing to the extraordinary cheapness of grain, yet it was only after the establishment of the British Government and the restoration of tranquillity after the Mutiny that the trade reached such proportions as to have any great effect upon prices.

209. Formerly a silver currency was almost entirely unknown, and all exchange was carried on by means of cowries, the value of which, though always fluctuating, remained sufficiently steady in the days when sales were few and of small amount to render it possible without imposing too great a strain upon the calculating powers of the buyers and sellers to transact business. The par value of cowries was considered to be as follows :—

4 Cowries = 1 Gunda.
5 Gundas = 1 Boree.
20 Borees = 1 Doganee.
16 Doganees = 1 Rupee.

But now that the increase of trade has rendered large transactions frequent, and money is plentiful as compared with former times, the old cowrie currency is going out of use, and even in the most remote tracts cowries are only used for the most petty dealings.

210. Even at present the export trade only is of importance. The only branch of import trade which universally affects the people is that in metals; while that in English piece goods has not penetrated beyond the official and mercantile classes and the wealthier Malgoozars, the great bulk of the people still taking the produce of their patch of cotton to the native weavers (one or more of whom are to be found in most villages) to be converted into clothing for them-

selves and families. These weavers form a prosperous class who export a good deal of coarse cloth and make money.

211. The table overleaf which shows the principal exports and imports of the District during the last five years, from the time when trade statistics were first collected in the Central Provinces, demands a few words of explanation. It cannot be said to show the trade of the District exactly, as the official returns only show the trade of the circles, and Raepore only forms a portion of the Eastern circle; but in the case of most articles it may be considered that the imports and exports, by the routes leading directly from this District to the Southern circle and to the Eastern Coast, represent if not the whole at all events all the most important part of the trade of Raepore. The principal exceptions to this rule are, among the imports, salt, and among the exports wheat, rice, and other agricultural produce and lac.

212. As almost the whole of the salt consumed in the Eastern circle and some of that consumed in the other circles of the Central Provinces comes from the Eastern coast, and the greater part is registered in Raepore, it is clear that to take the whole of the salt imported by routes passing through the District as belonging to the District consumption would entirely misrepresent facts. I have, therefore, in making out the returns of salt imported, deducted the exports from the imports, and taken from the quantity remaining an amount proportionate to the total population of Raepore as compared with the other Districts of the Eastern Circle, as the consumption of the District. This method cannot be said to produce exactly correct results as the population of the tract to the south of the Customs line should be deducted from the total of those consuming imported salt, but as this population cannot be ascertained exactly it was impossible to do this.

213. As a considerable quantity of the produce of the Western portion of the Simgha Tehseel, and of the North-Western Zemindarees is exported to Jubbulpore through Belaspore, in calculating the exports of the agricultural produce I have taken one-tenth of the total amount imported through Mundla into the Northern Circle as representing that portion belonging to the Raepore District, while, as almost all the Raepore lac goes through Belaspore to Mirzapore, I have taken one-third of the total export of this article from Belaspore as representing the Raepore share of this article.

214. In every other particular the table merely reproduces the figures given in the official returns, and incorrect though it necessarily be it will at least give some idea of the trade of Raepore and show its amount approximately.

STATEMENT of the Principal Exports and Imports

Year.		Cotton.	Sugar and Geor.	Salt.
1		2	3	4
1863-64.				
1.	Imports	Mds. 702	535	36,832
	Value in Rs.	Rs. 26,780	6,019	1,47,989
	Exports	Mds. 12,115	134	..
	Value in Rs.	Rs. 3,98,897	436	..
1864-65.				
2.	Imports	Mds. 298	1,617	41,865
	Value in Rs.	Rs. 9,846	8,578	2,05,325
	Exports	Mds. 11,707	3,669	..
	Value in Rs.	Rs. 1,32,736	16,548	..
1865-66.				
3.	Imports	Mds. 133	12,096	56,030
	Value in Rs.	Rs. 1,915	78,831	2,80,150
	Exports	Mds. 23,217	7,313	...
	Value in Rs.	Rs. 2,87,114	67,330	..
1866-67.				
4.	Imports	Mds. 394	1,235	81,846
	Value in Rs.	Rs. 7,695	24,710	4,09,230
	Exports	Mds. 3,286	3,549	...
	Value in Rs.	Rs. 66,339	27,215	...
1867-68.				
5.	Imports	Mds. 803	134	84,644
	Value in Rs.	Rs. 14,156	436	3,65,606
	Exports	Mds. 6,169	3,315	..
	Value in Rs.	Rs. 93,166	34,090	..

of the Raepore District from 1863-64 to 1867-68.

Wheat.	Rice.	Other edible grains.	Oil seeds.	Metals.	English piece goods.	Miscellaneous European goods.
5	6	7	8	9	10	11
..	...	..	..	2,151	5,227	...
..	..	...	..	96,721	3,44,110	...
5 15,492	279,058	131,562	..	68	129	...
6,87,322	3,72,144	1,68,730	..	1,262	24,330	...
712	18	3,245	..	1,266	964	512
1,592	32	6,093	..	79,346	99,290	10,230
412,737	140,499	118,204	65,051	237	20	1
5,73,784	2,95,764	1,20,757	86,155	5,740	2,740	157
153	85	30	80	1,631	178	408
482	145	60	330	91,418	33,237	18,881
124,928	79,308	63,608	30,637	616	3	..
3,48,839	1,97,685	1,57,993	95,398	29,563	360	..
..	7	60	240	1,348	1,527	1,101
..	18	268	1,200	67,400	3,40,189	57,046
210,462	108,855	38,641	10,965	89	5	..
4,47,682	3,10,330	71,016	31,767	3,000	745	..
2,318	434	2,746	164	1,309	1,889	911
2,318	690	5,942	228	65,482	1,26,365	21,680
308,819	243,759	42,673	42,889	242	432	366
5,84,004	4,89,433	65,859	1,15,961	8,825	28,900	18,350