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RELIGION.

The earliest religious worship probably sprang from a desire to propitiate powers from whom injury to one's person or property might be feared. In what manner this feeling came to find expression in the worship of the serpent is not easy to say. But from the time when that 'most subtle of the beasts of the field' beguiled Eve, the mother of mankind, down to the present day, it has never failed to be the object of sacred rites. Mr. Fergusson has shewn how extensively this worship has prevailed in every country on the face of the globe.

In India, this land of many gods, serpent worship, specially that of the deadly hooded cobra, is of great antiquity and survives to this day. There is scarcely a village in Mysore which has not effigies of the serpent, carved on stone, erected on a raised platform near the entrance for the adoration of the public.* The living serpent is in many parts systematically worshipped, and few natives will consent to kill one.† The body of one that has been killed is often solemnly disposed of by cremation, while a cobra which takes up its abode, as they sometimes do, in the thatch or roof of the house, is generally not only left undisturbed, but fed with milk, &c.

The Nágas who so frequently occur in ancient Hindu history were no doubt a wide spread race of serpent worshippers, and there is every reason to believe that they occupied most parts of Mysore. The traditions that indicate this have been mentioned in the historical portions of this work. Jinadatta, the founder of Humcha, married a Nága *kanya*; and the great serpent sacrifice by Janamejaya is said to have taken place at Hiremagalur. An inscription at Balagami,‡ of the 11th century, bears at its head the half-human half-serpent forms of a Nága and Nágini. The wor-

* The orthodox arrangement consists of three slabs, set up side by side. The first bears the figure of a male cobra, with one or more heads, of an odd number up to seven: the middle slab exhibits the female serpent, the upper half of human form, generally crowned with a tara, and sometimes holding a young serpent under each arm: the third slab has two serpents intertwined in congress, after the manner of the *Æsculapian* rod or the *caduceus* of Mercury, with sometimes a *linga* engraved between them.

† Some believe that the person who does so will be visited with leprosy,

‡ Mys. Ins. S. S. 92.

ship of the living serpent is not, I believe, uncommon in any part of the country: I have myself been witness to it at Magadi, at Panchalli on the Coorg border, and at Chikmagalur. A *hutta* or deserted ant hill, popularly regarded as the shrine of the god, is very often in reality the residence of a snake. From a similar sentiment arose the ancient custom of taking sanctuary by embracing an ant hill, a refuge as inviolable as the horns of the altar among the Jews.

With the worship of the serpent seems to be intimately associated that of trees, which again carries us back to the story of Eden and the mysterious tree of forbidden fruit. The stones bearing the sculptured figures of serpents near every village are always erected under certain trees, which are most frequently built round with a raised platform, on which the stones are set up, facing the rising sun. One is invariably a sacred fig, which represents a male, and another a margosa, which represents a female; and these two are married with the same ceremonies as human beings. The *bilpatre* (*ægle marmelos*), sacred to Siva, is often planted with them.

Whether the planting of topes—a term which in northern India signifies a Buddhist *stupa*, but here is applied to a ~~grove of trees~~—had a religious origin or any ~~connection with~~ Buddhism is uncertain. It does not now seem to have a special relation to religion except as a work of charity. But particular trees and plants are held sacred to certain objects or deities, or are themselves regarded in that light. The *asvattha* or pipal, the sacred fig, is a common object of reverence as a sort of wishing tree. One on the bank of the N. Pennar near Goribidnur, called the Vidur *asvattha*, is said to have been planted by Vidura, the uncle of the Pandavas, and is visited by all the country round. It is built round with various shrines for protection and is believed never to die. At Hunsur may be seen a large *neem* tree which is an object of worship. The lower part is enclosed in a shrine and the branches are hung with iron chains. Out of the Jain temple of Padmāvati at Humcha is growing a sacred tree called *lakke giḷa*, said to be the same that Jinadatta tied his horse to as described in the account of that place. The *bilpatre* or bael tree, as above stated, is sacred to Siva, while the *tulasi* or holy basil (*ocymum sanctum*) is sacred to Vishnu and is grown on an altar in the courtyard of Vaishnava houses. The *yekke* (*aristolochia indica*) and the plantain are the subject of some curious rites.*

* See *Ind. Ant.* IV 5

Connected apparently with tree worship is the regard paid to the *lakke* or Indian laburnum, which furnishes the central stake of the threshing floor, decorated at top with a little bunch of field flowers.

The general object of the worship of trees and of serpents appears to be for the purpose of obtaining offspring. A woman is nearly always the priest, and women are the chief worshippers.

Máriumma or *Máramma*, familiarly styled *Amma*, the mother, or in the honorific plural *Ammanavaru* *, is the universal object of rural worship, as the *gráma dévata* or village goddess. She seems to correspond in some of her attributes to Durga or Káli, also called Chámundi, and is explained to be one of the furies attendant on that goddess. Though bearing so tender an appellation as mother, she is feared and propitiated as the source of calamity rather than loved as the bestower of blessings † She is supposed to inflict small pox,—which indeed is called after her, *amma*, as chicken pox and measles are called *chik-amma*,—and to send cholera and other epidemics upon those who have incurred her wrath. She is appeased only by the shedding of blood and therefore receives animal sacrifices. In former times there is no doubt that human victims were offered up at her shrine. She appears also to be the author of cattle disease. To avert this and other evils the sacrifice is annually made in many parts of a buffalo. ‡ I find the following description of the ceremony by Mr. Elliot as performed in Manjarabad.

‘A three or four year old (male) buffalo is brought before the temple of *Mára*, after which its hoofs are washed and unboiled rice thrown over its head, the whole village repeating the words *Mára kóna*, or in other words buffalo devoted to *Mára*. It is then let loose and allowed to roam about for a year, during which time it is at liberty to eat of any crops without fear of molestation, as an idea prevails that to interfere with the buffalo in any way would be sure to bring down the wrath of *Mára*. At the end of that time it is killed at the feast held annually in honour, or rather to divert the wrath, of *Mára*. §

Almost every village has its *Mári guḍi*, though she sometimes bears various local names compounded with *amma*.

* This is evidently the *Amnór* of the Todas mentioned in Col. Marshall's book, but by him misunderstood as the name of a place, answering to heaven.

† Buddhists believe in a kind of devil or demon of love, anger, evil and death, called *Mára*, who opposed Buddha and the spread of his religion. MONIER WILLIAMS, *Ind. Wis.* 58; Cf. WILSON *Works*, II, 340.

‡ For a similar Toda custom see *Phren. am. Todas*, 81.

§ *Exper. of Pl.* I, 68. Reference is also there made to *Jour. Ethnol. Soc.* of July 1869 for further particulars by Sir Walter Elliot.

At the foundation of a village it is the practice to erect at some point of the ground two or three large slabs of stone, which are called *kari kattu* or *karu kattu*. These are also objects of worship, and are generally painted in broad vertical stripes of red and white. An annual ceremony is held in connection with them, when all the cattle of the village are presented before the stone. This is supposed to avert cattle disease. For the same purpose a sylvan god named *Kájima Bája* is worshipped under the form of an acute conical mound of mud, erected on a circular base also of mud. At a little distance it looks not unlike a large ant hill.* This rude symbol may often be seen in a field in the open, with a bunch of wild flowers adorning the apex.

Another deity, or class of deities, is known by the name of *bhúta*, a word which is taken to mean demon, but may relate to *bhúti táyí* or *bhúmi táyí*, Mother Earth, or the occult powers of Nature.† It is generally worshipped under the form of a few naturally rounded stones, placed together either under a tree or in a small temple and smeared with oil and turmeric. To avert calamity to crops from the *bhúta*, a rude figure of a man is sometimes drawn with charcoal on the ground at the angles of the field, and a small earthen vessel containing boiled rice and a few flowers broken over it. An offering is also made in some parts by a man walking round the skirts of the field, at every few steps casting grains of seed into the air, shouting out at the same time *ho bali!*‡

The various objects of superstitious awe described above may perhaps be classified as spirits of the air and spirits of the ground. The former include disembodied ghosts, those of the dead for whom the prescribed ceremonies have not been performed. The spirits of the air seem inclined to lodge in trees and burial places, and by them human beings are sometimes possessed or bewitched. Charms, consisting of a bit of metal engraved with a numerical puzzle in squares, are suspended round the necks of children to protect them against this danger, as well as against 'the evil eye,' and similar charms are inscribed on stones called *yantra kattu*, often erected at the entrance of villages. The spirits of the ground guard hidden treasure, breach tank bunds, undermine houses, stop the

* It bears a striking resemblance, in external form at least, to the Toda conical temple called by Col. Marshall the *boah*, though on a greatly reduced scale, much too small for an interior chamber *Phren. an. Tod.* cb. XIX. See the closing remarks regarding the *bothan* or be-live Loums in Scotland, &c.

† The *pancha bhúta* are the five elements,—earth, air, fire, water, and ether.

‡ *Bali*—presentation of food to all created beings; it consists in throwing a small parcel of the offering into the open air.—BENEFY, *Sans. Dict.* s. v.

growth of the crops, and perform a variety of other malignant operations. All have to be propitiated according to their supposed influence and disposition.

The above are doubtless all relics of aboriginal or primitive beliefs and rites. The more regularly organized systems of Hindu faith may be described as four in number, associated with the worship respectively of Buddha, Jina, Siva and Vishnu. Though they existed contemporaneously in various parts, as is the case at the present day, each of these religions had its period of ascendancy to the virtual exclusion of the others.

Buddhism dates from the 6th century B. C., was at the height of its influence in the 3rd century B. C., and continued in power altogether for more than a thousand years. Jainism seems to have run its course during the same period,* but increased in power as Buddhism declined, and became predominant in the early centuries of the Christian era. In Mysore it ceased not to be influential till after the conversion in the 12th century of the Hoysala king, since known as Vishnu Varddhana, and the murder some time later of the Kalachurya king Bijjala by the Lingayats.

But prior to this a great revival had taken place of Brahmanical religion. The labours of Sankarácárya, the first apostle of Sringeri, had in the 8th century dealt a death blow to Buddhism† and raised the Saiva faith to the first place. In like manner, in the 12th century, the Vaishnava religion gained ground, and through the teaching of the reformer Ramánujáchári put an end to the influence of Jainism. Vishnu worship thus became a national religion, but divided the empire with the followers of Siva, a compromise of which the form Harihara was symbolical, uniting in one person both Hari or Vishnu and Hara or Siva. For the reformation of the Saiva religion which was effected about the same time by Basava, ending in the establishment of the Lingayat sect, imparted to it a vitality which it has never since lost in the south, especially amongst the Kannada speaking races. Forty years later, a somewhat similar re-

* It is true that according to the Jaina books their faith had continuously flourished under a succession of teachers from the death of Mahávira in B. C. 527 down to the present time. Hitherto, however, there was no tangible evidence to vouch for the truth of this statement. But the Kankáli mound at Mathura has now given us the most complete and satisfactory testimony that the Jaina religion, even before the beginning of the Christian era, must have been in a condition almost as rich and flourishing as that of Buddha. CUNNINGHAM, *Arch. Rep.* III. 46.

† According to some accounts the Buddhists of the south of India were exposed to a sanguinary persecution before this, in the sixth century or earlier, by a prince named Sudhanwan, at the instigation of Kumárisa Bháttá, a Bengali or Mauthi Brahman, the great authority of the Mumamsakas, Wilson, *Wks.* II, 366.

formation of the Vaishnava religion was brought about through the teaching of Madhváchári, and before another century further innovations were introduced by Rámánand, and afterwards by Chaitanya and others.

Buddhism.—What form or forms of faith may have preceded the introduction of Buddhism into Mysore is mere matter of speculation.* But of this event we have a record which assigns it to the middle of the 3rd century B. C. The passage occurs in the Mahawanso and has already been referred to (p 191). It points to a propagation of the Buddhist doctrines at that period in the Banavasi and Mysore districts, the west and south of the country, but of the success which may have attended on those efforts the traces are almost completely obliterated. The Jain traditions, however, preserve some memory of argumentative collisions with expounders of the rival system. Inscriptions record the maintenance, as one of five great mathas, of a Buddhist establishment (Bauddhálaya) at Balagami, the capital of the Banavasi country, down to 1098, and apparently the residence there at that time of a nun named Nágiyaka.† For the east we have the evidence of the Pallava remains at Amrávati and Mahábalipur that the kings of that line, in whose dominions the Kolar District was included, were Buddhists. Near Srinivásjur are traces of what were probably Buddhist erections. Wilson refers‡ to a Jain named Akalanka from Sravana Belgola, as having in 788 confuted the Buddhists in argument at the court of Hemasitala at Kanchi or Conjeveram, and thus procured their banishment to Kandy in Ceylon.

So many works are now available on the subject that it is unnecessary in this place to give more than the briefest outline of the life of Buddha and the doctrines he taught.

Gotama or Sákya was a Kshatriya, the prince of Kapila, south of Nepal. He was naturally of a serious disposition, and had become satiated with a life of pleasure and indulgence, during which every object of sadness had been studiously kept out of his view. The accidental sight, in succession, of an old man, a diseased man and a dead man, led him to reflect on the illusory nature of youth, health and life. This weighed on his mind until one day he saw a religious mendicant, calm in his renunciation of the world. It suggested to him a mode of relief. He fled at midnight from the royal palace and all its gay inmates, assumed the yellow garb of an ascetic, and gave himself up to austerities and

* In Mr. Fergusson's opinion 'it is nearly correct to assert that no people adopted Buddhism, except those among whom serpent worship can certainly be traced as pre-existing' *Tr. Ser. Wor.* 21.

† *Mys. Ins.* S. 8. 47.

‡ *McK. Coll.* I, lxx.

meditation in the forest of Buddha Gaya, acquiring the name of Sākya Muni. But penance and austerities had not power to appease his spiritual yearnings. Eventually by meditation, he became a Buddha or Enlightened, in order that he might teach mankind the true way of deliverance from the miseries of existence. He entered upon his mission in the district of Magadha or Behar about 588 B. C., and died or attained *nirvāna* at the age of 80, while travelling through the country of Kosala or Oudh, about 543 B. C.

After his death a council was held by Ajātasatru, king of Magadha, at which all the teachings and sayings of Buddha were collected into three sets of books, called Tripitaka, the three baskets or collections, which form the Buddhist sacred scriptures. Of these the Sūtra pitaka contains the maxims and discourses of Sākya Muni, which had all been delivered orally; the Vinaya pitaka relates to morals and discipline; and the Abhidharma pitaka is philosophical. Three other great Buddhist councils were held, one in the middle of the 5th century B. C. by Kalasoka, when the scriptures were revised; the third by Asoka in 246 B. C., after which missions were sent abroad for the propagation of the faith; and the fourth by Kanishka, king of Kashmir, in 143 B. C., when the Tripitaka were finally established as canonical. According to some accounts they were not committed to writing before this.

Buddhism may be described as two fold, consisting of *dharma*, or religion, and *vinaya*, or discipline. Buddha's enlightenment had led him to recognize *existence* as the cause of all sorrow. *Avidya* or ignorance was the remote cause of existence, and *nirvāna* or extinction of existence the chief good.

The dharma or religion was for the masses or the laity, the so-called ignorant, who had no longing for nirvāna but only desired a happier life in the next stage of existence; for life* was held to continue through an endless series of transmigrations, introducing to a higher or a lower grade according to the merit or demerit of the previous existence. This religion was based upon the law of universal benevolence or kindness, and found expression in five great commandments, namely, against killing, stealing, adultery, intoxication, and lying, each of which was amplified into numerous precepts intended to guard not only against the commission of sin but against the inclination or temptation to sin. The practice of universal goodness or kindness, in thought, word and deed, was the only way by which man could raise himself to a higher state of existence.

The vinaya or discipline was for the wise, the monastic orders, those who cared not to continue in the vortex of transmigrations, but sought

* Of gods and animals as well as of men.

only to purify their souls from all desire for the hollow and delusive pleasures of the world and to escape from all the pains and miseries of existence into the everlasting rest of nirvāna. To effect this deliverance it was necessary to renounce five things, namely, children, wife, goods, life and self; in short, to lead a religious life of celibacy, mendicancy and strict discipline, in order that the soul might be freed from every stain of affection or passion. Four great truths, known as the *law of the wheel*, resulted in indicating four paths to nirvāna, namely, perfection in faith, in thought, in speech, and in conduct: and the only true wisdom was to walk in these paths.

At the time when Buddha began to proclaim his doctrines, all the affairs of life were regulated by the rigid code of Manu.* Religion consisted in ceremonial observances, which beset every moment of existence from birth to death, and its advantages were confined to an exclusive caste, whose instrumentality alone could render any ceremony efficacious. Buddhism was a revolt of the religion of humanity against the ritualism and asceticism, the lifeless superstition and arrogant pretensions of the Brahmanical priesthood.† It taught that religion consisted in the suppression of evil desire, the practice of self denial, and the exercise of active benevolence; and that men and women alike, and that of all castes, may equally enjoy the benefits of a religious life. Hence thousands and tens of thousands, both high and low, hastened to embrace the new faith, and Buddhism continued to grow till the time of Asoka, under whom it was established as the dominant religion of India.

Jainism.—The existence of the sect of the Jains, which is extensively dispersed throughout India, but most numerous in Gujarat, Dharwar, and

* But it may be questioned whether the code was not as much a theoretical system of the claims of the hierarchy as one in practical operation.—cf. Auguste Barth as translated *Ind Ant.* III, 320.

† The revolt of Buddhism against Brahmanism is only to be appreciated by those who are familiar with the results of both systems. The India of the present day presents many of the characteristics which must have distinguished ancient India prior to the advent of Gotama Buddha. It is a land of deities, temples and priests. The whole Indian continent is dotted with little sanctuaries which appear like the sepulchres of defunct gods, whose grotesque and distorted effigies are to be seen within; and fathers and mothers bow down to these idols, praise them, propitiate them with gifts and offerings, and invoke them for help and prosperity. Again there are temples of more colossal dimensions, with pyramidal towers or cone shaped domes, covered with sculptures and surrounded by walls, court yards and roofed passages. But all are of the same sepulchral character. Some are the receptacles of archaic gods, who are arrayed in jewels and tinsel; but even these deities are little better than the gaudy mummies of a primeval age. The women alone seem to be fervent worshippers, for the men have begun to grow beneath the oppression of idolatry and Brahmanism. Indeed the rapacity of the temple priests is unbounded, whilst their culture is beneath contempt. They celebrate their festivals like children playing with dolls. They carry the gods in procession, or induce the gaping crowd to drag them along in huge idol cars, but they cannot evoke those joyous outpourings of adoration or thanksgiving which indicate the presence of religious feeling in the hearts of the worshippers. *WHEELER, Hist. Ind.* III 94.

Mysore, was first brought to light by Colonel Mackenzie, the distinguished officer who conducted the survey of Mysore in 1799 and following years. Their origin is still involved in obscurity. But they have so much in common with the Buddhists that either the Gotama of their traditions, the chief disciple of their great apostle Mahavira, was the same as Gotama Buddha, the founder of Buddhism, or, as is considered more probable, they are an early sect of seceders from that faith,* and probably owed part of their popularity, on the decline of the purer Buddhist doctrine, † to their readier admission of the worship of some of the favourite Hindu divinities into their system and their retention of caste.

The rock inscription at Sravana Belgola which describes the migration of a body of Jains from Ujjayani under the leadership of Bhadra Baba in about the 4th century B. C., as previously referred to (p. 191), seems to record the period of their first introduction to Mysore. Of the history of their settlement in this country little is known, but the oldest authentic inscriptions ‡ of the south shew them to have long held an influential position in the early centuries of the Christian era, and all the earliest literature is Jain. Three Chera kings of Kongu in the first and second centuries had a Jain guru, and Jains were gurus to the same line of kings down to the 5th century. A Jain named Akalanka confuted the Buddhists at the court of Hemasitala in Kanchi in 763, and a century later, Amogha Varsha, king of Kanchi, had as his guru Jinaserāchārya, reputed as the author of the chief Jain puranas. The state of Hunjala, Shimoga District, founded in the 7th or 8th century, was Jain, and continued so to the 11th. The Kalachurya kings of the 12th century were Jains, and the Hoysala Ballála kings to Vishnu Varddhana belonged to the same faith. The conversion of this monarch to the Vaishnava faith in 1117, and the establishment of the Lingayat form of Siva faith at Kalyana about 1160, put an end to Jain predominance in Mysore as a state religion, though the Vijayanagar kings extended a partial favour to it, especially in Canara and the west.

The principal seats of the Jain faith in this country now are—at Sravana Belgola in Hassan District, Maleyur in Mysore District, and

* It is said to have been now ascertained that they are the heretical Buddhists excommunicated at the first council. *Vams. Brah.* 12.

† The Hinayana or Little Vehicle was the Buddhist doctrine in its original form: the Mahayana or Great Vehicle, a later development, due to Nagarjuna, who appears to have lived between 14 B. C. and 28 A. D.

‡ *Mercara Plates, Ind. Ant.* I, 363.

Humcha in Shimoga District. The first place is the residence of a sannyási who claims authority over the Jains throughout the south of India, and is I believe admitted to be their chief pontiff. The foundation of the religious establishment at this place is attributed to Chámunda Ráya, who repaired the ruined temples and performed the ceremony of anointing the colossal statue of Gomatesvara.* To provide for the maintenance and worship of the image he established a matha and other religious institutions, with liberal endowments, and appointed Siddhántáchárya as guru. The following are given as the names of the principal gurus :—

Siddhántáchárya	appointed by	Chámunda Ráya	
Kundáchárya	" "	Pándya Ráya about	522 A. D.
Siddhántáchárya	" "	Vira Pándya Ráya	642
Amálakirti Achárya	" "	Runa Pándya Ráya	722
Somanandyáchárya	" "	Vinayáditya Ballála	
Tridáma Vibudhanandyáchárya			
Prabháchandra Siddhántáchárya	" "	Yereyanga "	
Gunachandráchárya	" "	Ballála Ráya	
Subhachandráchárya	" "	Bittí Deva	1114

From 1117 the gurus all bear the name of Chárukírtti Panditáchárya.

According to Wilson, Akalanka, the Jain who confuted the Buddhists at the court of Hemasitala and procured their expulsion from the south of India, was from Sravana Belgola, but a manuscript in my possession states that he was a yati of Maleyur, and that Bhattákalkanka is the title of the line of yatis of that place.

The list of Humcha gurus obtained from the matha is of some interest, as several of the references serve to fix the chronology. The gurus were of the *Kundakundámvaya* and *Nandi sangha*. From Jayakirtti Deva they were of the *Sarasvati gachcha*. The descent is traced in a general way from Bhadra Báhu the *sruta kevali*, through Visákha muni the *dasapúrví*, his successor, † and through Umásváti munisvara, author of the *Tatvārtha Sútras*.

Siddhánti Kirtti, guru to Jinadatta Ráya.	?	about 730 A. D.
Sámanta Bhadra, author of <i>Devágama slotra</i> .		
Akalanka, " "	" "	a <i>Uháshya</i> on the above.
Vidyánsanda " "	" "	" on the <i>A'ptaminámśa</i> .
also " "	" "	<i>Sloka várttikálinkára</i> .
Mánikya Nandi.		
Prabhachandra.		
Sukhi Sena,	author of	<i>Nyáyakumudachandrodaya</i> and of a <i>nyáśa</i> on the <i>Sákatáyana sūtra</i> .

* *Ind. Ant.*, II, 130

† *ib.* III, 155

Period A. D

<p><i>Vijayapala swami</i>, author of <i>Jainendra</i>, of a <i>nyāsa</i> on Pānini called <i>Subhāvatāra</i>, and of a <i>Vāilya sastra</i>.</p>	
<p><i>Vardhāmana</i> munindra, by the power of whose <i>mantra</i> Hoysala subdued the tiger His successors were gurus to the Hoysala Ballala kings.</p>	<p>980—1040 1040—1109</p>
<p><i>Vistripīya vrati</i>, guru to Ballala Raja.</p>	
<p><i>Srnpāla</i>.</p>	<p>Subha-kirtti Deva.</p>
<p><i>Nemikāndra</i>.</p>	<p>Palmanandi.</p>
<p><i>Abhayachandra</i>, guru to Charama Kesavārya.</p>	<p>Muni Māghanandi.</p>
<p><i>Jayakirti Deva</i>.</p>	<p>Samha-nandi.</p>
<p><i>Jina āsarārya</i>.</p>	<p>Palmasrabha mani.</p>
<p><i>Jatranandi</i>.</p>	<p>Vāso-nandi.</p>
<p><i>Vasanta kirtti</i>.</p>	<p>Meghachandra</p>
<p><i>Vasā-kirtti</i>.</p>	<p>Vira-nandi.</p>
	<p>Dhannajaya.</p>
<p><i>Dharma bhāshana</i>, guru to Deva Raja. 1401—1451</p>	
<p><i>Vidyānanda</i>, who debated before Deva Raja and Krishna Raja, and maintained the Jain faith at Bilgi and Kārkala. His sons were— 1451—1508</p>	
<p><i>Simha-kirtti</i>, who debated at the court of Muhammad Shah. 1463—1492</p>	
<p><i>Sodarshana</i>.</p>	
<p><i>Meru-candi</i>.</p>	
<p><i>Devendra-kirtti</i>.</p>	
<p><i>Amara-kirtti</i>.</p>	
<p><i>Viśāla kirtti</i>, who debated before Sikandar and Virupāksha Raja. 1465—1479</p>	
<p><i>Nemikāndra</i>, who debated at the court of Krishna Raja and Achyuta Raja. 1503—1542</p>	

The present guru is named Devendra Tirtha Bhattāraka.

There are two sects among the Jains, the Digambara, clad with space, that is naked ; and the Svetambara, clad in white. The yatis in Mysore belong to the former division, but cover themselves with a yellow robe, which they throw-off only when taking food. The yatis form the religious order, the laity are called *srāvakas*. Certain deified men, termed Tirthankaras, of whom there are 24 principal ones, are the chief objects of Jain reverence. Implicit belief in the doctrines and actions of these is obligatory on both yatis and srāvakas. But the former are expected to follow a life of abstinence, taciturnity and continence ; whilst the latter add to their moral and religious code, the practical worship of the Tirthankaras and profound reverence for their more pious brethren. The moral code of the Jains is expressed in five *mahāvratas* or great duties:—refraining from injury to life, truth, honesty, chastity, and freedom from worldly desire. There are four *dharmas* or merits—liberality, gentleness, piety and penance ; and three sorts of restraint—government of the mind, the tongue and the person. To these are superadded a num-

* For an explanation of this allusion see p. 213.

ber of minor instructions or prohibitions, sometimes of a beneficial and sometimes of a trivial or even ludicrous tendency.*

The ritual of the Jains is as simple as their moral code. The *yati* dispenses with acts of worship at his pleasure; and the lay votary is only bound to visit daily a temple where some of the images of the Tirthankaras are erected, walk round it three times, make an obeisance to the images with an offering of some trifle, usually fruit or flowers, and pronounce a mantra or prayer.

Pársvanátha and Mahávíra, the 23rd and 24th Tirthankaras, † appear to be historical persons, of whom the former, it has been supposed, was the real founder of Jainism, while the latter, whose country, descent, connections and life bear a close resemblance to that of Buddha, (also called Mahávíra and Jina, and the last of 24 Buddhas), and whose period also nearly corresponds with his, was its greatest apostle and propagator.

Párs'va or Párs'vanátha was of the race of Ikshváku, and the son of King As'va Sena by Váná or Bámá Devi. He was born at Bhelupura in the suburbs of Benares, and married Prabhávatí, daughter of king Prasenañita. He adopted an ascetic life at the age of 30, and practised austerities for 80 days before arriving at perfect wisdom. Once whilst engaged in his devotions, his enemy Kama'tha caused a great rain to fall upon him. But the serpent Dharanidhara, or the Naga king Dharana, overshadowed his head with his hood outspread as a chhatra, whence the place was called Abichhatra. ‡ After becoming an ascetic, he lived 70 years less 80 days, and at the age of 100 died, performing a fast, § on the top of Samet Síkhara. He wore one garment, and had under him a large number of male and female ascetics. His death occurred 250 years before that of the last Tirthankara.

* Such as to abstain at certain seasons from salt, flowers, green fruit and roots, honey, grapes and tobacco, not to deal in soap, natron, indigo and iron; and never to eat in the dark lest a fly should be swallowed.

† The following is the list of the twenty four Tirthankaras:—

Name.	Sign.	Sásana Devi.	Name.	Sign.	Sásana Devi.
Rushabha or A'dinátha	Bull	Chakresvari	Vimalanatha	Boar	Vidati
Ajitanátha	Elephant	Aptabala	Anantanatha	Eleon	Ankasa
S'ambhava	Horse	Deritári	Dharmánatha	Thunderbolt	Kandarpá
Abhimandana	Monkey	Káliká	S'ántnatha	Antelope	Nirvát
Sumati	Curlew	Mahákáli	Kunthunatha	Goat	Bala
Padmasrabha	Lotus	S'yamá	Aranatha	Nandyavarta	Pháraní
Supárs'va	Swastika	S'ántá	Mallinatha	Water jar	Dharmapriya
Chandraprabha	Moon	Bhíkuti	Muni Suvrata	Tortoise	Nandattá
Pushpadanta	Crocodile	Sutáraká	Nimnatha	Blue waterlily	Ganbhári
S'ítala	S'rivatsa	As'oká	Neminatha	Conch	Anbhá
S'reyans'a	Rhinoceros	Mánavi	Parvvanátha	Cobra	Padmavati
Vásupájya	Buffalo	Chanda	Vardhamána or Mahávíra	Lion	Siddhyika

‡ *Abi*, serpent; *chhatra*, canopy or umbrella. § Cf. *Ind. Ant.* II, 322.

Varddhamaṇa or Mahāvira, also of the race of Ikshvāku, was the son of Siddhārtha, prince of Pavana, by Trisālā, and was born at Chitrakot or Kundagrama. He married Yasodā, daughter of the prince Samara Vira, and had by her a daughter Priyadarsana, who became the wife of Jamālī, his nephew, one of his pupils and the founder of a schism. Varddhamaṇa's father and mother died when he was 28, and two years afterwards he devoted himself to austerities, which he continued twelve years and a half, nearly eleven of which were spent in fasts. As a Digambara he went robeless, and had no vessel but his hand. At last the bonds of action were snapped like an old rope, and he attained to *Kevala* or the only knowledge, becoming an Arhant or Jina. Proceeding to Papapuri or Apapapuri in Behar, he commenced teaching his doctrines. Several eminent Brahmans of Magadha became converts and founded *ganas* or schools. The chief of them was Indrabhūti or Gautama. Mahāvira continued to teach, chiefly at the cities of Kausambi and Rajagriha, under the kings Sasanika and Sranika, and died at the age of 72 at Apapapuri. The date of his death is the era from which Jain chronology reckons. The various accounts differ in placing it from 663 B. C. to 526 B. C.

Siva.—Though it is sought to identify Siva with Rudra of the Vedas, who is there introduced in a very subordinate position, it is doubtful whether there is any correspondence between them; and if the one was a later development out of the other, there is no trace whatever of the process by which Siva was raised to a supreme position as a chief member of the Trimurti or Hindu trinity. How again the *linga*, under which form he has for centuries been worshipped, came to be associated with Siva is unknown. The introduction of an entirely new divinity from the mountains of the north has been supposed, who was grafted in upon the ancient religion by being identified with Rudra; and it is not impossible that the *linga* may have been an object of veneration among the aboriginal or non-Aryan Indians, and that it was subsequently adopted by the Brahmans from them and associated with the worship of Rudra.*

The legend regarding Daksha's sacrifice seems to bear out these views. The probable interpretation of it is that Siva—a deity according to Gorresio of Cushite or Hamitic tribes which preceded on the soil of India the Aryan or Indo-Sanskrit races—wished to have a part in the worship of the conquerors and in their sacrifices, from which he was exclud-

* It may be noticed that Brahmans do not officiate in Siva temples: these are served by an inferior order of priests called *Siva dōja*. A few exceptions, however, seem to exist in what are distinguished as Vaishṇava Siva temples, such as the famous one of Vāvesvara at Benares.

ed ; and by disturbing their rites and by a display of violence at their sacrifices, he succeeded in being admitted to participate in them.

The worship of Siva succeeded Buddhism, but the period which intervened before the supremacy of Siva was generally accepted brought to the surface many Hindu gods as candidates for the popular favour. The records of Sankarácárya's polemical victories shew that in his time there prevailed, among others, the worship of Brahma, Agni, Surya, and Ganesa. None of these have now distinct classes of worshippers, but Ganesa shares a sort of homage with almost all the other divinities. There were also sects devoted to the exclusive worship of the female deities Bhaváni, Lakshmi, Sarasvati ; and also of Bhairava.

The account of Gritsamada in the Ganesa purana is supposed to contain an allusion to the period of transition.

A king named Rukmánga one day lost his way in the woods while hunting, and came to the hermitage of a rishi, whose wife fell in love with him ; when he refused her solicitations, she cursed him, and he was attacked with leprosy, which was eventually cured through the favour of Ganesa. But Indra, it is stated, assuming the form of the king, gratified her desires, and the fruit of the connection was the sage Gritsamada, the author of certain hymns of the Rig-veda. He was not aware of his origin until attending once at a ceremony with the intention of taking part in it, the Brahmans present reproached him as of spurious descent, called him the son of Rukmánga, and ordered him to quit the assembly. Stung to the quick, he went to his mother, and on her acknowledging her guilt he cursed her to become a jujube tree, *badari*, and she retorted that he should be a Brahma Rákshasa.

He now joined himself to certain munis of a different persuasion, and thence before long devoted himself to meditation on the Supreme Being, standing on his great toe with his mind intensely fixed on the deity. At length Gádesa appeared to him and granted certain boons. He thus became an object of reverence and even worship to the other sages. Gritsamada continued thus in meditation, when one day on opening his eyes a beautiful boy came up to him, who prayed to be adopted as his. Gritsamada complied with his request, taught him the mystic incantation OM, and sent him away to stand on his great toe contemplating the supreme Ganesa. The deity after a long interval appeared and desired him to ask a boon. He accordingly requested the power of conquering the three worlds, which was granted, together with immunity from any weapon except that of Siva ; and it was added that he should possess three famous cities, one of iron, one of silver, and one of gold, and that on leaving the world he should be absorbed into the divine essence.

This wonderful child was no other than the famous Tripurásura. He vanquished Indra and all the gods, and reduced them to the greatest state of leanness and distress by putting a stop to the offering up of the oblations which mortals had been accustomed to present to them. He took possession of the abodes of Brahma, Vishnu and Siva, while Ganesa in disguise built for him the three famous cities, one of iron, one of silver, and one of gold. Siva now did penance to Ganesa, who at length appeared and granted him the boon of victory over their enemy. The gods, led by Siva, overcame Tripurásura and consumed with fiery darts the three cities.

Now this account evidently indicates a period when the religious system of the Brahmans was superseded by another, which Gritsamada partly learned from sages of a different persuasion after he had been expelled from the society of the Brahmans, and which he taught to Tripurásura, who thereby gained the supremacy over heaven and earth, and thrust down from heaven all the Brahmanical deities. This system consisted of spiritual and mystical contemplation of the Supreme Being, which, with other features, corresponds so well with the main characteristics of Buddhism that we seem here to have an allegory of the ascendancy of that faith and its overthrow by the revival of the worship of Siva.*

It has been noticed here on account of its apparent localisation in certain parts of Mysore, and affording, if it has been rightly interpreted, a slight evidence of the spread of Buddhism in this country. Thus Rukmánga, it will be seen from the account of the Kadur District, is claimed to have been the king of Sakráyapatna. The *yagache*, or in Sanskrit *balari*, is the name of the neighbouring stream, which flows from the Baba Endan mountains past Belur to the Hemavati, and which is so called from its source at the jujube tree, into which form Gritsamada doomed his mother to pass. Tripura and Tripurásura we have more than once had occasion to refer to. From the drops of sweat which fell from Siva after his contest with Tripurásura are fabled to have sprung the Kadamba line of kings. And the introduction of Brahmans into the north-west of Mysore by Mayura Varmma of that line was no doubt one of the earliest results of a declension of Buddhist influence.

Sankaráchárya.—A prime agent in bringing about the establishment of Siva worship was Sankaráchárya, the founder of the Smárta sect.

He was born apparently either in 677 or 737 A. D., and is most generally acknowledged to have been a Brahman of Cranganore in Malabar, though some

* J. E. A. S., VIII.

traditions state that he was born at Chidambaram. There seems to have been something irregular in his birth. He was consecrated as a sannyási at the age of 8 years by Govinda yogi, and his life was spent in controversy with the professors of various religious sects, whom he successfully refuted, as recorded in the *Saṅhara Vijaya* and several other similar extant works. In the course of his wanderings he visited the greater part of India, and eventually went as far as mount Kailasa. He set up a *linga* at Kedara and returned by way of Ayodhya, Gaya and Jagannath to Sri Sala, where he encountered Bhattachárya, who had ground the Pauddhas and Jainas in oil mills. The latter declined to argue, but referred him to Mandana misra, married to his younger sister, who was an incarnation of Sarasvati. Thither Sankaráchári repaired, and though successful in defeating the husband, was overcome in an argument on sensual pleasures with the wife, who proved more than equal to him in discussions of this nature. He thereupon went to Amritapura, and animated the dead body of its prince named Amaru, in whose form he gained familiarity with the subject by practice in the gratification of the passions, and then returning was victorious over her. The throne of Sarasvati on which he then sat is still shewn in Kashmir. Consecrating Mandana misra as a sannyasi under the name of Suresvaracharya, he bound Sarasvati or S'árad-amma* with spells and conveyed her to Sringa-giri (Sringeri), where he established her throne. There he remained, and ended his days 12 years afterwards, at the age of 40.†

But his influence was perpetuated in his writings. He is the most celebrated of all commentators, and his works are almost countless, including commentaries on the Upanishads, Vedánta sutras and Bhagavad Gita. The sect of Vedantists founded by him has always held the highest reputation for learning, and is distinguished for the cultivation of the study of Sanskrit and especially of the vedic literature. It is also the most unsectarian, admitting in fact all other objects of worship as but manifestations of Siva or Mahádeva, the Great God.

The Vedantist system advocated by Sankara is pantheistic, and based on the doctrine of *avaiṭa* or non dualism, which means that the universe is not distinct from the Supreme Soul. The leading tenet of the sect is the recognition of Brahma Para Brahma as the only really existing Being, the sole cause and supreme ruler of the universe, and as distinct from Siva, Vishnu, Brahma or any individual member of the pantheon: to know

* Kashmir is sometimes called Saradá-desá, and its ancient manuscripts are written in Saradá characters. *Ind. Ant.* V, 28.

† Wilson makes him die at Kedarnath in the Himalayas at the early age of 32 (*Wks.* I, 200). But it will be seen that 34 years was the period from his consecration to his death. The succession of gurus at Sringeri is traced from him directly, and a small temple is there shewn as the place where he disappeared from life. It contains a statue of him, seated after the manner of Buddhist and Jain images.

Him is the supreme good. The attainment of complete wisdom results in *mukti* or liberation, and re-union with the divine essence. But as the mind of man cannot elevate itself to the contemplation of the inscrutable First Cause and Only Soul, he may be contemplated through inferior deities and sought through the prescribed rites and exercises. This creed thus tolerates all the Hindu deities, and the worship of the following was, by Sankrachari's express permission, taught by some of his disciples:— that of Siva, Vishnu, Krishna, Surya, Sakti, Ganesa and Dhairava.

'Individual souls emanating from the supreme one are likened to innumerable sparks issuing from a blazing fire. From him they proceed, and to him they return, being of the same essence. The soul which governs the body together with its organs, neither is born nor does it die. It is a portion of the divine substance, and as such infinite, immortal, intelligent, sentient, true. It is governed by the Supreme. Its activity is not of its essence, but inductive through its organs: as an artisan taking his tools labours and undergoes toil and pain, but laying them aside reposes, so is the soul active and a sufferer by means of its organs, but divested of them and returning to the supreme one is at rest and is happy. It is not a free and independent agent, but made to act by the supreme one, who causes it to do in one state as it had purposed in a former condition. According to its predisposition for good or evil, for enjoined or forbidden deeds, it is made to do good or ill, and thus has its retribution for previous works.'

The Sringeri swami or head of the matha or monastery at Sringeri, the principal one established by Sankaracharya, is styled the Jagat Guru or Jagad Guru, the priest of the world, and is possessed of extensive authority and influence. The matha is situated on the left bank of the Tungas, in the centre of a fertile tract, with which it was endowed about 400 years ago by the Vijayanagar kings. The estate yields a revenue of Rs. 50,000 a year, and a further sum of Rs. 10,000 a year is received from the Raja. But the expenses connected with the feeding of Brahmans, and the distribution of food and clothing on festival days to all comers of both sexes, exceed the income, and the Guru is constantly engaged in long and protracted tours through various parts for the purpose of receiving contributions from his disciples. He wears a tiara like the Pope's, covered with pearls and jewels, said to have been given to him by the Peshwa of Poona, and a handsome necklace of pearls. His sandals are covered with silver. He is an ascetic and a celibate, and in diet is very

abstemious, living principally, it is said, on milk seasoned with a little pepper. He is borne along in an *adda palki* or palanquin carried cross ways, which prevents any thing else passing. He is attended by an elephant and a small escort of native cavalry, and accompanied by a numerous body of Brahmans and disciples.

The following is the succession of Sringeri gurus, obtained from the *matha* :—

	Consecrated.	Died.
Sankarāchārya (born A. D. 677 or 737)	685 or 745	709 or 769
Suresvarāchārya	693 or 753	773*
Nityabodhaghnanāchārya	758	848
Jnānaghnanāchārya	846	910
Jnānottamasivāchārya	905	953
Jnānagiri āchārya	949	1038
Sruhāgirisvarāchārya	1036	1098
Isvaratirthāchārya	1097	1146
Narasimha muni or murthi	1145	1228
Vidyasankara swami	1228	1333
§ Bhārati Krishna tirtha	1328	1380
(Vidyāraṇya...	1331	1386
Chandrasekhara Bhārati	1368	1380
Narasimha Bharata	1387	1403
Bhaktasankara Purushottama Bhārati	1406	1443
Sankarānanda Bhārati	1428	1454
Chandrasekhara Bhārati	1449	1464
Narasimha Bhārati	1464	1479
Purushottama Bhārati	1472	1517
Rāmachandra Bhārati	1508	1560
Narasimha Bhārati	1557	1573
Narasimha Bhārati	1563	1576
Imnadi Narasimha Bhārati	1576	1599
Abhinava Narasimha Bhārati	1599	1622
Sachchidānanda Bhārati	1622	1663
Narasimha Bhārati	1663	1705
Sachchidānanda Bhārati	1705	1741
Abhinava Sachchidānanda Bhārati	1741	1777
Nrisimha Bhārati	1767	1770
Sachchidānanda Bhārati	1770	1814
Abhinava Sachchidānanda Bhārati	1814	1817
Narasimha Bhārati (the present guru)	1817 (still living,	
Sachchidānanda Sivābhinava Narasimha Bhārati	1867	1876)
(the chukka swami, or guru elect)		

Rāmānujāchāri.—The next great religious movement took place at the beginning of the 12th century, and is identified with Rāmānujāchāri. He was born at Sri Permatūr near Madras, and studied at Conjeveram. He then retired to the island of Sri Ranga (Serilingam) at the parting of the Kaveri and Coleroon, and there perfected his system and composed his religious works. He then travelled over great part of southern India,

* This date is plainly given in the annals, according to the Salivahana saka. But the preceding dates are absurdly referred to the Vikrama saka, in the 14th year of which Sankarāchārya is said to have been born, and to connect the two eras, Suresvaracharya is gravely asserted to have held his authority 800 years, although only 32 years are granted to Sankaracharya. Accepting the succession as correct, I have taken the names of the years, and calculated the preceding dates accordingly. But they will equally correspond whether Sankarachari's successor is granted 20 or 80 years from his consecration to his death. The former is perhaps more probable, considering that he was a married man and of established reputation as a religious teacher when Sankaracharya first came into contact with him. On the other hand, 80 years may be the correct figure, by the simple addition of a cipher to which, the 800 was obtained.

defending and expounding the Vaishnava creed. He established several mathas, the principal one being at Ahobala. He also converted or restored many Saiva temples to the worship of Vishnu, among others the celebrated temple of Tirupati. The Chola king, Kerikala Chola, in whose dominion Sri Ranga was situated, was an uncompromising Saiva, and on Ramanujachari's return thither after these religious successes, he was required in common with all the Brahmans to subscribe to a declaration of faith in Siva. To escape persecution he fled to the Ballala kingdom in Mysore. Here he converted from the Jain faith the king thenceforward known as Vishnu Varddhana, the date assigned to this event being 1117. Having put down the Jains by the severest measures, he settled under the royal favour and protection at Melukote, and there established his throne, which is still occupied by the guru known as the Parakálaswámi. After twelve years, on the death of the Chola king, he returned to Sri Ranga and there ended his days.

The chief religious tenet of the sect of Rámánujas or Sri Vaishnavas founded by him is the assertion that Vishnu is Brahma, that he was before all worlds, and was the cause and creator of all. Although they maintain that Vishnu and the universe are one, yet in opposition to the vedanta doctrines they deny that the deity is void of form or quality, and regard him as endowed with all good qualities and with a two-fold form,—the supreme spirit, Paramátma or cause, and the gross one, the effect, the universe or matter. The doctrine is hence called the *visishhiváda*, or doctrine of unity with attributes.

Besides his primary and secondary form as the creator and creation, the deity has assumed at different times particular forms and appearances for the benefit of his creatures, hence the avatáras, &c.* The prescribed acts of adoration are the cleaning and purifying of temples and images, presentation of flowers and perfumes, repeating the divine

* Mr. Fergusson speculates as follows:—Recent discoveries in Assyria seem to point to that country as the origin of much that we find underlying the local colouring of the Vaishnava faith. Garuda, the eagle-headed vahana and companion of Vishnu, seems identical with the figure now so familiar to us in Assyrian sculpture, probably representing Ormazd. The fish-god of the Assyrians, Dagon, prefigures the fish avatar of Vishnu. The man-lion (nara-simha) is not more familiar to us in Assyria than in India, and tradition generally points to the West for the other figures scarcely so easily recognized, more especially Bali, whose name alone is an index to his origin; and Mahishásura, who by a singular inversion is a man with a bull's head instead of a bull with a man's head, as he is always figured in his native land. It is worthy of remark that the ninth avatar of Vishnu is always Buddha himself, thus pointing to a connexion between these two extremes of Indian faith, and we are told by inscriptions of the 14th century that there was then no appreciable difference between the Jains and Vaishnavas. Indeed it seems impossible to avoid considering these three faiths as three stages of one superstition of a native race, Buddhism being the oldest and purest; Jainism a faith of similar origin, but overlaid with local superstition; and Vishnuism a third form, suited to the capacity of the natives of India in modern times, and to compete with the fashionable worship of Siva. *Ind. Arch.*, 324

names, and effort to unite with the deity. The reward of these acts is elevation to the heaven of Vishnu, for perpetual residence there in a condition of pure ecstasy and eternal rapture.

Harīhara.—The form Harihara, a combination of Hari or Vishnu and Hara or Siva, is declared in inscriptions to have been revealed at Kūḍalūr,* for the destruction of a giant named Gubāsura, who opposed the vedas; and also to establish the *veda vāda*, or sayings of the veda, regarding the *advaita*, the non-duality or unity, of Vishnu and Siva. A similar form seems to be worshipped in Canara under the denomination of Shankara Nārāyana. The terms are evidently indicative of toleration or compromise, but the history of this manifestation has not been sufficiently investigated. In Mysore the worship of Harihara is almost, if not entirely, confined to the town on the Tungabhadra bearing the same name.† The existing temple was built in 1223, by Polālva, the general of the Ballāla king Vira Narasimha II.

Lingāyats.—About 1160, little more than 40 years after the establishment of the Vaishnava faith in Mysore by Ramanujachari, arose the well known sect of Siva worshippers called Lingayats, chiefly composed of the Kannāḍa and Telugu speaking races.

Basava, the founder of the sect, whose name literally means bull, was in fact regarded as the incarnation of Nandi, the bull of Siva. His political career has been sketched in connection with the history of the Kalachuryas. He was the son of an Arādhyā Brahman, a native of Bagwadi in Belgaum. According to the legends, he refused to wear the brahmanical thread because its investiture required the adoration of the sun, and repaired to Kalyāna, the capital of Bijjala, where he became, as elsewhere related, the prime minister, and where he founded the new sect.

Its distinctive mark was the wearing on the person of a *jangama lingam* or portable linga. It is a small black stone, about the size of an acorn, and is enshrined in a silver box of peculiar shape, which is worn suspended from the neck or tied round the arm. The followers of Basava are properly called Lingavantas, but Lingāyats has become a well known designation, though not used by themselves; the name Siva-bhakta or Sivāchār being one they generally assume.

Basava rejected the authority of the Vedas and the Brahmans, together with the observances of caste, pilgrimage and penance. These

* That is, apparently, at the junction of the Haridra and Tungabhadra.

† Converted into Huryhur, Harry Heir and other ludicrous forms in the military histories.

continue to be fundamental distinctions of the sect. He declared that all holiness consisted in due regard for three things—guru, linga, and jangam—the guide, the image and the fellow-religionist. The guide or confessor may be any man or woman who is in the creed; who whispers the sacred mantram in the ear of the jangam or worshipper: and hangs the image on the neck or binds it on the arm. A guru is forbidden to eat flesh, to chew betel or touch liquor, and wears a *kempu kávi castra* or garment dyed with red ochre. Those who adopt the extreme views of this sect are termed Vira Saivas, ultra or warrior followers of the Saiva system, a term which indicates their polemical zeal.

The sacred books of the sect are the Basava Purana and Channa Basava Purana, written in Hale Kannada, but not of the oldest form. They consist of tales and miraculous stories regarding their gurus and saints, and of this nature is nearly all their literature, whose character is more popular than learned. The Lingayat faith soon spread through the north-west of Mysore, and, according to tradition, within 60 years of Basava's death, or 1168—1223, it was embraced from Clavi near Goa to Sboiapur, and from Balehalli or Bálehonnur to Siva ganga. It was the state religion of the Wodeyars of Mysore from 1399 to 1610, and of the Náyaks of Keladi, Ikkeri, or Bednur from 1550 to 1763.

Ma.Dváchárya, the founder of the sect of Mádhva Brahmans, is the representative of another religious movement, the result of which was to effect a certain compromise between the worship of Vishnu and Siva, though maintaining the supremacy of the first.

Madhvacharya, represented as an incarnation of Váyu, the god of the air, was by birth probably a Saiva Brahman. He was born in Tulava or S. Canara in A. D. 1199, and was educated at Anantesvara, where he was initiated into the Saiva faith. But he subsequently became a convert to the Vaisnavita faith, and set up three *sáagráms* at Udipi, Madhyatala and Subrahmanya. He also set up an image of Krishna at Udipi, which has since continued to be the chief seat of the sect. He resided there for many years and composed a number of works. At length he went on a controversial tour, in which he triumphed over various teachers, and finally in his 79th year departed to Badarikasrama. He established eight temples of Vishnu under different forms, all in Tulava, under as many *sannyásis*, each of whom in turn officiates as superior of the chief station at Udipi for two years. Other *mathas* were established above the Ghats, those in Mysore being at Soole and Hole Narapur.

The creed of the Mádhvas is *dvaita* or duality, that is, they regard *jívátma* or the principle of life as distinct from *Paramátma* or the Su-

preme Being. Life is one and eternal, dependent upon the Supreme and indissolubly connected with, but not the same with him. Hence they reject the doctrine of *mōksha* in the sense of absorption into the universal spirit and loss of independent existence after death.

The religious observances of the Mādhyas consist in three methods of devotion to Vishnu, namely, *ankana*, *nāmakarana* and *bhajana*: or marking the body with his symbols, especially with a hot iron; giving his names to children, and other objects of interest; and the practice of virtue in word, act and thought. Truth, good council, mild speaking, and study belong to the first; liberality, kindness and protection to the second; and clemency, freedom from envy, and faith to the last. These ten duties form their moral code.

Sátánis.—The caste system and supremacy of the Brahmans had been rejected by Basava and the Lingáyats for the Saivas. A similar movement was later inaugurated for the Vaishnavas, giving rise in the north to widely popular sects, and in the south to the *Sátánis*.

Rámánand, a disciple descended from Rámánuja, about the end of the 14th century, after travelling through various parts of India, was on his return to his matha denied the privilege of eating with the other disciples, on the ground that he had not observed the privacy in his meals which is a vital observance with the Rámánujas or Sri Vaishnavas. He was highly incensed, and proceeding to Benares, established a sect of his own, to whom he gave the name of *Avadhūta* or liberated, as holding that all personal distinctions of rank or caste were merged in the holy character. He had twelve disciples, of whom the most famous was Kabir, the weaver, the popular reformer of Bengal.

In the same sect arose Chaitanya. He was born at Nadiya in 1485, and was the son of a Brahman from Sylhet, but is represented as an incarnation of Krishna. At the age of 24 he abandoned his family and domestic life, and began his career as a religious devotee and teacher. For six years he travelled between Mathura and Jagannáth, teaching his doctrines and acquiring followers, and finally settled at Niláchala or Cuttack, where he remained 18 years, engaging deeply in the worship of Jagannath, to whose festival at Puri he seems to have communicated great energy and repute. Later, his intent meditation on Krishna seems to have brought on mental derangement. He became subject to visions and dreams, and died in 1534, at the age of 48.

The *Sátánis* derive their name either direct from him, or from *Sátánana*, one of his chief disciples. The whole religious and moral code of the sect is comprised in one word—*bhakti*,—a term that signifies a union of implicit faith with incessant devotion, and which consists in the

momentary repetition of any name of Krishna (*nāma kīrtana*), under a firm belief that such a practice is sufficient for salvation. The principle of devotion is exemplified and illustrated by the mutual loves of Rādhā and Krishna.

The most popular religious observances connected with the Brahmanical deities at the present time, seem to be pilgrimages, and the celebration of the annual car festivals, which are not however frequented to the same extent as formerly. The maintenance of these gatherings is no doubt greatly due to the combination of business with religion. Traders from all parts eagerly carry their goods to a scene where they are likely to meet with thousands of customers, and the rural population are glad of the chance of purchasing wares which they cannot so easily meet with at other times. Hence, apart from the religious merit to be acquired, these occasions, which generally fall in the season when there is no work in the fields, afford a pleasant excitement to all.

For certain of the great temples there are touts sent all over the country by the managers, to announce the dates of the feasts and to secure pilgrims. The shrine of Tirupati in North Arcot is one of the most celebrated, and is now easily reached by rail. The Subrahmanya festival and that of Chunchankatte are also very popular, as well as those accompanied with cattle fairs at Nandi and Avani. The Navarātri is the chief festival at Sringeri, the Vaira Muḍi at Melukote, the Tippa Rudra at Nayakanhatti : a list is given with each District in Vol. II of the principal *jātres*, *parishes* and *rathótsavas*.

The Hindu festivals most generally observed by all sects are the Holi and the Dasara, which respectively mark the seasons of the vernal and autumnal equinox ; the Pongal, at the time of the winter solstice ; the Dipāvali, or feast of lights ; and the Yugādi or new year's day. The Sivarātri, or watch-night of fasting, is kept by all the adherents of Siva.*

Islam.—The commercial intercourse which existed from the remotest times between the western coast and Arabia doubtless led to a spread of Muhammadan influence into the neighbouring countries, but the first appearance of Musalmans by land south of the Vindhya mountains was in 1294, in the invasion of Ala-ud-Din, who captured Devagiri. Their introduction into Mysore was probably in 1310, when Dorasamudra, the

* The religious endowments are noticed elsewhere.

capital of the Ballála kingdom, was taken by the Muhammadan general Malik Káfur. There is a story that the Sultan's daughter fell in love with the Ballála king from the reports of his valour, and threatened to destroy herself unless married to him. Eventually his sword was sent as his representative, with a due escort, and to that the princess was formally wedded, and then joined the king. They lived happily for ten years, after which he was induced, by the consideration that he was a Rajput and she of inferior caste, to put her away, which provoked, it is said, the second invasion of 1326. Under the Vijayanagar empire, the continued rivalry and struggles between that power and the Bahmani and Bijapur Pathan kingdoms gave occasion for the further introduction of Islam into Mysore. But it was in 1406, in the reign of Deva Raya, who, as elsewhere related, gave his daughter in marriage to Firoz Shah, that Musalmans were first enlisted into the Vijayanagar army. The Raja built them a mosque, and had the Koran placed before his throne in order to receive their obeisance, which they refused to make to him as an idolater, but willingly made to their sacred book. Subsequently, about 1560, a Musalman force from Bijapur assisted the usurper Tirumal Rao, and a little later the Vijayanagar army helped Bijapur against Ahmadnagar.

The permanent settlement of Musalmans in Mysore may be assigned with certainty to the time, first, of the Bijapur conquest under Ran-dulha Khan in 1637, and second, to the Mogul conquest under Khasim Khan in 1687 and the formation of the Province of Sira. By settlement, conquest, and conversions there were considerable numbers of Muhammadans employed in the military and other services in the territories of Mysore, Bednur, Chitaldroog and other provinces at the time of Haidar Ali's usurpation in 1761. A Nevayet commanded the forces of Bednur in the decisive battle of Mayakonda in 1748, when Madakeri Nayak fell, and Chanda Sahib, whose cause he had espoused, was taken prisoner, his son being also slain. Under Haidar Ali there was doubtless a considerable accession to the Musalman ranks, by forcible conversion of captives in war and other means; but the dark and intolerant zeal of Tippu Sultan made the cause of Islam a pretext for the most terrible persecutions and degradation, with the avowed object of extinguishing every other form of belief. The last chapter shews the present numbers of the Muhammadan subjects of Mysore, with other particulars regarding them.

It is unnecessary in this work to give an account of the life of Muhammad, or of the tenets and propagation of the religion established by the Arabian prophet in the 7th century. They are contained in every general history. The following religious observances are reckoned fundamental :—faith in God and the Divine mission of Muhammad ; prayer and ablutions ; almsgiving ; fasting ; pilgrimage to Mecca. The *Kabias* or creed sums up the belief in one sentence —‘There is only one God, and Muhammad is God’s prophet.’ Four revelations are acknowledged, namely, those given to Moses, to David, to Jesus, and to Muhammad, but the last is final and implicitly to be believed under the severest penalties. Prayer is enjoined daily, at five stated times. The chief season of fasting is the month of Ramzán, when thirty days of abstinence are observed. The Moharram, properly a season of lamentation, is generally kept here as a festival. The principal other public feasts are the Bakr-íd and Shube-barát.

Christianity.—Christianity was introduced into the south of India, on the Malabar coast, in the first century, probably by St. Thomas the Apostle.* The tradition is that he suffered martyrdom at St. Thomé or Malapur near Madras. Whatever amount of truth there may be in that account, his visit to this country seems borne out by the following evidence, namely by the *Acta Thomæ*, a work which is attributed by Dr. Haug to the end of the 2nd century and is mentioned by Epiphanius, Bishop of Salamis in 368 ; by the *Teaching of the Apostles*, a Syriac document older than the Nicene Council of 325 ; and by the connection which was kept up between the early Christians of Malabar and the church of Edessa in Persia, of which St. Thomas is said to have been the first apostolic overseer and director. Alfred the Great of England sent ambassadors with presents to the shrine of St. Thomas in India in the 9th century.

The existence of the early Christian communities of the western coast rests upon trustworthy evidence. Passing over the statement by Eusebius and Jerome that Pantænus visited India in the 2nd century and found there a Christian community who possessed the Gospel of St. Matthew in Hebrew, Cosmas Indicopleustes informs us that there was a Christian bishop in the 6th century at Kalyana near Udupi ; and

*The substance of these statements is taken from papers by Dr. Burnell and the Revd. R. Collins, *Ind. Ant.* III and IV.

it is known from existing grants that in their first colony at Cranganore the Christians were privileged before the 9th century to elect their own chief, but acknowledged the supremacy of the Cochin Raja. A further proof of the settlement of Christians is found in the Pahlavi inscriptions, probably of the 7th or 8th century, which have been found at the Mount near Madras, and at Kottayam in Travancore.* These communities still exist, and are known as Nestorians.

The close connection of the greater part of Mysore with Malabar and the west coast, affords ground for supposing that Christian influences may even at that early period have been extended to this country. But coming down to a later period, the intimate relations which existed between the Bijapur state and the Portuguese settlements at Goa are well known, and it is from the capture of Goa by Albuquerque in 1508, and the establishment there not long after of the Inquisition, that the foundation of the Roman Catholic church in Southern India dates. There is a statement that a Christian was diván at Vijayanagar in 1445, and through the Bijapur conquest of the north and east of Mysore some Christian influence must have found its way hither, especially in connection with the labours of Francis Xavier, the zealous disciple of Ignatius Loyola, though whether either he or John de Britto visited Mysore is uncertain.

The oldest Christian mission to Mysore was the Roman Catholic, in the middle of the 17th century. Little is known of its origin, except that the priests by whom the Canarese mission was founded came from Coimbatore (where a mission had been established by a Jesuit), through the wild tracts of jungle on the borders of the Kávéri, and established congregations, the descendants of whom are still to be found, in a few villages in the south east. On one spot is pointed out a ruined chapel marked by four large stones, on which are inscriptions, dated 1704, authenticating the gift of the land to 'the Sanyásis of Rome.'

Before the time of Haidar a church was built in Seringapatam for a Canarese congregation, and another at Kankanballi, the site of which

* It is remarkable that the localities above mentioned should have been those which gave birth to the great Hindu religious reformers, for Sankaracharya was born near Cranganore, Ramana-jhari near Madras, and Madhvacharya near Udipi. It seems probable, therefore, in the absence of any other testimony, that much of the philosophy of the modern Vedanta sects of Southern India comes from some form of Christianity derived from the Persians. Dr. Burnell, who has made these suggestions, adds,—'Patriotic Hindus will hardly like the notion that their greatest modern philosophers have borrowed from Christianity; but as they cannot give an historical or credible account of the origin of these Vedantist sects, there is more than a strong presumption in its favour, for these doctrines were certainly unknown to India in Vedic or Buddhistic times.'

is known, though there are now no Christians there. Among others, established in the west, was one at Heggadadevankote, of which tradition relates that the priest who built the chapel was beaten to death by the natives. In the east, a Telagu mission was established in 1702, by two French Jesuits, named Boucher and Mandrit, from Vellore, who built chapels at Bangalore, Devanhalli, Chik Ballapur and other places. The progress of the missions received severe checks from the suppression of the Jesuits, which stopped the supply of missionaries; and from the fanatical persecution of Tippu, who was determined if possible to extirpate Christianity from his dominions. By his orders almost all the churches and chapels were razed to the ground, with two remarkable exceptions, — one a small chapel at Grama near Hassan, which was preserved by a Muhammadan officer, and the other, that in the Fort of Seringapatam, which was protected by the Native Christian troops under their commander Surappa.

On the fall of Seringapatam, the Abbé Dubois, then in the south, was invited to Seringapatam by the Catholic congregation there. This remarkable man had escaped from one of the fusillades of the French Revolution and sought refuge in India. On entering on mission work he resolved to follow the example illustriously set by de Nobili and Beschi, of adopting the native costume and accommodating himself to the customs and mode of life of the country.

‘During the long period’ he states ‘that I remained amongst the natives, I made it my constant rule to live as they did, conforming exactly in all things to their manners, to their style of living and clothing, and even to most of their prejudices. In this way I became quite familiar with the various tribes that compose the Indian nation, and acquired the confidence of those whose aid was most necessary for the purpose of my work.’ The influence he thus acquired is testified to by Colonel Wilks, who says—‘Of the respect which his irreproachable conduct inspires, it may be sufficient to state that, when travelling, on his approach to a village, the house of a Brahman is uniformly cleared for his reception, without interference and generally without communication to the officers of Government, as a spontaneous mark of deference and respect.’

He was the founder of the church at Mysore, and of the Christian agricultural community of Sathalli near Hassan, and laboured in the Mysore for 22 years.* He wrote a well known work on *the People of India*,

* On his return to France he became the head of the Missions Etrangères in Paris, and died universally respected in 1853.

the manuscript of which was purchased by the British Government. He is also said to have introduced vaccination into the Province.*

Till 1843 there were only 2 priests for the whole of Mysore, one at Bangalore and one at Seringapatam. Mysore, with Coorg and Wainad, now form a Vicariate Apostolic, with head quarters at Bangalore. There are 45 churches and 26 chapels in the Vicariate, presided over by 22 European and 7 Native priests, all subject to the Vicar Apostolic. An order of monks called the Brothers of St. Joseph has for its principal object the keeping of schools. They have 8 English and 18 vernacular schools, of which the seminary and college at Bangalore are the most important. Nuns of the order of the Good Shepherd have a convent at Bangalore, with schools for European and native girls, and a Magdalen asylum. Nuns of the order of St. Ann at Bangalore, and of the order of Our Lady of Mercy at Sathalli, are devoted to the work of female instruction among the natives. Orphanages male and female, a temperance hall, and a printing press are other valuable adjuncts of the Mission, and especially a medical dispensary at Sathalli. The Catholic population is set down at 25,075.

London Mission.—The first Protestant mission to the Canarese people seems to have been established at Bellary, by the London Missionary Society. Thence, in 1820, operations were commenced in Bangalore by the Revds. Laidler and Forbes, and in 1839 extended to Mysore; but in 1850 the latter station was given up. From the commencement, the efforts of the Mission have been devoted to public preaching in Bangalore and the surrounding country, and to literary and educational work. The

* The death of Chama Raja from small-pox had directed special attention to the recent wonderful discovery of Jenner, and the *Asiatic Annual Register* contains the following interesting extract on the subject from the proceedings of the Madras Government in June 1809.

His Lordship in Council being impressed with confidence, that the example of a government which is administered on principles so enlightened as those of the government of Mysore, will not fail to have a salutary influence on the minds of the natives of this country, it is deemed proper that the event which has been announced, should be made generally known, and his Lordship has been accordingly, under that impression, induced to publish the following extract of a letter from the Dewan of Mysore, stating the circumstances which have attended it.

Extract of a letter from the Dewan of Mysore, dated 10th of May.

"The Raneé having determined to celebrate the nuptials of the Maha Raja, deferred the ceremony merely because the young bride had never had the small pox—I communicated the cause of the delay to Major Wilks, who recommended an operation invented by some skilful physician of England, and lately introduced into his country, which alleviates the violence of this pernicious disease.—The operation was accordingly performed by the Resident's surgeon, and in consequence six mild pustules appeared on the young bride, who soon after recovered.—The Raneé expressed her extreme astonishment at a remedy so easy, and surprising, for a malady so deleterious; a remedy which, until now, was unknown in these regions.—She was made very happy thereby, and determined that the nuptials should be celebrated within the year."

His Lordship in Council trusts that the publication of the preceding extract will evince the continued desire with which this government is actuated in the encouragement of the vaccine practice; and above all, that it will hold forth to all persons in India an interesting and illustrious example, of the safety with which that practice may be extended.

valuable Dictionaries—Carnataca-English, and English-Carnataca,—the only works of the kind in existence, were the production of the Revd. W. Reeve of this Mission. And the same gentleman, in conjunction with the Revds. J. Hands and W. Campbell, were the translators of the earliest version of the Canarese Bible, for the printing of which Canarese type was first cast, under the direction of Mr. Hands. A new translation, the one now in use, was subsequently made, in which the Revds. B. Rice and C. Campbell had a large share. Native female education is especially indebted to the ladies of this Mission, who opened the first Canarese girls' schools in 1840.

The agency now includes three European missionaries and two Native ministers, with eight evangelists and catechists, and fifty school teachers. Of the Native ministers, one is in charge of the Canarese church formed in the Bangalore Petta, and the other of the Tamil church in the Cantonment. There are two outstations at Malur and Anekal. The number of baptized Native Christians connected with the Mission is 375. There are besides, 1,288 children under instruction in the Mission schools, of whom 775 are boys and 513 girls. Of the boys, 585 belong to the English institution (established in 1847 in Bangalore) and its branches, educating up to the standard of matriculation at the Madras University.

The *Wesleyan Mission* commenced its work in the Mysore country in 1822, but for many years the missionaries laboured only among the Tamil people of the Cantonment of Bangalore. The Canarese Mission was begun in Bangalore in 1835. The following year a lengthened tour through Mysore and Coorg was undertaken by two of the missionaries, and suitable stations selected. Gubbi was made the residence of a missionary in 1837, and a considerable number of populous villages in the neighbourhood brought under Christian instruction. In 1839 a circuit was established in the city of Mysore, in 1840 at Kunigal, in 1857 at Tunkûr, to which the former is now attached, in 1863 at Shimoga and in 1874 at Hassan. There are also two outstations at Hunsur and Chikmagalur.

The Mission now employs 10 European missionaries and three Native assistants. The paid agents consist of 13 catechists and 141 day school teachers; the unpaid agents are 23 Sabbath school teachers and 8 local preachers. There are 10 chapels belonging to the Mission, with 19 other preaching places, the total attendance at public worship

in which is put down as 1,320. The number of full and accredited members of the church is 404, with 31 others on trial. There are 47 day schools, with 3,810 pupils, and 6 Sabbath schools, with 207. Of the total number of children under instruction, 2,597 are boys and 1,354 girls.

Many of the missionaries are employed almost daily in preaching in the open air, as well as on certain days in chapels and school-rooms. Others are engaged in schools. The educational operations of the Mission have been attended with much success, and until the formation of the Government Educational Department in 1857, the English instruction of native youth was entirely in their hands. A first class institution was maintained at Bangalore from 1851, and this, with one established at Mysore in 1854, are still carried on, teaching up to the University entrance standard.

To the printing establishment of the Mission, set up at Bangalore in 1840, the Canarese people are much indebted. Here, in 1848, were perfected by the Revds. J. Garrett and T. Hodson, in conjunction with Mr. Watt, a type founder in England, a variety of improvements in Canarese type, resulting in a great saving of time and labour, and by the introduction of spaces between the words promoting facility in reading. A Canarese translation of the Bhagavad Gita was printed in the new type, and subsequently a portable edition of Reeve's Canarese-English Dictionary, edited by the Revd. D. Sanderson of this Mission. The Canarese Bible, in the new translation of which this gentleman took an important share, and a great number of other useful publications issued from this Press. In 1872 the Mission disposed of the establishment to a private person.

The *Church of England* is represented by 4 chaplains and 2 missionaries in Bangalore, and one chaplain at Mysore, all under the ecclesiastical jurisdiction of the Bishop of Madras. Their work lies principally among the military and the European residents in the Cantonment, but the chaplains of Bangalore in turn make periodical tours to the head-quarter stations of the several Districts. The number of churches on the establishment is 6, and the number of persons attending worship estimated at 2,113. There are also large schools attached, and an orphanage.

The *Church of Scotland* has a Kirk and schools at Bangalore, under the care of a chaplain. The attendance at public worship is 400.

There are also two small communities of *Baptists* and *Methodists* in Bangalore.

LANGUAGE AND LITERATURE.

The distinctive language of Mysore is Kannāḍa—the Karnāṭaka of the Sanskrit pandits and the Canarese of European writers.* It is one of the family of South Indian languages†, on which the name Dravidian has been bestowed; ‡ but Karnāṭaka seems to have been a generic term applied to both Kannāḍa and Telugu. The South Indian languages may therefore be conveniently described as forming two branches of one family,—the northern or Karnāṭaka, and the southern or Drāviḍa, the two being separated by the foot of the Ghat ranges, or a line running along their base from a little north of Mangalore on the western coast, through Coimbatore, to a little north of Madras on the east coast.

The derivation of Karnāṭa, and its adjectival form Karnāṭaka, is unknown, but it is the only name for a South Indian people used in Sanskrit writers which appears not to be Sanskrit, and Dr. Gunderť has proposed *kare nāḍu*, 'the black country,' as the original form of Karnāṭa, in allusion to the black cotton soil of the plateau of the southern Dekhan. Kannāḍa might be a *tadbhava* formed from Karnāṭa.§

The limits within which the Kannāḍa proper is spoken comprise the plateau of Mysore, the southern Mahratta country, the west of the Nizam's dominions, and Canara. Wilks thus defines the region, but omitted the last, which is added in brackets.

* Telugu is spoken in the east of Mysore; Tamil, by camp followers and body servants of Europeans; it is also the house language of Sri Vaishnava Brahmans, but they can neither read nor write it. Hindustani is the common language in use among Musulmans.

† The other chief ones are Telugu or Añḍhra; and Tamil or Drāviḍa, which is called Arava by the Mysoreans. Malayálam may be considered an offshoot from Tamil.

‡ By Dr. Caldwell, who considers Drāviḍa or Tamil as the representative of the group.

§ Mr. C. P. Brown, with his usual versatility, has striven to get a clue from the name of Canada, the British Dominion in North America, which according to him is a name unknown to the aborigines, and supposed to mean *ca-nada*, 'we have nothing'! (*Cann. Chr. n.* App. 84). But Welster puts it down as an (American) Indian word, meaning a collection of huts, a village, a town.

In the *MacKenzie Mss.* the derivation of Karnāṭaka is given as *karna ataka*, 'passing to the ears' of all men, and hence applied to 'this honoured and renowned country.' The same derivation also appears in the *Viśva-guṇḍarāna*, a work more than 200 years old.

If a heterogeneous compound (*avśamāsa*) be permissible,—of which there are many examples and for which there are special rules in the language—Karnāṭa might perhaps be *karna aṭa* amusing or pleasing to the ear: the 'sweet musical Canarese' of Colonel Meadows Taylor.

The northern limits commence near the town of Beder, in lat. $18^{\circ} 45'$ N. about 60 miles N. W. from Haidarabad ; following the course of the language to the S. E., it is found to be limited by a waving line which nearly touches 'Adoui, winds to the west of Gutti, skirts the town of Anantapur (in Bellary District), and passing exactly through Nandidroog, touches the range of Eastern Ghats ; thence, pursuing their southern course to the mountainous pass of Gajalhatti, it continues to follow the abrupt turn caused by the great chasm of the western hills between the towns of Coimbatore, Palachi and Palghat ; and sweeping to the N. W., skirts the edges of the precipitous Western Ghats [to a point about opposite Mangalore, whence it follows the coast line to Carwar, and again goes with the Ghats] nearly as far north as the sources of the Krishna ; whence following an eastern and afterwards a north-eastern course, it terminates in rather an acute angle near Beder, already described as its northern limit.

The following dialects of Kannada are also spoken in the south :—

- Kodagu, Kudagu or Coorg, in the principality of that name ;
- Tulu or Tuluvu, in South Canara ;
- Tala or Tola, the language of the people of that name in the Nilgiris ;
- Kota, spoken by the tribe so called in the Nilgiris ;
- Ladaga, the speech of the people bearing that name in the Nilgiris.

The numbers of the races speaking these languages and dialects are

Kannada or Canarese ...	9,250,000	estimated at near ten millions, according to the statement in the margin, though owing to the want of statistics regarding the Nizam's territory, the figures relating to Kannada are somewhat uncertain, and may be found to need enlargement.* The others are more reliable.
Kodagu or Coorg	150,000	
Tulu ...	500,000	
Tala or Tuda	750	
Kota ..	1,150	
Badaga ..	19,500	
	9,721,400	

Three stages may be recognized of the Kannada language, namely: Púrvada Hale Kannada or Primitive Old Canarese ;† Hale Kannada or Old Canarese ; and Hosa Kannada, the New or Modern Canarese. The first period may be described as terminating about the end of the 7th century ; the second extends from the 8th to the 14th century ; when the third commences : but these dates are not to be taken absolutely, and the periods in different parts of the Kannada region may be found to overlap or run into one another.

* Telugu is spoken by 15,500,000 ; Tamil by 14,500,000, and Malayalam by 3,750,000.

† Nága Varma and Kesava, grammarians who belong most probably to the 11th and 12th centuries, and wrote in what is to us Hale Kannada or Old Canarese, both refer to a Hale Kannada as existing in their day, regarding the forms used by themselves as Hosa Kannada or Modern Canarese. Wilks describes Púrvada Hale Kannada as the language of Banavasi.

Hale Kannada becomes by the rules of euphony Hale Gannada ; similarly Hosa Kannada becomes Hosa Gannada, also in old works written Posa Gannada.

The written character which is common to Kannada and Telugu, and which spread over the south and was carried even to Java, is derived, through that of the cave inscriptions in the west of the peninsula, from the south Asoka character, or that of the Girnar inscription, belonging to about 250 B. C., prior to which date no specimens of writing have been discovered in India. The ancient character alluded to is considered by Max Müller to be of Semitic origin, though this has not as yet been satisfactorily traced back.

The Kannada alphabet, as now arranged, corresponds with the Sanskrit, but with some additional characteristic letters. Thus, among the vowels, while Sanskrit has only long *e* and long *o*, Kannada has both a short and a long form of each of these vowels: *ri, ri, lri, lri*, are not Kannada. Of the consonants, according to Nāga Varma, the aspirated letters and two sibilants seem not to have belonged to the language originally, namely, *kha, gha, chha, jha, ṭha, dha, tha, dha, pha, bha, s'a* and *sha*. On the other hand, three consonants not in Sanskrit are pure Kannada, namely, *ḷa, ra, and la*. Of these, only the first, which corresponds with the Vedic *ḷa*, is now in use.* The other two are obsolete, though the *ra* is still used in Telugu.

The disappearance from Kannada literature, first of the *ḷa* (perhaps about the 12th century), and subsequently of the *ra* (perhaps not till the 17th century), serves to some extent to mark definite periods, and is so far a guide in determining the date of manuscript works, especially if in verse, as the requirements of the rhyme will shew infallibly what was the original letter used though it may have been changed in transcribing. Similarly there is what have been called the P and H periods, words now spelt with the latter having formerly appeared with the former, as *posa, hosa; Poysala, Hoysala*; &c. The different stages of the language exhibit a change or transition in the forms of most of the letters of the alphabet, especially the pure Kannada ones; but these again cannot be assigned so exactly to fixed dates as to be sufficient by themselves for chronological purposes.

The relationship of the south Indian languages to the other grand divisions of human speech is thus stated by Dr. Caldwell.

'The Dravidian languages occupy a position of their own, between the languages of the Indo-European family and those of the Turanian or Scythian

* This is rather quaintly expressed, as follows, in one of the examples in the *Saddamushisana*—
Kannadgar ḷa-kāraman odambattar.

group—not quite a mid way position, but one considerably nearer the latter than the former. The particulars in which they accord with the Indo-European languages are numerous and remarkable, and some of them are of such a nature that it is impossible to suppose that they have been accidental; but the relationship to which they testify—in so far as they do testify to any real relationship—appears to me very indefinite as well as very remote. On the other hand, the particulars in which they seem to me to accord with most of the so called Scythian languages are not only so numerous but are so distinctive and of so essential a nature that they appear to me to amount to what is called a family likeness and therefore naturally to suggest the idea of a common descent.

The Scythian family to which on the whole the Dravidian languages may be regarded as next nearly allied is the Finnish or Ugrian, with some special affinities as it appears to the Ostiak branch of that family; and this supposition derives some confirmation from the fact brought to light by the Delistun tablets that the ancient Scythic race, by which the greater part of Central Asia was peopled prior to the irruption of the Medo-Persians, belonged not to the Turkish, or to the Mougolian, but to the Ugrian stock.

On the other hand the Indo-European relationship of the Dravidian languages has been advocated by Dr. Pope on the ground of 'deep seated and radical affinities between them and the Celtic and Teutonic languages.' But Dr. Caldwell observes in reply that 'of all the members of the Indo-European family the Celtic is that which appears to have most in common with the Scythian group, and especially with the languages of the Finnish family,—languages which may possibly have been widely spoken in Europe previously to the arrival of the Celts.'

Professor Max Muller, who has placed Canarese among the Turanian languages, describes them as follows:—

The most characteristic feature of the Turanian languages is what has been called *agglutination*, or 'gluing together'. This means not only that, in their grammar, pronouns are *glued* to the verbs in order to form the conjugation, or prepositions to substantives in order to form declension; . . . but that in them the conjugation and declension can still be taken to pieces: and although the terminations have by no means always retained their significative power as independent words, they are felt as *modificatory syllables*, and as distinct from the roots to which they are appended. In the Aryan languages the modifications of words, comprised under declension and conjugation, were likewise originally expressed by agglutination. But the component parts began soon to coalesce, so as to form one integral word, liable in its turn to phonetic corruption to such an extent that it became impossible after a time to decide

which was the root and which the modificatory element. The difference between an Aryan and a Turanian language is somewhat the same as between good and bad mosaic. The Aryan words seem made of one piece, the Turanian words clearly shew the sutures and fissures where the small stones are cemented together.

Professor Whitney has the following remarks on the subject :—

The Dravidian tongues have some peculiar phonetic elements, are richly polysyllabic, of general agglutinative structure, with prefixes only, and very soft and harmonious in their utterance; they are of a very high type of agglutination, like the Finnish and Hungarian . . . Excepting that they shew no trace of the harmonic sequence of vowels, these languages are not in their structure so different from the Scythian that they might not belong to one family with them, if only sufficient correspondences of material were found between the two groups. And some have been ready, though on grounds not to be accepted as sufficient, to declare them related.

The native grammarians, as is well known, deduce all the Indian languages from Sanskrit, through one or other of the Prákrits. Nága Varma, the earliest Canarese grammarian whose works have been discovered, assumes the existence in India of three and a half mother languages—Sanskṛita, Prákṛita, Apabhraṃsa and Paisáchika *—and of fifty six daughter languages sprung from them—Dráviḍa, A'ndhra, Karṇáṭaka, &c. But Kannada, in common with the cognate languages of the south, recognizes four classes of words as in current use for literary purposes—*tatsama*, pure Sanskrit words; *adbhava*, corrupted Sanskrit words; *des'ya*, indigenous words; and *grámya*, provincialisms. To these a later classification adds *anya-des'ya*, foreign words. Now the *des'ya* class alone can be taken to represent the pure language of the country, the real Kannada as distinguished from what has been imported from Sanskrit or other sources. And this view is borne out by the fact that the *des'ya* words not only include all the terms expressive of primitive ideas and common names of things connected with the earlier stages of society, but that they form the bulk of the language (nearly three-fourths according to a rough estimate from the Dictionary), and furnish the model on which terms introduced from other languages are framed. Imported expressions, therefore, though largely used—especially by Brahmans, who venerate Sanskrit, and who are now the principal literary class—for the purpose of imparting a scholarly elegance to their composition, are not essential

* Perhaps called half a language because spoken only by barbarous tribes.

to the culture of the language. This is evident from the use of Kannada alone in old works such as the grammar called *S'abda Mani Darpana*.*

The oldest specimens, alike of Kannada composition and of its written character, that have been as yet met with, to which dates can with certainty be assigned, are in the grants inscribed on copper plates of the Chera kings of Kongu, and belonging to the 3rd and 5th centuries A. D.† There are similar specimens for the 6th, 7th and 8th centuries, from which time examples become more and more numerous.

The Jains seem entitled to the credit of being the first cultivators of the Kannada language, but it is not easy to give the date at which the first literary efforts were made. A considerable body of literature, however, had undoubtedly been created before the end of the 13th century, at which time Mr. Kittel is of opinion that Brahmanical and Lingáyata Canarese literature most probably came into existence.‡ He also justly remarks as follows:—"Of Tamil literature it has been said that it is the only vernacular literature in India which has not been content with imitating the Sanskrit, but has honourably attempted to emulate and outshine it. But my own impression is that the more Canarese vernacular literature becomes known, the more evident it becomes that it will fully bear comparison with any other vernacular literature of the South."§ I would go further, and say that no Indian vernacular contains a richer or more varied mine of indigeous literature, though scarcely at all known or explored; a literature, moreover, which, as the product to a great extent of Jain and Lingayat authors, is independent of Sanskrit and Brahmanical works.

Among the most important of the earliest compositions that have been obtained are those of Nāga Varmma, a distinguished Kannada grammarian.¶ Nāga Varmma, according to the statements in his works, was a native of Vengi, the kingdom of the Pallavas and after them of the Eastern Chálukyas, and which he expressly distinguishes from A'ndhra.

* This work lays down in its concluding verse the following standard of good Canarese:—

Gamaka-samāsadin ra-la-kulakshalaḍim s'rutisaḥya-s'ndhiyiml
samuchitamāgi harpa sati-saptamiyim sama-samskrítóktiḥiyiml
Va-ma-ha-pa-bhédadim virahitavyaya-samskrítā-lugadim padól
ttama-s'ithilatvadim yatī-vilanghanadim arūḍalē Kannaḍamll

Which may be rendered as follows:—With energetic compounds, with distinction of ra, la and la, with euphonic combinations, moving fully along (*i. e.* in harmony with the subject), from the use of the locative-infinitive, from apt expressions from Sanskrit, from observance of the difference between va, ma, ha and pa, from the absence of Sanskrit gerunds and genders, from the gliding consonants of well chosen words, from precision in rhyme:—is it not by these that Kannada is known?

† *Ind. Ant.* I, 363; III, 152; V, 133. ‡ *Naga Varmma's Prosody*, lit. 271. § *ib.* lxxi.

¶ His *Chhandas* or Prosody has been edited and published by the Revd. F. Kittel; his *Bhāshā Bhāshana* I am preparing for the press.

If he be rightly assigned, as is proposed, to about the year 1000 A. D.* he must have flourished under the latter of the two dynasties, and perhaps in the reign of the king Sakti Varma.

Another important author on the language whose works we have is Kesava or Kesi Rāja, who wrote the grammar named *Sabda Mani Darpana*.† Kesva's period is put down as about 1130—1180.‡ He was probably a native of Kalyāna, the capital of the Western Chālukyas, and flourished just before the time when Bijjala usurped the Chalukya throne, and Basava became the founder of the Lingayat faith.

In the following statement of authors and their works—much information regarding which has been obtained from Mr. Kittel's valuable publications on the subject—an attempt has been made to arrange them as far as possible chronologically. It will serve to illustrate the extent and character of the indigenous literature of Karnāṭaka, though several of the works were doubtless written in Sanskrit, the language of the learned.§

Period.	Names of Authors.	Names of their Works.
A. D.		
240	Mādhava Raja	... <i>Dattaka-sūtra-vṛtta</i> , (Ins).
470	Avinīta ...	... <i>Kirātārjunīya-tika</i> , (Ins).
720	Sāmanta Bhadra	... <i>Devāgama stotra</i> ; <i>Nyāya nis'chaya vārttikānkāra</i> ; <i>Uḍyānus'āṣana</i> ; <i>Bhāṣhā Manjari</i> . (H, P, K, A.)
788	Akalanka, Akalanka Chandra, Akalanka Bhatta, Akalanka Deva.	A <i>Nyāsa</i> on the above <i>Devāgama stotra</i> ; <i>Pramāna ratna pradīpa</i> . If the same that refuted the Buddhists at the court of Hemasītala in Kanchi, his date, according to Wilson, is 788 (H, P, A.) An Akalanṣa was the author of the <i>Karṇāṭaka Śabdānusāṅga</i> , but as two commentators on it, the last of whom wrote in 1604, also bore the name of Akalanṣa, it is difficult to decide where the work is to be placed.
	Vidyānanda, Vādi Vidyānanda	<i>Slokavārttikānkāra</i> and a <i>nyāsa</i> on the <i>A'pta mīmāṃsa</i> . (H.)

* H. F. Proc. Ind. xxviii, xli.

‡ Ib. xli.

† It has been published both at Bangalore and Mangalore. The latter edition, by Mr. Kittel, is the best, and contains the *vaiśikhya* or commentary of Nishthūra Saṅgaya.

§ The authority on which the names are placed in the table given in the text is indicated by the following letters:—H for the list of Huncha gurus, P for Pampa, N for Nāga Varma, K for Kesava, A for Abhinava Pampa, R for Rudra Bhatta, S for Salva, I for Isvara, D for Devachandra. That is to say, the author against whose name any of these letters appears is either quoted or mentioned by that authority, and consequently preceded him. It is unnecessary to state that the list is only tentative.

Period.	Names of Authors.	Names of their Works.
A. D.	Sukhi Sena ...	<i>Nyáya Kumudachandrodaya</i> ; <i>Súkatáyana sūtra vyákhyána</i> . (H.)
	Pújyapáda, Kaviparimeshti Pújya- páda Swámi.	<i>Jainendra Nyása</i> , <i>Pámini s'abdavatára</i> , <i>Kárikávríti</i> , <i>Surasa Sangraha</i> , <i>Vaidya sūtra</i> ?the same. (H, P, K, A.)
902	Pampa, Hampa Deva, Guru Hampa Deva, Kavita Gunárnaava, Sukavijana-manoma- nasottamsa Hamsa, ? Sujanottamsa Hamsa Rája.	<i>Ádi Purána</i> , which was completed in 941, and in which he states his <i>noms de plume</i> . From the manuscript in my possession, the oldest Kannada work with a date that I have met with, it appears that he was born in 902, and was 'a bee at the feet of Sura Dundubhipati of the Dundubhi simhásana' in Kerala. (N. K.) There is also a <i>Hampana Dhárata</i> quoted in <i>Kávyá Sára</i> . Mr. Kittel has seen a <i>Rámachandra charíte</i> and a <i>Hampaka Bhárata</i> by Chatura Kavita-gunárnaava. Also by Hampa Kavi, a <i>Laghu purána</i> , <i>Pársvanátha purana</i> and <i>Paramágama</i> .
	Haripála ...	He is quoted as an authority alike by Naga Varmma, Kesava, and Akalanka.
	Naya Sena, Nayasena Deva ...	<i>Dharmma mitra purana</i> . (N, D).
	Guna Bhadra ...	<i>Uttara Purana</i> (N).
	Sarva Varmma ...	(N).
	Guna Varmma ...	<i>Harivamsa</i> ; ? <i>Pushpadanta purana</i> . Contemporary with Naga Varmma. (N, K).
	Bandhu Varmma ...	<i>Harivamsábhýudaya</i> , ? same as above.
	Mangarasa, Manga Raja.*	<i>Hari vamsa</i> ; <i>Nemi Jinendra charitra</i> , ?the same; <i>Manmatha charitra</i> ; <i>Samyaktva Kaumudi</i> ; <i>Karnata Sabda Manjari</i> .
	Samba Varmma ...	Contemporary with Naga Varmma. (N).
	Sankha Varmma ...	(R) may be same.
c. 1000	Nága Varmma, Kavirája Hamsa, Náki, Nákiiga, Pináki.	<i>Kávyávalokana</i> , <i>Chhandas</i> , <i>Nighantu</i> , <i>Kurnátaka Bháshá Bhúshana</i> . From the second of these works it is ascertained that he was a native of Vengi, and the above probable date has been determined by Mr. Kittel on the evidence stated in his preface. (K, I).
	Sánti Varmma, Kamala Bhava ...	<i>Sántinátha Purana</i> .
	Nemichandra, Kavirája Kunjara.	<i>Lilávatí</i> or <i>Lilávatí prabandha</i> ; also ? <i>Gomata sára mūla</i> and <i>Tribhanga paramágama</i> . (K).
	Gajaga ...	(K)
	Gunanandi ...	(K)

* A Manji Raja occurs among the Eastern Chalukyas, as reigning in the latter half of the 7th century.

Period	Names of Authors.	Names of their Works.
	Mana Ija ...	(K R)
	Cluttaja ? the same ...	(I).
	Asaga ...	(K)
	Chandra Bhatta ...	(K R)
	Kri Vijaya ...	(K)
	Honna, Ponna ...	(K)
	Ponna, ayya ? the same... (R)	
	Allanava Manga Raja...	<i>Manga Raja Nighantu</i> or <i>Kavi Mangi-bhidāna</i> . A valuable dictionary on the plan of the Amara Kosha, giving Canarese meanings for Sanskrit words commonly used in the language. (He refers to Naga Varmna as a predecessor.)
1060— 1055	Bilhana ...	<i>Vikramānka Deva Charita</i> or <i>Vikramānka Kāvya</i> ; <i>Panchasikha</i> ; <i>Ramacharita</i> or <i>Ramastuti</i> ; ? <i>Alankāra śāstra</i> . He was apparently educated in Kashmir, but eventually became Vidyapati or chief pandit to the Chalukya king Vikrama of Kalyana, who reigned 1076-1127, and whose adventures form the subject of his poem. At Kalyana the poet probably died, about 1088. The <i>Vikramānka Deva Charita</i> has been published by Dr. Bühler, who has determined that Bilhana wrote it at an advanced age, about 1085 (I).
1090	Bāna, Bāna Bhatta.	<i>Sri Harsha charita</i> , a life of Sri Harsha or Harsha Varddhana of Thanesar, who came to the throne in 1088 (I).
1100	Sunanobāna. Mallikārjuna, Mallikārjuna Raya.	The father-in-law of Kesava, ?same as above. <i>Chhora kathe</i> , an account of Somasekhara and Chitrasekhara, the sons of Vajra Mukuta Raya of Ratnapura (See Vol. II. p 499). He was the father of Késava. A poet of this name is quoted in <i>Kāvya Śāra</i> .
1130— 1180	Kesava, Kesi Raja.	<i>Sabdamanandarpana</i> , <i>Cholapāṭaka Charitra</i> , <i>Subhadraharana</i> , <i>Prabodha chandra</i> and <i>Kavita</i> . The first work has been published by Mr. Kittel, who has determined its period. Kesava was a native of Kalyana. (I).
1110	Gunachandra Vritti Vilāsa Nāchi Raja	<i>Pārsvabhūṣṭaya</i> , <i>Māghanandisvara</i> <i>Sāstra śāra</i> and <i>Dharma pariksha</i> <i>Nācheraṅga</i> , a Canarese commentary on the Amara Kosha.
	Appāji Chāmunda Raya, Ganga-bhūshana.	<i>Appājiya</i> do <i>Chāmunda Rāja Purāna</i> , (D, who says he preceded A).

Period.	Names of Authors.	Names of their Works.
	Nagachandra, Sukavindra, Chandra kirtti chitti.	<i>Jinamunitanaya</i> ; <i>Arádhana niti</i> . (A, who takes him as his model).
	Mágha Nandi ...	(D, as preceding A).
	Siddhánti Kumudendu..	Do
c. 1160	Vira Nandi ...	(A).
	Abhinava Pampa ...	<i>Bímachandra Charitra Purána</i> , commonly called the <i>Pampa Rámáyana</i> . This beautiful work, which deserves to be better known, has been published at Bangalore, for the Educational Department.
	Yaksha Varmma ...	<i>Chintámani</i> , a commentary on <i>Sákatáyana</i> .
	Akalanka, Bhattakálanka Deva.	<i>Bháshú Manjari</i> , a commentary on the <i>Karnátaka Sabdánusásana</i> , also by an Akalanka, whether himself or an older grammarian is doubtful. The question is further complicated by the existence of a second commentary on both the above, also by an Akalanka, the date of which, however, seems clearly to be 1604. This author is placed here on the strength of an allusion in an inscription at Balgami, dated in 1161, which states that it was a place where commentaries were composed on the Kaumára, Páini, <i>Sákatáyana</i> , <i>Sabdánusásana</i> and other grammars.*
1189	Aggala, Argala Deva	<i>Chandraprabha purána</i> , which he finished in 1189. Also? of a <i>Lílávati</i> for Aggala <i>Lílávati</i> is quoted in <i>Kávyá Súra</i> .
	Karnama, Karnapárya perhaps the same.	(R.) <i>Neminátha Purána</i> . The author takes Nava Pampa as his model, and prays that more such poets may arise. He was a disciple of the gurus to the Raja of Kollapura, and wrote his work for Aditya bhupa, the ruler of Kilekila.
1250— c 1300	Gajánkusa ... Rudra, Rudra Chaitta.	(R)? the same as Gajaga, above. <i>Jagannátha Vijaya</i> ; perhaps <i>Rasakálike</i> ; <i>Vraktara Kávyá</i> ; <i>Kávyá Súra</i> . The last (a manuscript of which is in my possession, from a copy made by Abhinava Yádi Vidyánanda swami) consists of extracts from the best Kannada poets, classified so as to illustrate the treatment of each of the essential sentiments of poetry (S).

* Kaumára Páinivya *Sákatáyana Sabdánusásanádí* byákarana vyákhána sthánamam.—*M. s. Ins. S. S. 43*. I have the Kaumára Vyákarana, which is of some interest, and hope to publish it. Also the *Sabdánusásana*, with its two commentaries, a voluminous and exhaustive treatise on Canarese Grammar.

Period.	Names of Authors.	Names of their Works.
	Amrita Nandi	... A work on composition; also? <i>Akārādi Ni-ghanā</i> , stated to be the <i>Dhanmantari Nigharṣu</i> or <i>Materia Medica</i> (S).
1292—	Vidyānātha	... <i>Pratāpa Rudriya</i> (S).
1335	Hemachandra	... (S).
	Kāma, Kavi Kāma	... A work on composition (S).
	Udayāditya	... Do do
	Ganesvara	... <i>Sāhitya sanjivana</i> (S).
	Lakshmiṣa	... <i>Jaimini Bhārata</i> . He was a native of Devanur in Banavar taluk. The date of this admired work has been much discussed. The Devanur <i>sthala purana</i> puts him in 1137. Wilson says he dedicated his work to Vira Ballāla (1191—1207.) A native editor assigns him to about 1690, and Mr. Kittel to 1760. Certain points of internal evidence are considered conclusive as to his modern date. On the other hand, passages in S point to a <i>Jaimini Bhārata</i> in his day, which Mr. Kittel is under the necessity of considering a different work. In a private letter, however, he states that he should have put Lakshmiṣa in the 14th century if he had any clue for doing so.
c. 1290	Sālva Harisvara, Hampe Haripam.	... <i>Rasaratnākara</i> . <i>Girija kalyāna</i> (quoted in <i>Kāvya sara</i>); <i>Sivagana</i> ; <i>Nambaiyana Ragale</i> . cf. Haripāla above.
c. 1300	Rāghava, ? Rāghavānka.	<i>Āṇḍayana katha</i> . He was a disciple of the foregoing. An <i>Āṇḍayya</i> is quoted in <i>Kāvya Sāra</i> .
c. 1300	Somesvara, Somesa, Somanātha Kavi.	<i>Somesvara sataka</i> ; <i>Gana sahasra nāma</i> . He wrote a <i>Basava Purana</i> in Telugu, on which the Canarese work of the same name, dated 1369, is founded. He was an Arādhya Brahman of Pālkurike (said to be in Godaveri District; but there is a Hālkurike not far from Gubbi.)
c. 1300	Harabhakta	... <i>Bhāshya</i> on the Vedas. He was a Lingayat mendicant of Anekanjanur.
c. 1330	Siva Kavi, Siva Kavisa	... Apparently a <i>Basava Purana</i> .
1369	Bhima Kavi	... The generally received <i>Basava Purana</i> , which he finished in 1369. He was the son of the foregoing.

Period.	Names of Authors.	Names of their Works.
	Shankara, Mallanárya, Malhana, Malanáchári.	<i>Basava Purana</i> in Sanskrit. <i>Virasaivámrita</i> , <i>Sivabhaktara purana</i> and <i>Bhávachintáratna</i> , or <i>Satyendra Chola</i> <i>katha</i> . In Telugu he wrote a <i>Ramastava</i> <i>raja</i> . He was a native of Gubbi, near Támkúr.
	Kavi Bomma ... Brammaya Kavi, ? the same as the above.	<i>Chaturásya Nighantu</i> . <i>Jinadatta Raya Charitra</i> , <i>Dvadas'ánup-</i> <i>reksha</i> . These authors are placed together simply from the similarity of names. There is also a <i>Sanatkumára charitra</i> by a Kumára Bammarasa.
	Singi Raja ...	<i>Mala Basava charitra</i> or <i>Hara katha</i> <i>s'aradhí</i> .
1450— 1477	Chama Arasa ...	<i>Prabhu linga líle</i> .
	Linga, Guru Linga, Lingana.	<i>Kabbigara Kaipidi</i> , <i>Bhikshatana Karya</i> , <i>Chola Sangatya</i> . He was the first minis- ter of the raya of Uggehalli (? in Manjara- bad).
	Mahalinga ? the same ... Basava linga do ...	<i>Ashvavarna tilaka</i> . <i>Sivádhikya Purana</i> .
c. 1480	Tota árya, Tota siddhalinga, Totayati, Siddhesa.	<i>Sabda Manjari</i> .
1508	Kumára Vyása ...	Translator of the first 10 parvas of the <i>Maha Bháráta</i> into Canarese, about the time when Krishna Raya came to the throne of Vijayanagar.
	Timmana ...	<i>Krishna Raja Bháráta</i> , which completes the work.
	Isvara ...	<i>Kavijihvabandhana</i> . He claims to be the modern Kesi Raja.
1538— 1564	Purandhara Vithala of Pandaripura .. Kanaka, Kanaka Rajottama, Kanaka Dása.	<i>Vaishnava dásapadas</i> . <i>Mohana tarangini</i> , or <i>Vara Mohana taran-</i> <i>gini</i> ; <i>Krishna charitra</i> and <i>Krishna bhak-</i> <i>ti sára</i> . He appears to have been a Beda. He belonged to Káginele, and was probably contemporary with Purandhara.
1585	Virupáksha Pandita ... Kumára Válmiki ...	<i>Channa Basava Purana</i> , which was finished in 1585, at Vijayanagar. The Canarese <i>Ramáyana</i> dedicated to the god Narasimha of Torave in the Sholapur district, and hence called <i>Torave Rama-</i> <i>yana</i> .
c. 1590	Chátu Vithalanátha, ? Gopinatha.	Translator of the <i>Bhágavata Purana</i> .

Period.	Names of Authors.	Names of their Works.
	Venkaya árya, Hari Dísa Adris'a appa	... <i>Krishna lilabhyudaya</i> <i>Prawaha Rája charitra</i> . He was a native of the Kollapura payana in the Bijapur district.
1604	Bhattákalanka Deva, Sri Bhattákalanka	<i>Manjari Makaranda</i> , a second or additional commentary on the <i>Karnátaka Sabdínusásana</i> , the first being the <i>Bhúshá Manjari</i> . It would almost appear as if he were the author of all three, but that the text seems a much elder work. An inscription at Balgami of the time of Bijjala, dated 1161, states that "commentaries were there written on the Kaimára, Pápinya, Sákatáyana, <i>Sabdárúsásana</i> , and other grammars." This might be the text in question. Mr. Kittel considers the work posterior to Kesava, as he would have mentioned it in the <i>Sabdamanidarpana</i> if then existing. He further considers that it is based on the <i>Sabdamanidarpana</i> , from the reduced version of which Bhattakalanka seems to have taken many of his examples.
	Nishtúra Sanjayya	... A commentary on the <i>Sabdamanidarpana</i> , in which he quotes from the <i>Sabdánusásana</i> .
1650	Nanja Kavi, Nanjaya.	<i>Kanthirava Narasa Raja charitre, Kapota V ákya</i> .
	Nanjunda Kavi? the same	<i>Kumara Rama charitra</i> .
	Govinda Vaidya	... <i>Kanthirava Narasa Raja Vijaya</i> .
1650	Nijaguna Yogi	... <i>Kalya Paddhati; Anubhava sára; Paraminubhava bidhe; Paramártha gite; Purvátana triyádi; Viveka chintámami</i> .
"	Chikka Nanjesa, Chikka Nanjaya.	<i>Rághavánka charitra</i> , an account of the poet Raghava (see p. 403). The author was disciple of a guru at Puvallipura, (Hubballi near Dharwar).
"	Sántesa linga	... <i>Siva kathámrita sára</i> , the Lingayat translation of the <i>Brahmottara Purana</i> .
"	Sahajánanda	... <i>Bhakti rasáyana</i> . He was a disciple of Sachidánanda (? the first Sringeri guru of that name).
1657	Shadakshari Deva	... <i>Rája Schhara Vilása</i> , which he completed in 1657. Also of <i>Sabara Sankara Vilása</i> and <i>Vrishabhendra Vijaya</i> in Canarese; and of <i>Kavikarna rasáyana</i> , <i>Bhaktádhikya</i> and <i>Sivádhikya</i> in Sanskrit. The <i>Rája Schhara</i>

Period.	Names of Authors.	Names of their Works.
		<i>Vilāsa</i> is the most admired poem in Canarese for its purity and diction. It is based on the <i>Bhāvachintāratna</i> of Mallanārya (see p. 404) and is a romance based on the adventures of Raja Sekhara, son of the Saiva king Satyendra Chola. The author was disciple of a guru of the Danagur matha, south of Bangalore, and died at Yelandur.
1680	Ranganatha, Sri Ranga...	<i>Anubhāvāmrita</i> .
1650— 1704	Chikka Deva Raja ...	<i>Gīta Gopula, Sesha Dharma</i> . The royal author was one of the most distinguished of the Mysore kings.
1680— 1700	Tirumalayangar, Tirumalāchārya.	<i>Chikka Deva Raja Yasobūshana, Chikka Deva Raja Vijaya, Sesha Kalanidhi, Apratima Vira charitram</i> , a work on rhetoric. This author became the minister of Chikka Deva Raja (see p. 246.)
..	Chikkopādhyāya	<i>Rukmāngada Charitre, Suka Saptati, Yadvagiri mahātmya, Venkatagiri charitre, Kāmandaki nīti, Divya suv maha prabanda</i> . This author was also a mantri to Chikka Deva Raja.
1713	Puttāya, Nagarada Puttāya.	<i>Maisur Arasugala Pūreśhyudaya</i> . This is one of the chief authorities on which Wilk's History is based. The manuscript was saved from among those which Tippu contemptuously ordered to be taken for boiling the <i>kūti</i> or gram for the horses.
? 1730	Devachandra, Devachandra Dviya, Vibudhendu.	<i>Rājāvalīkathē</i> and <i>Ramakathāvatāra</i> . The latter is based on Abhinava Pampa's <i>Ramachandra Charita Purana</i> , being a prose version with amplification of the story.
1760	Varāha Timmappa ...	<i>Vaishnava dāsara pada</i> .
..	Viṭhala, Abhinava Purandara...	Do
..	Mādhva ...	<i>Vaishnava dāsara pada; Abhinavaru kāṭana; and Chitrasena kāṭaga prasanga</i> . The author seems to have belonged to Udipi.
1761	Surāla ...	<i>Padmāvatī Dēvi Kathē</i> .
1768	Ramachandra ...	<i>Anubhava sikhāmani</i> .
1800	Sarvajna ...	<i>Sarvojna vachana</i> .
..	Rangayya ...	<i>Kumāra Rāma charitra</i> . He was a Lingayat and the son of a Pauchāla or artificer.

Period.	Names of Authors	Names of their Works.
1500	Channappa	... <i>Sita sarana liámrita</i> . He was an ayya of Nilugal.
1825	Chidánanda	... <i>Chidánandánubhava sára</i> and <i>Haribhaktarás'yana</i> .
1800	Chidánandávdhúta	... <i>Jáná Sóndu</i> , a long treatise on Vedantism for the masses. He was a disciple of the foregoing.
1840	Shántayya...	... A number of tales taken from the Bhárata and Rámáyana, in <i>yaksha gána</i> metre, intended for performance on the stage. Among others are <i>Bhishma parva</i> , <i>Drona parva</i> , <i>Karna parva</i> , <i>Ekádasi prasanga</i> , <i>Jarásántha Kítáya</i> , <i>Saratha Sudhanta Kálaga</i> , <i>Soubhadra Kalyána</i> , <i>Sita kalyána</i> , <i>Sitá iyoga</i> , <i>Lavana samhára</i> , <i>Rávana Digvijaya</i> . The author was a Sárasvata Brahman, a native of Gersoppa, became Principal Sadr Amin at Mangalore, and died about 1850.

It is unnecessary to extend the list. Many publications continue to issue from the press, but few are new works of literary importance. School books and re-prints of popular works chiefly occupy the attention of publishers.

The Hindu manuscripts are on the two kinds of writing material exclusively employed till about 200 years ago, and still used by the learned. They are the *le* and the *kadáta*. The former was mostly used for literary works, the latter for accounts and historical records.

The *le* is the leaf of the *tála* or palmyra (*borassus flabelliformis*). The material, as used for manuscripts, is stiff and flexible but brittle, of a yellowish brown colour, from 1 ft. to 2 ft. long and from one inch to 1½ inch wide. It is written on lengthwise, with an iron style, the characters being afterwards brought out by rubbing in black colouring matter. The bundle of leaves forming a work are all of the same size, and strung on thin cord, which passes through holes punched in the middle towards either extremity. A piece of wood, the size of the leaf, is placed at top and bottom, and tied down with the string, forming a binding for protection. The writing is often very minute and close together, with no break but a perpendicular stroke between one part and another. Such being the materials, the wonder is that so many works of antiquity have survived to this day.

The *kaṭata* is composed of cloth covered with a composition of charcoal and gum. It presents a black surface, which is written on like a slate, with a piece of baḷapam or pot stone. The book is of one piece, folded in and out, and is from 8 inches to 1 ft. wide, and 12 to 18 feet long. A piece of wood, the size of the leaf, is attached at either end like a binding, and the whole is put into a case of silk or cotton, or simply tied up with a bit of string. The writing can be rubbed out and renewed at will. The kaṭata is still used by merchants and shopkeepers for accounts. Though liable to be expunged, it is perhaps a more durable record and material than the best writing on the best paper.

The introduction of paper is due to the Muhammadans, and certain coarse kinds are still made in the country, resembling the whitey brown unglazed paper used in England for packets.

Of the Muhammadan literature of Mysore, there is not much apparently to be said. Some of the annals of the reigns of Haidar and Tippu are of interest, and translations into English have been made and published for the Oriental Translation Fund.

A few words may be added on what has been done for Kannada literature by Europeans. The first undertaking was the *English-Carnataka Dictionary* of the Revd. W. Reeve, completed in 1817, and published in 1824 with a dedication to Sir Thomas Munro, Governor of Madras. Meanwhile, in 1820, Mr. McKerrell, Judge of Canara, and Carnataka Translator to Government, published his *Carnataka Grammar*, commenced in 1809, in the preparation of which he consulted the *Sabdamanidapaṇa*. His work was dedicated to the King (George IV). In 1832 appeared Reeve's *Carnataka-English Dictionary*, commenced in 1817, a valuable work, the only one of its kind and still in general use, though not up to the scholarship of the present day. It was re-printed in portable form in 1858.

Before this, the publication had been commenced, under the superintendence of the Revds. Dr. Moegling and Weigle of the Basel Mission at Mangalore, and at the expense of Mr. Casamajor, former Resident of Mysore, of a series of works to form a *Bibliotheca Carnataka*. The following appeared,—*Basava Purana*, *Channa Basava Purana*, *Jaimini Bhārata*, *Rāmāyana* (2 kāṇḍas), *Kāṇana Digvijaya*, *Dāsarapada*, and *Rājendranāme*, a Coorg History. A grammar com-

piled by Krishnamáchári, College Munshi, was also published about the same time at Madras, called *Uṣa Gaṇaḍi Nuḍi Gaṇaḍi*.*

For the introduction of printing, Canarese is indebted to the missionaries at Bellary who translated the Holy Scriptures, as before related. The first complete translation of the Bible was finished in 1827, after 16 years had been spent on the work. A similar period, from 1843—1859, was subsequently devoted to revising the translation. The study of the language especially with a view to this undertaking, directed attention to such of the indigenous literature as was accessible; and the effort to produce so voluminous a work in portable form, was the means of effecting the improvements in typography previously referred to.

The wants of schools, and of European officers required to pass an examination in the language, have been the principal motives for the publication of a variety of useful works, some of the educational books in no small numbers. But, besides the publications in connection with the *Bibliotheca Carnatica*, the most valuable original literary works that have been published are—the *Chhandas* of Nága Varmma, and the *Sabdá Múḍi Durpá* of Keshava. With these I would mention the *Pampa Rájanjána*, which is perhaps as good a specimen of purely classical Canarese of the best period of the language as could be met with.

For the full elucidation of the Kannaḍa language and literature, the whole of Nága Varmma's works should be printed, as well as the *Sabdarasána*, with its two exhaustive commentaries. The ancient manuscript named *Kárya Súra*, consisting of elegant extracts, classified under different heads, from Kannada poets, chiefly of the Jain period, is in my hands, and its publication would well serve to illustrate the style of perhaps the most interesting and independent age of Canarese literature. Of the older forms of the language, specimens could be easily obtained from inscriptions, of which there are nearly 5,000 in the country, and from the works of Pampa and others. All the *quasi* historical works that can be obtained ought also to be published.

Much might be added regarding the European works, some of great excellence, which Mysore has given rise to, such as *Wilks' History*,

* All these works were lithographed, and in the *Rájendranáme* an attempt was made to overcome the mechanical difficulty presented in subscript letters by placing the compound letters side by side on the line, a system which made the reading very difficult, if not impossible, and to natives was incomprehensible, being opposed to the immemorial and established practice of the language.

Buchanan's Travels, &c. Here Sir Walter Scott laid the scene of one of the Waverley novels—the *Surgeon's Daughter*; and several lifelike and graphic sketches of the Canarese people may be found in Colonel Meadows Taylor's Indian novels. But it seems unnecessary to enter farther upon this subject.

ART AND INDUSTRY,

Fine Arts.

The monuments of sculpture, engraving, and architecture in Mysore have not been surpassed by those of any country in India. Before describing the masterpieces of design and execution, which remain and continue to extort admiration to this day, a few words may be devoted to the ruder megalithic structures which preceded them, and which abound in such numbers in all parts of the country.

Stone monuments.—The earliest, probably, in point of time are the dolmens,* consisting of enormous massive slabs of unhewn stone, supported on naturally formed slabs or columns of stone. A good specimen may be seen on the western slope of Chanráyan betta in the Nandi hills. Near it is one of the circular enclosures, built up like a wall of rough stones, which are numerous on the Nilgiri hills, and there found to be tombs. They closely resemble the *chouchas* of northern Africa.† The most numerous class of dolmens found in Mysore are stone chambers or cists, also called kistvaens. They consist sometimes of only three or four but generally of six or more stones, set up edgeways and covered by a capstone. The stone chambers or cells, which are usually not more than 2 or 3 feet high, may often be seen in great numbers near Sivite temples, arranged side by side, as if forming the boundary of a yard or enclosure towards which their open ends face. They are sometimes isolated, and of larger size, containing rude sculptures similar to those of *vírákal* and *mástitkal*, to be mentioned further on.

The kistvaens are generally found below the surface of the soil, their site being indicated by one or more stone circles or cromlechs‡ above. They are thus described by Major Cole, who has explored many in Mysore and Coorg§ ‘They are not excavations, but actual structures, consisting

* From the Celtic *dol* or *daul*, table, and *men* or *maen*, stone.

† FERGUSON, *Rude Stone Monuments*, 473, where there is an illustration.

‡ From *crom*, a circle or curved, and *lech*, stone.

§ *Ind. Ant.* II, 88. See also a paper by Capt. A. Mackenzie, *ib.* II, 7.

of a large flagstone of granite at the bottom, with four similar slabs, all hewn and made to fit, forming a stone cist, the capstone being a large unhewn block [or slab] of granite. This block is generally found in the centre of the circle of stones, with the top just visible above the surface, or about a foot below it. The stones forming the circle are buried from 1 to 3 feet below the surface, and project above from 1 to 2 feet.' The slope forming the eastern end of the cist generally has a circular opening, towards the top, of about 1 foot 8 inches diameter, and the capstone projects over this entrance from 1 to 2 feet. The interior dimensions of the chambers vary.*

The contents of the kistvaens consist, in nearly every case, of vessels of pottery placed against the western side facing the orifice, both kists and vessels being completely filled with earth, well rammed in by the action probably of time and water. The vessels are of various sizes and forms, often elegantly shaped. They are usually of red or black clay, well burnt and polished, and decorated with beading and lines in different patterns.† Sometimes the stone circles or cromlechs have been found on tumuli, or independent and not surrounding a kistvaen. Within them have been found, on digging, the remnants of vessels apparently buried without the stone receptacle. In one case (in Coorg) the vessels were found buried at the foot of a large stone, opposite an entrance to the circle, formed of two upright slabs arched above.

These curious structures,—dolmens, cromlechs, kistvaens, &c.—it is now known, are found throughout every part of the globe, in some countries in extraordinary numbers. In India they most abound in the west.‡ That they are memorials of a primeval race there can be no doubt, and it is generally held that they are either Turanian or Celtic. In the south of India they are often called by the natives *Páñdu kolis*,§ and are sup-

* Of those opened, one was 11 feet long, 5 feet 8 inches broad, and 4 feet high. Another was only 6 by 4, but 4 feet high. One capstone measured 12 ft. 3 in. by 8 ft., and was 1 foot thick; another was 11 ft. 4 in. by 10 ft. 2 in., and varied in thickness from 1 ft. 4 in. to 1 ft. 8 in.

† One of the finest specimens found was a vase standing 2 feet 9 inches high, and 5 feet 11 inches in circumference at the centre. The mouth was 3 feet 6 inches in circumference, and the neck of the vase 2 feet 10½ inches round.

‡ A map to illustrate their distribution will be found at the end of Mr. Fergusson's book.

§ But may not this term be really of European origin, suggested by the French name, which some of the early Jesuit priests may have used to designate them? For Wace, an Anglo-Norman poet, says of Stonehenge and similar structures:—

Stanhenges ont nom en Anglois,
Pierres pandues en Francois.

SIR J. LUBBOCK, *Prehist. Times*, 122.

posed to have been the residences of a pigmy race.* Others call them tombs of the Pándavas. That their object was sepulchral scarcely admits of question, and the vessels in them were probably cinerary urns for the preservation of ashes or other remains of the dead, while the open vases and dishes contained either offerings to the *manes* or food for the dead, introduced through the opening in the end, which may have been left for this purpose.

Menhirs† or free standing big stones, have been commonly erected for ages to mark particular spots. The *karu-kallu* erected at the foundation of a village have been previously referred to. Others called *yelle-kallu* are boundary stones, and are often rudely carved either with the Saiva symbol of the *linga*, or the Vaishnava symbols of the *shankha* and *chakra*, the conch and discus, according to the creed of the erector.

A more interesting class are the *másti-kallu* and *víra-kallu*. The former, properly *mahá-sati-kallu*, are supposed to mark the spots where widows became *sati* by burning with the dead bodies of their husbands: the latter where some hero fell in battle, or otherwise came by his death. The *másti-kal* are slabs about 4 feet high, bearing the sculpture of a pillar or post with a human arm projecting from it. The hand is outstretched and pointing upwards, the fingers being separated, with often a line in the hollow between the thumb and forefinger. Under this is a rude sculpture of the man and his wife. These stones are very common, principally I think in the south-west of Mysore.

The *víra-kal* or hero stones are often elaborately sculptured, and seem to be exclusively Saiva erections. The slab is divided into three compartments, each containing sculpture in relief. The lowest represents the scene in which the hero fell; the middle one his triumphant ascent to the world of gods, generally borne along in a car surrounded by *apsaras* or celestial nymphs; the top one shews the hero in the upper world, seated in the immediate presence of the divine *linga*. Between the scenes are sometimes a few lines of inscription, giving the name of the hero, the date of the event, &c. The lower tableaux are of much interest, as illustrating scenes from life, and shewing the costume, weapons, and other features of the time in which they were erected.

* With regard to this again, it is singular to note, as there may be the same underlying idea, that the Latin *manes* meant probably in the beginning no more than the Little Ones, the Small Folk. MAX MÜLLER, *Sc. Ed.* 366.

† *Mén*, stone, and *Air*, tall or big. *Minar* and *minaret* are said to be derived from the same root.

Sculpture.—The sculpture of Mysore is principally exemplified in two classes of monuments, the decoration of buildings, especially temples, and the *vira-kal*. Both draw their subjects largely from Hindu mythology, and to this the carvings on temples are entirely subordinated, but the pediment is sometimes elaborately covered with scenes from the epic poems, the illustrations being more or less drawn from life; and in the lower compartment of *vira-kal*, as before remarked, events are portrayed pretty nearly as they must have occurred. The latter class of sculpture is perhaps less varied and of ruder execution than that of temples, but some specimens which have been well preserved are equal to any in the former.

Architecture.—The oldest architecture of which any specimens exist in India is Buddhist, of the 3rd century B. C., and Mr. Fergusson argues that it was developed from the stone monuments above referred to, as it is 'essentially tumular, circular, and external, thus possessing the three great characteristics of all the so-called Druidical remains.' The wonderfully carved rail of the Amarávati *stupa* and the so called *rathas* of Mahábalipur* are perhaps the earliest Buddhist remains in the south, and as the Pallavas under whom they were executed ruled a part of Mysore, may be mentioned here though not included within the present limits of the territory. The only erections in Mysore which I am acquainted with that may prove to be Buddhist have already been referred to, but whether the sand dunes of Talkad may cover any it is impossible to say.

The *Jain architecture* of the south of India is represented by two classes of temples, *bastis* and *betas*, and is in this respect different from that of the north, where the latter are unknown. The *bastis* are regular temples in the usual acceptance of that word, containing an image of one of the Tirthankaras as the object of worship. The *betas*, (literally hills) are courtyards,—properly, though not always, at the summit of a hill,—open to the sky, and containing a colossal image of Gomatesvara.

'The images of this king or Jain saint' Mr. Fergusson remarks 'are among the most remarkable works of native art in the south of India. Three

* There seems no doubt that the little *rath*, with its circular termination, is as exact a copy of what a Buddhist *chaitya* hall was at the time it was carved, as that the great *rath* is a correct reproduction of a Buddhist *vihara* at the same period.

The excavations could not well have been made later than the 6th century, and it seems hardly to admit of doubt that we have here petrifications of the last forms of Buddhist architecture, and of the first forms of that of the Dravidians.—FERGUSSON, *Hist. Ind. Arch.*, 175. 329.

of them are known, and have long been known, to Europeans, and it is doubtful if any more exist.* They are too remarkable objects not to attract the attention of even the most indifferent Saxon. That at Sravan Belgola attracted the attention of the late Duke of Wellington, when as Sir A. Wellesley he commanded a division at the siege of Seringapatam. He, like all those who followed him, was astonished at the amount of labour such a work must have entailed, and puzzled to know whether it was a part of the hill or had been moved to the spot where it now stands. The former is the more probable theory. The hill, called Indra-giri, is one mass of granite, about 400 feet in height, and probably had a mass or Tor standing on its summit, either a part of the subjacent mass or lying on it. This the Jains undertook to fashion into a statue 70 ft. 3 in. in height, and have achieved it with marvellous success. The task of carving a rock standing in its place the Hindu mind never would have shrunk from had it even been twice the size; but to move such a mass up the steep smooth side of the hill seems a labour beyond their power, even with all their skill in concentrating masses of men on a single point. Whether, however, the rock was found *in situ* or was moved, nothing grander or more imposing exists anywhere out of Egypt, and even there no known statue surpasses it in height, though it must be confessed they do excel it in the perfection of art they exhibit.†

The principal group of bastis at present known above the Ghats is that at Sravan Belgola. There are there two hills—the Indra-giri on whose summit the colossal image just described stands and dominates the plain. On a shoulder of the other, called Chandra-giri, stand the bastis, fifteen in number. As might be expected from their situation, they are all of the Dravidian style of architecture, and are consequently built in gradually receding storeys, each of which is ornamented with small simulated cells. . . . Their external appearance is more ornamental than that of the generality of northern Jaina temples. The outer wall of those in the north is almost always quite plain. The southern ones are as generally ornamented with pilasters, and crowned with a row of ornamental cells. Inside is a court, probably square, and surrounded by cloisters, at the back of which rises the vimána over the cell which contains the principal image of the Tirthankara. It always is surmounted by a small dome, as is universally the case with every vimána in Dravidian architecture.

* The three are the one at Sravan Belgola, 70 ft. 3 in. high (according to some, but by actual measurement 59 ft. 3 in. I believe); one at Karkala, 41 ft. 5 in. in height; and one at Yannur, apparently about 35 ft. high. They are engraved in Moor's Panteon, Buchanan's Travels and the Indian Antiquary. The statue of the Sun, called the Colossus of Rhodes, one of the seven wonders of the ancient world, was 105 feet high, but this was of bronze. It was erected in the 3rd century B. C., but was thrown down and broken by an earthquake 56 years after. The German statue of Hermann or Herminius, completed in 1875, is 90 ft. high to the point of the raised sword, and also of metal.

† For description, see Sravan Belgola, Vol. II.

It may be a vain speculation, but it seems impossible not to be struck with the resemblance to the temples of southern Babylonia. The same division into storeys with their cells; the backward position of the temple itself; the panelled or pilastered basement, are all points of resemblance it seems difficult to regard as purely accidental.*

Besides the greater temples, there are several varieties of smaller ones which seem peculiar to the stylo. Four-pillared pavilions are not uncommon in front of Hindu temples in the south, but these Jain mantapas are five-pillared, † [that is, with a pillar at each angle and one in the middle. There is one before the entrance to the betta on Sravan Belgola, the middle pillar being so supported from above that a handkerchief can be passed through below its base].

Though not the grandest, certainly the most elegant and graceful objects belonging to the Jaina style of architecture are the stambhas which are found attached to almost every temple. They are used sometimes by the Hindus, but then generally as dip-dâns or lamp-bearing pillars, and in that case have some arrangement for exhibiting light from their summit. With the Jains this does not appear ever to have been the case. Their pillars are the lineal descendants of those of the Buddhists, which bore either emblems or statues, generally the former—or figures of animals. With the Jains or Vaishnavas they as generally bore statues. Be this as it may, they seem nowhere to have been so frequent or so elaborately adorned as among the Jains in the south. . . . They generally consist of a single block of granite, square at base, changing to an octagon, and again to a figure of sixteen sides, with a capital of very elegant shape. Some, however, are circular, and indeed their variety is infinite. They range from 30 to 40 ft. and even 50 ft. in height, and whatever their dimensions, are among the most elegant specimens of art in southern India.‡

The Hindu temples of Mysore, as distinguished from those of the Jains, are divided between two styles, which the great authority on architectural questions already quoted, designates Dravidian and Chalukyan. The former prevails in the south and east, the latter in the north and west, but occasionally a building of one style will be found within the region mostly occupied by the other. The Chalukyan style, which was adopted all over the Dekhan from coast to coast,—its northern limit being a line from the source of the Godavari to the mouth of the Mahanadi, and its southern one from the sources of the Kaveri passing west of Vijayanagar to the mouth of the Krishna,—attained its fullest development and highest degree of perfection in Mysore. The Dravidian

Hist. Ind. Arch., 267—270.

† *ib.*, 274.

‡ *ib.*, 276, 336.

style did at one time, during the temporary eclipse of the Chalukya power, penetrate further north as far as Ellora, but it seems to have been a spasmodic effort and it took no permanent root there. At that time were excavated the beautiful Kailása and other temples of Dravidian architecture at Ellora, 'and there seems no race but the Cheras who could have effected this.*

Dravidian style.—The raths at Mahábalipur, dating from the 6th century, may be considered as the prototypes of the style. From them to the Kailása at Ellora 'the transition is easy, but the step considerable. At the first named place we have manifest copies of structures intended originally for other purposes and used at Mahábalipur in a fragmentary and disjointed manner. At Ellora, on the contrary, the whole is welded together, and we have a perfect Dravidian temple, as complete in all its parts as at any future period. . . . It seems certain that the square raths are copies of Buddhist viharas, and are the originals from which all the vimánas in southern India were copied, and continued to be copied, nearly unchanged, to a very late period. . . . On the other hand, the oblong raths were halls or porticos with the Buddhists, and became the gopuras or gateways which are frequently—indeed generally—more important parts of Dravidian temples than the vimánas themselves. They too, like the vimánas, retain their original features very little changed to the present day.'

The temples consist almost invariably of four parts, arranged in various manners, and differing in themselves only according to the age in which they were executed. 1. The *vimána*, or actual temple itself. It is always square in plan and surmounted by a pyramidal roof of one or more storeys. It contains the cell in which the image of the god or his emblem is placed. 2. The *manṭapas*, or porches which always cover and precede the door leading to the cell. 3. The *gopuras*, or pyramidal towers over the gateway, often the loftiest and most imposing feature in the temple. 4. Choultries or pillared halls used for various purposes. Besides these, are tanks or wells and other buildings for the residence or use of the priests.

The finest Dravidian temples, as might be expected, are to be met with south and east beyond the limits of the Mysore territory. But the temple of Rangauátha at Seringapatam, of Chámundi on the hill of that

* B 322. Cf. *anté*, p. 200.

name, the Hallsur pagoda, the temples of Melukote, Talkad, Tirumakúdlu, Ramnathpur and other places may be referred to as effective illustrations.

Chálukyan style.—The Chalukyan style is neither the least extensive nor the least beautiful of the three Hindu styles of architecture. It reached its greatest perfection in Mysore. The style is thus described. The temple itself (that is the compartment occupied by the god) is polygonal or star shaped. The sides, however, are not obtained as in the northern style by increments added flatly to a square, but are points touching a circle, at one time apparently right angles, but afterwards either more acute or flatter than a right angle. There are four principal faces larger than the others, three occupied by niches, the fourth by the entrance. The roof is in steps, and with a flat band on each face in continuation of the larger face below. The porch is simple, consisting of columns disposed equidistantly over its floor. [I would add that this porch is generally surrounded by a wide stone seat or bench, with a sloping back, which runs completely round the porch and forms as it were a low wall on every side] The details are often of great beauty, especially the entrances, which are objects on which the architects generally lavished their utmost skill. Nothing in Hindu art is more pleasing than the pierced slabs which the Chalukyas used for windows. The pillars, too, are rich without being overdone: and as it is only in pairs that they are of the same design, the effect of the whole is singularly varied and yet at the same time pleasing and elegant. The temples generally stand on a terrace a few feet high and from 10 to 15 feet wide. This is one of the characteristic features of Chalukyan design, and adds very considerably to the effect of their temples.

The buildings of this style are very numerous in the north and west of Mysore. The temple of Kedáresvara at Balagami is probably one of the oldest, and judging from the ruined and deserted temples at that place it must have been one of the richest museums of sculpture and architecture in Mysore. The temples at Kubattur also must at one time have been splendid buildings. Those at Arsikere, Harnhalli, Turvekere, Naglapura and numerous other places might be adduced as good examples of the style.

But it was to the munificence of the Hoysala Ballála kings, and to the genius of their gifted architects and sculptors, whom tradition declares to have been Jakanáchári and his son Dankanáchári, that the

Chalukyan style owed its fullest development and highest degree of perfection. The temples of Somnathpur, Belur and Halebid may be regarded as masterpieces of the style. The Belur temple was founded by Vishnu Varddhana after his renunciation of the Jain faith in 1117, and perhaps completed during his reign which ended in 1145. It appears, however, to have suffered injury at the time of the Mubammadan invasion in 1310, and was shut up till the reign of Hatihara, probably the first Vijayanagar king of that name, who reigned 1336—1350. He repaired the temple, built the gopura and restored the endowments. If it was Harihara II who did this, it would be between 1379 and 1401. The Somnathpur temple was completed in 1270, and was erected by Soma or Somanátha, the general of the Hoysala king, who also founded the agrahára of Somnathpur. The Halebid temples are attributed to about the same period, or the reign of Vira Somesvara 1249—1268, and the larger one remained unfinished, owing probably to the Muhammadan conquest in 1310.* Of these the Belur temple is the only one that has not been abandoned, but owing to repairs and additions at various times the unity of design is somewhat marred.

It consists of a principal temple, surrounded by four or five others and numerous subordinate buildings, enclosed in a court by a high wall, measuring 360 feet by 440 feet, and having two very fine gateways or gopuras in its eastern front. The great temple consists of a very solid vimána, with an antarála, or porch; and in front of this a porch of the usual star-like form, measuring 90 feet across. The whole length of the temple, from the east door to the back of the cell, is 115 feet, and the whole stands on a terrace about 3 feet high, and from 10 feet to 15 feet wide. The arrangements of the pillars have much of that pleasing subordination and variety of spacing which is found in those of the Jains, but we miss here the octagonal dome, which gives such poetry and meaning to the arrangements they adopted. Instead of that, we have only an exaggerated compartment in the centre, which fits nothing, and though it does give dignity to the centre, it does it so clumsily as to be almost offensive in an architectural sense.

It is not, however, either to its dimensions, or the disposition of its plan, that this temple owes its pre-eminence among others of its class, but to the marvellous elaboration and beauty of its details. The effect of these, it is true, has been, in modern times, considerably marred by the repeated coats

* These dates and facts are taken from inscriptions, except for the Halebid temples, for the exact date of which no such authority has been obtained. Mr. Feiguson has been misled (p. 392) about the dates, putting down Somnathpura temple (on what authority is not stated) as erected in the time of Vinayaditya, who came to the throne in 1043.

of whitewash which the present low order of priests consider the most appropriate way of adding to the beauty of the most delicate sculptures. Notwithstanding this, however, their outline can always be traced, and where the whitewash has not been applied, or has been worn off, their beauty comes out with wonderful sharpness.

The richness and variety of pattern displayed in the windows of the porch are astonishing. These are twenty-eight in number, and all are different. Some are pierced with merely conventional patterns, generally star-shaped, and with foliated bands between; others are interspersed with figures and mythological subjects—for instance, the Varaha avatar, and other scenes connected with the worship of Vishnu, to whom the temple is dedicated. The pierced slabs themselves, however, are hardly so remarkable as the richly-carved base on which they rest, and the deep cornice which overshadows and protects them. The amount of labour, indeed, which each facet of this porch displays is such as, I believe, never was bestowed on any surface of equal extent in any building in the world; and though the design is not of the highest order of art, it is elegant and appropriate, and never offends against good taste.

The sculptures of the base of the vimana, which have not been whitewashed, are as elaborate as those of the porch, in some places more so; and the mode in which the undersides of the cornices have been elaborated and adorned is such as is only to be found in temples of this class. The upper part of the tower is anomalous. It may be that it has been whitewashed and repaired till it has assumed its present discordant appearance, which renders it certainly a blot on the whole design. My own impression rather is, that, like many others of its class, it was left unfinished, and the upper part added at subsequent periods. Its original form most probably was that of the little pavilions that adorn its portals, which have all the peculiar features of the style—the flat band on each face, the three star-like projections between, and the peculiar crowning ornament of the style. The plan of the great tower, and the presence of the pavilions where they stand, seems to prove almost beyond doubt that this was the original design; but the design may have been altered as it progressed, or it may, as I suspect, have been changed afterwards.

Somnathpur.—The building at Somnathpur is a single but complete whole. The temple is triple, the cells with their sikharas being attached to a square pillared hall, to the fourth side of which a portico, now in ruins, is attached, in this instance of very moderate dimensions. It is impossible without illustrations to give an idea of the elegance of outline and marvellous elaboration of detail that characterises these shrines. The temple stands on a raised terrace intended to correspond with the ground plan

of the temple, each of the numerous angles being supported by an elephant. The whole stands in a court-yard, surrounded by an open verandah, containing a cell between every set of columns. The exterior walls of the temple are carved with an elaborate profusion of detail, the arrangement of the subjects being similar to that at Halebid described farther on. The small canopies with pendants, which cover each compartment of the antarāla, are all, like those of the Balagami temples, carved with a different design, on which the architect has expended the utmost fertility of his skill.

Halebid.—The Belur and Somnathpur temples were dedicated to Vishnū under his denomination of Keshava, the Halebid temples were sacred to Siva under the respective forms of Kaitabhesvara and Hoysalesvara. The first only was completed, and was a perfect gem of art.

Its plan was star shaped, with sixteen points, and it had a porch well proportioned in size. Its roof was conical, and from the basement to the summit it was covered with sculptures of the very best class of Indian art, and these so arranged as not materially to interfere with the outlines of the building, while they imparted to it an amount of richness only to be found among the specimens of Hindu art. If it were possible, adds Mr. Fergusson, to illustrate this little temple in anything like completeness, there is probably nothing in India which would convey a better idea of what its architects were capable of accomplishing.*

It is, however, surpassed in size and magnificence by its neighbour, the great temple at Halebid, which, had it been completed, is one of the buildings on which the advocate of Hindu architecture would desire to take his stand. Unfortunately it never was finished, the works having been stopped by the Muhammadan conquest in 1310 A. D., after they had been in progress apparently for eighty-six years.

The general arrangements of the building are that it is a double temple. If it were cut into halves, each part would be complete, with a pillared porch of the same type as that at Belur, an antarāla or intermediate porch, and a sanctuary containing a lingam, the emblem of Siva. Besides this, each half has in front of it a detached pillared porch as a shrine for the bull Nandi. Such double temples are by no means uncommon in India, but the two sanctuaries usually face each other and have the porch between them. Its dimensions

* This exquisite specimen of the most ornate Chalukyan style of architecture is—with shame be it written—a thing of the past. Mr. Fergusson's gloomy anticipations (p 397) have been completely fulfilled. The trees which had rooted themselves in the vimāna were suffered to do their work unchecked, and the building is now a hideous heap of ruin. Some of the most perfect figures have been conveyed to Bangalore and set up in the Museum, but divorced from their artistic setting they have lost their meaning.

may roughly be stated as 200 ft. square over all, including all the detached pavilions. The temple itself is 160 feet north and south, by 122 feet east and west. Its height, as it now remains, to the cornice is about 25 feet from the terrace on which it stands. It cannot, therefore, be considered by any means as a large building, though large enough for effect. This, however, can hardly be judged of as it now stands, for there is no doubt but that it was intended to raise two pyramidal spires over the sanctuaries, four smaller ones in front of these, and two more, one over each of the two central pavilions. Thus completed, the temple, if carried out with the richness of detail exhibited in the Kaitabhesvara, would have made up a whole which it would be difficult to rival anywhere.

The material out of which this temple is erected is an indurated potstone of volcanic origin, found in the neighbourhood. This stone is said to be soft when first quarried, and easily cut in that state, though hardening on exposure to the atmosphere. Even this, however, will not diminish our admiration of the amount of labour bestowed on the temple; for, from the number of parts still unfinished, it is evident that like most others of its class, it was built in block and carved long after the stone had become hard. As we now see it the stone is of a pleasing creamy colour and so close-grained as to take a polish like marble. The pillars of the great Nandi pavilion, which look as if they had been turned in a lathe, are so polished as to exhibit what the natives call a double reflection—in other words to reflect light from each other. The enduring qualities of the stone seem to be unrivalled, for, though neglected and exposed to all the vicissitudes of a tropical climate for more than six centuries, the minutest details are as clear and sharp as the day they were finished. Except from the splitting of the stone arising from bad masonry, the building is as perfect as when its erection was stopped by the Muhammadan conquest.

The building stands on a terrace, ranging from 5 ft. to 6 ft. in height, and paved with large slabs. On this stands a frieze of elephants, following all the sinuosities of the plan and extending to some 710 ft. in length, and containing not less than 2,000 elephants, most of them with riders and trappings, sculptured as only an oriental can represent the wisest of brutes. Above these is a frieze of *shárdúlas*, or conventional tigers—the emblems of the Hoysala Ballálas who built the temple. Then comes a scroll of infinite beauty and variety of design; over this a frieze of horsemen and another scroll; over which is a bas-relief of scenes from the Ramayana, representing the conquest of Ceylon and all the varied incidents of that epic. This, like the other, is about 700 ft. long. (The frieze of the Parthenon is less than 550 ft.) Then come celestial beasts and celestial birds, and all along the east front a frieze of groups from human life, and then a cornice, with a rail, divided into panels,

each containing two figures. Over this are windows of pierced slabs, like those of Belur, though not so rich or varied. In the centre, in place of the windows, is first a scroll, and then a frieze of gods and heavenly apsarās—dancing girls and other objects of Hindu mythology. This frieze, which is about 5 ft. 6 in. in height, is continued all round the western front of the building, and extends to some 400 ft. in length. Siva, with his consort Parvati seated on his knee, is repeated at least fourteen times; Vishnu in his nine avatars even oftener. Brahma occurs three or four times, and every great god of the Hindu pantheon finds his place. Some of these are carved with a minute elaboration of detail which can only be reproduced by photography, and may probably be considered as one of the most marvellous exhibitions of human labour to be found even in the patient East.

It must not, however, be considered that it is only for patient industry that this building is remarkable. The mode in which the eastern face is broken up by the larger masses, so as to give height and play of light and shade, is a better way of accomplishing what the Gothic architects attempted by their transepts and projections. This, however, is surpassed by the western front, where the variety of outline, and the arrangement and subordination of the various facets in which it is disposed, must be considered as a masterpiece of design in its class. If the frieze of gods were spread along a plain surface it would lose more than half its effect, while the vertical angles, without interfering with the continuity of the frieze, give height and strength to the whole composition. The disposition of the horizontal lines of the lower friezes is equally effective. Here again the artistic combination of horizontal with vertical lines, and the play of outline and of light and shade, far surpass anything in Gothic art. The effects are just what mediæval architects were often aiming at, but which they never attained so perfectly as was done at Halebid.

Before leaving Halebid, it may be well again to call attention to the order of superposition of the different animal friezes. As in the rock-cut monastery described by the Chinese pilgrims, so here, the lowest were the elephants; then the lions; above these came the horses; then the oxen; and the fifth storey was in the shape of a pigeon. The oxen here are replaced by a conventional animal, and the pigeon also by a bird of a species that would puzzle a naturalist. The succession, however, is the same, and the same five genera of living things form the ornaments of the moonstones of the various monuments in Ceylon. Sometimes in modern Hindu temples only two or three animal friezes are found, but the succession is always the same, the elephants being the lowest, the next above them are the lions, and then the horses, &c. When we know the cause of it, it seems as if this curious selection and succession might lead to some very suggestive conclusions. At pre-

sent we can only call attention to it in hopes that further investigation may afford the means of solving the mystery.

If it were possible to illustrate the Halebid temple to such an extent as to render its peculiarities familiar, there would be few things more interesting or more instructive than to institute a comparison between it and the Parthenon at Athens. Not that the two buildings are at all like one another; on the contrary, they form the two opposite poles—the alpha and omega of architectural design; but they are the best examples of their class, and between these two extremes lies the whole range of the art. The Parthenon is the best example we know of pure refined intellectual power applied to the production of an architectural design. Every part and every effect is calculated with mathematical exactness, and executed with a mechanical precision that never was equalled. All the curves are hyperbolas, parabolas, or other developments of the highest mathematical forms—every optical defect is foreseen and provided for, and every part has a relation to every other part in so recondite a proportion that we feel inclined to call it fanciful, because we can hardly rise to its appreciation. The sculpture is exquisitely designed to aid the perfection of the masonry—severe and godlike, but with no condescension to the lower feelings of humanity.

The Halebid temple is the opposite of all this. It is regular, but with a studied variety of outline in plan, and even greater variety in detail. All the pillars of the Parthenon are identical, while no two facets of the Indian temple are the same; every convolution of every scroll is different. No two canopies in the whole building are alike, and every part exhibits a joyous exuberance of fancy scorning every mechanical restraint. All that is wild in human faith or warm in human feeling is found portrayed on these walls; but of pure intellect there is little—less than there is of human feeling in the Parthenon.

The great value of the study of these Indian examples is that it widens so immensely our basis for architectural criticism. It is only by becoming familiar with forms so utterly dissimilar from those we have hitherto been conversant with, that we perceive how narrow is the purview that is content with one form or one passing fashion. By rising to this wider range we shall perceive that architecture is as many-sided as human nature itself, and learn how few feelings and how few aspirations of the human heart and brain there are that cannot be expressed by its means. On the other hand, it is only by taking this wide survey that we appreciate how worthless any product of architectural art becomes which does not honestly represent the thoughts and feelings of those who built it, or the height of their loftiest aspirations.

Malnad.—The temples of the Malnad regions in the west are of a totally different style, corresponding to that of Canara. The frame work is of wood, standing on a terrace of laterite, and the whole covered with a tiled and gabled roof. The wooden pillars and joists are often well carved, but not in the highest style of art. The best specimens of this order of architecture must most probably be sought beyond the western limits of Mysore.

Saracenic style.—The best examples of Saracenic architecture in Mysore are to be found at Sira, and are doubtless to be classed under the Mogul style. It is true that the Pathan state of Bijapur, distinguished for its architecture, was the first Musalman power that subdued the north and east, but the governors of its Carnatic possessions being Mahrattas, no buildings of note seem to have been erected in the Pethan style. Bijapur was taken by the Moguls under Aurangzib in 1687, and the subjection of the Carnatic provinces belonging to it immediately followed, ending in the establishment of Sira as the capital of the new territory acquired in Mysore.

The architectural remains now existing are the Jumma Masjid at Sira, and several tombs, partly ruined, both at Sira and Goribidnur, with the remains of a large A'shur khána at Dod Ballapur. The domes at Sira are not large, but of a very light and elegant design, being well raised on a sort of floral cup, the petals of which press close round the base. These structures have survived through being of stone. It is on record that a palace was erected by one of the governors, named Dilavar Khan, of such elegance that it was adopted as the model on which Haider and Tippu built their palaces at Bangalore and Seringapatam. But all three were of such perishable materials, though richly decorated with gilding and colour, that hardly anything now remains of either of them.* We have, however, some buildings of the latter period still

* Parts of the palace at Seringapatam now form the sandal kofi. The Bangalore palace was used for the offices of the administration until a few years ago, when, being no longer safe, it was abandoned and has since been demolished.

Of the former, Buchanan says that it was a very large building, surrounded by a massy and lofty wall of stone and mud; and though outwardly of a mean appearance, containing some handsome apartments, but ill ventilated. The private apartments of Tippu formed a square, in one side of which were the rooms that he himself used. The other three sides of the square were occupied with warehouses, in which he had deposited a vast variety of goods; for he acted not only as a prince but also as a merchant. These goods were occasionally distributed among the amildars with orders to sell them, on the Sultan's account, at a price far above their real value; which was done by forcing a share of them upon every man in proportion to his supposed wealth.

The apartment most commonly used by Tippu was a large lofty hall, open in front after the Musalman fashion, and on the other three sides entirely shut up from ventilation. From the principal front of the palace, which served as a revenue office, and as a place from whence the Sultan occasionally shewed himself to the populace, the chief entry into the private square was through a strong

maintained in good order. They are the Makbara or mausoleum of Haidar's family at Kolar, the great mosque at Seringapatam, with the Gumbaz or mausoleum of Haidar and Tippu in the Lal Dagh at the same place, and the summer palace known as the Darya Daulat. There are also tombs at Channapatna and a mosque at Nagar.

The mausoleum of Haidar and Tippu is an effective building. The central apartment containing the tombs is covered with a great dome, and is surrounded with a verandah supported on pillars of polished hornblende, the inner entrance being enriched with doors of ebony inlaid with ivory, the gift of Lord Dalhousie. The same Governor General, on his visit to Mysore in 1855, directed the restoration and repair of the Darya Daulat, then falling to decay, in commemoration of its having been the residence of the great Duke of Wellington. An account of it will be found under Seringapatam in Vol. II.

Lingayats.—The Lingayats have adopted what seems to me a somewhat distinctive style in their public buildings, such as mathas, tombs, &c., which is a combination of the Hindu and Saracenic. The best specimens perhaps are the tombs of the Coorg Rajas at Mercara, but there are buildings at Nagar, Chitaldroog, Náyakanhatti and other places which may serve as illustrations.

In connection with Hindu architecture may be mentioned the rude but substantial and durable bridges across the Kaveri at Seringapatam and at Sivasamudram. The latter are said to be 700 years old. The former was erected under the regency of Purnaiya, and by him named, as stated in an inscription at the place, the Wellesley Bridge, in honour of the then Governor General. It is composed, as also is the other, of rough stone pillars, firmly let into the rocky bed of the stream. These support stone brackets, on which rest the stones forming the framework of the bridge, upon which again the floor of the roadway is laid.

Of Anglo Indian architecture perhaps the less said the better. Yet there are structures deserving of remark. Among these is the de Havilland arch at Seringapatam. This engineer officer seems to have

narrow passage, wherein were chained four tigers. Within these was the hall in which Tippu wrote, and into which very few persons except Mir Salak were ever admitted. Immediately behind this was the bed chamber, which communicated with the hall by a door and two windows, and was shut up on every other side. The door was strongly secured on the inside, and a close iron grating defended the windows. The Sultan, lest any person should fire upon him while in bed, slept in a hammock which was suspended from the roof by chains in such a situation as to be invisible through the windows. The only other passage from the private square was into the zenana or women's apartments.

been of somewhat erratic genius. He proposed, however, the construction of a brick arch, of a span greatly exceeding anything that had at that time been attempted, and on his design being set aside as visionary, resolved to demonstrate its practicability, and thus built the great arch across the garden attached to his own house, where it still stands as a monument of his skill. I suspect the large room without pillars (said to be one of the largest in south India) of the Residency at Mysore may have been designed by him. But as a rule it is perhaps not too much to say that in public no less than in private buildings erected under European direction all pretensions to architecture have been ignored as being totally unconnected with engineering. Of late, however, under Colonel Sankey as Chief Engineer, more attention has been paid to this point, and several effective buildings have been erected, those on the largest scale being at Bangalore.

Engraving.—Of the art of engraving the best examples are to be found in the numerous inscriptions on copper or stone scattered over the country. The oldest on stone (as at Begur and Srinivasapur) are deeply and heavily cut, on ponderous and massive slabs, as if by the hands of a giant race. But the Chera grants on copper of the 5th and 8th centuries are more artistically incised, both as to form and execution. So also the inscriptions on the Gomatesvara colossus. With the Chalukyas the style improves, and later on the Cholas covered some of the eastern temples with inscriptions in old Tamil deeply and well cut. But it is under the Hoysala Ballálas that we find the most perfect specimens. Their inscriptions on beautifully polished slabs of hornblende are masterpieces of the art. The letters are of ornamental design, varied to suit their positions, and the whole so well fitted and harmonized together that no space is left where a single additional letter could be introduced.

Wood carving.—Mysore is famous for its ornamental sandal-wood carving. It is done by a class called Gúdigar, who are settled in the Shimoga District, chiefly at Sorab. The designs with which they entirely cover the boxes, desks and other articles made, are of an extremely involved and elaborate pattern, consisting for the most part of intricate interlacing foliage and scroll work, completely enveloping medallions containing the representation of some Hindu deity or subject of mythology, and here and there relieved by the introduction of animal forms. The details, though in themselves often highly incon-

gracius, are grouped and blended with a skill that seems to be instinctive in the East, and form an exceedingly rich and appropriate ornamentation, decidedly oriental in style, which leaves not the smallest portion of the surface of the wood untouched. The material is hard, and the minuteness of the work demands the utmost care and patience. Hence the carving of a desk or cabinet involves a labour of many months, and the artists are said to lose their eye-sight at a comparatively early age. European designs they imitate to perfection.

Industrial Arts.

The most generally practised industrial arts, of native growth, are those connected with metallurgy, pottery, carpentry, tanning, glass making, the production of textile fabrics or the raw material for them, rope making, the expression of oil and saccharine matter, and the manufacture of earth salt. Other arts have doubtless sprung up in the large centres of population, chiefly in connection with the wants of Europeans or under their instruction, but the above are the principal ones extensively practised among the people.

Iron and Steel.—The metal most widely diffused and generally wrought is iron. It is obtained both from ore and from black iron-sand. The iron ore is obtained in small irregular masses by digging a few feet below the surface, generally on low rocky hills, but in some places in the fields. The small masses are generally mixed with clay and sand, which is separated by beating to powder and washing. The ore is of two kinds, one efflorescing into red ochre, the other into yellow. The stones which are too hard to be broken up are called male, while those which being in a state of decay yield to the hammer are called female. The collectors of the ore convey it on either asses or buffaloes to the smelting furnaces. The black sand is found in the rainy season in the nullas or channels formed by torrents from certain hills. The principal places where iron is smelted are in Magadi, Chiknayakanhalli, Malvalli, Heggadadevankote and Harnhalli taluks, and in the southern and central parts of Chitaldroog District, and the eastern parts of Shimoga and Kadur Districts. An iron foundry on a considerable scale has been established at Bangalore.

Iron smelting is performed in furnaces, the heat of which is fed by a pair of bellows formed of whole buffalo hides, worked by hand. The process commen-

ces with filling the furnace with charcoal. After it is heated, which requires an hour, a basket of ore, containing about 33 lbs., reduced to pieces the size of a filbert or pea, is put into the funnel and covered with charcoal: an hour afterwards a similar basketful of ore is put in, and this addition repeated three times at the stated intervals, care being taken that it is always covered with charcoal and the furnace supplied with a sufficient quantity of this article. After the third addition of ore, a small hole is made at the lowest extremity of the furnace to let out the dross. About an hour after the last replenishment, the process is finished, which lasts altogether from five to six hours.

After the charcoal has been consumed, the temporary part of the furnace is pulled down, and the iron collected at the bottom of it is taken out with a long forceps, carried to a small distance, and beaten with large wooden clubs. During this operation a great quantity of scoriae are seen running from the porous mass of iron. When the red heat is nearly over, it is cut into three pieces. In this state it is very porous, and worse in appearance than any crude iron of European manufacture. To prepare it for the market, it is several times heated to whiteness, cut into thirteen pieces of about 2 lb. each, and hammered into cylindrical pieces of eight inches in length. It is in this state a good soft iron, answering all purposes for which it is wanted in cultivation and building. The maund of this iron (27 lb) is sold for about two rupees.

In order to convert the iron into steel, each piece is cut into three parts, making fifty-two in the whole, each of which is put into a crucible, together with a handful of the dried branches of tangañi (*cassia auriculata*), and another of fresh leaves of vonangadi (*convolvulus laurifolia*). In some parts the iron is heated, hammered and reduced into pieces of 8 inches long, 2 inches broad and half an inch thick, before putting into the crucible. The mouth of the crucible is then closely shut with a handful of red mud, and the whole arranged in circular order, with their bottoms turned toward the centre, in a hole made on the ground for the purpose. The hole is then filled up with charcoal, and large bellows are kept blowing for six hours, by which time the operation is finished. The crucibles are then removed from the furnace, ranged in rows on moistened mud, and water is thrown on them whilst yet hot. The steel is found in conical pieces at the bottom of the crucibles, the form of which it has taken. The upper or broader surfaces often striated from the centre to the circumference.

In some crucibles half of the iron only is converted into steel, and others are found empty, the smelted metal having run through a crack in the crucible. This is smelted again and sold for making fireworks. The conical pieces are sold at the price of 100, or 15 lbs. per about Rs. 3½, or the maund of 27 lbs. per Rs. 5 to Rs. 5¼. Sometimes they are heated again and hammered into small bars of four or five inches long.

It is probably not quite indifferent what crucibles are used in this operation: at all events they must be able to stand a strong fire. The loam employed for these crucibles is of a brown red colour, and is probably derived from the decomposition of the greenish slaty rock of the neighbouring hills. It is of an earthy appearance and crumbles between the fingers; mixed with white sand and some shining particles; it has no earthy smell when breathed upon, nor effervesces with acids. From this the finer particles used for crucibles are separated by water, which keeps them suspended for some time, during which it is drawn off and left to deposit them. The dried sediment of many of these washings is compact, has a liver brown colour, with some shining particles; of the consistence of chalk; a conchoidal fracture, feels soft and soapy, and takes a polish from the nail. It makes a pretty good brown paint. Of this the crucibles are made, by moistening it and mixing it with the husks of rice. It is then dried in the open air.

The stone used in the construction of the fire-places of the iron and steel furnaces is called *balapam* by the natives; a name applied to all stones of the magnesian order, which have a soapy and greasy feel, and little hardness.

The principal point of making steel by fusion seems to consist in the exclusion of atmospheric air from the crucible, and the use of fresh vegetables instead of charcoal, by which means it is probable a higher temperature is obtained than could easily be procured by the use of common charcoal. Hence the iron is more certainly fused and at a smaller expense. The grain of the steel is much finer than that of the ore; but there still appear spots which are not well fused.

An instrument maker in England, consulted by Dr. Heyne regarding wootz or Indian steel, expressed the following opinion.

'In the state in which it is brought from India it is not perfectly adapted for the purpose of fine cutlery. The mass of metal is unequal, and the cause of inequality is evidently imperfect fusion: hence the necessity of repeating this operation by a second and very complete fusion. I have succeeded in equalizing it, and I now have it in a very pure and perfect state, and in the shape of bars like English cast steel. If one of these is broke by a blow of a hammer, it will exhibit a fracture that indicates steel of a superior quality and high value, and is excellently adapted for the purpose of fine cutlery, and particularly for all edge instruments used for surgical purposes. A very considerable degree of care and attention is required on the part of the workmen employed on making steel; the metal must on no account be over heated, either in forging or hardening; the fire ought to be charcoal or good coke.

The art of hardening and tempering steel is admitted, by all who have attended to the subject, to be of vast importance; the excellence of the instru-

ment depending in a great measure on the judgment and care with which this is performed. I find the Indian steel to be extremely well hardened when heated to a cherry-red colour in a bed of charcoal-dust, and quenched in water cooled down to about the freezing point. In the process of tempering, a bath of the well known fusible mixture of lead, tin, and bismuth, may be used with advantage; linseed-oil will also answer the purpose, or, indeed, any fluid whose boiling point is not below 600 degrees. The temper is to be ascertained by a thermometer, without any regard to the colours produced by oxidation. It is worthy of notice, that an instrument of Indian steel will require to be tempered from 40 to 50 degrees above that of cast steel. For example, if a knife of cast steel is tempered when the mercury in the thermometer has risen to 450, one of Indian steel will require it to be 490; the latter will then prove to be the best of the two, provided always that both have been treated by the workman with equal judgment and care.

'Upon the whole, the steel of India promises to be of importance to the manufactures of this country. But the trouble and expense of submitting it to a second fusion will, I fear, militate against its more general introduction. If the steel makers of India were made acquainted with a more perfect method of fusing the metal, and taught to form it into bars by the tilt hammers, it might then be delivered here at a price not much exceeding that of cast steel.'

Steel is made especially in Heggadadevankote, Malvalli, Kortagiri and Madgiri taluks. Steel wire drawing is performed at Channapatna for the purpose of providing strings for musical instruments, and of a quality which makes the wire sought after throughout southern India.

The mode of preparing the steel before it is drawn into wire is by taking any quantity and heating it in a charcoal fire until it is red hot; when it is taken out, beaten into a long thin plate upwards of an inch in breadth, and rolled up into an oval or round form, leaving a small space between each of the folds. It is then put into the fire again, well heated, and hammered out as before. This process is repeated eight times, by which the weight of the steel is reduced to one-fifth of the original quantity.

When this is done it is ready for being formed into wire, and is again heated and beaten into slender rods, with a stroke alternately on either side, which gives them a wavy appearance. The rod being heated again is stretched round a wooden post, and then drawn through a small hole in a plate of common steel into wire by means of pincers. In this plate there are several holes of various dimensions for the purpose of gradually reducing the wire to the size required. After it has

been once drawn, it is necessary to heat it again before it can be drawn a second time, which is done through a hole somewhat smaller than the former one. It afterwards requires no further heat, but is drawn eight or ten times more until it is sufficiently fine, and this is partly ascertained by the sound it gives when struck by the finger on being stretched out. At the time of drawing it through the plates a small quantity of oil is applied to it to make it pass easily.

The number of so called iron mines is 237, and there are 1,359 furnaces for the manufacture of iron, but the numbers are subject to slight variation from year to year. The following statistics shew the quantity produced and the value of the manufactures for eight years.

Year	No of mines and furnaces.	Quantity produced Maunds of 28 lbs.	Duty levied on furnaces, R.	Value of iron manufactures, Rs.
1868—69	1,457	21,078		...
1869—70	1,421	17,983		.....
1870—71	1,450	25,193	.. ..	247,044
1871—72	1,444	21,333	8,700	132,752
1872—73	1,472	26,114	8,187	143,000
1873—74	1,464	19,298	8,065	148,120
1874—75	1,463	23,463	8,143	229,229
1875—76	..	...	...	208,069

Brass and Copper.—The manufacture of brass and copper water and drinking vessels is to a great extent in the hands of the Jains, one of the chief seats of the manufacture being at Sravan Belgola. Brass is also used for making lamp stands, musical instruments, and images of the gods; and bell metal for the bells and gongs used in temples and in religious services, and by mendicants. The value of the brass and copper manufactures is thus given.*

1868—69	...	Rs. 59,900	1872—73	...	Rs. 273,390
1869—70	...	" 72,400	1873—74	...	" 305,983
1870—71	...	" 72,400	1874—75	...	" 378,880
1871—72	...	" 267,262	1875—76	...	" 392,050

Gold and Silver.—Gold and silver are employed to a very large extent in making jewelry and ornaments, the most favourite method with natives of investing their savings, what is not turned to account in this way being frequently buried. A very small quantity of gold is obtained in the country, from 2 to 3 seers a year, from washings of the alluvial soil, chiefly in the south of the Kolar District. But some mining operations have been recently commenced as described at p. 18 and 35.

* It may be as well to state here that, although the figures are taken from the only statements available, these and similar statements in this chapter cannot be relied on. It is evident that before 1871—2 they are mostly altogether wrong, but I have thought it better to give what statistics were procurable.

The purity of gold is distinguished by its colour. Pure gold is of the twelfth colour, and whatever is wanting to make up 12 is to be considered as alloy. Thus gold of the 11th colour means a metal composed of 11 parts of gold and one part of alloy. The mode of purifying gold is to take equal quantities of brick dust and common salt, a good handful, which is put between two pieces of potter's ware and into it the gold. These are placed in the midst of a heap of dried cow-dung (vratties), and lighted at top in a place where the wind cannot produce a strong fire. The pieces of gold when taken out appear incrustated with a black crust, which must be removed, and the process as often repeated as the same is reproduced.

The following are some of the ordinary gold and silver ornaments worn by the people :—

Rāgate—circular ornaments worn by women at the crown of the head.

Kyādirge—crescent shaped ornaments at the back of the head.

Jede bilie—smaller ones worn on the plat which hangs down the back.

Chauri kuppe—ornamental pins for the hair, with a bunch of chauri hair attached for stuffing the chignon or plat.

Bāvah—earrings for the upper rim of the ear.

Vōle, vāle—earrings to fill the large hole in the lobe of the ear.

Palaka—a pear shaped drop worn generally on the forehead.

Addike, Gundina sara—necklaces.

Kankani—bracelets.

Vanki, Nāgamurige, Toju tāyiti, Bandi—bracelets worn by women above the elbow.

Ējiband—armlets or broad belt like ornaments worn by women above the elbow.

Dāou—a broad flat zone or hoop for the waist worn by women, generally silver.

Luli, Rolī, Kālsarpini—anklets (silver).

Kālu-geje—small round silver bells worn with anklets, especially by children.

Filli—silver toe rings.

Uḍidhāra—silver chains worn by men round the waist.

Karadage—silver shrine containing the līṅga worn by Lingayats.

Tāyiti—small silver money boxes attached to the girdle.

Sōṇna kāyi—an egg shaped silver chunam box.

Gold and silver thread and lace for ornamenting different fabrics are made in Bangalore, and electro plating is also done here.

A kind of false gilding was formerly used in the decoration of the palaces at Seringapatam. It consisted of paper covered with the false gilding, which was cut into the shape of flowers and pasted on the walls or columns, the interstices being filled up with oil colours. The manner of making this false gilded paper was as follows :—

Take any quantity of lead, and beat it with a hammer into leaves, as thin as possible. To 24 parts of these leaves add 3 parts of ^{resin} ~~resin~~ dissolved in water, and beat them together with a hammer till thoroughly united;

which requires the labour of two persons for a whole day. The mass is then cut into small cakes and dried in the shade. These cakes can at any time be dissolved in water and spread thin with a hair brush on common writing paper. The paper must then be put on a smooth plank and rubbed with a polished stone till it acquires a complete metallic lustre. The edges of the paper are then pasted down on the board and the metallic surface is rubbed with the palm of the hand, which is smeared with an oil called *gurna*, and then exposed to the sun. On the two following days the same operation is repeated: when the paper acquires a metallic yellow colour.

The *gurna* oil is prepared as follows: Take $\frac{2}{3}$ of maund (about 18 lb.) of *agase yenne* (linseed oil), $\frac{1}{2}$ a maund (12 lb.) of the size called *chandarasa*, and quarter of a maund (6 lb.) of *musambra* or aloes prepared in the country. Boil the oil for two hours in a brass pot. Bruise the *musambra*, and having put it into the oil, boil them for four hours more. Another pot having been made red-hot, the *chandarasa* is to be put into it and will immediately melt. Take a third pot, and having tied a cloth over its mouth, strain into it the oil and *musambra*: these must be kept in a gentle heat and the *chandarasa* added them gradually. The oil must be strained again and it is then fit for use. The *chandarasa* is prepared from the milky juice of any of the following trees—*ficus glomerata*, *goni*, *bela*, *bevina*, *gobali*, &c: it is therefore an elastic gum.

Textile Manufactures.—These are of cotton, wool, and silk; and the following are the estimated values of the fabrics annually produced under each head for the past eight years.

Fabrics of—	Cotton.	Wool.	Silk.
1868—69	714,623	91,330	...
1869—70	761,595	103,125	...
1870—71	761,595	103,125	514,640
1871—72	1,124,914	190,408	426,140
1872—73	1,025,380	188,363	423,609
1873—74	866,393	241,823	168,030
1874—75	159,446	189,127	133,080
1875—76	163,465	328,127	128,800

Cotton.—The spinning of cotton into yarn or thread is the occupation of large numbers of women of the lower orders. But before the cotton is ready for the spinning wheel, it is cleaned or separated from the seed by passing through a rude gin, and then, as it is too lumpy for spinning, it is fluffed up with a bow, which is the special occupation of a class of Musalmans called *Pinjari*. It is then carded into rolls handy for the spinner. The cotton is then spun by means of a handle with the right hand, whilst with the left, which holds the cotton, the thread is spun on to

the reel. After the bobbin is full, the yarn is rewound on to a swift. This is done by placing the axle of the swift perpendicularly on the ground, and keeping it in rapid motion by a touch with the third and fourth fingers of the left hand. The thread is then reeled off on to a bigger reel, and finally into a large skein, by passing round five small stakes set up in the ground in the form of a square. The skein is next dressed for the loom. The requisite number of threads is fastened firmly to fixed points, and being separated by small sticks, is supported by cross sticks. The cleaner then takes a brush of cocoa-nut fibre, and dipping it in a preparation of flour and water, passes it steadily up and down the entire length of the skein, using at the same time one of the small dividing sticks to facilitate the operation.

The loom is placed over a kind of well or hole, large enough to contain the lower portion of the machinery, which is worked on the pedal principle, with the toes, the weaver sitting with his legs in the hole for the purpose. The combs are supported by ropes attached to beams in the roof, working over pulleys, and stretching down into the well to the toes of the weaver. In his right hand is the shuttle, which contains the thread, and which, passed rapidly through the spaces created by the combs, forms the pattern. The principal comb is held in the left hand. As the cloth is manufactured it is wound on the beam, by slightly easing the rope on the right hand and turning round the lever.

Particulars will be found under each District, in Vol. II, of the cotton fabrics manufactured in the various localities.

Of *Woollen fabrics* the *kambli* or camblet is an indispensable article of covering for almost all classes. Its manufacture is a characteristic industry more especially of the Chitaldroog District. For the finest kinds, the best of which are of very high value (see Vol. II), and rarely made except to order, the fleece from the first shearing must be used. This is taken from the sheep when about six months old. Every successive fleece becomes coarser and does not increase in quantity. The wool is commonly black, and the deeper this colour the more valuable the wool is reckoned. The fleece is shorn twice a year, in the second month after the shortest day, and in that which follows the summer solstice.

Before the sheep are shorn they are well washed. The wool, when it has been shorn, is teased with the fingers, and then beaten with a bow like cotton, and formed into bundles for spinning. This operation is performed both by men

and women, partly on the small cotton wheel and partly with the distaff. Some tamarind seeds are bruised; and after having been infused for a night in cold water, are boiled. The thread when about to be put into the loom is sprinkled with the cold decoction. The loom is of the same simple structure as that for cotton weaving. The new made cloth is washed by beating it on a stone; and when dried it is fit for sale. The high price of the finer kinds is thus evidently owing to the great trouble required in selecting wool sufficiently fine, the quantity of which in any one fleece is very small.

The carpets of Bangalore are well known for their durable quality, and for the peculiarity of having the same pattern on both sides. The pile carpets made in the Central Jail from Persian and Turkish designs are probably superior to any other in India.

Silk fabrics, of stout texture and excellent designs, are made, chiefly by Patvegárs and Khattris, in Bangalore and at Molakalmuru. Women of the wealthier classes are often richly attired in silk cloths on ceremonial or festival occasions. Particulars regarding the rearing of silkworms, the reeling or filature of raw silk, and the manufacture of fabrics are contained in Vol. II.

Dyes.—In connection with the foregoing textile fabrics may be mentioned the dye stuffs used to produce different colours.

Woolen dyes.—Blues, from indigo; yellow, from turmeric; red, from sanders wood and lac; browns, from popli chakke; orange, purple, and green, by mixing the primitive colour stuffs; rose and magenta, from aniline dye; crimson and dark red, from red-wood and lac; scarlet, from red-wood and tin mordant.

Silk dyes.—From suringi (*calysaccion longifolium*) are obtained red and crimson, used with two parts of pesti pods by boiling. From kamala powder (*rotifera tinctoria*, Kan. *kapla pudí*) are obtained the following—blue, for bleached silk, by maceration in cold solution of indigo; black, by steeping again with alum and iron mordants; greens, for yellow thread steeped in indigo solution. From safflowers (*carthamus tinctorius*, Kan. *kusumba*) yellow and pink for red thread steeped in indigo solution.

Cotton dyes.—From Indian madder (*rubia munjista*, Kan. *munjista*) are obtained pink, crimson, lake, and orange. Native dyers use it commonly for red colour by boiling with alum. From chay root (*oldenlandia umbellata*, Kan. *chiri veru*) are obtained red, orange, and purple. It is very extensively used for red dye by the native dyers. The process varies to some extent in obtaining the evanescent and permanent colours. From morinda bark (*morinda umbellata*, Kan. *maddi chakke*) is obtained red, by boiling with milk-hedge ash-

es. The colour is dull, yet it is considered faster than the brighter colours obtained from other substances. The best dye is procured from the bark of the roots of trees three years old. From popli stem (*ventilago madraspatana*, Kan. *popli chakke*) is obtained brown. The bark of the root is used also for orange dye. With chay root it forms a rich chocolate colour, and with galls black; used by oiling and steeping, with or without alum. From myrabolan (*terminalia chebula*, Kan. *alale kayi*) used with other stuffs, is obtained yellow and black, by maceration and boiling. The three kinds of myrabolans yield, with alum a good durable yellow, and with salts of iron a black colour, commonly used for tanning purposes. From babool bark (*acacia arabica*, Kan. *mugaḷi chakke*) are obtained buff and fawn, by boiling. From indigo seeds (Kan. *tagasi bija*) is obtained an adjunct for blue dye. From annotto (*bixa orellana*, Kan. *ranga māḷike*) and from mara manjil (*coccinium fenestralum*, Kan. *mara arisina*) is obtained yellow. From cassia flowers (*cassia auriculata*, Kan. *tāvarike huvu*) is obtained blue. It is also an adjunct for yellow dye. From cochineal (*coccus cacti*, Kan. *kirimanji hula*) red and scarlet are obtained.

Other dyes.—From indigo (*indigofera tinctoria*, Kan. *nīḷi*) is obtained blue and its shades, green, purple and black, by maceration in solutions. From turmeric (*curcuma longa*, Kan. *arisina*) yellow and orange, by boiling with alum mordant. From sanders wood (*pterocarpus santalinus*, Kan. *patanga*) red, crimson, scarlet, orange, and purple, by boiling with alum or tin: from poras flower (*Uitea frondosa*, Kan. *muttugada huvu*) yellow, green, and orange, by steeping in: with the addition of a little soda it turns to orange. From lac (*coccus lacca*, Kan. *aragu*) red, crimson and scarlet, by steeping. From log wood (*hæmatoxyton campechianum*) red and black, by boiling. From tugra seeds (*cassia tora*, Kan. *tangadi bija*) blue, used as an adjunct to green and yellow. Cassan leaves (*memecylon tinctoria* Kan. *ulli yeḷe*) are used in red colours by boiling with alum.

Goni.—In many parts of the country, *goni* is a considerable article of manufacture. It is a coarse, but very strong sack-cloth, from 18 to 22 cubits in length, and from $\frac{1}{2}$ to $\frac{3}{4}$ of a cubit broad, and is made from *pundi*, the *janupa* or *crotalaria juncea*. It is divided into three kinds, which differ in value according to their strength, and to the closeness of the fabric. The same people, who are a particular caste of men, cultivate the plant and carry on the manufacture. After being cut down, the plant is dried in the sun and tied up in bundles, which are taken out as wanted and put in the water, at which time their bands are cut, and the stems being opened out, are kept down to the bottom by stones or mud. According to circumstances they require to be kept in the water

from six to eight days. They are known to be ready when the bark separates easily from the pith. It is then taken out of the water, and a man, taking it up by handfuls, beats them on the ground, occasionally washes them until they are clean, and at the same time picks out with his hand the remainder of the pith, until nothing except the bark is left. This is then dried, and being taken up by handfuls, is beaten with a stick to separate and clean the fibres. The hemp is then completely ready, and is spun into thread on a spindle, both by the men and women. The men alone weave it, and perform this labour in the open air with a very rude loom.

The following is the value of the manufacture of fibres for six years:—

1870—71	Rs.	6,220	1873—74	Rs.	17,580
1871—72	"	22,807	1874—75	"	39,609
1872—73	"	22,400	1875—76	"	44,627

Oil pressing.—This is a very generally followed calling, all over the country, by the class called Gāñigas, described in a previous chapter. The oil mills are in the form of an immense mortar and pestle of stone: in the kind driven by two bullocks the mortar is a block of granite, 6 feet 9 inches above ground, with a pedestal let in to an equal distance under ground. A wooden beam, 17 or 18 feet long, pressing at one end closely against the foot of the mill with a loud creaking noise, which is the well known indication of the neighbourhood of oil mills, has an arm projecting upwards at about a third of its length, which is attached to the head of the pestle. The mill is driven by oxen yoked at the farther end of the beam, who pull it round and round.

The different kinds of oil made are:—

- Woll eḷḷu, til or gingelly oil, from two kinds of *sesamum*
- Huch eḷḷu, or ram til, from *guizotea oleifera*.
- Haralḷu, castor oil, from the large and small varieties of *ricinus*.
- Kobn, from the dried kernel (kobri) of the cocoa nut.
- Hippe, from the fruit of the *bassia longifolia*.
- Honge, from the seed of the *pongamia glabra*.

The *woll eḷḷu* oil is expressed from *surugana* and *kari eḷḷus*, the same with the *wolle* and *phulagana ellus* of other parts. The first gives the least oil; but for the table it is esteemed the best of any in the country; the price, however, of the two kinds is the same. The mill receives at one time about seventy seers measure (2·42 Winchester bushels) of *sesamum* seed; and, in the course of grinding, ten *kachcha* seers measure of water (2 78 ale quarts) are gradually added. The grind-

ing continues for six hours, when the farinaceous parts of the seed, and the water, form a cake; and this having been removed, the oil is found clean and pure in the bottom of the mortar, from whence it is taken by a cup. Seventy *pakka* seers of *surugana*, or 65 seers of *kari ellu* seed give 2 *kachcha* maunds (rather more than $5\frac{1}{2}$ ale gallons) of oil. The mill requires the labour of two men and four oxen, and grinds twice a day. The oxen are fed entirely on straw, and are allowed none of the cake; which is sometimes dressed with greens and fruits into curry, and at others given to milch cattle.

The *huch ellu* is managed exactly in the same manner. The seventy seers measure require a little more water than the other *ellu*, and gives 65 seers of oil (or a little more than $4\frac{1}{2}$ gallons). This also is used for the table. The cake is never used for curry, but is commonly given to milch cattle.

The *laraku*, or castor oil, is made indifferently from either the large or small varieties of the *ricinus*. It is the common lamp oil of the country, and is also used in medicine. What is made by boiling, as described below, is only for family use; all that is made for sale is expressed in the mill. To form the cake, seventy seers of the seed require only five seers, *kachcha* measure (1.39 ale quarts) of water, and give 60 seers (4.17 ale gallons) of oil; which after being taken out of the mill, must be boiled for half an hour, and then strained through a cloth. The cake is used as fuel.

The following is the process for making castor oil for domestic use.

The seed is parched in pots containing about a seer, which is somewhat more than a quart. It is then beaten in a mortar, by which process balls of it are formed. Of these from four to sixteen seers are put into an earthen pot, with an equal quantity of boiling water, and boiled for five hours; during which care must be taken, by frequent stirring, to prevent the decoction from burning. The oil now floats on the surface, and is decanted off in another pot, in which it is boiled by itself for a quarter of an hour. It is then fit for use, and by the last boiling is prevented from becoming rancid. After the oil has been poured from the seed, the pot is filled up with water, which is again boiled, and next day the decoction is given to buffaloes, by which their milk is said to be remarkably increased. The boiled seed is mixed with cow-dung and formed into cakes for fuel. The dry stems of the plant are also used for the fire. The oil is commonly used for the lamp. It is also taken internally as a purgative; and the Sudras, and lower castes, frequently anoint their heads with it, when they labour under any complaint which they attribute to heat in the system.

Kobri oil is made from the dried kernel of the coconut, which is called *kobri*. This oil is chiefly used for anointing the hair and skin. Cakes are also fried in it, and it is sometimes used for the lamp. The mill receives 6 maunds weight of the *kobri* (almost 93 lbs), and 11 *kachcha* seers measure of water (a little more than 3 ale quarts). This produces three maunds (about 7·8 ale gallons) of oil. The natives eat the cake dressed in various ways.

The *hippe* oil, made from the fruit of the *bassia longifolia*, is used for the lamps burned before the gods, being esteemed of a better quality than that of the *ricinus*. The mill takes 70 seers measure, and the seed requires to be moistened with 12 *kachcha* seers (3½ ale quarts) of tamarind water, in which 2 seers of tamarinds have been infused. The produce is 70 seers (4·365 ale gallons) of oil. The cake is used as soap to wash oil out of the hair of those who anoint themselves.

The *honge* oil, produced from the seed of the *pongamia glabra*, is used for the lamp; but it consumes very quickly. It is also used externally in many diseases. Take 70 seers, *pakka* measure, of the seed freed from the pods, add 4 *kachcha* seers measure of water (1·11 ale quart), and beat them in a mortar into a paste. Then tread the paste with the feet; and, having kept it for two or three days, dry it in the sun. It is then put into the mill, with one *kachcha* seer (19·6 cubical inches) of water. It produces 40 seers (2¾ ale gallons) of oil. For fuel, the cake is mixed with cow-dung.

The value of the oil manufactures of the country for six years past is thus stated:—

1870—1	...	Rs. 1,282,116	1873—4	...	Rs. 643,143
1871—2	...	387,829	1874—5	...	„ 808,381
1872—3	...	„ 390,450	1875—6	...	„ 778,164

The following table shews at one view the number of looms and oil-mills in the country, together with the amount of revenue realized upon them for the past ten years. The decrease in both the number and revenue from 1868—69, especially of the cloth and carpet looms, is due to those of the town of Bangalore being made over to the municipality and not included in these returns. The rates of duty are: from 1 to 6 Rs. for cloth looms; 8 As. to 5 Rs. for *kambli* looms; 2 to 3 Rs. for carpet looms; 8 As. to 3 Rs. for girdle looms; and 1 to 4 Rs. for *goni* looms: and for oil mills from Rs. 4:—

Year.	Cloth looms.		Kanahh looms.		Carpet looms.		Girdle looms.		Goni looms.		Total looms.		Oil mills.	
	No.	Rev.	No.	Rev.	No.	Rev.	No.	Rev.	No.	Rev.	No.	Rev.	No.	Rev.
1866-67	32,750	62,479	9,844	18,798	80	153	308	410	301	416	43,263	82,256	3,382	15,275
1867-68	32,332	61,850	9,794	18,435	62	158	324	417	283	395	42,825	81,253	3,414	15,569
1868-69	28,543	55,040	9,761	18,272	23	73	303	401	291	396	38,921	74,182	3,410	14,658
1869-70	28,464	55,018	9,771	18,080	22	65	282	390	347	450	38,866	74,003	3,478	14,872
1870-71	28,081	54,638	9,790	18,310	5	13	302	417	327	440	38,455	73,818	3,235	13,292
1871-72	28,457	55,148	10,125	18,695	5	13	323	443	332	443	39,247	74,742	3,284	13,445
1872-73	29,223	55,783	10,309	19,069	5	13	320	455	314	436	40,176	75,756	3,315	13,648
1873-74	29,414	55,996	10,353	19,668	6	14	310	430	296	409	40,379	76,517	3,246	13,940
1874-75	29,173	56,299	10,200	19,315	8	20	297	420	352	484	40,030	76,533	3,355	13,904
1875-76	28,911	55,690	10,215	19,417	6	15	341	492	302	414	39,835	76,028	3,363	13,812

Glass-making.—This art is principally, if not entirely, applied to the manufacture of bangles or glass rings, worn on the wrists like bracelets by all classes of women. The chief seat of the trade, which is not so extensive as at one time, is at Mattod, but some glass is also made at Channapatna, part of which is formed into small bottles.

At Mattod the furnaces are constructed in a high terrace, which is built against the inside of the fort-wall, and are in the form of a dome, or like an oven, eight feet in diameter, and about ten feet in height. The oven is not arched, but contracted above into a circular opening, about 18 inches in diameter, by making the upper rows of stones project beyond those below them. At the bottom of the furnace, in the side opposite to the town wall, is a small opening, through which the fuel is supplied. The crucibles are oblong, and would contain about 5½ Winchester gallons. Having been filled with the materials, they are lowered down into the furnace by the aperture in the top, by which also the workmen descend. They first place a row of the crucibles all round the furnace, with their bottoms to the wall and their mouths sloping inwards. In this position they are secured by a bed of clay, which covers the crucibles entirely, leaving their open mouths only exposed. Above this row another is placed in a similar manner, and then a third and a fourth. The furnaces vary in size, from such as can contain fifty crucibles thus disposed to such as can contain twice that number. The fuel consists of small sticks, which having been gathered a year are quite dry. A quantity having been put in the bottom of the furnace, the workmen ascend, and some burning coals are thrown upon the fuel. By the opening below, fresh fuel is added night and day, until the time allowed for

vitrifying the materials has expired. The fire is then allowed to burn out, and the furnace to cool. Afterwards the workmen descend, and take out the crucibles, which must be broken to get at their contents.

The materials used in this manufacture are,—soda, quartz or compact ironstone, compact specular iron ore, and copper.

The soda is gained in the following manner: Some pits about a foot and a half deep are filled with salt earth, and water is poured upon it. The same quantity of water is poured successively upon different portions of salt earth till it is conceived to be sufficiently impregnated with saline matter, which is judged of by its brown colour. This water is then worked into a pultaceous mass with cowdung, and spread about an inch thick upon a straw mat, and dried in the sun. Another layer prepared in the same way is applied the next day, and for twelve successive days it is kept moist by the addition of fresh portions of lixivium of soda. The large cake is then divided into smaller pieces, which, when quite dry, are piled up into a heap and burnt. The fine ashes which are found along with the more solid pieces are kept separate. The latter are reduced to powder, stored up, and called *saulu saram* (essence of soda); because they contain the largest quantity of soda.

The quartz (*biji kallu*) used is a little iron-shot. *Goru kallu* is an iron ore that comes nearest to compact brown ironstone (hydrate of iron). *Kemmidu kallu*, iron glance, specular iron ore or red oxide of iron, is found in sufficient quantities after heavy rains in a nullah in Budihal taluk. The nullah comes from the north side of a hill which probably contains the ore in rocks. This ore is reckoned best when firm and sound. If red ochre appear in the fracture, the specimen is esteemed inferior to the best kind, in the proportion of two to three. And accordingly a greater quantity of it is considered as necessary in the manufacture of glass.

From these few materials the following kinds of glass are made:—

Bija or *mother glass*.—It is a soft, imperfect, porous glass; and is used only as a substratum or basis to the other kinds of glass. It is made of the following ingredients:—The ashes which remain when the soda is made, and which, as was mentioned before, are kept apart. If these ashes do not contain many grains of salt, five parts of them are taken; but if they are mixed with much salt, three parts are deemed sufficient. To these are added of pounded quartz, or *biji kallu*, one part. These two ingredients are separately pounded and then, mix-

ed together, put into clay pots and kept in the heated furnace for eight days. To see whether glass is formed, an iron hook fastened to a long bamboo is dipped into a pot containing the glass materials. If the mass adhering to it be of the consistence of wax, the operation is finished. If not, another day's heat is given.

Red glass.—This is of a hyacinthine colour, penetrated with large round white spots. It is composed of bija 7 parts, soda or saulu sáram 21, and kemmidu kallu 10. All the ingredients are first separately reduced to an impalpable powder, and then mixed. It requires first three days of slow heat, and then seven days of the strongest fire that can be given. If more than the stated quantity of kemmidu be taken, the glass acquires a black colour; if less, it assumes a lighter shade of red.

Green glass.—This glass has a dark emerald green colour with opaque spots, and is composed of the following ingredients; soda or saulu sáram 21 parts, bija 7, kemmidu kallu $\frac{1}{2}$, and copper filings $\frac{1}{2}$. These materials having been mixed and put into the crucibles, these are properly disposed in the furnace, and a fire is kept up for nine days and nine nights. For the first five days the fuel is added slowly, so that the flame just rises to the aperture; and afterwards it is not necessary to occasion quite so great a heat as for the frit (bija) or black glass. The copper is calcined by burning it, on the fire place in the bottom of the furnace, during the whole nine days that are required to make this glass. The saline crust formed on the surface of this glass is considered by the natives as unfit for eating.

Black glass.—This glass is made of 3 parts of saulu sáram and 1 of bija. Four days moderate heat is enough for obtaining it. The charcoal of the saulu sáram probably gives it the black colour, as it will lose it if the fire be too long continued or too strong. This glass is the least esteemed of all. It is quite opaque and has a close resemblance to enamel. The common salt contained in the soda separates itself from the other ingredients, and is found covering the glass or bija in a firm crust of one inch or more in thickness. It is very fine and white, and used like sea salt.

Blue glass.—This is composed of 21 parts of soda, 7 of bija, $\frac{1}{2}$ of copper filings, and an equal quantity of powdered kari kallu. For fifteen days and nights, these materials must be burned with a moderate fire.

Yellow glass is made of 21 parts of soda, and 7 parts of native soda (salt earth) from which all the small stones have been picked, but which of course contains a good deal of sand. For fifteen days these are burned with a slow fire. When this glass is wrought up into rings, it receives a bright yellow colour by enamelling it with the melted *calces* of the following metals: 5 parts of lead, and one of tin are calcined together. Then one part of *sattu* or zinc is calcined in a separate crucible. The two *calces* are then mixed, and farther calcined, until they begin to adhere together. They are then powdered in a mortar. When the ring-maker is at work, he melts some of this powder, and, while the ring is hot, with an iron rod he applies a little of the powder to the surface of the glass.

The yield for each crucible in all cases is the same, except the red and green kinds, which give respectively $1\frac{1}{4}$ maund (30 $\frac{1}{2}$ lbs) and $1\frac{1}{10}$ maund (31 $\frac{1}{10}$ lbs); while the others give only 1 maund or 24 $\frac{1}{2}$ lbs.

Carpentry and turning.—The ordinary carpenters are engaged chiefly in making of carts and agricultural implements, with fittings and furniture for the houses of the villagers. In Bangalore and some other large places cabinet work is turned out of great excellence, copied from English designs. Coach and carriage building is also successfully carried on.

The toys for which Channapatna is famous are remarkably well suited for their purpose, and much sought after by Europeans as well as natives.

The miniature imitations of native vessels and implements are turned from *hale* wood, and coated with lac of bright colours, simply applied by the heat of the friction in turning. These toys are of brilliant colours, smooth, and hard, and the colour never comes off. Larger toys, representing various animals, are made from a soft wood like touchwood, *bhúriye mara*. They are elaborately painted by hand; the birds especially, and some fruits, being very fairly modelled and painted to imitate nature.

Sugar and Jaggory.—The expression of juice from the sugar cane is an important industrial operation, the details of which may be described as follows.

The boiling-house is a thatched hut, about 40 feet long and 20 broad, with a door in front, but without windows. The walls are mud,

and stand all the year ; but a new roof of very slight materials is put on annually, when the crop is ripe. At one end is a square pit for holding the cuttings of the sugar cane, and at the other is the boiler. The furnace is partly raised and partly sunk ; it is in the form of a truncated cone, and the fuel is supplied from without by an opening in the wall. A small hole for letting out the smoke is placed before the boiler, and has no chimney. The iron boiler is flat, and completely shuts the mouth of the furnace. Before the boiler is a cavity for containing the large cooling jar. The sugar mill consists of a mortar, beam, lever, pestle and regulator.

The mortar is a tree, about 10 feet in length, and 14 inches in diameter. It is sunk perpendicularly into the earth, leaving one end 2 feet above the surface. The hollow is conical, truncated downwards, and then becomes cylindrical with a hemispherical projection in its bottom, in order to allow the juice to run freely to the small opening that conveys it to a spout, from which it falls into an earthen pot. Round the upper mouth of the cone is a circular cavity, which collects any of the juice that may run over from the upper ends of the pieces of cane ; and from thence a canal conveys this juice down the outside of the mortar to the spout.

The beam is about 16 feet in length and 6 inches in thickness, and is cut out from a large tree that is divided by a fork into two arms. In the fork an excavation is made for the mortar, round which the beam turns horizontally. The surface of this excavation is secured by a semicircle of strong wood. The end towards the forks is quite open for changing the beam without trouble. On the undivided end of the beam sits the bullock driver, whose cattle are yoked by a rope, which comes from the end of the beam ; and they are prevented from dragging out of the circle by another rope which passes from the yoke to the forked end of the beam. On the arms a basket is placed to hold the cuttings of cane ; and between this and the mortar sits the man who feeds the mill. Just as the pestle comes round, he places the pieces of cane sloping down the cavity of the mortar, and, after the pestle has passed, he removes those which have been squeezed.

The lever is a piece of timber nearly of the same length with the beam. Its thicker and lower end is connected with the undivided end of the beam by the regulator. Some way above its junction with the regulator, a piece of *sujalu*, which is a very hard wood, is dovetailed into the lower side of the lever ; and in this piece is made a smooth conical hollow, which rests on the head of the pestle. The upper end of the lever is fastened to the two arms of the beam by two ropes.

The pestle is a strong cylindrical piece of timber, about four feet in length. At each end it is cut to a point, so as at the upper end to form a cone, and at the lower a pyramid of from twelve to fifteen sides, surmounted by a short cylinder. The cavity in the lever being towards one end, makes the position of the pestle always oblique; so that as it passes round it rubs strongly against the sides of the mortar. Its cylindrical point rubs on the top of the hemispherical projection that is in the bottom of the cylindrical cavity of the mortar.

The regulator is a strong square piece of timber, which passes through the undivided end of the beam, and is secured below by part of its circumference being left for cheeks. It is perforated by eight holes, in the lowest of which is placed a pin to prevent the regulator from falling when the strain is removed. A pin in one of the upper holes of the regulator and another in one of the holes in the thick end of the lever, serve to secure in their place the ropes that bind closely together these two parts of the machine. According as these pins are placed higher or lower, the relative direction of all the moveable parts of the machine is altered, and the balance of the beam is so regulated that it goes round without any friction, but yet with its fork closely applied to the mortar. The only frictions in this machine, it must be observed, are at the two extremities of the pestle; and that which is at the lower end is entirely employed in bruising the cane, which is the object in view: still, however, it is a machine badly contrived for the purpose to which it is applied.

When the works and machinery have been prepared for making jaggory, all the proprietors of sugar cane in the village assemble, and work together a day at each man's field, in rotation, until the whole is finished. A sufficient number of people bring the canes to a man who cuts them into pieces about six inches long, and puts them in the square cavity in the boiling house. From thence one man supplies the basket of the person who feeds the mill, and who is the third man employed at the works. The fourth man drives the bullocks; a fifth carries the juice to the boiler; a sixth attends the fire; and a seventh manages the boiler. The mill goes night and day; and gives 56 pots of juice, containing in all about 218 ale gallons. The bullocks are changed after having expressed three pots, and do no more work that day, having been obliged to go very fast. Two of them are in the yoke at a time.

The cane raised on black mould gives about a fifth part more juice than that produced on sandy soil: but then nine pots of the latter give a hundred balls of jaggory, while it requires twelve, or even fourteen,

pots of the former to produce the same quantity. The workmen always put into the boiler as much juice as will yield a hundred balls of jaggory. It is strained into the boiler through a cotton cloth, and there is added to it a proper quantity of lime-water. In a boiler full of rich juice, from cane raised on sandy soil, there is put half a seer of lime water, or about 34 cubical inches; and poorer juice from the same kind of soil requires double that quantity. The boiler full of juice from black mould cane requires five or six seers, which is added by degrees. The boiler performs his operations three times in the twenty-four hours.

When the juice has been evaporated to a proper consistence, it is put into a large pot and allowed to cool for two or three hours. It is then poured into the mould, which consists of a long thick plank, in which a hundred holes are formed, each in the shape of a quadrilateral inverted pyramid. The jaggory, or inspissated juice, is allowed to dry in the mould for four hours; when the plank being turned over, the balls, or rather pyramids, of jaggory fall down. They are dried by placing them on leaves for a day, and are then fit for sale. These balls weigh $1\frac{1}{4}$ seer, or 1.06 lb. The jaggory thus contains both the sugar and molasses, and is similar to what in Jamaica comes out of the cooler before it is taken to the curing house. It is, however, somewhat more inspissated; for which an allowance must be made if we wish to compare the strength of the sugar cane juice in the two countries. By the foregoing account it requires about 37 gallons of the best juice to make 1 cwt. of jaggory.

The sugar mills used in the north-east are two cylinders, wrought by a perpetual screw, and two bullocks; but seven times in the 24 hours the bullocks are changed. The mill goes night and day; and, by the labour of 14 bullocks, expresses 7,000 canes, which produce 14 maunds of jaggory, or 7 maunds of raw sugar, equal to $1\frac{1}{2}$ cwt.

Ashragram Sugar Works.—A factory known by this name is situated at Palhalli for refining into sugar the jaggory produced by the ryots. The following are the details of manufacture:—

Cane jaggory is usually in the form of small compressed square cakes, shelving on one side into an inverted cone. This jaggory is sold by the growers of the cane at so much per cake. But at the sugar works it is purchased by weight, in order to render which uniform, a table has been prepared fixing the weight of 1,000 cakes at 7 cwt. 6 lbs. and the price is computed at so much per 1,000 cakes.

The jaggory is placed in two large copper caldrons, called 'blow-ups,' mixed with water, a small quantity of lime, and animal blood, and boiled by steam until the whole is dissolved and attains a certain consistency. The lime is added to neutralize any acidity which may remain in the jaggory, and the blood combines with the gluten matter contained in the solution and carries it to the bottom. The solution or liquor (as it is now termed) is let into troughs, and undergoes a course of filtration through drill bags fixed in machines fitted up for the purpose. This filtered liquor is conducted to a cistern, whence it is pumped up to the top of a large iron cylinder filled with about 20 tons weight of animal charcoal made into grain, through which the liquor has to pass that it may become decolorized. It is then let into a tank, whence it is drawn up by the action of an air-pump into the vacuum pan, where it is again boiled by steam in vacuo, and crystallization ensues. After this it is let down into large wooden boxes to cool, and is skimmed and allowed to drain to a small extent. The sugar is now put into machinery, where by centrifugal action and the application of certain liquors composed of dissolved sugar and spirits, the pure white crystals are entirely separated from the remaining syrup and treacle, and the process is then complete.

The sugar thus obtained is put into a room with a boarded floor, and sorted into three classes according to quality; that consisting of large clear crystals is called P. or the 1st sort; the smaller crystals are termed N. or the 2nd sort; and the rest K. X. or the 3rd sort. These are now put into bags and are ready for sale. The 1st and 2nd sorts are made entirely of sugar cane jaggory, and are composed of the early or first boilings, while the 3rd sort is that which is produced from the last boilings, and contains an admixture of selected and carefully prepared date jaggory, of which only a small portion, or about 20 per cent in quantity, is added at the 'blow-ups.' The syrup and treacle that are skimmed and drained from the wooden and centrifugal boxes are sometimes again boiled in the vacuum pan and converted into molasses sugar, which, on being drained by a further tedious process, is converted into the 3rd sort of sugar. But more frequently the molasses and skimmings are fermented and distilled for rum.

Date jaggory as crudely manufactured by the native method is not capable of being converted into good crystallized sugar. An establishment for the purpose of manufacturing date jaggory more carefully

was instituted some years ago by Messrs. Groves & Co. in Banavar taluk. But practical results, as compared with the sugar cane jaggory, led to the abandonment of the project. The out-turn of sugar from jaggory, manufactured as above, is estimated at 50 per cent. Of the remainder, about 30 per cent is utilizable for distilling rum, and the rest goes to waste. With the machinery, comprising water and steam power and other facilities, in the Ashtagram Sugar Works, it is reckoned that not less than 2,000 tons of sugar may be manufactured annually. This would utilize 4,000 tons of jaggory, which, at an average price of Rs. 30 per 1,000 cakes, would find the growers of sugar-cane a market for Rs. 170,000 worth of produce at their fields, or for one half of what may be grown in the late two Ashtagram taluks with ease.

The Ashtagram Sugar Works were established in the year 1847. The then Commissioner of Mysore, the late Sir Mark Cubbon, afforded the spirited projectors, Messrs. Groves & Co., every help in his power, and it is beyond question that the Palhalli factory has been a source of great public benefit in developing the resources of agriculture in that part of the country, as evidenced by the affluent position of all those ryots who own wet lands, and by the increased value of the wet lands themselves as compared with similar lands in neighbouring taluks. The number of men who find employment at the sugar works, when in full operation, is said to be about 10 Europeans and 300 natives. The works are now carried on by a Joint Stock Company. The prize and medal for the best crystallized sugar at the Great Exhibitions in London in 1851 and 1861 were awarded to the Ashtagram Sugar Works; and at the Universal Exhibition in Paris in 1867, where the exhibitors in sugar were numerous and competition great, 'honourable mention' was awarded.

The value of the sugar manufactured in the country is stated as given below:—

1870—1	...Rs. 126,100	1873—4	... Rs. 135,625
1871—2	... 117,136	1874—5	... 545,700
1872—3	... 109,850	1875—6	... 491,960

Leather dressing.—Leather is tanned at Bangalore in the following way. To dress the raw hides of sheep or goats, the Mádigas in the first place wash them clean, and then rub each with the fourth part of a kind of soft paste, made of 6 dudus weight of the milky juice of the *yakkada* (*asclepias gigantea*), about 6 dudus weight (2·426 ounces) of salt (muriate of soda), and 12 dudus weight of *rugi ambali* or pudding, with a sufficient quantity of water. This paste is rubbed on the hairy side,

and the skins are then exposed for three days to the sun ; after which they are washed with water, beating them well on a stone. This takes off the hair. Then powder 2 seers (1·213 lb) of myrobalans, and put them and one skin into a pot with 3 or 4 seers measure of hot water, where it is to remain for three days. The skin is then to be washed and dried.

This tanned skin is dyed black as follows : take of old iron, and of the dross of iron forges, each a handful ; of plantain and lime skins, each five or six ; put them into a pot with some ragi *kanji*, or decoction of ragi, and let them stand for eight days. Then rub the liquor on the skins, which immediately become black.

These skins may be dyed red by the following process : take of ungarbled lac 2 dudus weight, (about 13 drams), of *suja kara*, or fine soda, 1 dudu weight, and of *lozu* bark 2 dudus weight. Having taken the sticks from the lac, and powdered the soda and bark, boil them all together in a seer of water (68½ cubical inches) for 1½ hour. Rub the skin, after it has been freed from the hair as before mentioned, with this decoction ; and then put it into the pot with the myrobalans and water for three days. This is a good colour, and for many purposes the skins are well dressed.

The hides of oxen and buffaloes are dressed as follows : For each skin take 2 seers (1·213 lb) of quicklime, and 5 or 6 seers measure (about 1½ ale gallon) of water ; and in this mixture keep the skins for eight days, and rub off the hair. Then for each skin take 10 seers by weight (about 6 lb), of the unpeeled sticks of the tangadi (*cassia auriculata*), and 10 seers measure of water (about 2½ ale gallons), and in this infusion keep the skins for four days. For an equal length of time add the same quantity of tangadi and water. Then wash, and dry the skins in the sun, stretching them out with pegs. This leather is very bad.

A very pretty kind of red morocco is manufactured at Harihar by a set of people called Muchikar. It is in the first place tanned. The goat skins (for these only are employed) are dried in the sun for one day ; next day they are washed in the river, rolled up and put into a pot, with a mixture (for each skin) of one handful of common salt, as much water, and half of that quantity of the milk of wild cotton (*asclepias gigantea*). After the skins have been soaked in this mixture for four days, the pot is filled up with water, and the leather suffered to

remain four days longer in it : the hair now comes easily off the skins when scraped by a piece of broken pot. The leather thus cleaned is laid in the shade, and when dry is rolled up and kept in a house for two or three days, in a place secure from smoke and from insects ; it is then soaked for eight hours in pure water, and scraped with a piece of earthen ware till it becomes quite white. Before the leather is dyed it is soaked for one night in a pakka seer of water which has been mixed with a handful of cholam meal (*holcus sorghum*) and warmed on the fire : in the morning it is taken out and dried with a piece of cloth : when well dried, it is soaked again for half an hour in water with which one seer of tamarinds has been mixed ; it is then spread on a mat and the colour applied.

For the red colour take $\frac{1}{4}$ kachcha seer of lac (18 drams), alli toppalu (leaves of the *mimicylon capitellatum*) $\frac{1}{2}$ of a dub weight, and the same quantity of the salt extracted from washerman's earth (carbonate of soda) : pound these ingredients together, boil $\frac{1}{4}$ of a seer of water in a place where there is no wind ; put the pounded mass into it and keep it for a quarter of an hour over a slow fire. To ascertain whether it has acquired the requisite consistence, dip a cholam straw into it : if the liquid does not run down the straw when turned up it is sufficiently done, but if it runs, the boiling must be continued for some time longer.

The leather (previously extended on a mat) is, at three different times, rubbed over with this liquid ; it is then thrice sprinkled over with tamarind water, and lastly it is steeped for five or six days in a liquid composed of three seers of water and one seer of pounded tangadi bark. Every morning it is taken out, washed a little, and again replaced, till at last it is well washed in clear water and dried : thus prepared, it has a fine crimson colour, and is very soft.

Earth salt.—The manufacture of earth salt is conducted as follows. In the dry season, the surface of the earth is scraped off and collected in heaps. In front of these heaps the native salt-makers construct a semi-circle of small round cisterns, each about three feet in diameter and a foot deep. The sides and floors of these cisterns are made of dry mud ; and each, at its bottom, on the side toward the heaps of saline earth, has a small aperture, with a wooden spout, to convey the brine into an earthen pot that is placed in a cavity under it. The bottoms of

the cisterns are covered with straw, and then the saline earth is put in, till it rises nearly to the level of the tops of the walls. Water is now poured on the surface of the saline earth, and, in filtering through into the pots, carries with it all the salt. The inert earth is then thrown out behind the cisterns, and new earth is put in, for impregnating more water. In the meantime the brine is emptied into a cavity cut in a rock, and the evaporation is performed entirely by the sun. The grain of the salt is large, and consists of well-formed cubes ; but it is mixed with much earthy impurity.

The different classes of manufacturers and artisans are given in detail under each District in Vol. II. The numbers belonging to each great section of the population who are engaged in industrial callings may be thus shewn :—

Persons employed	In manufac- ture,	In construct- ive art.	As artisans.	As dealers and tradesmen.	As carriers.	As bankers, money lenders and merchants.
Hindus	83,715	26,352	75,778	61,729	6,470	12,391
Muhammadans ..	1,073	339	3,495	6,471	870	2,352
Christians	31	213	235	227	71	101
Total	84,819	26,904	79,508	68,427	7,411	14,834

Persons employed	In agricul- ture.	With animals.	As labourers.	As domestic servants.	Total.
Hindus	1,010,045	36,746	256,704	31,246	1,601,166
Muhammadans ...	23,232	995	15,208	2,223	36,258
Christians	1,401	35	1,264	1,704	5,282
Total	1,034,678	37,776	273,176	35,173	1,662,706

Trade and Commerce.

The land-locked position of Mysore, the mountain barriers which separate it from the surrounding countries on three sides, and the want of navigable rivers, are circumstances unfavourable for external trade. In the time of Tippu all importation was forbidden, with the view of stimulating home production. But owing to the arbitrary measures adopted to bring about this result, the government itself entering the market as a wholesale dealer, the effect was rather to check the natural growth of trade and to paralyse industry. Although under the government of

the late Raja the same restriction did not exist, yet commerce was shackled by vexatious transit duties, to the abolition of which the early efforts of the British Commissioners were directed.

Since 1831, the construction of an excellent system of trunk roads throughout the country, leading through the ghats or mountain passes to the surrounding territories and to the chief ports on the western coast, together with the opening of the branch railway from Bangalore to Madras, have greatly stimulated traffic. The religious festivals, and the weekly fairs or *santes*, are the principal opportunities of trade in the rural districts. The large merchants are chiefly residents in the towns. They employ agents throughout the districts to buy up the grain, in many cases giving half the price in advance before the harvest is reaped. By this means a few men of large capital are able to some extent to regulate the market.

Sandal wood, grain, cotton, areca nut, coffee and a few other commodities are the principal articles of commerce. The best method of exhibiting the interchange of trade will be to give the exports and imports for a series of years. Though the figures cannot be accepted as altogether correct, they no doubt shew roughly the general course of trade, the articles carried to and from the country, and the annual value of the transactions. The means of transport are country carts and pack bullocks or asses.

Table of imports into Mysore

Articles.	1865-6.		1866-7		1868-9.		1869-70.		1870-1.	
	Value Rs.	Quantity Tons.								
Areca nut ...	30,000	729	746,102	...	...	...	...	1,148	802,892	...
Bell metal ...	45,000	33	54,495	16	20,222	...	32	17,766	...	...
Betel leaves No.	...	2,474,128	108,708	3,462,147	272,500	8,486,961	195,796	1,982,163	98,295	...
Brass ...	...	523	638,232	41	583,461	396	446,448	...	...	...
Cajuphor ...	...	40	133,175	106	100,996	92	142,294	77	63,765	...
Cardamoms ...	27,000	71	28,456	...	...	...	...	5	24,900	...
Chillies ...	...	640	135,735	1,079	147,500	629	113,083	1,106	1,92,775	...
Cholam ...	...	3,448	260,547	...	...	...	...	2,381	85,324	...
Cinnamon ...	...	3	2,111	4	7,810	4	6,982	...	...	...
Cloves ...	...	61	24,222	27	11,184	23	7,981	27	12,137	...
Couse cloths No.	750,000	155,091	428,670	127,485	417,269	130,435	303,576	73,550	141,750	...
Cocoa nut, fresh "	50,000	2,538,122	357,278	1,055,913	40,154	1,153,947	42,171	1,012,722	89,213	...
Do dry ...	...	71	185,042	1,731	618,345	232	105,429	203	65,773	...
Cocoa nut oil ...	...	140	103,502	95	34,412	78	41,649	34	16,646	...
Coffee ...	...	1,250	6,260	...	...	...	...	725	358,400	...
Copper ...	675,000	319	523,190	252	364,683	226	335,300	...	...	...
Cotton ...	1,000,000	1,005	743,159	821	334,266	1,977	1,147,505	1,966	900,903	...
Cotton thread ...	...	414	542,276	477	291,739	351	406,945	243	3,38,005	...
Gingelly oil ...	...	231	69,922	...	...	...	...	199	79,834	...
Gold ...	2,750,000	...	5,245,500	...	497,400	...	2,832,843	...	1,672,600	...
Grain, Bengal ...	...	1,916	222,778	1,856	146,198	1,237	77,402	1,154	130,742	...
Do black ...	...	771	116,046	1,290	126,569	603	63,644	1,422	121,551	...
Do green ...	...	1,228	151,287	4,325	232,629	541	32,522	4,923	400,875	...
Do horse ...	...	7,533	722,724	...	...	...	...	5,319	207,251	...
Hides ... No.	20,000	16,318	11,630	33,650	25,825	32,000	20,000	23,500	20,200	...
Indigo ...	...	37	111,011	61	78,695	27	54,695	...	...	...
Iron ...	100,000	1,022	232,985	711	163,662	998	205,911	737	169,727	...
Jaggory ...	...	2,031	433,850	...	...	...	...	1,168	144,194	...
Lead ...	...	22	7,157	...	...	...	...	...	...	...
Millets ...	...	222	12,028	...	...	...	...	...	...	...
Opium ...	...	1	5,511	...	...	...	...	...	4,129	...
Paddy ...	...	18,582	846,323	...	...	...	...	3,458	215,236	...
Paper ...	200,000	...	...	...	...	...	...	...	...	...
Pepper ...	25,000	126	85,755	232	60,233	110	44,997	553	243,287	...
Piece goods No.	5,000,000	858,902	6,035,408	2,449,514	12,685,069	1,546,498	11,575,987	529,260	2,620,325	...
Poppy seed ...	...	18	17,197	...	...	...	...	14	11,451	...
Potatoes ...	300,000	441	52,083	7,033	94,590	1,127	105,550	...	...	...
Ragi ...	...	39,470	3,432,323	...	...	...	...	16,116	380,353	...
Rice ...	1,400,000	12,617	2,189,650	15,395	1,370,570	18,494	1,151,415	17,497	1,330,915	...
Salt, earth ...	25,000	1,099	68,529	505	31,576	1,140	30,509	...	...	...
Do sea ...	600,000	7,558	619,461	8,120	623,251	6,745	606,792	6,178	665,345	...
Sandal oil ...	...	...	5,185	...	3,902	...	3,430	...	11,500	...
Silk ...	85,000	14	1,643,360	32	751,338	33	417,400	15	278,670	...
Silk (raw) ...	...	...	...	...	...	...	...	...	...	...
Silk cloth No.	250,000	4,802	89,150	11,886	82,632	14,679	167,882	2,750	15,908	...
Silver ...	...	2	178,020	3	228,780	2	218,872	6	265,500	...
Steel ...	...	753	34,487	686	21,680	589	23,855	...	...	...
Sugar ...	...	415	150,750	357	114,542	719	137,373	144	58,784	...
Tamarind ...	...	696	58,875	...	...	...	...	287	20,982	...
Tobacco ...	300,000	785	261,273	659	355,411	295	223,523	138	50,420	...
Togari ...	...	2,270	244,300	2,512	94,319	2,121	167,383	3,026	229,457	...
Turmeric ...	...	106	42,675	288	50,530	87	31,497	...	...	...
Wheat ...	150,000	1,736	222,450	2,390	198,214	2,345	71,295	2,321	216,073	...

for ten years:—

1871—2.		1872—3.		1873—4.		1874—5.		1875—6.	
Quantity Tons.	Value Rs.	Quantity Tons.	Value Rs.	Quantity Tons.	Value Rs.	Quantity Tons.	Value Rs.	Quantity Tons.	Value Rs.
5,444	2,377,697	1,487	1,052,809	2,036	1,602,414	1,276	815,626	1,377	1,026,772
3,025,862	126,288	2,520,235	99,033	7,001,950	233,503	8,030,000	251,200	6,247,500	245,923
7	13,010	23	50,145	22	31,231	21	78,620	25	32,700
24	155,768	4	21,765	5	25,495	J	19,815	8	21,250
506	61,804	1,324	188,826	1,404	296,114	1,076	195,030	1,062	61,000
15,223	327,964	75	10,100	1,233	64,980	782	40,920	733	68,170
...
97,907	274,703	122,000	1,066,000	665,814	2,341,265	230,900	1,623,830	638,555	2,162,421
3,088,200	101,975	2,357,380	75,215	2,538,331	79,051	1,032,800	33,832	2,111,100	19,721
1,028	387,717	1,507	122,123	234	44,845	57	15,995	161	55,075
8	1,860	122	50,856	121	58,471	118	55,338	110	51,900
617	249,640	440	210,220	377	151,860	438	175,840	431	202,274
...
984	544,275	1,876	956,461	1,896	1,030,752	1,852	1,015,048	2,687	1,452,700
78	52,630	267	245,512	188	207,550	124	162,830	183	192,500
314	74,215	209	73,411	221	82,024	111	41,635	281	97,003
...	...	...	1,723,700	...	1,701,675	...	1,511,930	...	1,542,800
1,761	137,260	584	61,746	826	56,462	834	78,684	936	99,008
532	34,040	642	45,347	661	83,808	131	18,000	832	78,760
240	16,570	547	38,041	756	67,558	600	48,000	801	64,008
2,542	219,349	2,931	112,900	3,808	161,585	3,928	181,720	4,560	303,300
71,882	60,628	37,355	34,792	35,250	50,575	20,000	25,000	19,500	24,750
...
338	71,390	937	210,782	1,079	219,042	929	207,980	1,147	252,061
2,983	509,446	1,055	123,053	1,264	143,134	964	112,500	857	120,000
...
9	23,489	...	4,754	...	5,230	2	1,600	...	...
31,413	831,880	3,780	119,400	1,025	42,827	300	8,000	915	41,700
...
59	53,520	393	340,261	282	207,820	264	203,514	264	188,932
90,657	947,441	751,162	5,251,331	806,641	4,496,342	943,773	4,968,095	516,750	4,002,478
...	...	12	9,900	35	5,447	15	2,000	32	2,722
...
30,293	579,812	24,007	600,700	16,017	428,643	7,500	200,000	13,500	620,000
5,032	249,182	55,995	1,139,928	14,304	934,307	11,221	538,000	16,914	1,074,600
8	520	758	40,400	158	4,760	...	...	231	16,250
...	...	33,285	3,074,400	32,052	2,524,103	31,859	2,600,868	...	...
...	...	...	1,840	...	2,195	...	1,650	...	1,367
36	679,460	24	451,000	46	855,003	5	120,790	62	264,357
...	...	...	144	...	1,580	...	...	...	...
1,864	37,280	2,700	44,200	13,120	108,700	20,663	172,740	43,204	228,860
...	...	33	3,046,080	27	2,548,610	23	2,645,498	32	2,914,154
...
138	63,670	243	91,710	247	84,315	124	37,815	141	40,463
705	51,127	482	31,795	475	31,480	478	42,500	857	40,000
921	239,853	367	165,677	535	379,533	438	355,376	455	357,462
959	79,423	2,288	205,874	3,187	368,994	3,199	281,230	443	242,725
...
535	51,620	1,844	223,811	17,946	1,351,275	13,676	863,895	15,700	1,685,895

The great development in recent years of commercial speculations and transactions may be gathered from the following list of the banking and trading Joint Stock Companies (Limited) registered in Mysore :—

No.	Name.	Place.	Registered.	Amount of Capital.	No. of shares into which Capital is divided.
1	Bangalore Bank ...	Bangalore	1868	Rs. 700,000	3,500
2	Mysore Bank Corporation ...	Do	1888	200,000	8,000
3	Hindu Dravida Sekhara Nadhi ...	Do	1869	50,000	2,000
4	Kolar Bank ...	Kolar	1869	50,000	5,000
5	Karnatik Bank ...	Bangalore	1869	1,00,000	6,000
6	Savings Bank ...	Chikballapog	1870	50,000	5,000
7	Hindu Bank ...	Bangalore	1870	200,000	8,000
8	Savings Bank ...	Tumkur	1870	50,000	5,000
9	Savings Bank ...	Srinivaspur	1871	50,000	2,000
10	Madharashtra Bank ...	Bangalore	1871	50,000	2,000
11	Mutual Benefit Fund ...	Kolar	1871	50,000	2,000
12	Town Bank ...	Bangalore	1871	50,000	2,500
13	Munsiff's Bank ...	Srinivaspur	1872	20,000	2,000
14	Pete Merchants' Bank ...	Bangalore	1872	30,000	1,200
15	Victoria Bank ...	Kolar	1872	20,000	800
16	Commercial Bank ...	Do	1872	20,000	1,000
17	Dhanabhiraddhi Bank ...	Bangalore	1872	25,000	1,000
18	Eli Bank ...	Do	1872	20,000	800
19	Alsar Bank ...	Do	1873	50,000	2,500
20	Commercial Bank ...	Do	1873	50,000	1,000
21	Bowringpet Bank ...	Bowringpet	1873	20,000	2,000
22	Dodpete Sahukars' Bank ...	Kolar	1873	20,000	1,000
23	Kalyanapur Bank ...	Bangalore	1873	100,000	4,000
24	Anmanavarijete Maharaja's Bank ...	Kolar	1873	20,000	1,000
25	Chamarj Wodeyar Babadur Bank ...	Do	1873	20,000	2,000
26	Benares Bank ...	Do	1873	20,000	2,000
27	Sr. Mark Cubbon's Bank ...	Do	1873	20,000	1,000
28	Malur Bank ...	Malur	1873	20,000	2,000
29	Karnatik Bank ...	Tumkur	1874	50,000	1,500
30	Dhanabhiraddhi Bank ...	Bowringpet	1874	20,000	1,000
31	Murahaswami Bank ...	Bangalore	1874	20,000	800
32	Rajahani Bank ...	Mysore	1874	50,000	1,600
33	Adalat Bank ...	Chikballapur	1874	30,000	1,000
34	Ashtagram Sugar and Rum Works Company ...	Palhalli	1874	200,000	500
35	Ice Manufacturing Company ...	Bangalore	1874	100,000	1,000
36	Sri Chamarajendra Bank ...	Tumkur	1874	20,000	2,000
37	Karnatik Bank ...	Kolar	1874	50,000	1,000
38	Town Bank ...	Mysore	1874	100,000	4,000
39	Sri Ganesa Bank ...	Malur	1874	20,000	2,000
40	Devaraya Bank ...	Kvatsandra	1874	20,000	1,000
41	Karnatik Kalanadhi Bank ...	Sillarhatta	1874	20,000	2,000
42	Alsar Jajupakara Bank ...	Bangalore	1874	20,000	1,111
43	Town Bank ...	Kolar	1874	20,000	1,000
44	Bangalore Mercantile Company ...	Bangalore	1874	20,000	800
45	United Native Bank ...	Do	1874	50,000	2,500
46	Rajadhai Bank ...	Malur	1874	20,000	1,000
47	Lakshmi Venkatramanaswami Bank ...	Kolar	1874	20,000	1,000
48	Namadeva Bank ...	Do	1875	20,000	1,000
49	Kamasantra Bank ...	Kamasantra	1875	20,000	1,000
50	Kalyanapur Bank ...	Kolar	1875	20,000	1,000
51	Betmangala Bank ...	Betmangala	1875	20,000	2,000
52	Subrahmanya Varaswami Bank ...	Chikballapur	1875	50,000	2,000
53	Lakshmi Vikasa Bank ...	Bangalore	1875	50,000	2,000
54	Alsar Hindu Fund ...	Bangalore	1875	20,000	1,800
55	Dravyabhiraddhi Bank ...	Chikballapur	1875	20,000	1,000
56	Alsar Hindu Dravya Poshuni Sangham ...	Bangalore	1875	40,000	800
57	Srinivasa Bank ...	Kvatsandra	1875	20,000	2,000
58	Cantonment Cavalry Road Savings Bank ...	Bangalore	1875	50,000	2,000

No	Name	Place.	Registered.	Amount of Capital.	No. of shares into which Capital is divided.
59	Kotanda Ramaswami Bank	Chiballapur	1875	20,000	2,000
60	Ranganathapuram Bank	Magadi	1875	20,000	800
61	Hindu Bank	Samsapur	1875	20,000	2,000
62	Vyaparabhinidhi Company	Bangalore	1875	20,000	400
63	Asur Mercantile Company	Do	1875	20,000	200
64	Provincial Bank	Do	1875	100,000	1,000
65	Dolpete Rajahani Bank	Do	1875	20,000	800
66	Sri Ramaswami Bank	Gudbanda	1875	20,000	2,000
67	Customs General Bank	Bangalore	1875	50,000	2,500
68	Lakshmi Vilasa Bank	Tunikur	1875	30,000	1,200
69	Krishnamayura Bank	Bangalore	1876	2,000	100
70	Roberts Brewery Company	Ho	1876	5,000	200
71	Srikanthaswami Bank	Sulaghatta	1876	20,000	2,000
72	Gaigudharaswara Bank	Kotaguri	1876	50,000	2,000

From 1873 Government servants have been interdicted from holding such posts as Directors, Managers, Agents, &c., of Banks, and required to sever all connection with Companies established in the District in which they are employed. The duties of Auditor have however been permitted, as an exception to the rule, to be performed by public servants, as they are of a temporary character.

Wages and Prices.

Wages.—The following are returned as the present (1876) rates of wages ruling in the country. For skilled labour, 4 As. to R. 1 a day; unskilled labour, 2 As. to 8 As. a day; cart hire, 8 As. to R. 1½ a day; boat hire, 6 As. to Rs. 4 a day; donkeys, R. 1½ to Rs. 4¾ per score per day.

Though figures for comparison are not available for any long period back, it is a fact well known to every employer of labour that the rates of wages for nearly all classes of work have risen, especially during the last 15 or 20 years. It is said the price of unskilled labour has doubled since 1850, and that of skilled labour risen three fold. The demand created by the opening out of numerous large coffee plantations in the west and by the construction, on a considerable scale, of public works in every part of the country is doubtless sufficient, in conjunction with the general increase of population and wealth, to account for this. According to Eucharan, the wages paid to day labourers in 1800 were about equal to the present minimum, namely, men ¾ to ½ a fanam, women ¼ of a fanam; or, in the present currency, about 2 As. to 2 As. 8 P. and 1 A. 4 P. respectively.

Of the cost of living some estimate may be formed from the charge per head of dieting the convicts in jail. In 1866—7, a dear year, the rate varied from Rs. 5—4—0 to Rs 4—6—0 a month. In 1871—2, a cheap year, the rates were—for labouring convicts from R. 1—11—10 to Rs. 2—10—0, and for non-labouring convicts from R. 1—4—11 to Rs. 2—1—2. In 1875, the average was Rs. 2—6—0 per head. It must be remembered, however, that the articles consumed in the jails are obtained in large quantities, wholesale.

Prices.—There are not sufficient statistics available to illustrate the general rise in prices. According to Buchanan, the prices at Bangalore in 1500 were,—ragi, 12 Sultani fanams per kardaga of 200 seers; rice, best sort 28½, coarse 63½; wheat 57. That is to say, ragi was 50 seers for the rupee; rice, 1st sort, 9, 2nd sort 21, wheat 10½. These rates seem high, being perhaps unduly raised by the late wars and desolation. Dr. Heyne's prices for different places between Bangalore and Chitaldroog at about the same period, or pethaps a year or two later, vary as follows,—for paddy or unhusked rice from 18 to 73 8 seers per rupee; ragi, 38·4 to 113; jola, 73·8 to 120; wheat, 6 to 24; horse gram, 11 to 113; Bengal gram 6 to 147·7.

The following comparative statement embraces eleven years past, for which period alone figures have been procured.

Seers per rupee.—Average, or minimum and maximum, quantities.

Years.	Ragi.	Rice, 1st sort.	Rice, 2nd so. t.	Wheat.	Jola.	Horse gram.	Dal.	Bengal gram.	Beas or Bailar.
1865-6	30-25	...	9-75	...	...	18-5	12-75	...	...
1866-7	10-75	...	6-25	...	...	...	...	...	...
1867-8	17-5	...	9-5	...	...	15-5	...	...	...
1868-9	35-2	...	11-8	12-1	...	27-8	18-1	12-95	25-94
1869-70	30 to 40	...	10 to 13	6-23	...	27-7	14-19	7-25	14-91
1870-1	34 " 53	10-2 to 12-7	10-7 " 16-4	to 7 " 10-6	...	23 to 37	16	6-75	13-87
1871-2	35-5 " 59-5	10 " 15	12 " 16-8	" 10-6	...	26-5 " 47	14-9	9-6	13-8
1872-3	42 " 67-5	8-5 " 15-5	12-2 " 17-7	11-2 " 13-1	24-2 to 74-5	25-7 " 52-6	14	10	15
1873-4	42 " 72	8-5 " 17-7	11-2 " 24-3	7 " 14	20 " 52-4	19-7 " 35-5	9	10	9
1874-5	23-3 " 60-6	9 " 17-4	10 " 19-7	7-7 " 14-2	20 " 45	12 " 30	11-14	10-41	11-31
1875-6	15 " 58	8-3 " 17-7	9-7 " 22-2	9 " 22	17-7 " 45	14 " 30-9	11-7	12-3	17-2
1876-	8 " 35	4-2 " 13-1	5-1 " 16-6	7 " 13-6	7 " 25-5	6 " 28-8	7	...	...

The last year on the list, 1876, closing with a famine, the prices are exceptionally high, and will in all probability rise yet higher before the season of 1877. With these may be compared the prices which prevailed in 1833 and 1866, which were also years of drought or famine. While the figures are doubtless a correct index of the relative severity of the dearth in the several years, they also serve perhaps to mark to

some extent the general ratio in which prices have risen from one period to the other.

Seers per Rupee of grain in years of dearth.

1832—3	Rice, 1st sort	13 5	Rice, 2nd sort	13 5	Ragi	30 75
1866—7		5 5		6 25		19 75
1876—		4 2		5 1		8

Regarding fluctuations in prices of produce as influenced by the seasons, the following remarks are extracted from the Annual Reports.

1855—6.—In the Chitaldroog and Nagar Divisions, the season was rather more favourable than in the preceding year. In the Ashtagram Division it was less so, and in Bangalore there was a total failure of the early rains. As, however, there was a fair average fall throughout the country in July, August, September and October, and as a fourth disastrous season in succession was hardly to be expected, all were sanguine that we were once more to be blessed with an abundant harvest. In this we were doomed to be disappointed; for in November, when a few showers are absolutely necessary for watering the dry crops, there was a total failure of rain, and in the prospect which then became certain of a fourth scanty harvest, prices, already high, at once rose still higher, and grain continued at almost famine rates till the opening of the last monsoon, which in the eastern portion of the Territory set in in a style that had an immediate effect on the market. The long prevalence of these high rates fell very heavily on the non-agricultural classes, but pressed comparatively lightly on the cultivating ryots; for although their crops were scanty and vast numbers of their cattle died for want of forage, yet the prices which they received for what remained of their crops was so high that they were able to pay their rents with ease, and to replace their farm stock.

1856—7.—The season commenced auspiciously, and the rains of the south-west monsoon were for the most part steady and regular. There was, however, a partial failure of the north-east monsoon, in consequence of which the dry crops in some taluks of the Ashtagram Division were withered up, and the yield of the batayi crops in all the Divisions, more particularly in Bangalore, was much less than in the preceding year. The harvest altogether was below the average, but the prices of all grains were steady and remunerative, and the ryots would have had no serious cause of complaint had there not been a most fatal murrain among cattle which spread havoc through the country.

1857—8.—The season has been the sixth bad season in succession with which Mysore has been afflicted. In the Ashtagram Division it is true that it was less unfavourable than it had been in the two preceding years, but in the other three Divisions it was worse if possible than the previous ones. The

south-west monsoon came down in scattered showers and was altogether insufficient and partial. The north-east monsoon was more copious, but still not what it usually is, and altogether insufficient to make up for what had been wanting from the south-west. In consequence of this, a large expanse of land cultivated with wet crops was left untilled in the Bangalore Division. In Chitaldroog the harvest was only one-third of what is considered an average crop. In Nagar the sūpari gardens are regarded as having suffered lasting damage, except in those favoured spots where the irrigation is derived from lakes fed by perennial springs. In Ashtagram alone the prospects of the ryots were brighter than they had been for some time before.

1858—9.—The season, although not favourable, was on the whole better than the preceding. The south-west monsoon almost totally failed, and gave rise to the apprehension that another bad season was about to follow the five highly unfavourable years which immediately preceded the past; later in the year, however, copious rain fell; all those tanks which were strong enough to stand the rush of water were filled to overflowing, but in many places great destruction ensued.

1859—60.—On the whole, the past season commenced more favourably than the four seasons immediately preceding; the copious showers of the south-west monsoon giving the promise of an abundant crop of dry grain. But unfortunately the hopes then formed were to a great extent disappointed by a considerable defalcation of the rains of the north-east monsoon, on which the wet cultivation chiefly depends, and which are required to bring the dry grain to maturity. The consequence has been a great increase of prices throughout the Territory, without, however, causing serious distress, the wages of labour having risen in about the same proportion.

1860—1.—The season was not a good one. It was not quite as bad as some that have preceded it since 1853, but the almost entire failure of the latter rains caused a very serious loss both in the quantity and quality of the crops. In the Malnad taluks even the south-west monsoon did not pour down with its usual abundance, and the consequence has been a failure both in garden produce and rice. Many of the wells and streams in those parts dried up so completely as to inconvenience very seriously both the inhabitants and their cattle. In the Chitaldroog Division, the rains ceased abruptly at the end of August, and not a single shower fell in that District during September or October, the most critical period of the season for the crops. In some exceptional parts of the Province, the harvest was very fair in quantity, but these spots were few and far between, with the exception perhaps of those taluks to the southward, where the wet lands are supplied copiously with water by the channels drawn from the Kaveri and other rivers. Two reasons exist for the non-appearance

of actual famine in some parts. The first being the habit which prevails in this country of storing the surplus ragi in underground pits, from which it is withdrawn in times of scarcity, as the grain will keep sound and good for 40 or 50 years. The second reason was the extraordinarily high prices which all kinds of produce realized. In fact every article of consumption rose during the latter year in value, and the ryots and garden cultivators were thereby enabled to pay their khists and hire; whilst the poorer classes and labourers received a higher rate of wage than has ever previously been known in Mysore. But the high prices press very heavily on all people of fixed incomes.

1861—2.—The season was decidedly the best for some years past, and had the latter rains been as copious as those of the early part of the season, the ryots would once again have begun to think that the days of abundant harvests which they knew prior to 1853 were about to return. But the Nagar Division did not fare so well as the others. It would appear that as soon as the ryots of Nagar became apprehensive of a short monsoon, they began sowing the rice lands with dry crops. A subsequent heavy downpour in many cases destroyed these also. As compared with former years, high prices continue to rule in Mysore. People have given up hoping for the return of those days when grain that is now 20 seers was sold as low as 60, 70 and even 80 seers for the rupee. The only solution of this state of things is increase of population, and consequent higher prices, the daily increasing facility of communication, and the decline in the mercantile value of the current coin of the realm. Not even in the most remote parts of the country will a rupee now purchase the quantity of grain which could have been bought with it a few years ago.

1862—63.—In Bangalore the season was considered generally favourable. In Kolar, though the rains were irregular, the outturn of the crops was considered superior to that of any harvest for 10 years. In Tunkur the season began favourably with showers in May, but owing to the failure of the rains anticipated in June and July, and the prevalence of boisterous winds, some loss was experienced and the land had in many places to be resown. The latter rains were abundant, and the tanks generally received an adequate supply of water without injury. The yield of ragi was a full average, but there was a partial failure in some of the pulse crops. The grain harvest in Ashtagram was one of the best known for years, but the season was unfavourable to tobacco, supari, chillies and some other products. The season throughout the Nagar Division, as compared with that of the previous year, was generally more favourable, notwithstanding a diminished rainfall, but it varied much in the three Districts and cannot be pronounced to be a good year. The prices of the principal grains were lower than in 1861—2, but are still considered high with reference to those prevailing a few years ago. Cotton was in great

demand, the exports to England having completely cut off the supply from Bellary and other cotton growing districts, and the price was higher than it has ever been known to be in Mysore.

1863—4.—The dry cultivation in the Nundidroog Division was extensive, and the ragi crops were generally good, though, consequent on the failure of the latter rains, the prospect of an unusually heavy crop was not realized. The grua crop was below the average and the later pulse crops almost entirely perished. The north-east monsoon in November and December completely failed and the cultivation of wet lands was therefore limited. In Ashtagram the season is reported to have been on the whole very similar to that of the preceding year. The whole wet crop throughout the Division was that of a good average year, but the dry crops, except in the taluks bordering on the Malnad, were as a rule unfavourable, and failed from want of rain, or rather from unseasonable weather, partial showers and sometimes heat destroying the plants. In Nagar the season generally was unfavourable, the rains being scanty and for the most part unseasonable. The latter rains almost entirely failed. Nearly all the tanks were consequently dried up, and the people and cattle suffered much.

1864—5.—In the Nundidroog Division the season was on the whole a favourable one. The paddy crop reaped in November was abundant and made up for a deficiency in the May crop, which suffered from the want of a sufficient supply of water in the tanks. The dry grain harvest was an average one. From the Ashtagram Division the report is not so favourable. In Nagar the season was generally unpropitious, scarcely a shower of rain having fallen in the 6 months from October to March. After the first showers in April, a small smooth brown caterpillar made its appearance in a portion of the Division, and in a few days ate up every green thing, the grass assuming the appearance of having been burnt up. Both monsoons were characterized by violent storms of wind and rain which did much damage to public works and cattle. The price of agricultural produce of all kinds is still high.

1865—6.—A year which commenced with abundant rain and every prospect of plentiful harvests, became, as it ran its course, less and less promising, and in its latter months ended in drought, sickness and heavy mortality. The high prices which have everywhere prevailed have been more disastrous to the mass of the people than they have been advantageous to the purely agricultural portion of it. Indeed the ryots themselves have exported so much grain, owing to the extravagant rates which ruled in the markets in the cotton growing districts of Bellary and Dharwar, that the hoarded supply of years which formerly filled their grain pits has been well nigh exhausted, and there has therefore in many places been apparently an absolute want of seed for sowing

purposes. Among the officials and the non-agricultural classes there has been much distress, and the failure of the ragi harvest has been a most serious misfortune to the population generally.

1866—7. The immediate cause of the distress in the past year was undoubtedly the failure of the early rains of 1866 succeeding upon the scanty harvest obtained in the previous autumn. The ryots had moreover to a great extent neglected the provision which it has been customary to make against bad seasons. Grain was largely exported to supply the necessities of districts to the northward, where the cultivation of cotton had in a considerable degree superseded that of food grains. The drought made itself felt more or less throughout the Province, but no where so severely as in the taluks lying along the northern and eastern frontiers. Before the month of June, the scarcity of food had grown into a famine of an appalling character. The people were driven to feed on the kernel of the tamarind fruit and cotton seed reduced to flour, and even on leaves and roots. Villages were deserted by their inhabitants, who fled to other parts of the country in search of food, and from the instances that came to notice it is to be feared that deaths from actual starvation were not of rare occurrence. Sickness was speedily engendered by the deleterious food, and cholera, dysentery, and fever carried off large numbers of people. In the absence of any pasturage, the cattle suffered severely, and in one taluk alone (Molkalmuru) it was calculated that 6,249 head of cattle, and 13,130 sheep, goats, &c., were carried off between the months of January and August. (The deaths among cattle this year amounted under all heads to 373,875). This state of things was fortunately limited to one portion and that a comparatively small portion of the Province, but the effects of the drought which continued till the month of September, when rain fell copiously, were felt in a greater or less degree in every district, and caused much misery and suffering among the poorer classes.

1867—8.—Compared with the condition of things last year, the ryots and people of all classes have reason to congratulate themselves on the seasonable rain and consequent good pasturage. The price of grain has fallen in all districts, 25 and 50 per cent and even lower. This is especially noticeable in Chitaldroog District, where 23 seers of ragi instead of $9\frac{1}{2}$ can now be purchased for a rupee.

1868—9.—The great fall in prices of grain and other produce induced cultivators to give up large tracts of the more heavily assessed land.

1870—1.—The harvest was generally a most luxuriant one, and the price of grain of all kinds fell to a point which brought a full supply of good and wholesome food within the means of the poorest classes. These low prices

have however been productive of loss to the agricultural classes, who in some instances have experienced a difficulty in the disposal of the produce of their fields without submitting to a heavy sacrifice.

1871—2.—The harvest was generally good, and the prices of grains of all sorts continued to decline. The wages of labour have not as yet been affected by the decrease in the cost of food. The fall in the value of produce has however been attended by considerable relinquishment of land, chiefly on the part of speculators, who appear to have taken up land wherever it could be obtained during the period of high prices, and who doubtless in many instances have found it no longer worth retaining.

1873—4.—The year was on the whole not favourable for the crops. During June and July there was an almost total failure of rain. In August and until October rain fell in abundance, but the late rain was also deficient.

1874—5.—Notwithstanding that the year had been a favourable one for agriculture and the harvest good, ragi, the principal food of four-fifths of the inhabitants, was dearer. On the other hand the price of rice and the minor pulses was somewhat lower.

1875—6.—A rainfall only half that of the previous year, and two-thirds the average of the past five years, seriously affected the outturn of crop. To make matters worse, this short rainfall was in many places unseasonable. The south-west monsoon gave 19 inches, while the north-east yielded only 2 inches. The eastern Districts, which are to a certain extent dependent on the north-east monsoon rains for a good harvest, suffered more than the westerly Districts, where moderate crops were harvested. The price of food grains ruled high. The great rise in the price of the staple food of the Province pressed heavily on the poorer labouring classes. Owing to want of fodder and scarcity of water, the loss among agricultural stock was very great.

ADMINISTRATION.

Under the Early Hindu Rulers.

Of the ancient forms of government some information may be gathered from inscriptions, but not in much detail. The Mahá Pradhána, Sarvádrikári, or prime minister was at the head of affairs, under the Raja or King, with whom was generally, when of sufficient age, associated the Yuva Raja, or heir-apparent to the throne; and a number of other mantris or counsellors assisted in the deliberations of state. Many of these were Mahá Mandalesvara or high nobles, the hereditary chiefs of principalities. The State was divided into several large provinces, each placed under a governor, generally styled the Dandanáyaka or Dannáyaka, who seems to have combined civil and military functions, and in newly acquired territories was often a *senádhipati*, *channupati* or general. He exercised control over the *sámanta* or feudatory chiefs within his jurisdiction, (the pálegars of later times), whence he had the title of Mahá Sámantádhipati. The title of Heggade or Pergade seems to have been sometimes borne by the provincial governors.

For revenue matters there was a considerable body of *karnams* or revenue accountants, who were no doubt chiefly Brahmans, as at present. The excise appears to have been either farmed out, or managed by an agent appointed by government, and is referred to under the different heads of *hej-junka* or *perjunka*, that is the large sunka, or customs dues on the chief articles of trade, and the *kirukula*, or miscellaneous duties on articles in which the transactions were small. There is often mention of another official under the name of *odda byavahári* and *odda rávula*, whose functions are not clear, but seem to have been something like those of a commissariat agent for the army.

The chief divisions of the country had each their revenue value affixed to their name. Thus we have invariably the Banavase Twelve Thousand, the Nolambavádi or Noṇambavádi Thirty-two Thousand, and the Gangavádi Ninety-six Thousand. One inscription mentions the Púnád or Punnád Ten Thousand. Sometimes the numerical designation alone

was used, without naming the country. Thus one of the oldest inscriptions speaks of the Ninety-Six Thousand country and one of the 12th century describes the Hoysala king as ruling the Seven half-lakh region (*saptárdha laksha prithvi*). A similar name still survives in that of one of the present taluks of Coorg, which is called the Yélusávirashíme or the Seven Thousand country. Whether the reckoning has reference to the amount of revenue realized, as seems likely, or to extent of cultivation, or to what other denomination of value, is not certain. The nomenclature still lingers in parts of the Malnad, where I was told by an inferior native official that his jurisdiction extended over 14 villages, which constituted, according to the custom of the place, a Thousand country. The inscriptions of the Karkala rulers refer to the Kalasa country as being administered by three Hobbár, each the head of a Thousand country. Smaller circles, called such and such a Seventy, frequently recur in inscriptions ; as well as divisions termed *khampana*, *ventya*, &c.*

The chief men of náds or rural circles were the *gámunda*, a word which, after becoming *gaunda*, now appears as *gauda*. They seem to have represented and been responsible for the agricultural classes, as the *patna sheṭṭi* or town mayor was for the mercantile and industrial classes.

The Village Twelve.—The constitution of the village corporation, the unit of the body politic, and basis of administration at all times, is thus graphically described by Wilks.

‘Every Indian village is, and appears always to have been, in fact, a separate community or republic; the *gauda* or *patél* is the judge and magistrate; the *karnam* or *sháabhóg* is the registrar; the *talári* or *sthaliwar*, and the *tóṭi*, are severally the watchmen of the village and of the crops; the *nírganti* distributes the water of the streams or reservoirs in just proportion to the several fields; the *jotishya*, *joisa* or astrologer performs the essential service of announcing the seasons of seed time and harvest, and the imaginary benefit of unfolding the lucky or unlucky days and hours for all the operations of farming; the smith, and carpenter, frame the rude instruments of husbandry, and the ruder dwelling of the farmer; the potter fabricates the only utensils of the village; the washerman keeps clean

* An old report explains the terms thus. A country yielding 100 nishka (said to be pagodas) is called a *shama* or *kshetra*. 18000 shava form a *khampana*; 2 *khampana*, a *ventya*; 33 *ventya*, or 33 *ventya* and 12000 *shama*, a *phanichhásana*. The latter name is properly *panichhásana*, which means 12000. The above scale applies it to a country yielding 12 crores of nishka or pagodas

the few garments which are spun and sometimes woven in the family of the farmer, or purchased at the nearest market; the barber contributes to the cleanliness and assists in the toilet of the villagers; the goldsmith,* marking the approach of luxury, manufactures the simple ornaments with which they delight to bedeck their wives and their daughters: and these Twelve Officers, styled the Bábabalúti or Ayangadi, as requisite members of the community, receive the compensation of their labour, either in allotments of land from the corporate stock, or in fees consisting of fixed proportions of the crop of every farmer in the village.

In some instances the lands of a village are cultivated in common, and the crop divided in the proportions of the labour contributed, but generally each occupant tills his own field; the waste land is a common pasture for the cattle of the village; its external boundaries are as carefully marked as those of the richest field, and they are maintained as a common right of the village, or rather the township (a term which more correctly describes the thing in our contemplation), to the exclusion of others, with as much jealousy and rancour as the frontiers of the most potent kingdoms.

Such are the primitive component parts of all the kingdoms of India. Their technical combination to compose districts, provinces, or principalities, of from ten to a hundred thousand villages, has been infinitely diversified at different periods by the wisdom or caprice of the chief ruler, or by the vigour and resistance of those who, in every age, country, and condition, have coveted independence for themselves and the power to govern the greatest possible number of their fellow-creatures. Manu's scheme of government recognizes none of those persons who, in later days, were known by the several designations of Wodeyars, Palegars, Zamindars, Deshayis, &c., all in their respective jurisdictions assuming, when they dare, the title of Raja or king. All the officers enumerated by Manu have, in their several scales, at different periods, simply acted as agents of the sovereign; as farmers of revenue contracting with the sovereign for a certain sum and levying what they can; as partisans or chiefs of troops, receiving an assignment on revenues managed by another; or the direct management themselves, for the purpose of defraying the pay of the troops. In these several capa-

* In some parts of the country, the goldsmith is not found included in the enumeration of the Twelve, his place being occupied by the poet, a less expensive member of the community, who frequently fills also the office of schoolmaster.

cities they may have continued obedient to the sovereign who deputed them ; they may have obtained from his favour, or from his fears, a remission of a part of the sum to be accounted for ; they may have rebelled and usurped the whole government, or have established a small independent principality, or a larger : but with regard to the villages or townships of which the principality is composed, they have appeared but in one character, *viz.* the government, the sovereign : a person exercising the sovereign authority on his own account, or by delegation on account of another. The interior constitution and condition of each separate township remains unchanged ; no revolutions affect it ; no conquest reaches it.*

It is not intended to assert that the village in our contemplation may not have produced the Cæsar of his little world ; the rights of the inhabitants may have been invaded by the patel, by the pulegar ruling over twenty, by the wodeyar ruling over thirty-three, by the collector over two hundred, or by the sovereign of twenty thousand townships ; each or either of these persons may have attempted, or have succeeded, or have failed, in persuading or forcing an augmentation of the proportion of money or of grain paid by the township to the state ; but conquests, usurpations, or revolutions, considered as such, have absolutely no influence on its condition. The conqueror, or usurper, directly or through his agents, addresses himself as sovereign, or representative of the sovereign, to the head of the township ; its officers, its boundaries, and the whole frame of its interior management remain unalterably the same ; and it is of importance to remember that every State in India is a congeries of these little republics' †

Revenue System.—The adjustment and mode of realizing the land revenue was the great, or almost the only, problem of civil government which formed the subject of legislation under the various dynasties of native rulers, and in this branch of the administration alone, therefore, are any regulations referred to as emanating from the ancient rulers.

* Every village, with its twelve Ayanadis as they are called, is a kind of little republic, with the patel at the head of it ; and India is a mass of such republics. The inhabitants, during war, look chiefly to their own patel. They give themselves no trouble about the breaking and division of kingdoms ; while the village remains entire, they care not to what power it is subjected, wherever it goes the internal management remains unaltered ; the patel is still the collector and head farmer. From the age of Menu until this day, the settlements have been made either with or through the patel.—Report by Lieut. Col. MUNRO.

† The Village Community of India exhibits resemblances to the Teutonic township which are much too strong and numerous to be accidental, observes Sir SUMNER MALINE, whose works on this subject are of great interest.

With reference to the land settlement of the Kadamba kingdom, the following particulars are given in a report by Mr. H. Stokes.

Kadamba Raya with Gopa mantri and Naga Deva Karnika caused to be measured,* between Nagara khanda and Varada khanda, all the land within the limits of each village, that had been or was fit to be cultivated, and marked its boundaries by stones. In the year Kilaka, Sal., 90 (A. D. 163) Gopa mantri made the *bíjavari* and assessment as follows. One grain from each of the *nava dhánya*, or nine kinds of produce (paddy, wheat, hesaru, uddu, kadale, jola, avare, togari, and ellu), being taken to form one nishka, 10 nishka were called a phala or navtakku; 64 phala, a mána; 20 mána, a kolaga; 20 kolaga, a khandaga. But in some places 40 or 60 kolaga formed a khandaga.

For watered land of the best quality, namely, black soil near a river or mountain, red soil, or black mixed with yellow and containing springs, there were three rates,—18, 21 and $9\frac{1}{2}$ (pagodas per khandaga). Black land, suitable for wheat and kadale, paid 1 pagoda for every $9\frac{1}{2}$ mána of seed. Watered land of white soil mixed with sand, near a hill, paid 7 pagodas for every khandaga. Similar land near a river paid $5\frac{1}{2}$. White or red land watered by a well, paid 9 pagodas per khandaga.

A garden containing areca nut, cocoa nut, plantains, limes and citrons was called *agama*, and was measured with a rod 18 lengths (*mettu*) of a man's foot, measured so as to take in also half the right foot at the beginning and half the left foot at the end.† This rod was called *mána danda*. In the square of such a rod might be planted 3 areca nut trees, with cocoa nuts intermixed; and for a 1,000 such squares the king's share was 7 pagodas, the other productions being included in the assessment. Of a garden containing vines, sugar cane, dates, betel leaf, cocoa nut, mango, jack, sampige, ashoka malagi, jessamin and such choice plants together with areca nut, the produce might be estimated at 25 pagodas, and one third of this was the king's share. In 2 of the above rods 3 cocoa nut trees might be planted, and the king's share was half a nishka and 5 nuts on 10 trees.

Of the assessment under the Hoysala Ballála kings the same document says,—Under them each cultivator paid to the king one iron *kula* or bar (?ploughshare). This was dropt into a well of quicksilver

* With a line of 6 báhu,—each báhu being 2 cubits,—at either extremity and in the middle, for both length and breadth, and the mean of the three measurements taken for each.

† The rod used was measured by the feet of Dharadwaja Haritika (perhaps a guru). This corresponds with Sivappa Nayal's standard for the *daya*. See further on,

in the temple of Padmávatí at Humcha and became gold. Hence the word *kula* came to be applied to a ryot, and the money paid by him is still called *kulavana*. In the time of the Vijayanagar kings, it is added, the well dried up, and the iron ploughshare was commuted for a payment of one pagoda for every plough. (See p. 217).

Under the Vijayanagar Sovereigns.

For the later system of government, under the Vijayanagar empire and the governments which succeeded it in the north of Mysore, the following particulars, greatly condensed, have been taken from the Mackenzie Mss.

It appears that in the time of Krishna Raya and Achyuta Raya the revenues of the Vijayanagar State were first reduced to a regular form, checked by ordinances, and a system of accounts and management introduced, calculated to improve the revenue of the empire gradually in yearly amount without distressing the inhabitants.*

In the course of their conquests the kings of Vijayanagar reinstated some of the original rajas in their ancient possessions on submitting to be tributary vassals to them as superior lords. They also appointed some of their own slaves and servants, recommended by their fidelity and abilities, to manage tracts of uncultivated waste country, with instructions to clear away the jungles and to bring the lands into culture, with a view of increasing population, the wealth of the state, and the prosperity of the land by good management. By the royal commands, these governors formed many *Pályams* or *Pálepats*, and new establishments, cleared away the jungle, and recovered the country from the robbers and lawless banditti who infested it, and from the wild people of the hills. Those who established Pályams under these sovereigns were distinguished by the title of *Pálegars* (polygars).

When they had thus settled these Palegars, and appointed various other officers for the management of these woodland countries, they then formed regulations to improve the revenue, and published the *Ráyarékas*, which fixed the settlement of the revenues, the boundaries, duties and customs, and made ordinances for all other affairs. These were transmitted to the headmen of the towns and náds for preservation as records

* The empire at this period had acquired its utmost extent, by the reduction of several extensive provinces, particularly the northern districts, which increased its revenues in their reign to 81 crores of Avakoti chakras or pagodas: this increase of revenue and territory, it would appear, suggested the expediency of a more general and comprehensive system, better adapted to the various tribes and nations now reduced to one common sway.

The system of letting out the lands in perpetuity, as appears in some instances, prevailed sometime previous, in the reign of Harihara Raya, and perhaps existed long before.

of this settlement, for reference on future emergencies, or disputes about revenues, boundaries, &c. At the same time, landmarks and stones, inscribed with writings or with symbols, were erected on the boundaries even of every little village. Unto our times the custom generally prevailed in the Pala Ghat of referring to the Báyarákas when any doubts occurred on these points.

The words *Atthavane* and *Síma múlám* were applied to the Revenue department. The Military branch was called *Kandáchlár*. The following terms were also used in the management:—

Karnataka ancient names.	Corresponding Mussalman names.	Meaning.
<i>Síma</i>	.. Mulk	... Great Division or Province.
<i>Gadh</i>	.. Táluq	... District.
<i>Uóhdi, hóhli</i>	.. Taraf	... Sub division or inferior district.
<i>Italb</i>	.. Gám	... Ancient village.
<i>Ka'uhalli</i>	.. Múqara	... New additional village.
<i>Aramane</i>	.. Huzar or Mahal	... Presence or Palace.
<i>Samsthán</i>	.. Byásá, Sarkar	... The Government.
<i>Umbalike</i>	.. Jaghur	...
<i>Bhatavritti</i>	..	Lands given away to Brahmans.
<i>Siótriyam</i>	..	Lands granted in perpetuity, for which the proprietors receive a yearly money rent from the occupiers.
<i>Agreháram</i>	.. Inám	... Lands or villages granted in charity, generally to Brahmans, or free gift.
<i>Brahmádáyam, Devádáyam</i>	..	Shares of the crop given to Brahmans.

The following offices were hereditary, and established in all towns and villages, under the general name of *A'yagár* in Canarese and *Bára Balúti* in Hindustani:—

- | | |
|--------------------------|--------------------------------------|
| 1. Shanbhog, accountant. | 7. Náyinda, barber. |
| 2. Gauda, head man. | 8. Mádiga, shoe maker. |
| 3. Kammára, iron smith. | 9. Akasále, goldsmith. |
| 4. Badagi, carpenter. | 10. Talári, watchman of the village. |
| 5. Agasa, washerman. | 11. Nírganti, watchman of the tanks. |
| 6. Pauchángi, kalendar. | 12. Kumbára, potmaker. |

The *A'yagár* depended on the financial or revenue branch. The ryots gave them a share, called *nijáyam* and *ardháyam*, of the crop produced in their village; these were for each kapila, bed, kandi or putti, varying according to regulations established anciently in different parganas. The *nijáyam* above the Ghats was 4 seers or measures of grain, and the *ardháyam* 2. *Mányams* or privileged lands were also allowed to the Ayagar, for which they regularly paid the *jódi*, a small tax from which none of these official hereditary estates were exempt except the *Panchángi*.

To the *Shánbhóg*, as accountant of the village, the ryots paid the full *áyam*. If he had a share of any charity lands from the inhabitants or from the Sarkar,

he paid the *jōti* to Government: to him and to the head *gauda* the inferior classes rendered their rents or shares of the revenue.

The duty of the *Gauṭa* was to see that the farmers cultivated the land for the *kandāyam* or rent agreed on in the *jamabandi* or annual settlement; to collect the revenue composed of the different branches, duties, &c., and to pay it to the proprietors of the districts according to the *kist* or agreement; to adjust all accounts relating to these at the end of the year; and then to settle the rent of the ensuing year according to the estimate made by the *Amildar* by order of the Government. But in adjusting these concerns it frequently happened that, the ryots having no access to people in the higher offices, parcels of lands were unaccounted for, and their produce clandestinely secreted by the *gaudas* and *shanbhogs*, which they collusively divided among themselves *

The *Kammār* or ironsmith, and *Badāgi* or carpenter, had to supply the ryots with ploughs and other implements of husbandry without taking any price for the same. If a ryot wanted to build a house, he must then pay some consideration to these artificers; but they paid nothing for the public duty, such as ploughs, buckets, &c., for which the *hore-hullu* and *mura-batta* were assigned.†

The *Agasa* or washerman, and *Nāyinda* or barber, must wash and shave gratis for all the ryots of a village; the latter also dressed wounds and performed other surgical operations—for this they received *hore-hullu* and *mura-batta*. When the washerman delivered the cloths after washing, he received provision sufficient for one day. The washerman paid annually some money to the *Sarkar* for the rent of the drying ground.

The duties of the *Panchāngi* (always a Brahman) were to mark the proper times for sowing the great and small grains in their right season; also to declare from the calendar the fortunate time for commencing any new undertaking. This Brahman also officiated as priest, to perform the ceremonies of funerals and marriages according to the laws. He must daily attend the headman of the village, and from his calendar read off the day of the week, month and year, the predominant signs and constellations, &c. For these duties he collected the *hore-hullu* and *mura-batta*.

* The clandestine embezzlements happened from the following causes.—From the *Gauda* and *Shanbhog* taking advantage of the timidity of the ryots, who were afraid to discover the frauds of people under whose control they had lived time out of mind, their offices going from father to son. The ryots were so very timid that they were even alarmed to see the peons of the *Sarkar*.—The *Gaudas* having full authority to settle the revenue of the village, and the ryots generally requiring extension of time, particularly when the *Sarkar* augmented the rent of a village, these *gaudas* had it in their power to distress those who displeased them by overrating their proportions and selling their effects and cattle at a reduced valuation, and thus utterly ruining those to whom they entertained a grudge. The ryots for these reasons endeavoured to preserve a good understanding with these officers, that they might not be exposed to extraordinary impositions.

† *Hore-hullu* seems to be a bundle of straw: *Mura batta*, some portion of grain.

The *Múdíga* or chuckler, furnished shoes, ropes, leather buckets, and other little necessaries for cultivation, for which he was entitled to the *áyam*, *hore hullu* and *mura batta*.

The duty of the *Aksháde* or goldsmith was to measure the *songuru* or half share of the crop which the ryots paid to the Sarkar, and to *shroff* the money collected in the village, in payment of the revenue. For any other work done by him he might take payment, but for these the *hore hullu* and *mura batta* were his perquisites.

The *Talári* was the police officer or kotwal of the inferior villages. Besides the *nijáyam* and *ardháyam*, and the *mányams* allowed for their maintenance to encourage them to a due performance of their duties, the ryots privately bribed them with *ragi*, vegetables and *conks* (?) in the harvest time, to conciliate their favour and protect themselves from certain inconveniences, such as being forcibly delivered over to travellers to carry burdens to the next stage, &c. The appropriate duty of the *Talari* also was to watch over the safety of the village, and to be ready to provide forage and conveniences for those employed by the Sarkar. He was responsible for all things stolen within the enclosure of his village : whatever was lost or stolen on the highways, or without the precincts of the town, was to be recovered or accounted for by the *Kávalgárs*. People of all castes were employed in this station, except in the *Chitaldroog* country, where only the *Bojis* or *Bedars* acted in this capacity.

The *Nirgan's* duty was to attend to the tanks and to shut up, when necessary, their sluices or *tibus* with the stoppers usually fitted for this purpose ; in the winter time he must watch carefully on the banks of the tanks to preserve the water. It was his appropriate duty to divide among the ryots of the village what water was requisite for the production of the crop ; when the water diminished, he rendered account thereof to the managers, lest he be suspected of disposing of it clandestinely. For these duties he received *hore hullu* and *mura batta*.

The *Kumbáru* or potmakers were not stationed in every village, one or two being generally sufficient for a *hobli* or *taraf* ; he furnished pots for all the ryots of his *taraf*, and was entitled to *ayam* in an equal proportion as the other *Ayagar*. For liberty of exposing his wares for sale to travellers in the markets, he paid *chakra-kánke* to the Sarkar.

The above twelve were the village servants ; their offices were hereditary, going from father to son ; and they were authorized to sell or mortgage their office when in distress.

From 10 to 40 villages were called a *Hobli* or *Taraf*, and from 4 to 10 of these constituted a *Gudi*, called *pargana* in the Northern Sarkars.

From 10 to 20 of these *gaḍis*, annexed to a *kasba* or capital town, constituted a *Sina* or country; a name in latter times applied to provinces of considerable extent, in like manner as the *Náds* more anciently. The chief officer of a *gaḍi* was the *Párpattégár*, at present an *Amíldar*; of a *hobli*, the *Náḍiga*; of a village, the *Gauḍa*, in whose absence the *Sianbhog* was the chief. The chief Governor or magistrate of a *Sina* was an officer of great consideration, distinguished by particular titles, applicable to circumstances under the several States.

The *Sarvādhikári* or *Aṭṭhavaṇe Párpattégár*, the chief director of the Revenue, arranged the forms of accounts, and issued all orders relating to that Department, and for the improvement or increase of the collections; but he could do nothing, even in the most trivial matters, without the Raja's knowledge and permission. In his office the renters of villages settled their accounts. In the time of the Chitaldroog rulers, the chief managers employed the *gandas* to direct the cultivation of the lands, and the revenue was collected by the *náḍiga* appointed for the *hobli* from the *Aramane* or Palace: the *náḍiga*, at the end of the year, accompanied by some of the principal *Désasts* or inhabitants, went to the office of the *Aṭṭhavaṇe* to clear the accounts of the preceding year, according to the settlement or agreements made in the beginning of the year. These customs were observed by all the Carnatic *Falegars* above the Ghats. The *gandas* collected the rent from the *ryots* according to the settlement of the *Aṭṭhavaṇe* office, and paid it in to the *Párpatti* appointed by Government. If the managers of the *Aṭṭhavaṇe* found it necessary to introduce any new regulation, after stating the same to the Raja and obtaining his consent, they transmitted orders under the royal signature and seal to the *Párpattégárs* of the districts for execution.

The *land rent* consisted of that for land sown with one *koḷaga* of seed, at rates equal to from 3 to 10 *Kanthiraya* pagodas according to the nature of the soil. Land watered by *kapiles* was let for a money rent; but for lands cultivated with paddy by means of tanks, the *songaru*, or one half of the crop, was generally required, without any money, though in some districts the *ryots* rendered *múguru*, or one-third of the produce, with 2 or 3 pagodas in money for each plough. Waste lands were let to strangers at first for small sums (called *Uhmúla gutta* or *kola gutta*) for a term of years, according to agreement, after which they were annexed to the cultivated tracts and brought under the same management.

Gardens and plantations were numerous in the districts of Madgiri, Sira, Banavar, Chanraypatna, Nagar, and in those adjacent to Seringapatam, from the collections of which (called *ágram*) the Government derived a considerable revenue. In the Mysore country great quantities of areca nut, and cocoa nut; and in Nagar, pepper and other kinds of spices were cultivated in these plantations. These gardens were considered as belonging to the wet land, or *nirávan*, for which the Government collected the rents in some cases from the soil, and in others from a share of the produce. These regulations appear to have been established of old, so far as 1,000 years ago, as observed in some inscriptions in the Banavar district.

Besides the land rent, there were several heads of customs, duties, taxes, &c., which the nadigas (or tarafdars) collected from the different trades. The inhabitants were divided into three classes,—*Jiráyati*, *Bagair Jiráyati* and *Khushbásh*. The *Jiráyati* were those who cultivated the soil; *Bagair Jiráyati* those from whom the Government derived revenue by other means. The *Khushbásh* were those who led a free life, the servants of the Sarkar and others, who were exempted from paying any revenue or taxes.

The revenue derived from the *Bagair Jiráyati* yearly for the privilege of exercising their trades, for rent of the houses (*mane gutta*), &c., according to their stations, was carried to account in the revenue lists under the head of *mane-báb*. The duties paid by the shopkeepers in towns and villages, exclusive of the customs at the several places or *kattés* where goods were exported and imported, were included in *angađi gutta*. The *A'yagár* and others who enjoyed lands in consequence of their offices or gifts, in some places accounted for one-third or one-eighth of the produce to the Sarkar, according to the usual custom of these places; this was carried to account under the head of *jóđi* and *manegánike*. In the countries about Seringapatam and Chitaldrocg, the toddy of the íchalú or country date was used for distillation, there being few palmyras: the palanquin bearers, or caste of Bestars, also made arrack from sugar, the hippe flower, and some from the bark of a tree; these people, for permission to sell this spirituous liquor, paid a certain revenue to Government, called *kallali*.

In the *Sunkam* or customs, there were three different heads. Customs on goods imported to be sold at one place were called *sthalí-đáyam*; customs taken for goods in transit through a district were called

mārgalūyam ; customs taken for goods exported to foreign countries were called *māmulākūyam*. Under these heads the land customs were collected at the different *kaṭṭes* or custom houses. All kinds of goods, even firewood and straw, paid these duties, excepting glass rings, brass pots and soap balls. There were no particular regulations for the rates of collection of land customs ; the Government farmed out the *kaṭṭes* to renters, who took various measures frequently for increasing the perquisites of their respective *chaukis* at the expense of others. For instance, they advanced money to some of the merchants, requiring only one half the duty which was paid by others, thus encouraging them to come by their *kaṭṭes*, where they paid reduced customs, with a view of inducing others to follow the same route. It is impossible to fix on any certain rate in collecting customs on goods imported. When one farmer demanded 10 pagodas for 100 loads, another took only 2 pagodas, and their rates widely differed as collected in various places. These farmers, from the collections of the customs on different descriptions of goods and trades, paid the amount of the agreed rent to the *Sukar*, reserving the profits, which were more or less considerable according to circumstances.

The butchers for liberty of purchasing sheep at the first price from the country and selling them in the markets for a certain profit, paid yearly a tax called *kasāyi-gutta*, which was carried to account in the settlement of the *jainābandi*. The washermen, for liberty to wash and bleach their cloths on the banks of rivers, tanks, &c., paid the tax *ubbe gutta*. In the winter season, a certain class employed themselves in collecting black sand and earth in channels from the hills, from which they smelted iron used for agricultural and other uses. This ore was smelted in a kind of furnace or large fire-stand called *homnal*. For permission of cutting down wood for charcoal and for digging the ore they paid a yearly revenue called *homla gutta*, proportioned to the quantity of iron made in the district.

The *Ku-ubas* or weavers of *kambliis*, and the *Julāys* or manufacturers of cotton cloth, for liberty to sell their goods to the merchants, paid to the Government a duty for each loom, rated according to the quantity of the manufacture, which formed a separate branch of the revenue called *jakūyati*. The weavers paid no duties to the land customers for the goods they disposed of in their own villages ; but the merchants who transported the cloths from one place to another must first pay the customs previous to exportation. The weavers generally preferred disposing of their goods to the merchants of their own place. In some places the weavers paid a trifling tax, called *kaddivaram*, to the collec-

tors of the sunka. For the privilege of making oil, the oilmakers paid yearly *gánige gutta*, a rent for their *gáras* or mills for grinding oil seeds; for this the Sarkar provided a great tree for the mill and a place to erect it on: and none other was permitted to manufacture oil in the village except him who paid this rent.

The Government used to appoint some aged men of the several inferior classes to be the heads of their respective castes, and to administer justice. These Headmen, on any complaint against their people, should investigate it and fine them if guilty, adjudging the fine or punishment proportioned according to the law and the nature of the case. For instance, a husband convicting his wife of adultery, was allowed to sell her to another man, but of his own caste, and receive the price for his use.* These Headmen employed *Dásaris* as subordinate officers to minister in religious ceremonies among the inferior castes. Previous to the ceremonies commencing, the customary duty or gratuity was given to this minister of religion, and they were then at liberty to proceed with the festival, whether of marriage or any other occasion. But if the parties neglected the established presents, the *Dásaris* returned to their houses in displeasure and no other *Dásaris* would perform the office, as they would be liable to punishment for interfering. By these means the headmen collected fines, perquisites and presents from their castes, from which they paid an annual tax to the Government. This branch of custom was called *samayácháram* and was taken credit for in the *jamabandi* accounts.

As the *Mádiga* or chuckler had a greater *áyam* or allowance than the other *Ayagar*, and that besides when he supplied ropes and leather for the use of the gardens they paid him a quantity of grain proportioned to the produce, he therefore paid *játi-mányam*, a higher tax than the other village officers, and the Sarkar people presented him with a coarse cloth at the time of settlement yearly. In some places it was customary, if the chuckler was not able to pay the *játi-mányam*, that the Sarkar assumed his allowances and share of the crop, and giving him one half of his perquisites, the rest was included in the government rental. He must be always ready to serve and obey the orders of the Sarkar officers; and the villagers generally employed the chuckler to shew the roads to travellers, and carry letters from their village to the next stage. Besides the *áyams* already mentioned, the chucklers in many places had *inam* or free gift lands, for which they paid some gratuity to the Sarkar.

* An instance of this kind occurred at Harihar, says the writer, when we were in that neighbourhood in 1800; a Brahman among many other fugitives from the seat of war in the *Savanur* country, then overrun by *Dandia* and the contending parties, offered his wife for sale, because the unfortunate woman had been violated; but the Brahmans of Harihar, though at first of opinion that she ought to be sold as a slave, on further consideration, and consulting with more enlightened persons found that as her misfortune had been involuntary, it might be expiated by penance and a pecuniary mulct to the offended law.

The people who extracted salt from the soil of the Sarkar lands paid a revenue to the Government, called *uppina molla*, proportioned to the produce. The cow-keepers or Gollas paid *hullu-banni* for the liberty of feeding their flocks and cattle in the public lands. The Amildar of the district appointed one headman to collect the money arising from the duty of *hullabanni* in different places, which was thus included in the *jamabandi*. The jungles were let out for a certain rent, *kárali gutta* or *konda gutta*, to people who sold the grass and firewood to the inhabitants, according to the accounts of their kists. Those who farmed the exclusive sale of different articles from the Sarkar, purchased these articles at a low price and sold them in the market at an advanced rate; no other shopkeepers being permitted to interfere in this trade. From these articles altogether a certain revenue arose to the Sarkar, payable at the terms agreed on in the *jamabandi*. The shroff used formerly to pay a very handsome tax to the Sarkar, which was suppressed in 1801 at Chitaldroog.

The Jayaris were people convicted of murder, who were under the ancient government employed as executors to put criminals to death by order of the magistrate. For this duty they were permitted to take one gold fanam from each pariah house; their allowance is still admitted in the Chitaldroog country; they paid yearly 100 pagodas to Government as *Jayari gutta*. *Sivaya-jama*, not being certain, was the only item not included in the *jamabandi* and estimate. It is composed of the fines imposed for certain malversations or misdemeanors, and carried to account under this head.

The foregoing formed the heads of the several branches, called *Báb*, of revenue arising to the sovereign, of which the *Jamabandi* included the estimated amount, which being settled, and the revenue collected according to the kist, the occupiers used to remit the produce into the general treasury, with accounts of the disbursements made by order in the Civil and Military establishments of the Districts. The balance due by the renters were carried to the next *jamabandi*, under the head of *Silsila Báki*, which they collected from the renters with the next year's rent. The Rajas and many of the other governors, even Haidar, used to remit the charge of repairs of tanks.

For the improvement of the revenue, the following methods were generally observed.

The Government advanced money to the ryot who ploughed one *vokkala* with one plough, to enable him to provide cattle, instruments of tillage and other means to bring into cultivation next year three or four *vokkalas* of waste land. They also took pains to get broken tanks repaired, as well as the channels that conducted water to the fields; and on the high grounds where channels could not be led from the tanks, they dug many *kápile* wells.

They gave *kauls*, or a sufficient surety of protection, to the head gaudas of the country, who used their influence to introduce such inhabitants (from foreign countries) as might be dissatisfied with their state at home; these were placed in convenient situations until they were settled and acquainted with the management of the country, when the Sarkar gave them waste lands to cultivate at a reduced rate, till the expiration of a certain term, after which they were to pay the same rent as other ryots of the country.

The Government also encouraged the cultivation or manufacture of various articles of commerce much in demand, by supplying seeds, plants, &c., and the first expenses, sugar, indigo, opium and other articles were thus cultivated by the ryots according to instructions given on this subject.

The Government used further to make advances of money to foreign merchants and encouraged them to settle in new petias and markets, to which they brought scarce and valuable goods from distant countries, and in return exported the product of this country to places where they could be disposed of to advantage: the customs were by this means increased, and an additional income derived by the renters of the new market places.

Some of the ancient Rajas used to trade for their own advantage in the following manner.—The cattle belonging to the Sarkar were employed in time of peace to transport the grain and other products received in the half share of the crop from the ryots, to the market towns where they were sold at the highest price, whence a more considerable price was secured, even twice or thrice more than they would get in the country, by being free of those duties that the merchants were liable to.

The establishments employed in the management of the Gadis were on a very moderate footing. The Náqiga had no pay allotted to him in many cases, as he rented generally the country, and was supposed to derive some advantage from his district; the pay of the Parpattegar or Amildar was 10 pagodas per month; Sheristedar, 5 pagodas; other writers from $1\frac{1}{2}$ to 3 pagodas; when the Rajas employed people to collect the sunkam on their own account, and accounts of this department were kept, they gave a salary to the Sunkadava of from 2 to 5 pagodas; the regulated pay of Atthavane or revenue peons was from 6 to 10 Kanthiraya fanams.

Little information could be obtained of any regular *Courts of Justice* or Judges specially appointed for that purpose under the ancient forms of government.* Among the eight established great offices of state or

* On this subject Sir Sumner Maine says;—Though the Brahminical written law assumes the existence of king and judge, yet at the present moment in some of the best governed semi-independent Native States, there are no institutions corresponding to our Courts of Justice. Disputes of a civil

Ashta Pradhāna, we do not find any mention of a Judge; but there were seven Heads of Departments under Rama Raya, as follows, among whom one was apparently so designated.

Pradhāna Durga Paiksha—governor of the hill forts.

Bala Daksha—superintendent of tanks and lower forts, master of the pioneers and workmen.

Dharma Karta—lord of justice and superintendent of charities and alms.

Senādhipati—commander-in-chief of the army.

—————superintendent of the *haisabs* or *vakils*, the Intelligence Department.

Pura Daksha—superintendent of towns, &c.

Devasthan Alajpati—superintendent of temples and religious buildings.

But the pandits may be considered as expounders of the law or counsellors of the Rajas, who in their own persons united the office of judge and legislator. The Palegans had courts of *panchāyati*, wherein complaints were heard and decisions given, by five respectable persons, whence the name—*pancha*, five, and *ayati*, gathering.

The Persian ambassador previously quoted, (p. 228) has the following remarks on the administration of justice and police regulations at Vijayanagar as he saw them in 1441, in the reign of Deva Raya.

On the right hand of the palace of the Sultan there is the *divān-khāna*, or minister's office, which is extremely large, and presents the appearance of a *chihāl-sulān*, or forty-pillared hall; and in front of it there runs a raised gallery, higher than the stature of a man, thirty yards long and six broad, where the records are kept and the scribes are seated.† In the middle of the pillared hall, a eunuch, called a *Danaik*, sits alone upon a raised platform, and presides over the administration; and below it the mace-bearers stand, drawn up in a row on each side. Whoever has any business to transact, advances between the lines of mace-bearers, offers some trifling present, places his face upon the ground, and standing upon his legs again, represents his grievance. Upon this, the Danaik issues orders founded upon the rules of justice prevalent in that country, and no other person has any power of remonstrance. When the Danaik leaves the chamber, several coloured umbrellas are borne before him, and trumpets are sounded, and on both sides of his way panegyrists pronounce benedictions upon him. Before he reaches the king he has to pass through seven gates, at which porters are seated, and as the Danaik arrives at each door, an umbrella

nature are adjusted by the elders of each village community, or occasionally, when they relate to land, by the functionaries charged with the collection of the prince's revenue. Such criminal jurisdiction as is found, consists in the interposition of the military power to punish breaches of the peace of more than ordinary gravity. What must be called criminal law is administered through the arm of the soldier.—*Vill. Com.* 71.

† These people, he adds, have two kinds of writing, one upon a leaf of the Hindū nut (cocca nut) which is two yards long and two digits broad, on which they scratch with an iron style. These characters present no colour, and endure but for a little while. In the second kind they blacken a white surface, on which they write with a soft stone cut into the shape of a pen, so that the characters are white on a black surface and are durable. This kind of writing is highly esteemed.—(*Cf. Supra*, p. 407).

is left behind, so that on reaching the seventh gate the Danaik enters alone. He reports upon the affairs of the State to the king, and, after remaining some time, returns. His residence lies behind the palace of the king.

On the left hand of the palace there is the mint. Opposite the mint is the office of the Prefect of the City, to which it is said 12,000 policemen are attached; and their pay, which equals each day 12,000 fanams, is derived from the proceeds of the brothels. The splendour of those houses, the beauty of the heart-ravishers, their blandishments and ogles, are beyond all description. It is best to be brief on the matter . . . The revenues of the brothels, as stated before, go to pay the wages of the policemen. The business of these men is to acquaint themselves with all the events and accidents that happen within the seven walls and to recover everything that is lost, or that may be abstracted by theft; otherwise they are fined. Thus, certain slaves which my companion had bought took to flight, and when the circumstance was reported to the Prefect, he ordered the watchmen of that quarter where the poorest people dwell to produce them or pay the penalty; which last they did, on ascertaining the amount. Such are the details relating to the city of Bijanagar and the condition of its sovereign.*

Cornatic Bijapur.—When from the conquests of Ran-dulha Khan, the Bijapur general, parganas had been formed, he arranged the subordinate divisions of *samats*, *tarafs*, *mauje*, *mujare* of each Pargana, and appointed Jamadars or collectors. In the time of the Ráyals, the accountants had been called *Samprati*, but the Mahrattas introduced the different offices of Deshpánde, Deshkulkarni, Sar-Nád-Gaud, Deshmuki, and Kanungo, by whom the accounts of the country were kept; they also appointed Sheristedars to all the parganas. When jaghirs were granted to the Killedars and Mansubdars by the Sarkar, the revenue accounts of the districts for the last years were previously examined, and the new revenue rated annually on the jaghir to be granted. In fixing the revenue thus established, the inams or free gift lands, land customs, &c., were discontinued or deducted, and the net revenue, more or less than the former, ascertained by means of the Jamadars.

The Deshkulkarni was to write the *kaul patta*, the contract or lease for the revenue: the Deshpande was to sign it in Mahratti characters at the bottom of the paper; the Deshmuki, Kanunga, and Sar Nad Gaud were also to add their signatures to the written deed, and the

* SIR H. ELLIOT, *Hist. Ind.* iv, 107, 111.

Amildar finally to seal it. The particular accounts of the parganas were kept as follows : the Shanbhog was to keep the written accounts of the mauje or village, the Deshkulkarni to keep the accounts of the samats, the Deshpande the accounts of the parganas, and the Kanunga to sign the *patte* or revenue agreements. He was also to keep a written register of the revenue of the district, to be delivered to the Sarkar. It was the duty of the Deshmuki and Sar Nad Gaud to control and inspect all accounts, and report them to their superiors ; they were also to inquire and report generally on all affairs, and the settlement of the district.

Sira.—When the Moguls formed the Suba of Sira, 12 parganas were annexed to it, and the other districts were permitted to be still held by the Palegars on condition of paying an annual tribute. Officers for collecting and managing the revenues were appointed in the amáni districts only ; at the same time the offices of Deshmuki, Deshkulkarni and Sar Nad Gaud were formed into one office. Deshpandes, Majmúndárs, Kánungoyas, and Kulkarnis were maintained according to the forms long established in the dominions of Djapur. The Deshmuk was to settle the accounts with the patels ; the Deshpánde to check the accounts of the karnams ; the Kanunga to register the official regulations, and to explain the ordinances and regulations to the inhabitants and public officers to prevent errors or mistakes. In the Majmundar's office, the accounts of the settlement were made out and issued.

The accounts of all kinds were anciently kept in Kannada, but after the Mahratta chiefs attained power in the Carnatic, many Deshasts or natives of their countries followed them, who introduced their language and written character into the public accounts. Even in the samsthans of the Palegars, where the revenue and military accounts had been kept in Kannada alone, some of them beginning then to entertain large bodies of horse, employed Mahratta accountants to check the pay accounts in that language for the satisfaction of the horsemen of that nation. After the Moguls came into the country and established the Suba of Sira, the Persian language came into use.

Under the Eajas of Mysore, &c.

In the south, in the growing kingdom of Mysore, about the year 1701, Chikka Deva Raja, it is stated, distributed the business of government into 18 catcheries or departments, probably from having learned

from his ambassadors to Aurangzib that such was the practice at the imperial court. These departments were:—

1. *Nirūpa chāvāḍi* or the secretary's department, to which he appointed one daroga or superintendent, and three daftars, registers or books of record. Everything was recorded in each of the three in exactly the same manner; all letters or orders despatched, to be previously read to the Raja.
2. *Ekkada chāvāḍi*, whose business it was to keep the general accounts of revenue, treasury, and disbursements, civil and military; this seems to approach our office of accountant general.
3. and 4. *Ubhaika vichāra*, or two-fold inquiry. He divided his whole possessions into two portions; that north of the Kaveri he called the Patna Hobli; that south of the Kaveri was named the Mysore Hobli: to each of these cutcherries he appointed one divan and three daftars.
5. *Shime Kandūchār*; it was the duty of this cutcherry to keep the accounts of provisions and military stores, and all expenses of the provincial troops, including those connected with the maintenance of the garrisons; one bakshi and three daftars.
6. *Bākal Kandūchār* (bākal, a gate or portal); it was the duty of this department to keep the accounts of the troops attending at the *porte*, that is to say, the army, or disposable force.
7. *Sunkada chāvāḍi*, or duties and customs: it was their duty to keep the general accounts of customs levied within his dominions.
8. *Pom chāvāḍi*: in every taluk where the sunka was taken, there was another or second station, where a farther sum equal to half the former amount was levied; for this duty he established a separate cutcherry.
9. *Tundeya chāvāḍi*, (*tunde*, half, *i. e.*, half of the pom) this was a farther fourth of the first duty, levied in Seringapatam only.
- 10 and 11. In the Ubhaika vichāra were not included the Srirangapatna and Mysore Ashtagrama, (eight townships): for each of these he had a separate cutcherry; besides the business of revenue, they were charged with the provisions and necessaries of the garrison and palace.
12. *Benṇe chāvāḍi*, the butter department: the establishment of cows, both as a breeding stud, and to furnish milk and butter for the palace: the name was changed by Tippu to *Amrūt Mahal*, and then to *Kercn Barik*. (Amrit, the Indian nectar. Keren Barik, an Arabic term, may be translated almost verbally *Cornu Copia*.)
13. *Patnada chāvāḍi*; this cutcherry was charged with the police of the metropolis, the repairs of the fortifications and public buildings.
14. *Behin chāvāḍi*, the department of expedition, or the post office: the business of espionage belonged also to this department.
15. *Samukha chāvāḍi*: the officers of the palace, domestics, and personal servants of every description belonged to the charge of this cutcherry.
16. *Devasthān chāvāḍi*, kept the accounts of the lands allotted to the support of religious establishments, the daily rations of food to the Brahmans, lighting the pagodas, &c.
17. *Kabbinada chāvāḍi*, iron

cutcherry : this article was made a monopoly, and its management was committed to a separate cutcherry. 18. *Hoge soppin chóra'i*, the tobacco department, another monopoly by the government, which in Seringapatam was the exclusive tobacco merchant.

It is certain that the revenues were realized with great regularity and precision, and this Raja is stated to have established a separate treasury to provide for extraordinary and unexpected disbursements, of which he himself assumed the direct custody. It was his fixed practice, after the performance of his morning ablutions, and marking his forehead with the insignia of Vishnu, to deposit two lacs (thousands) of pagodas in this treasury from the cash despatched from the districts, before he proceeded to break his fast. If there were any delay in bringing the money, he also delayed his breakfast, and it was well known that this previous operation was indispensable. By a course of rigid economy and order, and by a widely extended and well organized system of securing for himself the great mass of plunder obtained by his conquests, he had accumulated a treasure from which he obtained the designation of Navakóti Náráyana, or the lord of nine crores (of pagodas), and a territory producing a revenue calculated to have been Kanthiráya pagodas 13,23,571.

The method by which he raised the revenue is thus described. The sixth was the lawful share of the crop, for which the Raja received his equivalent in money; and he was unwilling to risk the odium of increasing this proportion in a direct manner. He therefore had recourse to the law of the shástras, which authorized him, by no very forced construction, to attack the husbandman by a variety of vexatious taxes, which should compel him to seek relief by desiring to compound for their abolition by a voluntary increase of the landed assessment : and this is the arrangement which generally ensued; although, from the great discontent excited by the taxes, the compromise was generally made on the condition of excepting some one or more of the most offensive, and proportionally increasing those which remained. But the Raja, with that profound knowledge of human nature which distinguished all his measures, exempted from these new imposts all the lands which were allotted to the provincial soldiery in lieu of pay, according to the ordinary practice of the smaller Hindu States, and thus neutralised, in some degree, the opposition to the measure, and ensured the means of eventual compulsion. Subjoined is the detail of these

taxes.* The whole system is stated to have been at once unfolded, with intimation that it would be gradually introduced according to circumstances ; but the commotions which it produced, by leading to measures of extreme severity, precipitated its total and abrupt introduction.

One of the earliest measures of this Raja's reign had been to compel the dependent Wodeyars and Pálegars, who, like his own ancestors, had commenced the career of ambition by affecting in their respective districts to be addressed by the title of Raja, publicly to renounce that assumption of independence, to disclaim the local prerogatives of punishment and confiscation without previous authority from the Raja, and to revert to their original character of obedient officers of the government. This object was aided by first inviting, and then compelling, them to fix their residence at Seringapatam ; by assigning to them offices of honour about the Raja's person, and gradually converting them from rebellious chieftains to obsequious courtiers. The insurgents in the districts were left, in consequence, destitute of the direction of their accustomed leaders, and the Jangam priests, deprived of their local importance, and much of their pecuniary receipts, by the removal of these mock courts from the provinces, were foremost in expressing their detestation of this new and unheard-of measure of finance, and in

* *Mane terige*, or house tax. 2. *Hul hana*, a tax upon the straw produced on the ground which already paid *kaml'ya*, or the land tax, on the pretence that a share of the straw, as well as of the grain belonged to government. 3. *Deva Ray utta*—utta is literally loss, the difference of exchange on a defective coin. Deva Raj, on the pretence of receiving many such defective coins, exacted this tax as a reimbursement; this was now permanently added to the ryots' payments. It was different according to the coins in use in the several districts, and averaged about two per cent. 4. *Bergi*—a Patel (for example) farmed his village, or engaged for the payment of a fixed sum to the government ; his actual receipts from the ryots fell short of the amount, and he induced them to make it up by a proportional contribution. The name of such a contribution is *bergi*, and the largest that had ever been so collected was now added, under the same name, to the *kandáya* of each ryot. 5. *Yeru Sunka*—*sunka* is properly a duty of transit on goods or grain ; *yeru*, a plough. The ryot, instead of carrying his grain to where a transit duty is payable, sells it in his own village. The *yeru sunka* was a tax of one to two gold fanams on each plough, as an equivalent for the tax which would have been paid if the grain had been exported. 6. *Jati mánya*, a tax upon the heads of those castes (*Jogi, Jangam, &c.*) who do not come within the general scope of Hindu establishments, and form separate communities which occasionally oppose the Brahminical rule. On every occasion of marriage, birth, or law suit, or quarrel, a certain fine was levied on each horse concerned as parties or judges, and a chief of each caste was made responsible for the collection. 7. *Magga kandáya* or loom tax. 8. *Kuske terige*, a tax on formation. 9. *Málive terige*, a tax upon marriage. 10. *Angali pattadi*, or shop tax. 11. *Angadi passera*, a tax upon the moveable booths which are set up daily in the middle of the bazaar streets. 12. *Kávadi terige* (*kávadi* is the name of a bullock saddle) a tax upon bullocks kept for hire. 13. *Márike* (selling), a tax upon the purchase and sale of cattle. 14. *Uppin mála*, a tax upon the manufacture of the inland salt, produced by lixiviating saline earths. 15. *Ubbe kanuke*—*ubbe* is the kettle or vessel made use of by washermen to boil and bleach their cloths ; this was a tax on each kettle. 16. *Kuri terige*, a tax of a certain sum per cent on flocks of sheep. 17. *Páshwara* (Pasha is a fisherman, a net). This is a tax not on each net, but on the privilege of fishing with nets in certain lakes. 18. *Gula gával*, a tax upon wood for building, or fuel brought in from the forests. 19. *Gulavina pommis*. (Gula is the name of a plough-share). This is a separate tax on that instrument, exclusively of the plough tax, No. 5, which is professed to be a tax on the alienation of grain. 20. *Terad bagalu* (opening a door). In a country and a state of society where window-glass was unknown, this was a most ingenious substitute for the window tax. The husbandman paid it, as expressed by the name, for the permission to open his door. It was, however, levied only on those made of planks, and not on the common bamboo door of the poorer villagers.

exhorting their disciples to resistance. The terrible mode in which this was put down has been described p. 245. The new system of revenue was finally established, and there is a tradition that the Raja exacted from every village a written renunciation, ostensibly voluntary, of private property in the land, and an acknowledgment that it was the right of the State.

Bednur.—In the Bednur territory, the west of the country, the most distinguished ruler was Sivappa Nayak, who reigned 1648 to 1670. His *shist* or land assessment, and *prakar pattu* or rules for collecting the *halat* on areca nut, &c. are frequently referred to in proof of his financial skill, and he is said to have framed a scale of expenditure, including every contingency for each day in the year, for the Sringeri matha.

During 12 successive years, he caused one field of each description of land, in every village, to be cultivated on his own account, and an accurate record kept of the seed sown, the expense of culture, and the quantity and value of the produce. He then struck averages of the produce and prices, and taking the value of one *khandaga* (of 50 seers) at 1 *fanam*, and the Sarkar share as one third of the gross produce, fixed the rates shewn in the following table, land being distributed into 5 classes, with two rates for each class.

Shist on land requiring one *kandaga* of seed. Wet land

Class of land.	Description	Produce.				Rate.			
		Highest.		Lowest.		Highest.	Lowest.	Highest.	Lowest.
		Quantity.	Value.	Quantity.	Value.				
1st, Uttamam	Yeremera,—black, and black mixed with sand	Klands.	P. F. A.	Klands.	P. F. A.	P. F. A.	P. F. A.	P. F. A.	P. F. A.
	..	30	3 0 0	25½	2 6 4	1	.. 0	..	8 12
2nd, Madhyamam.	Pettabs,—high and open red or mixed	22½	2 2 8	18¾	1 8 12	..	7 8	..	6 4
3rd, Kamsham.	Varavindu,—dark or light sand with springs	15	1 5 0	11½	..	..	5 0	..	3 12
4th, Adhamam	Yatte,—hard, high without moisture	7½	.. 7 8	3¾	..	..	2 8	..	1 4
5th, Adhamadhamam.	Uramalal,—hot sand, dry and above level of water	3	.. 3 0	17½	..	..	1 0	..	10

Dry land, or *hakkal*, in the Gaddenad, was included in the *gadde shist*. In the open country the following rates were fixed per *khandaga*.

Class.	Description.	P.	F.	A.
1st	Yere,—black clay	2	2	8
2nd	Kari Masab,—dark loam with sand	2	0	0
3rd	Kemman,—red	1	7	8
4th	Malal,—sandy	1	5	0
5th	Junman,—mixed	1	0	0
6th	Gonikal,—gravelly	0	7	8

Gardens were measured with a rod, the length of the stone steps at the Ikkeri Aghoresvara devasthan (18 feet 6 inches English, exactly). This rod was the space called *dāya* allowed for one tree. The shist was fixed on 1,000 such *dāya* at various rates. These are not given, but they appear to have varied from 7 to 25 Bahadurī pagodas.

The shist continued for 39 years from 1660. The following additions were afterwards made. In 1700, one anna in the pagoda, called *dasoha*, by Chinnammáji, for the support of an establishment for providing food gratis to all who applied. In 1736, one fanam 4 as. per pagoda, called *pagudi*, by Chikka Somasekhara, when the Moguls threatened an invasion. In 1753, one fanam 4 as. per pagoda, called *patti*, by Basappa Nayak, to pay the Mahratta chout.

Under the Basvapatna chiefs, Bedar offered higher rents for some villages than were paid by the old gaudas, who were Kurubar, which were accepted, which ended in the ryots at length agreeing to pay an addition to the kulavana of from 2 to 6 fanams in the pagoda. This was the origin of *birada*, which is found in the east of the Shimoga District.

Haidar Ali.—Such was the system before Haidar Ali Khan; when he had subjugated the ancient Palegars, he again reinstated several of them on condition of paying an annual tribute; and he followed generally the regulations formerly established, and the peculiar customs and laws of the different provinces. But he was at all times accessible to complaints, and never failed to pursue to its source the history of an irregular demand, and to recover it with additional fines from the exactor. It is true that the amount was never returned to the complainant, but it frequently produced the dismissal of the offender; the certainty of investigation tended to restrain oppression, and, as Haidar was accustomed to say, rapacity in this case was nearly as good for his subjects, and much better for himself, than a more scrupulous distribution of justice. For though he left the fiscal institu-

tions of Chikka Deva Raja as he found them, he added to the established revenue whatever had been secretly levied by a skilful or popular Amil and afterwards detected : this produced a progressive and regular increase, and the result of complaints gave occasional, but also tolerably regular, augmentations.

Tippu Sultan.—But Tippu Sultan not approving of the old regulations, introduced a new system through all his dominions. He divided the whole into *tukadis* of five thousand pagodas each, and established the following officers in each *tukadi*:—1 Amildar, 1 sheristedar, 3 gumastas, 1 tarafdardar to each taraf, 6 attavane peons, 1 golla (or headman) to seal and keep money, 1 shroff and 1 munshi. To 20 or 30 *tukadis* was attached an Asuf cutcherry: the official establishment of each of them was ; 1st and 2nd Asufs, 2 sherista, 2 gumastas with 5 men each, 40 peons, one shroff, one munshi, one mashalchi to attend the office, one Persian sheristedar, and some gumastas to keep the accounts in Persian. In this manner an entire new system of management was introduced. Mir Sadak, the president of the Asuf cutcherry, circulated such new orders as were necessary, under the signature and seal of the Sultan, to the Head Asufs of the Revenue Department, which they communicated to Amildars under them, and these sent them to the Tarafdars with directions to have them notified throughout their districts.

The accounts of revenues were made out in the Kannada character by the tarafdars ; fair copies of which they communicated to the Amildars, in whose office they were translated into Mahratti, and a copy of each preserved by the sheristedars in the Kannada and Mahratti languages. A third set was kept in Persian.

The following salaries were attached to offices. In the *Tukadi* Office the Amildar got 10 pagodas ; sheristedar, 5 ; gumasta, 2 ; munshi, 2 ; golla, 8 fanams ; shroff, 8 ; attavane peons, 6 ; naiks, 8. The sunkadar had no pay, being renters in several districts. In the Asuf Cutcherry, Asufs from 50 to 60 pagodas each ; sheristedars, from 25 to 30 ; gumastas, Persian 8, Kannada 6, Hindavi 7 ; munshi, 8 ; golla, 2 ; shroff, 2 ; kazi, 5 ; his duty was to administer justice to the Musalman, and all of that religion who neglected to come to perform the *namáz* in the mosque on Friday were liable to be fined or punished by the kazi.

From Wilks the following further details are extracted, regarding what Tippu Sultan in his memoirs styles his 'incomparable inventions and regulations,' some reference to which has been made in p. 287—9.

"The code of *military regulations* contained elementary instructions for the infantry, which were as well given as could be expected from a person copying European systems, and unacquainted with the elements of mathematical science; the invention of new words of command would have been a rational improvement, if the instructions had thereby been rendered more intelligible; but the substitution of obsolete Persian for French or English gave no facility in the instruction of officers and soldiers, who, speaking of them in mass, may be described as utterly ignorant of the Persian language. The general tendency of the changes, effected in the whole of his military establishment, was to increase and improve his infantry and artillery at the expense of the cavalry.

The *fleet* was originally placed by Tippu under the Board of Trade. The experience of two wars had shewn that it would always be at the mercy of a European enemy; and it seemed to have been chiefly considered as a protection to trade against the system of general piracy then practised along the western shores of India, up to the Persian gulf. The loss of a moiety of every resource in 1792, gave a new scope and stimulus to invention; and the absurdity was not perceived of seeking to create a warlike fleet without a commercial navy, or of hoping, literally without means, suddenly to rival England in that department of war which was represented to be the main source of her power by the vakils who accompanied the hostages, and had been specially instructed to study the English institutions. This novel source of hope was not finally organized on paper till 1796, and can scarcely be deemed to have had a practical existence. He began in 1793 with ordering the construction of a hundred ships; but in 1796 he sunk to twenty ships of the line and twenty frigates; eleven Commissioners, or Lords of the Admiralty, (*Mir-e-Yem*) who were not expected to embark; thirty *Mir Bahr*, or Admirals, of whom twenty were to be afloat, and ten *at court* for instruction—a school for seamanship which it is presumed a British Admiral would not entirely approve. A 72-gun ship had thirty 24-pounders, thirty 18-pounders, and 12-nines; a 46-gun frigate had twenty 12-pounders, as many nines, and six 4-pounders; the line-of-battle ships were 72's and 62's; and the men for the forty ships are stated at 10,520. To each ship were appointed four principal

officers: the first commanded the ship; the second had charge of the guns, gunners, and ammunition; the third, of the marines and small arms; the fourth, the working and navigation of the ship, the provisions and stores; and the regulations descend to the most minute particulars, from the dock-yard to the running rigging; from the scantlings of the timbers to the dinner of the crew.

The *commercial regulations* were founded on the basis of making the sovereign, if not the sole, the chief, merchant of his dominions; but they underwent the most extraordinary revolutions. On his accession he seems to have considered all commerce with Europeans, and particularly with the English, as pregnant with danger in every direction. Exports were prohibited or discouraged; 1st, because they augmented to his own subjects the price of the article; 2nd, because they would afford to his neighbours the means of secret intelligence; and 3rd, because they would lift the veil of mystery which obscured the dimensions of his power. Imports were prohibited, because they would lessen the quantity of money, and thereby impoverish the country; propositions which may indicate the extent of his attainments in political economy: and such was the mean adulation by which he was surrounded, that domestic manufactures of every kind were stated to be in consequence rapidly surpassing the foreign, and a turban of Burhampoor would be exhibited and admired by the unanimous attestation of all around him as the manufacture of Shahar Ganjam. It was under the influence of this utter darkness in commercial and political economy, that in 1784 he ordered the eradication of all the pepper vines of the maritime districts, and merely reserved those of inland growth to trade with the true believers from Arabia. The increase of this article of commerce became, some years afterwards, an object of particular solicitude, but it is uncertain whether the prohibition of growing red pepper or chilli, was to be considered as a commercial regulation, to increase the growth of black pepper, or as a medical regimen, or as a compound of both motives. It is a general opinion in the south of India, that the free use of red pepper has a tendency to generate cutaneous eruptions, and the Sultan certainly prevented its entering his harem for six months; whether in that period he did not find the ladies improved in the smoothness of their skin, or was influenced by other causes; he withdrew the prohibition of culture about a year after it had been promulgated.

From the personal reports of the vakils who accompanied the hostages to Madras, his attention was called to a proposition, however strange yet stated to be generally admitted among the most enlightened persons at Madras, that the power not only of the English Company but of the English King, was founded in a material degree on commercial prosperity ; and the Sultan devised an extensive plan for a similar increase of power ; still, however, pursuing the principles which he conceived to be sanctioned by the example of the India Company, or combining the characters of merchant and sovereign. In a long and laborious code of eight sections, he established a royal Board of nine Commissioners of Trade, with seventeen foreign and thirty home factories in the several districts ; furnished with extensive instructions for a profitable system of exports and imports, by land and by sea, and a strict theoretical control over the receipts and disbursements ; the monopolies, however, continued to be numerous, and those of tobacco, sandalwood, pepper and the precious metals were the most lucrative.

One, however, of the sections of commercial regulation is so perfectly unique that it may afford entertainment. It professes to be framed for the attractive purpose of 'regulating commercial deposits, or admitting the people at large to a participation in the benefits to accrue from the trade of the country.' Every individual depositing a sum not exceeding five hundred rupees was declared entitled at the end of the year to receive, with his principal, an increase of 50 per cent. For a deposit of from five hundred to five thousand, 25 per cent. Above five thousand 12 per cent, with liberty at all times and in all classes, to receive, on demand, any part of the deposit together with the proportion of interest* up to the day. These variations of profit, in the inverse ratio of the deposit, were probably intended to shew his consideration for the small capitalist, but a project for enticing his subjects into a swindling loan was too glaring to be misunderstood. At a very early period of his government, he had, in an ebullition of anger, extinguished the business of banker, and monopolized its dependent and most profitable trade of money-changer. He now issued an ordinance, converting the trade of money-changer and broker into a monopoly for the benefit of Government, furnishing coin for the purpose, from the treasury, to servants paid by regular salaries. It was, however, reported that the dealers kept

* The word *interest* is not employed, usury being at variance with the precepts of the Koran *profit* is the term used.

aloof from transactions with the government shops, that the expenses far exceeded the profits, and that it was necessary either to abandon the plan, or to enlarge it so as to embrace not only regular banking establishments but commercial speculations necessary to their prosperity. A part of this plan was therefore gradually introduced, and the funds in the hands of the money-changers were employed in advantageous loans.

The *regulations of revenue*, professing like those for pecuniary deposits to be founded on a tender regard for the benefit of the people, contained little that was new, except that the nomenclature and the institutions of Chikka Deva Raja and Haidar were promulgated as the admirable inventions of Tippu Sultan. One improvement occurs, not undeserving the modified consideration of western statesmen who value the health or the morals of the people. He began at an early period to restrict the numbers and regulate the conduct of the shops for the sale of spirituous liquors, and he finally and effectually abolished the whole, together with the sale of all intoxicating substances, and the destruction, as far as he could effect it, of the white poppy and the hemp plant, even in private gardens. For the large sacrifice of revenue involved in this prohibition, the extinction of Hindu worship and the confiscated funds of the temples were intended to compensate, and would, if well administered, in a degree have balanced the tax on intoxicating substances : the measure commenced at an early period of his reign, and the extinction was gradual, but in 1799 the two temples within the fort of Seringapatam alone remained open throughout the extent of his dominions.

Of his system of *police*, the following extract from his official instructions may suffice. ' You must place spies throughout the whole fort and town, in the bazars, and over the houses of the principal officers, and thus gain intelligence of every person who goes to the dwelling of another, and of what people say, &c. &c.' All this Haidar effectually did, and all this Tippu Sultan only attempted. No human being was ever worse served or more easily deceived."

The Regency of Purnaiya, 1799—1810.

Of the system of administration as established under the Divan Purnaiya, an account is given in a report from the same pen, under date 1804, from which the subjoined particulars are derived.

Tippu Sultan attempted the subjugation of the whole of the Palegars, and the annexation of their lands to those of the Sarkar; but under the complicated system of fraud and malversation of every kind which prevailed, a large proportion of the palyams which continued to be represented at the Presence as under Sarkar management, were, by a mutual collusion of the Palegar and Amil, held by the former; and the degree of authority which should be exercised by the latter, came at length to depend on the sufferance of the Palegar, who had often but slender claims to that title. On the establishment of the present government, there were, accordingly, few districts that did not furnish at least one claimant, possessing or pretending to the hereditary jurisdiction. The mischief was not confined to the revival of former pretensions; in some cases the patels, and in others the officers of police, emulating the Palegar character, and copying their history, sought to obtain the independent rule of their respective villages and the privilege of encroaching on their neighbours; and the ryots who could afford a bribe were generally successful in procuring a false entry in the books of the district, of the quantity of land for which they paid a rent. In some districts attempts were made by the newly appointed Asufs or Amils to reform these latter abuses; but the frequent, and latterly the systematic, assassination of such reformers terrified their successors; and these feeble and ineffectual efforts served only to confirm the most base and abject reciprocation of licentiousness and corruption.

With a view to compose and encourage the well affected, and to obviate unnecessary alarm in those of an opposite character, the new Administration commenced its proceedings by proclaiming an unqualified remission of all balances of revenue, and the restoration of the ancient Hindu rate of assessment, on the lands, and in the sáyar.

For the maintenance of public authority, a small but select body of cavalry, infantry and peons was collected from the ruins of the Sultan's army; and for the preservation of interior tranquillity, a plan was adopted which deserves to be more particularly described. The ancient military force of the country consisted of peons or irregular foot, variously armed, but principally with matchlocks and pikes; these men, trained from their infancy according to their measure of discipline to military exercises, were most of them also cultivators of the soil, but the vacant part of the year had usually been allotted to military enter-

prize, and when the circumstances of their respective chiefs offered nothing more important, these restless habits led them to private deprecation. It was necessary that men of these propensities should either be constantly restrained by the presence of a large military force, or be made by proper employment to feel an interest in the stability of the government; and there was no hesitation with regard to this alternative if the latter should be found to be practicable. Haidar Ali had employed large bodies of these men in his garrisons and armies. Tippu Sultan had diminished their numbers for an increase of his regular infantry; but neither of those chieftains steadily pursued any systematic plan on this important subject.

The system adopted by the Divan was, to engage in the service of the State at least one individual from each family of the military; to respect the ancient usages of their several districts with regard to the terms on which peons were bound to military service; in all practical cases to assign waste lands in lieu of one half of their pay, according to the prevailing usage of ancient times. Their local duties were defined to consist, in taking their easy tour of guard in the little forts or walled villages to which they were attached; and in being ready at all times to obey the calls of the officers of police.

Their village pay, half in land and half in money, varied from 2 to 3 Rs. per month, with a batta of $3\frac{1}{2}$ if called out from their respective districts; when frequent reliefs, according to their domestic convenience, were always allowed. One thousand of them were prevailed on to enrol themselves for occasional service as dooly bearers, and 450 of that number served with the Company's army; and 817 of the number perform the duty of runners to the post office of the Government of Mysore.

The number of peons thus enrolled, exclusively of those in constant pay, amounted during the two first years to 20,027 persons; and their annual pay to 225,862 Kanthiraya pagodas. Better information and improved arrangements enabled the Divan in the third year to reduce the number to 17,726; and the expense to 184,718 Kanthiraya pagodas. In the fourth and fifth years, they were reduced to 15,247 persons, and the expense to 148,478 Kanthiraya pagodas; and this amount was considered by the Divan to be nearly as low as it could with prudence be reduced.

The lineal descendants and families of several of the most powerful Palegars were destroyed in the general massacre of prisoners which was ordered by Tippu Sultan subsequently to the defeat of his army

by Lord Cornwallis on the 15th May 1792. A few persons who preferred the chance of future commotions to a suitable and respectable provision, retired from the country ; a still smaller number, of refractory conduct, were imprisoned : but the greater proportion accepted gratuitous pensions, civil offices, or military command, on the condition of residing at Mysore, or accompanying the Divan when absent from that place. The expedient of assassinating an Amil was resorted to at an early period ; but the police had even then assumed so efficient a form that all the murderers were traced and executed : and this savage experiment was not renewed

The revolutions which had occurred at an earlier or more recent period in every district of Mysore, do not seem to have altered the tenures on which the lands were held by the actual cultivators of the soil. With the exception of Bednur and Balam, the general tenure of land may be described to be ' the hereditary right of cultivation,' or the right of a tenant and his heirs to occupy a certain ground so long as they continue to pay the customary rent of the district ; but as in the actual condition of the people the rent can only be paid while the land is cultivated, it is apparently held that the right no longer exists than while it is thus exercised : and when the tenant ceases to cultivate, the right reverts to the Government, which is free to confer it on another.

In the provinces of Bednur and Balam, the property of the soil is vested in the landholder ; and the hereditary right of succession to that property is held in as great respect as in any part of Europe. The rents being paid in money, and the officers of Government having no further interference with the ryots than to receive those rents, the tenure of land in those provinces is highly respectable. This venerable institution of hereditary property and fixed rents is attributed to Sivappa Nayak, and the rent established by him is said to have continued without augmentation until the conquest by Haidar Ali ; there is reason, however, to believe that under the form of contributions to defray the expense of marriages and aids on extraordinary occasions, the rent actually paid was considerably enhanced. Military service was at all time a condition of the tenure.

On the conquest of Bednur by Haidar Ali in the year 1763, he at first attempted to conciliate the principal landholders ; but having discovered a conspiracy to assassinate him, supported by the landholders and headed by the chief officers of the late government and some of his

own confidential servants, he proceeded, after the execution of not less than 300 persons, to disarm landholders, and to commute their military service for a money payment; holding the country in subjection by means of an establishment of 25,000 foreign peons. This assessment of the lands continued without alteration until the peace of 1792, which deprived Tippu Sultan of one half of his territories, and suggested to him the singular expedient of compensating that loss by a proportional assessment on his remaining possessions. This measure, in Bednur as well as elsewhere, produced an effect exactly the converse of what was intended; and, added to other abundant causes, terminated in the absolute ruin of his finances.

On the establishment of the new government of Mysore, the landholders of Bednur attempted to stipulate for the restoration of the ancient rates of land tax of Sivappa Nayak, and the remission of the pecuniary commutation of military service established by Haidar Ali. It was ascertained in Bednur, and it is believed also in Canara, that the commutation fixed by Haidar was fair and moderate: the rates of 1764 were accordingly adopted as the fixed land tax, and continue apparently to give satisfaction.

The province of Balam was never effectually conquered until military roads were opened through the forest towns by the Honourable Major General Wellesley in the year 1801—2. The authority of Haidar Ali, or of Tippu Sultan, over this province, was extremely precarious; and the presence of an army was always necessary to enforce the payment of the revenue. The rates of the land tax had accordingly fluctuated; but were fixed by the new government at a standard which appeared to be acceptable to the landholders.

The Divan appeared to have an adequate conception of the advantages, both to the ryots and the government, of a system of hereditary landed property and fixed rents, over the more precarious tenures which prevailed in other parts of Mysore. And throughout the country he generally confirmed the property of the soil to the possessors of plantations of areca, cocoa nut, and other plants which were not annual. The exceptions to this latter measure principally applied to gardens and plantations which had gone to decay under the late government from over assessment; and to those which had recently been formed and did not yet admit of the adjustment of a fixed rent. He shewed a general disposition to accede to the proposals of individuals for fixing the rents and

securing the property on every description of land ; but he did not press it as a measure of government, which the ryots habitually receive with suspicion ; and held the opinion that people must be made gradually to understand and wish for such a measure before it could be conferred and received as a benefit.

The whole of the revenue is under amáni management. The cultivators of dry lands pay a fixed money rent, calculated to be equal to about one-third of the crop ; and those of the wet or rice lands, a payment, nominally in kind, of about one-half of the crop ; but generally discharged in money at the average rates of the district, which are adjusted as soon as the state of the crop admits of an estimate being made of its value. When the Amil and ryots cannot agree on the money payment, it is received in kind. The precarious nature of the rice cultivation in the central and eastern parts of Mysore makes it difficult to remedy this very inconvenient practice ; and it has hitherto been found impracticable to adjust any money rents for wet cultivation in those parts of the country. In the western range some farmers have made the experiment of a money rent for rice ground, but the wáram or payment in kind is generally found so much more profitable, by the facility it affords of defrauding the government, that the adjustment of money rents for that description of land is not making much progress.

The civil government is divided into three departments ; 1st, Treasury and Finance ; 2nd, Revenue ; 3rd, Miscellaneous, not included in the two former. The conduct of the military establishment is entrusted to two distinct departments, of Cavalry and Infantry. The Kandachár, or establishment of peons already described, is under the direction of a sixth separate department, partaking both of civil and military functions, in its relation to the police, the post office, and the army. The Divan may be considered personally to preside over every department.

The operations of the financial department are extremely simple. Each district has its chief golla, who keeps the key of the treasury ; the sheristedar has the account, the Amil affixes his seal ; and the treasury cannot be opened except in the presence of these three persons. The saráf examines the coins received on account of the revenue, affixes his seal to the bags of treasure dispatched to the general treasury, and is responsible for all deficiencies in the quality of the coin. A similar process, sanctioned by the sealed order of the Divan, attends the disbursement of cash at the general treasury ; and the accounts

are kept in the same style of real accuracy, and apparent confusion, which is usual in other parts of India.

The miscellaneous department, together with several indefinite duties, comprises two principal heads, *viz.*, first, the regulation of the Raja's establishment of state, and of his household, and secondly, the custody of the judicial records.

In the administration of justice, as in every other branch of the government, due regard has been given to the ancient institutions of the country, and to the doctrines of the Hindu law. There is no separate department for the administration of justice in Mysore, with the exception of *kháziis* in the principal towns, whose duties are limited to the adjustment of ecclesiastical matters among the Muhammadan inhabitants. Matters of the same nature among the Hindus are usually determined according to *mámúl* or ancient precedent, and where there is no *mámúl*, by the doctrine of the *shástras*, if any can be found to apply.

The Amil of each taluk superintends the department of police, and determines in the minor cases of complaint for personal wrongs; the establishment of *Kandáchár* peons gives great efficiency to this department. Three Subadars, for the purposes of general superintendence, have been established over the respective provinces of Bangalore, Chitaldroog and Bednur; and these officers direct the proceedings in all important cases, criminal or civil. On the apprehension of any persons criminally accused, the Subadar or the Amil, if he sees cause for public trial, orders a *pancháyat*, or commission of five, to be assembled in open *cutcherry*; to which all inhabitants of respectability and unconnected with the party, have the right of becoming assessors. The proceedings of this commission, in which are always included the defence of the prisoner, and the testimony of such persons as he chooses to summon, are forwarded to the Divan, accompanied by the special report of the Subadar or Amil. In cases of no doubt, and little importance, the Divan makes his decision on the inspection of these proceedings. In matters of difficulty, or affecting the life or liberty of the prisoner, the case is brought for final hearing before the Divan, who pronounces his sentence, assisted by the judgment of the Resident.

The administration of civil justice is conducted in a manner analogous to that of the criminal. The proclamation which announced a remission of all balances of revenue, among other benefits which it confer-

red on the people of Mysore, shut up the most productive source of litigation. The Amil has the power of hearing and determining, in open cutcherry, and not otherwise, all cases of disputed property not exceeding the value of five pagodas. Causes to a larger amount are heard and determined by a pancháyat composed as above described : and as publicity is considered to afford an important security against irregular or partial proceedings, the respectable inhabitants are encouraged to attend as assessors, according to their leisure and convenience. In cases where both the parties are Hindus, the panchayat is usually composed of Hindus ; where the parties are of different sects, the panchayat is formed of two persons from the sect of each party, and a fifth from the sect of the defendant. In plain cases, where no difference of opinion has occurred in the panchayat, the Amil confirms their award, and forwards their proceedings to the Presence. In cases of difficulty, or variety of opinion, the proceedings are forwarded with the report of the Subadar or Amil, to the Divan, who pronounces a final decision in communication with the Resident ; or, if he sees cause, orders a re-hearing before himself. In all cases whatever, the parties have the right of appeal to the Divan ; and his frequent tours through the country facilitate the practice of this right.

The form of proceeding in civil cases, differs materially from the practice of English courts.

Before the trial commences, the plaintiff first, and then the defendant are each required to give a circumstantial narrative of the transaction which involves the matter at issue ; this narrative is carefully committed to writing, and twice read over to the party, who corrects what has not been properly stated ; the document is then authenticated by the signature of the party, of two witnesses, and of a public officer. The correct agreement of this narrative with facts subsequently established, is considered to constitute strong circumstantial evidence in favour of the party, and its disagreement with any material fact, to amount to the presumption of a fictitious claim or false evidence. The Hindu law seems indirectly to enjoin this branch of the proceeding. Testimony is received according to the religion of the witness, first for the plaintiff, and then for the defendant ; and the members of the panchayat, or assessors, and the witnesses called for the purpose, depose to matters of general notoriety. The panchayat, in cases of difficulty, usually prefix to their award a few distinct propositions, explaining the grounds of their decision, which generally seem to be drawn with considerable sagacity. But the object

in which the principles of proceeding differ most essentially from those of an English court, is in the degree of credit which is given to the testimony upon oath. It appears to be in the spirit of English jurisprudence to receive as true the testimony of a competent witness until his credibility is impeached. It is a fixed rule of evidence in Mysore, to suspect as false the testimony of every witness until its truth is otherwise supported. It follows as a consequence of this principle, that the panchayats are anxious for the examination of collateral facts, of matters of general notoriety, and of all that enters into circumstantial evidence : and that their decisions are infinitely more influenced by that description of proof than is consistent with the received rules of evidence to which we are accustomed, or could be tolerated in the practice of an English court.

The administration of the revenue is committed, under the control of three principal Subadars, to Amils presiding over taluqs, sufficiently limited in extent to admit a diligent personal inspection of the whole of their charge ; the number of these taluqs has varied as convenience seemed to require, from 116 to 120.

The Divan enters in a separate account ancient allotments of land to the local institutions of the hamlets and villages, (involving a detail of 41,739 objects and persons, and an annual expense of 89,489 pagodas) and excludes the amount in the first instance from the account of the gross revenue, as it can never become an available source of supply.

The four distinct heads of revenue are,—Land tax, Sáyar, Toddy and spirituous liquors, and Tobacco.

The head of land tax comprises, besides the objects which it describes, the house tax and the plough tax, being an impost, varying in different districts according to ancient practice, of about the average rate of one Kanthiraya fanam annually on each house and plough. The province of Bednur, and the districts of Balam and Tayur, with all plantations of trees not annual, pay a fixed money rent. The whole of the dry ground of Mysore pays also a fixed money rent, with the distinction, however, regarding the tenures of the lands, which has been noticed. The rent to be paid for dry land accordingly does not depend on the quantity cultivated, and the Amil no further concerns himself with that object than to observe whether the ryot sufficiently exerts his industry to be able to pay the rent. All Amils are authorized to make takávi advances when necessary. The superior certainty of a dry compared to a wet crop, is limited to wet ground under reservoirs ; and the uncertainty of the quantity of water which may be collected, and of course

of the extent of land which can be watered, is among the principal reasons which have hitherto prevented the adjustment of a money rent for such lands ; and have continued the ancient practice of the wáram, or the payment to the government of a moiety of the actual crop. The wet cultivation which depends on the embankments of the Kaveri and other rivers which have their source in the western hills, is of a different description, and is usually considered the most certain of all the crops ; for such lands the payment of a money rent has been introduced, and is gradually gaining ground. In some few cases such lands are held under an ancient fixed rent, much lower than the present rates.

The original proclamation which pledged the Divan to the ancient Hindu assessment, both of the land and of the sáyar, has in both instances been attended with its appropriate advantage, and inconvenience. Each district having at remote periods been governed by distinct authorities, each has its peculiar rates of sáyar, founded on no principle of general application. On areca nut, for instance, it has been the ancient custom to levy a duty in money not *ad valorem* ; but as the areca nut of different districts differs materially in quality and price, the duty, if it were uniform, would afford no means of computing the correct value of the export ; and it is certain that the increase and decrease in the duty is by no means in the rates of the value, but has been fixed in each district on arbitrary considerations which cannot now be traced. The sáyar in some districts has been farmed ; and in others it has been held in amáni, a difference which still further increases the intricacy of the subject.

The revenue from toddy and spirituous liquors is generally farmed.

The fourth head of revenue, tobacco, is also generally farmed, with proper restrictions regarding the selling price. Betel leaf produces a revenue in one town only of Mysore, namely Chitaldroog, where the tax existed previously to the annexation of that district to Mysore ; the produce of this tax is included with that of tobacco.

Under the expenses of management, the first head is that of Jaghirs and Inams for religious purposes. The detail delivered by Purnaiya to the Mysore Commissioners, as allowed by Haidar Ali Khan, amounts to—

	Kanthirays Pagodas.			
Devasthans and Agrahars	1,93,959
Maths of Brahmans...	20,000
Muhammadan establishments as allowed by Tippu Sultan ...				20,000
				Total.....2,33,959

The particular attention of the Resident was directed to the diminution and check of these expenses, and chiefly to guard against the alienation of land to Brahmans, an abuse which was considered to be not improbable under a Hindu government administered by Brahmans. The Divan in the first instance assumed the possession of the lands of all descriptions, principally with the view of revising the grants and alienations of every kind, and this operation enabled him to make many commutations of land for money payment, with the consent of the parties.

The second head in the expenses of management is the repairs of tanks. The ruin and neglect into which every public work of this kind had fallen during the administration of Haidar Ali and Tippu Sultan, caused the expenses in the two first years to be large.

The whole of the disbursements charged under the general head 'expenses of management,' amounted in the fourth year, (including the expense of rebuilding the forts of Bangalore and Channapatna, which certainly does not belong to such a head,) to 510,000, which is $20\frac{1}{3}$ per cent on the gross revenue; but inams and jaghirs, (under whatever head it may be customary to charge them) are not correctly an expense of 'managing the revenue,' and the explanations which have been already given, shew that a very moderate portion of the Kandachar ought to be considered as a revenue charge. If one-third should be considered as the fair proportion, the expenses of management would then be reduced to 342,736, and its relation to the gross revenues of the same year would be $13\frac{1}{2}$ per cent. In the fifth year, these expenses amounted (exclusively of the repair of forts) to 486,011, or 24,000 less than in the fourth year.

These considerations belong principally to the question of the actual expense of collecting the revenue, and the technical mode of reckoning its net produce. If the sums discussed are not brought to account in that manner, they will come to be inserted as a charge in the general expenses of the government; and as the principal part of the income of the Divan is derived from his commission on the net revenue, it is creditable to his moderation to observe that the account of the net revenue is framed in a mode which is unfavourable to the amount of his income.

It may be convenient in this place to state, that according to this mode of reckoning, the net revenue, by deducting from the gross a mount the whole of the charges above discussed, amounted in the

first year to pagodas 15,99,872, second year 17,94,102, third year 19,78,899, fourth year 19,89,436, fifth year 21,27,522. The gross revenue for the same years, after deducting the balances not recovered in the four first years, was—first year pagodas 21,53,607, second year 24,10,521, third year 25,47,096, fourth year 25,01,572, fifth year 25,81,550. The balances not recovered for the fifth year are not ascertained, and the sum stated is the whole jamābandi.

In the general disbursements of the government, the first head of subsidy to the Company, pagodas 8,42,592, is a fixed charge.

There is but one other head of general disbursements, *viz.*, the military establishment. The outline presented by Purnaiya to the Commissioners for the affairs of Mysore, estimates the number of troops necessary to be kept in the Raja's service for the security and tranquillity of the country, exclusively of the Company's troops maintained under the provisions of the subsidiary treaty, at "Five thousand Horse; from four to five thousand Barr formed after the manner of the Company's sepoys; and two thousand peons." The number which he considers to be necessary after an experience of five years, is—Horse, 2,000; Barr, 4,000; peons in constant pay 2,500; exclusively of a garrison battalion of 1,000 men on inferior pay for Mysore, and about an equal number of the same description for Manjarabad. The 2,000 Horse to be inclusive or exclusive of 500 stable Horse, according to the circumstances.

At a later period in 1805, Purnaiya is said to have represented the necessity of establishing separate departments of justice at Mysore; and a Court of Adalat was accordingly constituted, consisting of—2 Bakshis as Judges; 2 Sheristadars and 6 persons of respectability taken from the Mutfarkhat, and styled Cumtee Wallahs, Hakims or Panchayatdars, who formed a standing Panchayat; with 1 Khazi and 1 Pandit.

There was no regular form of proceedings laid down for the observance of this court. The standing panchayat, composed as described, conducted the inquiry, *visà voce*, before the presiding judge or judges. No muchchalike was demanded from the parties binding them to abide by the verdict nor was the latter presented by the panchayat to the judge in writing. The plaintiff and defendant used to attend in person, and an examination was made of such witnesses and documents as they might have to produce; the witnesses were not examined upon oath, nor

had the practice of receiving the written statements and counter statements called *plaint*, *answer*, *reply* and *rejoinder*, been then introduced.

The two judges first appointed were Vyasa Rao and Ahmed Khan. The former was chief in rank, and possessed much of the confidence of Purnaiya, to whom he was in the habit of referring frequently in the course of the day such judicial questions as arose; whilst Ahmed Khan merely attended the minister in the evening to make his formal report and receive instructions. Besides his functions of judge, Vyasa Rao used to hear and determine, in the same court, all complaints whatever preferred by ryots on revenue matters, and on these subjects Ahmed Khan never exercised any control. In such disputes alone were *muchchahkes* or bonds taken from the applicants, binding them to abide by the decision which might be passed on their case. Vyasa Rao was also *Bakshi* of the *Shagird Peshwa* or household department (in itself a very laborious office), as well as of the *Sandal catcherry*. Both judges sat at the same time, and the decrees were submitted to their united judgment; in forming which, they were aided by the personal representation of such of the *panchayatdars* as had heard the case. In a simple matter the decision was usually confirmed and sealed when presented to the judges for that purpose, and a report of the decision was made at the close of the day to the prime minister, whose final confirmation was in all cases necessary. But when any difficulty occurred, the judges were accustomed to represent at once the circumstances to Purnaiya, and take his directions.

In this court both civil and criminal cases were heard. Matters of caste were referred for decision to the *Khazi* or *Pandit*, aided by a *panchayat* of such individuals as were considered competent. There was, however, little civil litigation in those days.

In the *taluks* also, during Purnaiya's administration, a course of proceeding similar to that already described under the ancient Hindu rulers, obtained; the parties either named a *panchayat* themselves, and agreed to abide by their decision, or they made application to the *taluk* authorities, who ordered a *panchayat*, usually composed of the *killedar* and two or three of the principal *yajmans* and *shettis*, and the matter was settled as they decided.

Thus was civil justice administered as long as Purnaiya continued in office, during the course of which period, Ahmed Khan, the second judge, died, and Vyasa Rao continued to sit alone.

Government of the late Raja, 1811—1831.

At the time of the British assumption in 1831, Mysore consisted of the following six Faujdáris, subdivided into 101 taluks.

<i>Faujdari.</i>		<i>Taluks.</i>		<i>Faujdari.</i>		<i>Taluks.</i>
Bangalore	}	27	|	Ashtagram	...	25
Madgiri				...	Manjarabad	...	11
Chitaldroog	...	13		Nagar	...	25

Some administrative details relative to the period of the late Raja's government during the preceding 21 years are subjoined, compiled from Notes on Mysore by Colonel Morison, written in 1833.

Land Revenue.—Before the Bangalore and Madgiri districts were brought under the government of Mysore, the villages of the Mahratta parganas were rented by Deshmuks and Deshpandes, and in the Pályams a kind of village rent was made with the inhabitants of each, and the revenue paid sometimes in kind and sometimes in money. There were certain rates of money assessment for wet lands, from 2 to 12 pagodas per khandi; and on dry lands from 2½ to 30 pagodas for the same quantity; while sugar-cane lands were taxed from 16 to 72 pagodas per khandi. The same mode was observed at the time of Haidar Ali and his successor Tippu Sultan. During the administration of Purnaiya, the lands were measured, but a regular assessment had not been accomplished. His government, however, was a strong one. The lands were regularly cultivated and all affairs conducted with efficiency and decision.

In Chitaldroog, in the time of the Vijayanagar dynasty, it is said that the government share of the land produce was no more than one-third, but there was an additional tax of 1½ Durgi pagoda on each plough. The Náyaks who subsequently reigned in Chitaldroog established several new taxes, both in money and kind, on various occasions; for instance, at their festivals and religious ceremonies; but all these were consolidated by Haidar Ali and added to the kandáyam of the land. Tippu followed the same rule, but fixed an assessment of from 10 to 30 pagodas upon such lands as were cultivated from wells from which water was drawn by bullocks. As a relief, however, to the ryots, he granted rent free as much dry land as could be cultivated by one plough. Purnaiya, during his administration, and after the lands were measured, established the land tax in Chitaldroog at various rates per lubu, three of which are equal to one kudu, or $\frac{1}{20}$ of the local khandi. This was in conformity with the ancient usage of that part of

the country, but the assessment already introduced under the rule of the Palegars, was still more rigid under the management of Purnaiya, and the only reduction afterwards allowed by the Raja was in the tax on sugar-cane lands.

In Ashtagram, in the time of Chikka Deva Raja, about the year 1673, a tax of 2 gold fanams per kudu, which is $\frac{1}{20}$ of the present khund., was levied upon dry cultivation; while the produce of wet and garden lands, and of cocoa and areca nut trees, was divided between the ryots and the Sarkar. Again he appears to have fixed a kandayam upon lands, and newly established several other taxes called Dájebáb, &c. Very few of the ryots are said to have acceded to this arrangement. The produce of the land belonging to the ryots who did not was divided between the Sarkar and the ryots. Haidar Ali Khan appears to have introduced a gram rent in two of the Ashtagram taluks, namely, Sosile and Talkad, and in other parts of Ashtagram it remained as in former times. During the management of Tippu Sultan, a partial survey took place in several taluks, and an assessment both in money and in kind was levied. The gram from the taluks of Mysore Ashtagram, Patna Ashtagram, Sosile and Talkad was stored at the capital. During the administration of Purnaiya, the lands were regularly measured, the productive powers of wet lands were fully ascertained, and an adequate assessment fixed. Nothing new appears to have taken place in the time of the Raja.

In Manjarabad faujdari, Krishnarajkatte, Arkalgud, Harnhalli and Garudangiri were the ancient possessions of the Mysore princes, in whose time the tax for wet lands was at the rate of $5\frac{1}{2}$ pagodas in Krishnarajkatte, and 3 pagodas in Arkalgud; a tax of from 2 to 5 pagodas per khandi on dry lands had been long established. There was no tax upon wet lands in the other two taluks, the produce having been divided between the ryots and the government, and the tax upon dry land was from to per khandi.—In the pályam of Aigur, composed of the taluks of Maharajandurga, Manjarabad, Sakaraypatna, Belur and Hassan, Sivappa Nayak, the chief of Nagar, established his own assessment called shist, while it was in his possession; and it still existed, with some few alterations, even after the country reverted to the palegar of Aigur. There appears to have been no measurement of land in any part of this territory. The shist amounting to a certain sum was fixed upon a given quantity of land, including a proportion of dry, wet and garden land. During the management of Haidar Ali and Tippu, the

village rent was irregular, being disposed of by competition and collected accordingly. In the time of Purnaiya, the public servants went so far as to ascertain the condition of each individual, as in the ryotwar ; but during the management of the Raja, the country reverted to the injurious system of renting the villages to the highest bidder.—The land tax in Narsipur taluk, in the time of the Palegar of that place, varied from 6 to 12 pagodas a khandi for wet lands, and from 1 to 6 pagodas a khandi for dry lands ; the produce of areca nut trees and a part of that of cocoa nut trees was divided between the ryots and Sarkar, and part of the produce of the latter trees was assessed at 1 fanam per two or three trees. Haidar Ali and Tippu continued the system of village rent ; but much improvement was introduced by Purnaiya in having erected several dams on the river Hemavati, and dug about six water-courses, which proved highly beneficial to cultivation, while the mode of collection was revised as in other places, and affairs generally improved. Nothing new was introduced by the Raja.—Banavar formerly belonged to the palegar of Tarikere, and in it the system of village rent appears to have existed first and last.

In Nagar, Sivappa Nayak made an assessment in the year 1660, called shist, on the lands. This assessment was a most judicious one consistent with the localities and general condition of the country. Several taxes called patti were afterwards levied by his several successors, which ultimately became equal to the shist originally fixed, so that the actual beriz of the country was in time nearly doubled.

The amount of revenue of all descriptions in Mysore for the year 1831—32, was Kanthiraya pagodas 20,88,978 ; of which the land revenue was said to be 16,18,831 ; the amount of sayar, including the monopolies of the five articles, *viz.*, tobacco, betel leaves, ganja, toddy and arrack, was 4,01,108 ; and that of the other taxes of various kinds, under the head of Bájebáb, was 69,039.

The amount of Kanthiraya pagodas 16,18,831 said to be the land revenue, did not however wholly belong to it ; for it appears that various taxes both connected and unconnected with the land revenue were mixed up with that head. The land revenue properly so called was known under two designations only, *viz.*, kandáyam and shist : the first to be found in every part of Mysore, with the exception of Nagar, and the second to be found in the Nagar district only. The inferior taxes directly connected with the land revenue and mixed up with it consisted

of 83 different designations, under which these taxes were levied. The inferior taxes unconnected with the land revenue, but also mixed up with it like the foregoing, consisted of 193 different designations, some of which prevailed all over Mysore, some less in general, and some to be found only in one or two of the taluks. In endeavouring to classify these inferior taxes, some appear to belong to the Mohatarfa, some to the Rajbab, and some to the Sáyar.

The country was under the management of Purnaiya for eleven years, that is from 1800 to 1810. The highest amount of the jamabandi during that period was 31,79,000 Kanthiraya pagodas, which was in the year 1803; the average during his management being no less than 27,84,327 pagodas. The country was managed by His Highness the Raja, for twenty one years from 1811 to 1831. The highest amount of the jamabandi during that period was 30,26,594, and the average was 26,53,614 pagodas. The difference between these averages, 1,30,713 Kanthiraya pagodas, is therefore the amount of the annual decrease during the administration of the Raja. It would be very desirable to ascertain what quantity of land produced the revenues above mentioned, but unfortunately there were no accounts shewing the necessary information in any of the cutcherries of the Huzur. This must be sought for in the village accounts and from the shanbhogs.

It was an ancient rule in the country, and duly provided for in the instructions to the district servants, that the shanbhog or the village accountant, the patel, and shekdar if present, should assemble in every village before the commencement of the year, and then collect all the inhabitants of the village for the purpose of speaking to them upon the subject of the rent, and concluding with them a revenue arrangement for the year, duly recording the name of each person, the extent of land to be cultivated by him, and the amount of revenue payable thereon; as also the extent of the land (if there were any) intended to be cultivated as wáram, and issuing to each ryot of the kandáyam land a kandáyam chit for the year. It was only indeed by means of these preliminary arrangements, that any satisfactory data could be obtained as the foundation of the jamabandi, and it is fortunate that the custom so far prevailed in procuring so useful a document preparatory to the annual jamabandi whereby the extent of land of every description in every village could be easily known.

The whole extent of cultivated land in Mysore appears to have been

in the proportion of three-eighths wet to five-eighths of dry cultivation. The lands not being classed, it is impossible to shew their description, but upon an estimate it appears, that the land of red colour was five-sixteenths, the land of the mixed sorts was one-fourth, black clay, three-sixteenths, and that mixed with chunam, stones, pebbles, including rough land, was one-fourth.

The water-courses taken from rivers and mountain torrents were rated at 1,832 in number. The tanks, great and small, at 19,817; and the wells at 16,371. The grain irrigated from these was chiefly paddy, but garden articles were reared by the same means. All other crops depended on the periodical rains, but for want of accounts at the Huzur, it is not practicable to ascertain the quantities of land supplied with water from each of these resources.

The crops being cut at the proper periods, the first deductions from the grain were the rusums issued at the threshing floor to the Bárabalúti. The rates at which these different persons were paid were various in the several Faujdaris. The exact proportion of the produce thus appropriated, is shewn in the following table.

Faujdaris.	Centage of the Rusums to the gross produce when lands were under Kandáyam.	Centage of the Rusums to the gross produce when lands were under Wáram.
Bangalore and Madgiri	5	5
Chitaldroog	14	20
Ashtagram	8½	8½
Manjarabad	6½	3
Nagar	{ 12½	...
	{ 15	...

If the produce were that of kandáyam lands, it was taken by the inhabitants to their houses on paying the rusums at the above rates. If the produce were that of the wáram lands, the rusums were given in like manner to the Bárabalúti in the first instance; the remainder being then divided between the Sarkar and the ryots who had cultivated the same.

The general average kandáyam or government rent was usually about one-third of the gross produce. This at least was the case in Bangalore, Madgiri and Ashtagram. In Chitaldroog however the kandáyam seems to have been about 18 per cent more than one-third; but as labour was cheaper there than in other Divisions, the ryot was nearly as well off as anywhere else. In Manjarabad, the assessment was 5 per cent, and agricultural charges nearly 2 per cent more, rendering the surplus to the ryot nearly 7 per cent less. In Nagar the agricultural charges are higher than

elsewhere so that the kandayam falls off 3 per cent, and the surplus to the ryot 9 per cent, below the proportionate rate of Bangalore, Madgiri and Ashtagram.

In other countries there are ryots who pay a large sum in rent to government, in some instances to the extent of 10,000 rupees a year. It is not so in Mysore, and from many inquiries it appears that amongst 334,702 ryots, the highest, the medium, and the lowest kandayam rent paid by one individual in the several Faujdaris were as shown in the following table.

Faujdaris.	Highest.	Medium.	Lowest.
	Rs.	Rs.	Rs.
Bangalore	50	10	3
Madgiri			
Chitaldroog	100	50	1
Ashtagram	200	150	2
Manjarabad	100	50	2
Nagar (including areca nut)...	300	150	10

There was seldom to be found more than one village in the possession of one individual, nor did one person anywhere possess one description of land only; for each ryot having dry land, had generally a proportion of wet and garden also, at all events one or other of the two last. The condition of the people in Mysore seems to demand this arrangement, which is everywhere of easy accomplishment in Mysore.

The highest, medium, and the lowest extent of land, including wet and dry, held by one individual in each Faujdari, were ascertained, and are exhibited in the following table.

Faujdaris.	Highest.	Medium.	Lowest.
	Khandis.	Khandis.	Khandis.
Bangalore	9	3½	2
Madgiri			
Chitaldroog	20	12	½
Ashtagram	12	5	1
Manjarabad	30	15	1
Nagar	0	0	0

The rates of kandayam were various throughout the country. The following is a general abstract of the average amount of kandayam assessed upon one khandi of land of all descriptions in Mysore in Kanthiraya pagodas.

Taluk.	Wet land.				Dry land.				Cocoa garden.				Garden land.				Sugar-cane.			
	1st sort.	2nd sort.	3rd sort.	4th sort.	1st sort.	2nd sort.	3rd sort.	4th sort.	1st sort.	2nd sort.	3rd sort.	4th sort.	1st sort.	2nd sort.	3rd sort.	4th sort.	1st sort.	2nd sort.	3rd sort.	4th sort.
Bangalore	0	0	0	0	20	16	12	10	0	0	0	0	16	12	10	8	60	50	40	30
Maddur	5	4	3	2	16	12	10	8	30	25	20	16	0	0	0	0	15	13	10	8
Chitaldroog..	12	9	7	6	25	18	13	10	20	15	12	10	0	0	0	0	32	28	25	20
Ashtagram ...	15	10	5	4	25	10	8	3	50	38	25	12	10	8	6	4	8	7	6	5
Manjarabad..	12	8	5	3	10	6	3	1-3	25	15	10	0	0	0	0	0	22	15	10	0
Nagar	6	5	4	3-5	10	8	6	5	20	13	16	6	0	0	0	0	3-7-8	4-7-8	4	3-5

It is now necessary to advert to the tenures of the land.

1st. The ryots cultivating *kandāyam* lands, held them in some instances from generation to generation, paying a fixed money rent; this being now the general meaning of the word *kandāyam*, whatever it may have been originally.

2nd. Ryots cultivating the lands under the *wāram* or *batāyi* system, whether in the same or other villages, were nothing more than hired labourers. They cultivated the land and received in return a share of the produce. The people of any village in which these lands existed had the preference before others; nor could they be refused the work, if they had tilled the lands for a number of years; that is, if they still chose to cultivate the same. In some cases the ryots of the same village, and even those from other villages, were forced to undertake the cultivation of the *wāram* lands which belonged to the Sarkar.

3rd. In certain places there were tanks called *amāni talāv* not belonging to any particular village. The lands under these reservoirs were cultivated by ryots collected from several villages in their neighbourhood, who received their due share of the produce, under the superintendence of the public servants.

4th. There were ryots who cultivated *shrāya* lands, that is, lands held by those who engaged to pay a reduced *kandāyam* for three or four years, and from the last year to pay the full amount.

5th. There were ryots who held entire villages for a fixed rent called *kāyamglatta*, for which they received regular grants without any period being specified. This tenure had its origin in the time of the Raja to favour certain individuals.

6th. There were ryots called *jōjidārs*, or those who held lands under a favourable rent, which lands or even villages were formerly inam enjoyed by Brahmans and others rent free until the time of Tippu Sultan, who, from his aversion towards the Hindu religion, sequestered the jodi lands, and levied upon them the full assessment. The Brahmans, however, continued to hold them, paying the full assessment rather than give them up, hoping for more favourable times: accordingly in the administration of Furnaiya their complaints were heard, and they received the indulgence of a small remission of the Sultan's

assessment, and continued to hold the lands under the denomination of jodi though no longer inam. In a very few instances, however, some lands continued in jodi, as given in ancient times, and were as such still enjoyed.

Ryots possessing kandáyam lands and paying the full assessment could only be dispossessed when they failed to pay their rent to the Sarkar. Ryots possessing kandáyam lands but paying less than the fixed assessment or original kandáyam might be dispossessed in favour of ryots offering an increase, if they did not choose to give the same. Suppose, for example, that 12 pagodas was the original assessment, but that it had been reduced to 8 pagodas in consequence of the death or desertion of the ryot, when it was transferred to wáram and cultivated on the Sarkar account, occasioning the revenue to be reduced to 8 pagodas as first mentioned. Supposing then that 10 pagodas were offered and accepted; but as this offer was still short of the former kandáyam, though above what could be realized under the wáram management, offers would continue to be received from any one willing to give the full amount, though the actual incumbent had the preference if he should choose to pay the full assessment. If not, he must make way for the new tenant willing to pay in full.

The ryots who cultivated areca nut gardens appear to have had the right of hereditary possessors: they were accordingly accustomed to sell or mortgage their property. Supposing these proprietors to fail in payment of the Sarkar and that the same should fall into arrear, the proprietor might sell his lands and pay the dues of government, when the purchaser had the same rights in the soil as were possessed by his predecessor.

There were ryots who possessed lands which either themselves or their ancestors had reclaimed from the jungle at great expense. These lands were also held as hereditary possessions, with the right of disposing of them by sale or otherwise.

There were also ryots who held their lands by long descent from generation to generation, who were in the habit of transferring the same to others either by sale, or mortgage, &c.

There were ryots who cultivated lands called *kodagi*, on which an invariable rent was fixed, not liable to any change on account of the seasons or otherwise. These lands were also saleable, and at the present day continue to be disposed of at the will of the holders. These lands originally were inams from the sovereigns or the villagers, but having been subsequently assumed by the Sarkar, an unchangeable rent was fixed upon them. Again, some ryots cultivated lands called *kodagi* lands, which were originally inam granted by the Sarkar for the payment of a sum of money as a nazar, but latterly subjected to the same fate as the lands described above. Lands of both descriptions were also to be found in the Manjarabad district.

There were ryots who cultivated land for an assessment called *shist*, and who had been subjected at different periods to additional imposts since the *shist* was originally established by Sivappa Nayak; they still had pretensions to a proprietary right in the soil.

There were ryots who cultivated lands called *rekanast*, which under the reign of the princes of Vijayanagar had an assessment called *Ráyaréka*, but having subsequently been overrun with jungle, no *Ráyaréka* or assessment was levied thereon. They were then called *rekanast*, which means, without assessment, nor was any *shist* put upon them by Sivappa Nayak, because they were not cultivated. When reclaimed, however, they became liable to assessment at the average rate of the neighbouring lands, still retaining the same names. These lands are accordingly described as a distinct variety of tenure still known in the Nagar district.

There were ryots called *jodi agrahardars*, cultivating lands in some villages of Nagar under an assessment called *jodi*, which might be equal to one-fifth, one fourth, one third, or even one-half of the *shist* of the neighbouring villages. These lands were formerly inam or *sarvamányam* given to Brahmans, who long enjoyed them as such, but being resumed by the Sarkar, taxes were put upon them in the manner above mentioned. The descendants of the original holders, or those who may have purchased the lands from them, enjoyed them for the payment of the fixed *shist*; and it appears that the sale and mortgage of these lands was going on to the present day, the transfer being fully recognized by the officers of government.

There were ryots who cultivated lands called *gaddi batta*, which signifies lands paying rent in kind, which were only met with in the taluks of Ikkeri, Sagar, Mandagadde, Koppa, and Kavaledroog.

The ryots in possession of the lands held under the tenures above described, appear in general to have paid their rents to the Sarkar, not direct, but through the means of a renter, capable of managing so intricate a business, from possessing a complete knowledge of all the local customs. Sometimes the patel was a renter of the village, and collected the revenue from the people without the intervention of the Sarkar servants. This sort of *village rent* had as many varieties as are indicated by the different modes now to be mentioned.

The ordinary mode was effected by the Amildar, Sheristadar, and some other servants setting out together in the month of January or February for the purpose of inspecting the crop. During the tour of the Amildar at this season, he prepared an estimate of the November crops (already in heaps) in communication with the sheristadars, shekdars, shanbhogs and patels, as also an estimate of the expected revenue from the May crop. In the same manner

an estimate was made of the sugar-cane and other produce now coming forward, when the total being made out, the rent was given to the patel or gauda of the village, and the usual rent *muchchalike* taken from him for the payment of the amount, including *suvarnadāyam*. The patel being the sole renter of the village, any *suvarnadāyam* which may have been already collected was credited to him. He considered himself answerable for the rest, took charge of all the affairs of the rent, distributed the due shares of the different crops to the ryots, disposed of the government share in the manner he thought best for his own benefit, collected *kandāyam* from the inhabitants, and paid his rent to the Sarkar. In case of any part of the revenue falling in arrears, either from the death, desertion, or poverty of the ryots, or from any other causes, the amount, if large and irrecoverable, was remitted after a full investigation of all the particulars of the case; otherwise the renter remained answerable for the payment of the whole of the rent. This mode of village rent generally prevailed in the fanjdaris of Bangalore, Madgiri, Chitaldroog and Ashtagram.

In the villages of Manjarabad, the village rent was given for two years, while the rent of one village might be taken by two or three individuals. If a village were desolated, it was rented to any individual willing to take it. No rent was payable the first year, but engagements must be entered into to pay a small rent the second year, increasing the same gradually every subsequent year, until it came up to the former fixed rent.

In Nagar, there was a permanent assessment called *shist*. A general review was made of the lands at the beginning of the year to ascertain the probability of their being cultivated. The Amildar, when he proceeded to the village for this purpose in the month of January, ascertained the general state of cultivation and concluded the rent with the patel of each village. If, however, the whole land of any individual ryot was kept uncultivated from poverty, the revenue of that land was remitted. If a part only of the land of one individual was cultivated, no remission was allowed on account of the part uncultivated, the whole being included in the *jamabandi*. The *wāram* system was but little known in Nagar, but when it did occur, the usual course of taxing that produce was observed as in other parts of the country.

The mode of village rent called *wonli gutta*, was when two, three, or four individuals (whether of the same village or others) made an offer to rent a village. After its circumstances were duly ascertained in the usual manner, and the terms were agreed on, the Amildar granted the rent and took security for its payment, and in such cases there were no remissions, the renters being answerable for the amount settled. They were however obliged to enter into fair agreements with the ryots, which were to be strictly kept, so that the ryots might not have to complain of any exaction or oppression. If any arrears should be caused by the death, desertion, or the poverty of the ryots after the

rent was fixed, the loss must be borne by the renter. When the ryots were averse to any particular renter or renters, it was not unusual for them to take the rent themselves, declaring they would otherwise leave the village. In such cases a preference was given to their offers.

The mode of village rent called *praja gutta* may be described as follows. The Amildar proceeded to the village at the usual period of the year (that is December or January), called for all the ryots, and desired them to enter into engagements of the rent of *praja gutta*. The amount to be rented was in most cases the same as in the preceding year. Any lands which could not be cultivated, either from the death, desertion, or poverty of certain ryots, was now struck off, and fresh lands, if there were any, added to the rent; when a general muchchalike was taken from the whole of the ryots, or from such portion of the principal ones as might engage for the rent: if the actual produce fell short, the loss was borne by the whole village. If a higher offer were received, even after the conclusion of these arrangements, the rent was cancelled and given up to the other, but the rent in this case would be called *wonti gutta*. The rent once settled in one year was allowed to continue for the next three or four years. This kind of rent appears to have been a last resource, to which the public officers had recourse when every other had failed; but these rents, *viz.*, *wonti gutta* and *praja gutta*, were only very partially known, and in the *faujdar* of *Ashtagram*.

The village rent called *kulgar gutta* was when it was managed by the *kulgars*. Of these there might be six or eight in a village, together with 15, 20 or 30 common ryots. The Amildar proceeded to each village in the month of December or January, investigated the real state of the different sources of revenue with reference to the collections in the past year and the condition of the ryots, fixed the amount of the rent, and gave it up to one of the *kulgars* of the village, who sublet his rent to the other *kulgars*, who again divided their respective allotments amongst the ryots under them. The only way they made a profit in their rent was by exerting themselves to extend the cultivation. The ryots of the village were answerable for their rent to the *kulgars*, these to the chief *kulgar*, who in his turn, as the ostensible renter, was answerable to the *Sarkar*, which in the case of this rent allowed no remissions. If any of the ryots had either died or deserted, his lands, as well as claims against it, were divided among the *kulgars* themselves. If there were no *kulgar* in the village to take the office of renter, a *shanhog* might become so, when he was called the *pattegar*.

The village rent called *chigar kalle* comes next to be mentioned. A proportion of land including wet and dry, and requiring 50 seers of seed grain, was called a *chigar*, of which there might be from 16 to 18 in a village, each paying a fixed rent of from 3 to 5 pagodas; each *chigar* was usually held by several

ryots, there being a principal ryot for every chigar of land, and one of these annually rented the whole village, sub-letting the different chigars to the other principal ryots: such villages were generally rented in the month of December or January, when the state of the crops was ascertained, but this species of rent was only to be found in one taluk, Hassan, in the faujdari of Manjarabad.

There was also a village rent called *blah katle* in the same taluk, the *blah* meaning a small portion of land differing in extent from the chigar, but having the same mode of assessment; and if any of the ryots died or deserted, portion of rent was remitted by the Sarkar, giving that land to others.

Sayar.—There were certain stations called *katjes* in every taluk, where the sayar duties were levied on all articles. The total number of these stations was no less than 761, varying in number from 1 to 21 in each taluk. The duties levied were of three kinds,—1st. Transit duty upon such goods as passed on the high roads without coming into towns. 2nd. Transit duties on articles passing out of the towns. 3rd. Consumption duties upon goods used in towns. Whenever goods arrived at a station, the place to which they were destined was ascertained, when the duties were levied according to rates said to be established for the purpose on the spot.

The rates of duties were various, those observed in one station being different at another. The duties were not charged *ad valorem*, but according to the kind of each article, neither was there any regularity with respect to the quantities chargeable with duties, for example, a cart load, a bullock load, an ass's load, a man's load, &c., were charged with so many fanams each. In some of the taluks, goods charged with duties at one station were liable to be charged again with a reduced but extra duty at some other place even in the same taluk; the extra duty was called *amup* and *kottamugam*. In some taluks goods were liable to duties at every station of the same taluk through which they had to pass. In others, the duties levied on goods conveyed by a particular class of merchants were different from those charged when conveyed by others. In some taluks the duty was at a fixed rate provided they passed by a certain road. If goods chargeable with duty in one year should be kept till the next year, and then sent away, they were again chargeable with duty.

In several of the districts periodical markets were held, generally once a week, when fixed taxes were levied upon the shops. 1st. Every shop paid a few cash, and this tax was called *addi kasu*. 2nd. Every vegetable shop paid something in kind, under the name of *fuski*. 3rd. Every cloth shop paid a tax of from 2 to 6 cash, called *wundige* or shop

duty. 4th. There was a tax called *pattali*, which in some places was called *kerve* and *ladagi*, levied on every cloth shop, grain, mutton, and arrack shop, &c. There was likewise a certain tax upon every loom ; also upon betel leaf plantations, areca nut gardens, sugar-cane plantations, and upon every plough of the ryots, exclusive of the land revenue. There was a tax on the cattle of merchants. The taxes on the above were collected some annually, some monthly, and daily from temporary shops. In short, there was not a single article exempt from custom duties.

It is true that tariff tables, called *prahara pattis*, exhibiting the rate of duty to be paid on each article, were at one time issued by the Sarkar, and posted up in most of the kattas, but the Government itself was the first to infringe the rules, by granting *kauls*, of entire or partial exemption, to certain favoured individuals ; and the same mischievous system was further propagated by the granting of similar *kauls* by successive *izardars* and sub-renters to their own particular friends during their own period of incumbency, and which became confounded with those granted by the Sarkar. The consequence was that in the course of time the *prahara pattis* were looked upon as so much waste paper, and each katta came to have a set *mámul* or local rates of its own, which were seldom claimed without an attempt at imposition, or admitted without a wrangle. The usual result was an appeal to the *Sayar Shanbhog* of the place, who became the standing referee in all disputed cases, which he may be supposed to have decided in favour of the party which made it most advantageous to himself.

It became necessary therefore for the trader to purchase the good will of every *sayar* servant along the whole line of road by which he travelled, or to submit to incessant inconvenience and detention. He was thus subject to constant loss of time, or money, or both ; and the merchants were unable to calculate either the time which their goods would take to reach a particular spot, or the expenses which would attend their carriage. Even as to the *kauls* which certain merchants enjoyed, there were perplexing differences in the way in which the deductions were calculated. With some it was a fixed percentage to be deducted from the proper rate to be levied ; while with others the full rate was taken, but only on certain fixed proportion of the goods. Another fertile source of confusion and corruption was that, to gratify some particular *izardars*, certain merchants and certain productions were confined

to particular routes ; and, if they travelled or were carried by another line of custom houses, the izardars of that line were made to pay compensation for the loss presumed to have been sustained by the renters of the prescribed line.

When it is considered that there was hardly a luxury, certainly not a necessary of life, which was not subject to pay the duty to the authorities of these 761 sayar chaukis, and that some of these duties were payable daily, some monthly, and some annually ; while there were others of items which involved the necessity of a prying scrutiny into the most private and delicate domestic occurrences, it may be imagined that the system was calculated to interfere constantly with the comfort and the interests of every portion of the population. It is possible indeed that it may have been framed originally with some such idea, for a legend current in Mysore assigns the palm of wisdom among monarchs to a prince who invented 365 taxes, each leviable on its own particular day, so that no 24 hours could pass without the idea of the prince's power having been brought home to each of his subjects in the most unmistakable way.

Great as was the direct annoyance to the people, the indirect, by the obstacles thrown in the way of trade, became still greater. In fact stranger merchants were practically debarred from entering the country, and the whole of the trade, such as it was, became monopolized by the Sayar contractors or their servants, and a few practised traders who were in close alliance with them or knew how to command powerful interest at the Darbar.

The systems in force in the four different Divisions of Nagar, Ashtagram, Bangalore and Chitaldroog, were widely different. Under the Raja's administration, the Sayar department in Nagar was divided into three Ilákhās or branches. 1st. *The Kauldroog Sarsáyar*, including the Chikmagalur, Koppa, Kauldroog, Holehonnur, Lakvalli and Shimoga taluks, and the kasba town of Channagiri. 2nd. *The Ikkéri Sarsáyar*, comprising the Honnali, Sagar, Shikarpur and Sorab taluks, together with the kasba of Bellandur in Nagar taluk. 3rd. *The Phoot Taluk Izára*, comprehending the Kadur, Harihar, Tarikere and Channagiri taluks, with the exception of the kasba of the last, which was included in the Kauldroog Sarsayar.

The Phoot Taluk Izara was rented by a Wot Izardar, who bound himself by his muchchalika to realize a certain annual sum for the

Sarkar, and whatever he could scrape together or extort beyond that sum was his own property. The two Sarsayar Ilakhas were made over to the management of Sarsayar Amildars, nominated on the *sharti* system of bestowing the appointment, without reference to qualification, on the man who would bid highest for it. It was stipulated that they were not to keep the executive in their own hands but were to sublet it to others, over whom they were to exercise vigilant control, and in particular to prevent all undue exactions and oppression. But these were mere words. These Amildars almost invariably retained the collections in their own hands, and knowing that they were liable to supersession at any moment, their sole object was to feather their nests in the shortest possible period. In cases where the agency of sub-renters was really employed, the same description will apply, with the additional touches which must be given to enable the reader to understand that the trader was even more victimized than when his oppressor carried on his transactions on a larger scale. These sub-renters themselves obtained their appointment on the *sharti* system, and had to squeeze out a double profit to remunerate both themselves and their employer, while the permanency of their appointment was more dubious than his, inasmuch as they not only might be turned out at his pleasure, but were also removable along with him when he was superseded from the Darbar. These subrenters therefore had to work double tides to make up a purse, and endless were the devices resorted to. Some contented themselves with squeezing more than was due from every trader who passed through their hands, while others, with more enlightened views in the science of extortion, attracted merchants to their own particular line of kattés, by entering into private arrangements with them to let their goods pass through at comparatively light rates.

The *sayar* collections in Nagar were classed under three heads. 1st. *Hūlat*, or the excise duties levied on areca nut, cardamoms and pepper, on removal from the place of their production. 2nd. *Charādūya*, or transit and town dues. 3rd. *Kāraka*, which may be described as a composition for *sayar*, being a tax paid by certain classes for relief from payment of *sayar* duties. For carrying out the complicated *sayar* system in this Division, there were sixty kattés established, of which thirty-one were frontier, and twenty-nine internal. The establishments of such of these as were situated in the two Sarsayar Ilakhas were paid by the

Government, the remainder by the Wot izardar. Of the former there were 52 and of the latter 8.

The sayar of the Ashtagram Faujdari was put up to auction, and rented, sometimes by single taluks, sometimes in a number combined, and sometimes the whole in one lump, to the highest bidder. The renter had to find security, and both renter and security had to execute muchchalikas. In general the security was the real renter, but sometimes both were merely agents of a third party who did not choose to come forward. There were occasional but rare instances of particular taluks being kept under a *máni*. When the muchchalika and security bond were executed, orders were issued to place the renter in charge of the various items of revenue which he had farmed. This being done, he proceeded to sublet them in any manner he pleased, or to retain the management in his own hands if he preferred it. The Government does not appear to have reserved to itself any right to interfere in the arrangements of the renter, and as each of his subrenters on appointment became an acknowledged public servant and adopted a seal of office, it may easily be supposed in how many ways they had it in their power to interfere not only in the trade of the country but in the private affairs of every individual.

The same confusion existed with regard to the items which constituted sayar as in the Nagar Division. It was nominally divided into the heads of *marg* and *pattali*. Under the head of *marg*, properly speaking, came all the items which we should call land customs, with multifarious additions, varying in each taluk and in particular parts of the same taluk. Among them may be mentioned the *shádi kutike* rents, or taxes on marriage, concubinage, births, deaths and other domestic occurrences. Of more than one hundred items which came under the head of *pattadi*, there was not a single one which ought rightly to have been included in the sayar. They were all of them money assessments, mostly personal in their nature, and levied direct from the ryots. They consisted of taxes on individuals on account of their castes or professions, and of fees levied from ryots for permission to make earth salt, to fish in tanks and streams, to collect emery stones, to gather honey, cardamoms and other jungle products, or in some places to sell the produce of their own lands. The poor wretches even who eked out a scanty livelihood by collecting white ants for food, did not escape without a tax for so doing. One item of the *pattadi* revenue deserves particular mention. It

was an extra tax collected from the ryots as a percentage upon, not out of, the land revenue they paid to Government. It varied in particular taluks from 1 to 5 fanams in the pagoda, or from 10 to 50 per cent exacted from the ryot in excess of his original rent.

The seat of government being in the Ashtagram Division, the *prahua patts* or Sarkar tariff tables were nominally more regarded than in the distance province of Nagar. There was no rule, however, compelling the sayar renters to abide by the rates set down; and even if there had been, there would still have been more confusion than enough, for the duty on some articles was to be calculated by weight, on others by measurement, on others by number, and on others again by cart, bullock, ass or cooly load. These modes of computation too were not uniform throughout the Division, but differed in every taluk, and even in every *katte*. They were in fact left very much to the caprice of the *chaukidar* of the *katte*, and were another fertile source of extortion and delay. Other anomalies consisted in the levying of different rates from different descriptions of merchants; the lower rates probably having grown into *mámúl* from having been originally the result of a corrupt arrangement between the renter and the merchant. For instance, salt passed free into the town of Mysore if brought by one particular class of people; and in the Belur taluk, two bullock loads of *supari* were passed as one load if carried by *Komars*, *Lambanis* or *Waddars*. The collusive system by which traffic was attracted to one particular line to the prejudice of others was in force in the Ashtagram as much as in the Nagar Division.

If the Nagar Division suffered in some respects from its distance from the Darbar, Ashtagram was in its turn victimized from its propinquity, for the returns shew that there were no fewer than 331 *kattes* in this Division alone. It is said to have been no uncommon thing to reward a favourite by the imposition of a new tax, or the institution of a new *katte*, and the name of a mendicant called *Mohant* is remembered from a privilege which was granted to him for a time of exacting a fee from every person passing into Mysore from a particular direction. The mendicant was soon deprived of this right, but the toll was continued under the title of the *Mohant rusúm*, and put up to auction along with the other items of sayar. In the immediate neighbourhood of Mysore these *kattes* were so close together that there were few roads on which the goods of a merchant were not stopped, and (unless he came to terms) unloaded and ransacked, at least four times in the course of an ordinary

day's journey. Even more than this: a particular bridge is mentioned, on which at one time there were three of these kattes—one at each end and one over the centre arch!

In the Bangalore Division, probably owing to its containing the large British Cantonment, abuses were much less rife than in Nagar and Ash-tagram, and the rules for levying the sayar duties which were in force in the time of Purnaiya, were continued without change or modification up to 1846—7, under izardars, to whom the sayar was annually rented on competition.

*Punch báb.**—The *tobacco* monopoly existed in 33 taluks only. In Bangalore this rent existed only in the town and its dependencies, called volagadis. The renter purchased the article from the cultivators or imported it from Salem, at from 4 to 10 fanams per maund of 49 seers, and disposed of the same to the bazar men at from 12 to 23 fanams per maund of 40 seers. The bazar people retailed the article at a small profit of one fanam per maund.

The monopoly of *betel-leaf* was not general, being found only in 15 districts. In Bangalore the custom was to employ a renter; he bought at 20 bundles for one fanam, and sold to the public servants at 16 bundles the fanam, to the bazar men at 8, and at 10 to the public servants in the Cantonment. The bazar men sold in retail at $7\frac{1}{4}$ bundles the fanam; the remaining $\frac{3}{4}$ of one bundle of the 8 received from the renter being the profit of the bazar men.

The monopoly of *ganja* existed only in a very few taluks. It was confined in Bangalore to the town. The renter purchased his supplies at the rate of from 12 to $24\frac{1}{2}$ fanams the maund, and sold it to the bazar people at from 3 to 7 pagodas. The affairs of this rent were carried on by the people of the tobacco depôts.

The rent of *arrack* was taken by an individual in each taluk. The renter either sublet portions of his rent to others or managed it in amáni. If he sublet it, the under farmers engaged to pay their rent either for every shop or for each village. If kept in amáni, the renter established manufactories, where the arrack was prepared for distribution, employed his own servants and caused the arrack to be sold by retail at the usual rates. There was no uniform rule as to the extent of the farms, as one man might be the renter of one taluk or twenty; while there were

* In the old reports this name, which means the Five Items, appears under the ludicrous form of *Punch Bob*.

some taluks rented to several. There were two classes of persons, the one called Bedar and the other Kalala, who had been accustomed from ancient times to manage the arrack trade and to rent the sales from the Sarkar; but in latter times the business seems to have been open to all classes. There was a tax on adultery by women of the Bedar and Kalala castes, and also on their marriages, which was farmed with the arrack.

The rent of *toddy*, which was not general in all the taluks, consisted chiefly of what was obtained from the lands occupied by the wild date tree, and was levied annually. These were sometimes called *sendi* trees. In some cases every *sendi* shop was taxed, but the tax was most generally levied on the beast of burden which conveyed the *sendi* to the shops; or on the leathern bags which contained the liquor. The renter realized the tax monthly. In some taluks there were no trees from which *toddy* could be extracted, but shops were still maintained by a caste called *Idigar*, who acted under a renter and supplied themselves from other taluks. In several taluks the person who rented this article employed his own people both to extract *toddy* from the trees and to sell it in retail, paying them hire for their labour. There were certain taxes payable by these people on their marriages, on the fornication and adultery of their women, and on other occurrences, all of which made part of the rent. When the *toddy* or *sendi* was not rented, the taxes were collected in *amáni*, according to the usual rates, by the *shekdar*, or by such an establishment as might be kept up for management of the *Bájebab* taxes. The accounts of this revenue were not kept distinct, but mixed up with that of arrack.

Civil Justice.—Of the system of judicature, civil and criminal, as it existed during the Raja's government, a report of 1838, by the late Sir Mark Cubbon, contains a full and lucid account, from which the succeeding paragraphs are compiled.

When the Raja assumed the reigns of government, considerable alterations were, with the concurrence of the Resident, made in the judicial department. A new Sadar Court was established at Mysore, with two *Bakshis* at its head, and under it were three inferior courts each under two presidents called *Hákims*. Amongst these courts the business was divided as follows. The Sadar Court heard and decided all civil causes above 500 rupees; it received reports of the decisions of the three inferior branches of the court, confirmed or revised them, and inspected and sealed their decrees, without which no decision was consi-

dered valid. The second court had jurisdiction in civil causes, from 100 to 500 rupees. The third court had jurisdiction in suits not exceeding 100 rupees. The fourth court undertook the magisterial department, which will be more particularly adverted to hereafter.

Although these four courts sat in one place, and were all under the control of the chief judges, yet each had its separate establishment of public servants. The forms of their proceedings were adopted from the judicial regulations in force in the Madras Presidency. They examined witnesses upon oath. Two statements were taken from the plaintiff—the *plaint* and the *answer*—, and two counter-statements—the *reply* and the *rejoinder*—from the defendant; and institution fees were levied upon suits. Two-thirds of the amount of these fees were, when realized, credited to the Sarkar, and the remaining third was paid to the authorized vakils employed in the cause. There was no express provision for an appeal to the Raja from the decision of the Sadar Court; nevertheless, when parties complained to the Raja, he used often to call on the judges for explanation.

The two first Bakshis who sat in the Sadar Court, thus newly constituted, were Bakar Saib, and Gulam Mohi ud din Mekri. For the first year and a half after their appointment it would seem that justice was equally and duly administered, and though the judges were subject to the solicitations of the Raja's courtiers, yet no real hindrance was offered to the course of justice so long as they steadily resisted all attempts made to influence their decisions. After this interval, the orders of the court issued upon its ordinary business to the various cutcherries began to be neglected by the public officers of the state; the minions of the Darbar increased their interference, and the chief judge, Bakar Saib, a man reputed for integrity and independence of character, finding that they were encouraged rather than checked, refused to exercise his judicial functions any longer, and retired to his own house. After a lapse of four or five months, the Resident, by earnest representations to His Highness the Raja, and persuasions to Bakar Saib, prevailed on the latter to resume his duties. He accordingly acted as chief judge for a year longer, during which period the business of the court, so long as His Highness happened to be pleased with the Resident, went on uninterruptedly; but whenever this harmony was disturbed, every sort of secret and indirect influence was exercised to render the court contemptible, and its orders nugatory. At last Bakar Saib, unable to

support the dignity of the court, and wearied by the constant repetition of these insults, quitted office in disgust, and never returned.

The second judge, Gulam Mohi ud din Mekri, then took the seals, and being supported by Sidraj Aras (a relative of the Raja, who was entrusted with much of the authority of the government, and enjoyed likewise the confidence of the Resident) he was enabled in some degree to maintain the character, and to enforce the authority of the court. At the end of seven years, nine charges of corruption and partiality were presented against this judge, but after two months investigation before the Resident nothing was proved against him. He then besought the Raja to punish his accusers ; but failing in this, he resigned his office.

The Khazi of the court, Sayad Ali, succeeded, but though acting as Bakshi he did not keep the seals, the decrees being submitted for confirmation to Bile Aras, a maternal uncle of the Raja. One Srinivas Rao was then associated with the Khazi for about 10 months, when the latter died, and Srinivas Rao conducted the affairs of the court alone. He too was dismissed by the intrigues of the Raja's courtiers after some months, and Chota Raja Khan was appointed in his place. During the time of the latter judge, who remained in office about 3 years, the court was in very bad repute. The suitors sought for and obtained their ends by indirect means. The Raja often sent for this judge, abused and called him names in open Darbar, dismissed him from his presence, and summoned a mutsaddi of the court to give him what information he wanted. It is currently believed that every person about the Darbar at that time, however low, used to intermeddle in the suits, and attempt to influence the decisions of the Adalat. At length one Krishna having obtained an unjust decree for a large sum of money, through the influence as it was supposed of the sheristadar of the Resident's catcherry, the Raja, at the suggestion of Dasappaji, a relative of his own, assembled a pachayat, inquired into the charge, and dismissed the judge.

After which, at the instance of the Raja, Gulam Mohi ud-Din Mekri who had formerly resigned, again consented to act as Bakshi of the Adalat, and remained at the head of the Court until the assumption of the country, when the functions of the Adalat were suspended. And on the establishment of the newly constituted Adalat, or Commissioner's Court, in 1834, he was appointed one of the judges.

Thus, from its first institution by Purnaiya, until the appointment of the Commission, the semblance of an Adalat Court was maintained ;

but it was no uncommon thing, after its decrees were passed, for the Raja to issue a *nirūp* dispensing with their observance. It has likewise happened that, in the same suit, as many as four or five contradictory decrees, in addition to the original decree of the court, were successively passed by the Raja himself, just as the influence of the one party or the other predominated at the Darbar; and other circumstances might be adduced in proof of the fact that, at the time of the assumption of the country, nothing remained which was fit to be called the administration of justice.

Besides these irregularities connected with the Court of Adalat, suits to the highest amount were sometimes decided in the Sar Amin's choultry, and even by Raja Khan and Dasappaji, when Baksbis of the Barr or Infantry. Questions of property were also decided by the Raja in person, without any record of the investigation, or any written decree.

Criminal Justice.—Under the ancient Hindu rulers of Mysore, the following classification of crimes and forms of procedure are said to have prevailed:— theft; robbery; highway robbery; murder.

Cattle stealers, and robbers of cloths, household furniture and grain, &c., were tried by the shekdars, shanbhogs and gaudas of villages, who were empowered to inflict, on conviction, corporal punishment and imprisonment in the stocks. There was no limitation either to the extent or duration of these punishments, and persons confined on suspicion were seldom released, whether shewn to be implicated or not, until the stolen property was recovered. A report of the circumstance was however made by the village authorities to the Amil.

Primary investigations of highway and gang robberies, and murders, were also made by the village officers, after which the prisoners and witnesses were sent to the Amil, who, assisted by the killeddar, examined them, and reported the result of the inquiry, with their opinion, to the Huzur, by whose orders the prisoners were variously punished, by death, imprisonment for life in hill forts, and by mutilation. But records of these trials were never kept, nor does it clearly appear that panchayats were ever employed in criminal cases previous to the government of Purnaiya.

Under the Muhammadan government, no particular alterations were made in the customs which had previously prevailed in the districts. There was a Sadar court at the Huzur; and Muhammadan law was administered to those of that faith according to the Koran.

The forms of criminal procedure and the punishment of crimes which obtained under the administration of Purnaiya have been described in the last section, when an attempt was made to reduce into practice some of the mild principles of jurisprudence advocated by Beccaria. The experiment however failed.

Under the Raja, the fourth court at Mysore undertook the magisterial department, each hákim alternately presiding in it and receiving petitions; that is to say, each hákim was employed for 15 days successively in receiving complaints and preparing them for hearing, and 15 days in presiding at trials. This Court inquired into all assaults, robberies and minor offences, and having presented its finding to the Bakshi of the Sadar Court, sentence was passed by the latter.

The penalty awarded for theft of all descriptions, and serious assaults, was for the most part corporal punishment, and but rarely fines; the former being always inflicted on low caste prisoners, the latter on those of the higher caste. The instrument used for corporal punishment was the *korda*, a most formidable whip, 40 strokes of which, when severely administered, were sufficient to exhaust the frame of the stoutest criminal; nevertheless, instances were very common of prisoners suspected of theft being flogged until they fell, being remanded to prison, and again subjected to the same discipline until they confessed the crime, or named a spot where the property was hidden; the former being necessarily the only resource of such as were really innocent. To carry on these severities there were two regular Jalebdars or floggers borne on the strength of the establishment of the Sadar Court, at a monthly pay of 6 rupees each. Afterwards, when one was reduced, it being found that one individual was inadequate to fulfil the duty required of him, it frequently happened that the floggers attached to the Anche, Shagird pesha and other cutcherries, (all of which were similarly provided) were called in to assist in the magistrate's department. It has been confidently stated by one of the most respectable men employed in the judicial department under the Raja's administration, that no day passed from the time His Highness ascended the throne in 1812 until the appointment of the Commission, on which, when magisterial inquiries into theft and serious assaults took place, the sound of the *korda* was not heard in the Court of Adalat.* In

* It was a favourite instrument with Haidar (see p. 270). It was a common trick of his chief chobdar, (says Wilks) when his master appeared displeased at some supposed relaxation,—or as he chose to interpret, was in ill temper,—to bring him into good humour by the sound of the corla at the gate, and the cries of an innocent sufferer, seized casually in the street for the purpose.

heinous cases the Bakshis were accustomed to report to His Highness the Raja, and receive his orders on the subject. In awarding the amount of punishment, the Mufti was consulted by the Court, and he gave his futwah. But this mode of proceeding did not, as will be afterwards explained, extend to the greater part of offences committed in the taluks; and even with regard to those committed in the town of Mysore, it must be considered rather as the rule than the practice.

The preceding statements refer to the mode of procedure. With regard to the punishment of criminals, there was, under all the rulers of Mysore, from Haidar Ali to the Raja, an utter absence of system, so that it was impossible to say what kind of punishment would be inflicted on any particular class of offenders.

For felony,—death by hanging, throwing over precipices, and treading under foot by elephants, confinement for life in hill forts, amputation of hands, feet, noses and ears, flogging, imprisonment in the common jails, confiscation of property, and fines, were indiscriminately resorted to. In one respect, however, the preliminary proceedings were invariably the same; that is, persons suspected of murder or robbery were beaten daily until they confessed the offence, or pointed out where the stolen goods were deposited. Indeed, the recovery of the stolen property was considered (and it is believed the current of native opinion still runs in the same channel) of more importance than the punishment of the offender, and when this was effected the culprit was as commonly released as punished. The usual punishments for petty thieves, revenue defaulters, and fraudulent debtors, were—flogging, imprisonment, fines, exposure on the highway with a stone on the head, thumb screws, and pincers on the ears; but these inflictions were equally uncertain and variable with the preceding. Petty assaults and abusive language were commonly punished with small fines of from 3 to 12 gold fanams.

To refer more especially to the time of Purnaiya, Major Wilks observes that sentence of death was never pronounced excepting in cases of murder or plunder on the frontier; that theft and robbery were punished with imprisonment and hard labour; that fines were discouraged, as a dangerous instrument in the hands of subordinate authorities; and that corporal punishment was prohibited. This statement is true only of a particular period. Previous to that time, punishment by mutilation of hands, feet, noses and ears was occasionally inflicted by order of Purnaiya; and in the latter years of his government it is well known that

he had recourse to all the severities of former times. At the period of his administration last spoken of, corporal punishment was not only permitted, but enjoined; suspected thieves were flogged by the village officers till they confessed, and if obstinate (or innocent) they were sent to the taluk catcherry, where they were flogged again. Even the power of inflicting capital punishment was not, as at the time described by Major Wilks, confined to the Divan assisted by the Resident, but was exercised sometimes by the *Kudjars*, by whom also the crime of murder, when committed by persons of high caste, was either overlooked or not infrequently commuted for short imprisonment or a fine.

Murder, gang and torch robbery attended with violence, when committed by persons of low caste, were usually punished with death. Gang and highway robbery unattended with violence, were punished sometimes with mutilation, but more commonly with imprisonment in hill forts, or hard labour in chains. For thefts or other minor offences, from 10 to 100 lashes, at the discretion of the Amil, were permitted to be inflicted; likewise thumbscrewing, fining, and imprisonment. Revenue defaulters were subjected to these last, and various other tortures, such as being made to stand on hot earth from which the fire had just been removed.

During the Raja's administration, the punishment of offences was much the same as in Purnaiya's time, perhaps rather increasing in irregularity, until the state of disorder into which the country was at length thrown led to its assumption.

Persons accused of serious offences, especially at the capital, were, as has been already said, tried, according to rule, at the Huzur Adalat; but in practice, the Barr and other catcheries were likewise not infrequently used as criminal courts. By all these tribunals, and also by the Sar Amin, mutilation of the hands and feet, noses and ears, was inflicted, even for ordinary theft; while corporal punishment, thumb-screws, and ear-placers, were commonly resorted to for minor offences; women convicted of incontinency were sold as slaves; and, in an order now before me, (writes Sir Mark), a woman is sentenced to lose her nose for that offence. Stripes were inflicted by the local officers without limitation as to number, and were habitually resorted to in order to recover balances of revenue.

The condition and treatment of females was most deplorable during all former administrations, especially under Hindu rulers; and if to live in constant dread of degradation, and exposure to the greatest indignities,

at the accusation of the meanest and most disreputable informers, be considered a state of slavery,—actual sale in the market, which frequently followed, was but the climax of a long course of previous suffering and servitude. It will hardly be credited, that in the large towns there were regular farmers of an item of Government revenue, called Samayachar, part of the profits of which arose either from the sale of females accused of incontinency, or fines imposed on them for the same reason. Thus the Government was placed in the position of deriving direct support from the crimes of its subjects, or what is still worse, of sharing with common informers the fruits of their nefarious extortion.

The rules of this system varied according to the caste of the accused. Among Brahmans and Komtis, females were not sold, but expelled from their caste, and branded on the arm as prostitutes; they then paid to the *ijardar* an annual sum as long as they lived, and when they died, all their property became his. Females of other Hindu castes were sold without any compunction by the *ijardar*, unless some relative stepped forward to satisfy his demand. The wives and families of thieves were also commonly taken up and imprisoned with their husbands, notwithstanding that there was no pretence for including them in the charge. These sales were not, as might be supposed, conducted by stealth, nor confined to places remote from general observation; for in the large town of Bangalore itself, under the very eyes of the European inhabitants, a large building was appropriated to the accommodation and sale of these unfortunate women; and so late as the month of July 1833, a distinct proclamation of the Commissioners was necessary to enforce the abolition of this detestable traffic.

The Amils were sometimes confined in irons for corruption, or neglect of duty; or summoned to the Huzur and exposed before the palace with their faces covered with mud and with pincers on their ears; they were also occasionally flogged, to the extent of one hundred lashes, or until they gave security for the balances against them; yet such men were not by any means looked upon as disgraced, but were frequently re-appointed to office, and some of the taluk servants now in employ are said to have formerly suffered such inflictions. The natural consequence of this was the extinction of all self respect and honourable feeling amongst the public servants.

Although no sentence of death could be carried into execution at the town of Mysore without the sanction of the Raja, yet, at a distance from

the seat of government, reputed offenders were sometimes executed even without the form of a trial. So late as the year 1825, a native officer of infantry was sent out for the apprehension of some Kormars (a class of people notorious for their predatory habits) accused of robbing a treasure party, and putting to death two men who had been employed to obtain intelligence of their movements. The orders he received were to hang the guilty, and bring in the women and children. Sixty five men were accordingly hanged on the spot, and 200 prisoners brought to Mysore. The same officer was again employed in 1827, and brought in 100 prisoners, of whom 3 were hanged. Of the whole 300 prisoners captured on the two occasions, about 200 were sold in the public bazar of Mysore as slaves, and the rest, without any form of trial, were kept in jail. The native officer was rewarded for his activity with a palankeen and an increase of salary.

Towards the end of the Raja's administration, almost all the powers of government had passed into the hands of his principal officers or his favourites, by whom they were often exercised for purposes of extortion, or revenge. It was well known that notorious criminals were constantly liberated for a bribe, while the innocent were imprisoned; and on the appointment of the Commission, the jails were found to be crowded with supposed offenders of every description, many of whom, it was found on inquiry, had been confined on mere suspicion, or for no assigned reason; while others had been imprisoned for ten years and upwards without ever having been brought to trial.*

In short, both property and personal liberty, and sometimes life itself, were dependent on the mere will and caprice of a class of public officers who were not only quite incapable of executing their duties, and indifferent to the fate of those under their control, but openly and avowedly were subject to the orders of the debauched parasites and prostitutes at court, who notoriously superintended and profited by the sale of every situation under the government the emoluments of which were worth their attention. Nay more, these public officers were themselves not infrequently in league with criminals; and such was the general and deep rooted corruption, that men who could afford to pay, might commit all sorts of crimes with impunity. The capital punishment of an opulent offender was a thing almost unheard of;

* The Raja requested to be allowed to liberate the prisoners in jail before delivering over the government in 1831.

and it was thought to be an act of unparalleled disinterestedness on the part of the Raja, when he was reported, in 1825 or 1826, to have refused the offer of one lac of rupees for the pardon of the supposed leader of a gang which had committed some daring outrages. Combinations existed between public officers and gang robbers for purposes of plunder; and there is too much reason to believe that, even after the assumption of the country, depredations did not wholly cease to be committed under the protection of the public servants.

With respect to the jails, little regard was had to accommodation or management, and there was no classification of prisoners; whether convicted, accused, or only suspected, they were all confined in the same place; and a special order from the Commissioners was necessary to abolish a practice, which had generally obtained, of working them on the high roads *before trial*.

It has appeared necessary to enter into this long recital of the former laws and usages of Mysore, because an impression generally prevails that they were distinguished for extraordinary lenity; whereas, with the exception of a short period during Purnaiya's administration, nothing could exceed the corruption and capricious severity which pervaded the department of justice, as well as all other branches of the administration; and thus it happened that the people, having lost all feeling of self respect, and accustomed to consider punishment more as the sign of the anger and impatience of their rulers than a just and certain consequence of crime, were left in a state of demoralization, and callous indifference to shame.

Police.—Under the Hindu rulers of Mysore, the duties of the Police were conducted by village servants, under the following denominations; and these denominations were continued with little variation under the government of Ha'idar Ali, Tippu Sultan, and Purnaiya. These servants were paid either in inam lands, shares of grain from the ryots, or direct from the Sarkar.—*Tahsars, totis, nirgantis, and kavalgars*, the usual village servants so called: *kattabili* peons, watchmen on public pay: *Hale Paiki*, ancient or common peons: *umblidars*, holders of inam lands called umbli, it was their duty to provide a constant succession of watchmen, and they were held responsible to protect all property within their limits: *amargars*, holders of inams called amar, which they held for the performance of police duties: *kul-gaval*, selected from the 13 castes, they were entrusted with the charge of public treasure: *ankamala*, watchmen

of the Bedar caste: *kalla Kormar*, thieves by profession, and found useful in detecting thieves. Also the patels and shanbhogs. In the time of the Palegars, these watchmen were held responsible for all robberies committed, whether in fields or houses; they traced robbers by the foot-steps, and if unsuccessful, themselves became responsible for all lost public property of moderate amount, but not for private property.

The first blow struck at the power of the patels was in the reign of Kanthirava Narasa Raja in 1654. That prince, attributing the opposition he met with from his subjects to the turbulence of the patels, reduced their inams, and confiscated to his own use a great part of their property. Their allowances were partially restored by Chukka Deva Raja, who ascended the musnud in 1672, and he at the same time regulated the rusums of the other Barabalutis. His son and successor Kanthirava Raja, however, sequestered the shares of the patels, leaving the inams of other village servants as they were.

Under Haidar, the effective state of the police can be much more readily credited, as indeed it can be more easily accounted for; there was then no separation of interests, and no clashing of jurisdictions. His administration was as extensive as it was vigorous, and besides the terror of his name, and the real sagacity of his character, it must be remembered that his immense levies effectually drained the country of all turbulent spirits, or what is much the same, gave them employment congenial to their tastes and a sure means of livelihood. Haidar took no steps to restore to the patels their sequestered allowances; but, by continuing to the other Barabalutis their emoluments and privileges, he ensured their services. The village walls and boundary hedges were kept in repair; and tranquillity was preserved by the presence of his troops, who were everywhere distributed, and by the severity of his punishments whenever it was disturbed.

Under Tippu Sultan, the police, though impaired by the reduction of many of the patels, umblidars and amargars, and by the assessment levied upon their inam lands, was still kept from utter ruin by the presence of his troops under the Asofs, and the dread of his sanguinary disposition. The Sultan's reductions however extended only partially to Nagar, and not at all to Manjarabad, where his authority was never sufficiently established to render such measures practicable; and at one period of his reign he appears to have had some intention of restoring to the patels the inams of which they had been deprived. They were

accordingly summoned to his presence, inquiries were instituted for that purpose, and sannads were actually issued to the taluk cutcherries for delivery to them, but for some reasons which are not known, probably the confusion of the affairs of his kingdom, nothing further was done to replace them in their old position.

Under the administration of Purnaiya, the Kandachars selected from the remains of Tippu's army were employed in the police, and as the country was well guarded from disturbance, by the vigilance of the ruler and the presence of British garrisons, little opportunity was afforded for the perpetration of those crimes which in India are almost an invariable consequence of public disorder. But the ruin of the patels was completed by Purnaiya in the year 1800. Until the period of his government, the patels' inams, though sequestered, were still entered as such in the accounts of the Sivayi jama, or extra revenue; thus kept separate, it was easy to restore them to their original possessors, who probably still had hopes from the clemency of some future sovereign. Purnaiya, however, at once destroyed such expectations, by including the whole of these allowances under the general revenue of the country. But Purnaiya did more. He reduced many of this class whom Tippu had spared; and as this final spoliation of the patels was immediately followed by the establishment of 63 charitable feeding houses, the two measures were inseparably connected in the public opinion.

The same state of things continued for some years under the Raja. In the capital, the police authority was aided by the Barr or infantry a large body of which was constantly stationed in the town for that purpose. The police, however, began to decline with the other branches of the administration, and the general prosperity of the country.

The Mysore Commission.

Non-Regulation System, 1831—1855.

On the British assumption, which took place on the 19th of October 1831, the maintenance, as far as possible, of existing native institutions was expressly enjoined. The task which lay before the Commission, therefore, was not to inaugurate a new system of government, but to reform flagrant abuses in the old, to liberate trade and commerce, to secure the people, especially the agricultural classes, in their just rights against

the gross tyranny and shameful extortion of a host of unscrupulous officials in every department, to purify and regulate the administration of justice, and to develop the resources of the country. But the treasury was saddled with heavy debts; the subsidy and the pay of troops and establishments were in arrears; hence fiscal regulations and the emancipation of the land revenue were the most urgent measures at first required.

The revenue system followed, as directed by Lord William Bentinck, was the ryotwari, which appeared to be the only one adapted to the wants and traditions of the people of Mysore. It was brought back as far as possible to the state in which it was left by Purnaiya, but liberalized in all its details and vigilantly superintended in its working, with higher views however than the mere swelling of a balance sheet, as was too much the case with that celebrated administrator. The money rents were lowered in all cases where the authorities were satisfied that they were fixed at too high a rate; and the payments were made as easy as possible to the ryots, by abandoning the system of exacting the khist before the crops were gathered, and receiving it instead in five instalments, payable at periods fixed in the first instance by the ryots themselves with reference to the times of harvest. This had the effect of saving them from the grasp of the village usurers, and they were also freed from the harassing periodical inspection of their crops, and other vexatious interferences with their cultivation. These changes were highly appreciated by the ryots themselves, but were distasteful in the extreme to the money lenders and lower class of public servants.

In cases where the batayi system or that of an equal division of the crop between the Government and the husbandman was found to be in force, every effort consistent with the prescriptive right of the cultivators was made to convert it into a money payment, and where it still prevailed it was purified of its most vexatious characteristics. All the preliminary authorized pilferings of the village servants were put an end to; the grain was divided in the most public manner; the choice of shares was left with the ryot, and the whole of the straw,—in a cattle-breeding country a very valuable portion of the crop—became his own property. The result of these arrangements was, that the revenue was collected without the least difficulty; that applications for takkávi (money advances from Government) became less numerous every day; and outstanding balances were all but unknown.

The following are detailed accounts of the revenue and judicial sys-

tems in force during this period, and of the reformation of the sayar ; compiled from a General Memorandum on Mysore, written in 1854.

Land Revenue.—It does not appear that a revenue survey of the lands in Mysore was ever made prior to the capture of Seringapatam, but one of the first steps adopted after that event by the Divan Purnaiya was a general Paimáyish or measurement of fields. The execution of this work, however, was incomplete and irregular, and the records of the measurement were not forthcoming in many of the taluks. Under the new administration, no attempt at a general survey had as yet been made. Assuming, however, Colonel Mackenzie's estimate of a superficial area of 27,000 square miles to be correct, the number of khandagas or khandis would be 1,306,800 : of these, 937,254 were calculated to be covered by mountains, rivers, nullahs, tanks, roads, and wastes ; leaving 369,546 of cultivable land, of which about 284,276 khandis were under the plough.*

The lands in every village were classed as *kushli* or dry, *tari* or wet, and *bágrái* or garden. They were divided into khandagas (or khandis), kolagas (or kudus), ballas, seers and poilis ; these being the names for the measures or weights of seed required to sow a given space. But, as these measures varied in each different locality, they were set aside by Purnaiya, and a uniform measure, called the Krishnaraj khandi, established in their room. This khandi, which was fixed at 160 seers, was the standard followed by the European Superintendents in their revenue settlements.

Each village had its *Beris*, its *Chedsal Jamabandi*, and the *Sthal shist* or *Rivaz*. The beriz was the amount of revenue fixed in ancient times to be drawn from the village. The chedsal jamabandi was the maximum amount derivable at some former period from the village ; and the rivaz was the ancient rate of assessment on each particular field. The number and extent of each field and each particular of its assessment were registered in the accounts of the shanbhogs, but these books had been greatly tampered with at various periods, and had to be looked upon with great suspicion where they did not stand the test of actual measurement. Every field had its own particular name and its boundaries were carefully marked.

* This estimate corresponds with a total area of 17,280,000 acres; 12,186,567 being unculturable, and 5,093,433 culturable, with 3,965,896 cultivated. The estimated figures in 1875 are, a total area of 27,077½ square miles or 17,329,600 acres, of which it appears that 8,923,579 are unculturable and 8,406,021 culturable: 5,585,015 of the latter being given out for cultivation, and 4,231,823 actually cultivated.

Each village in Mysore, as in other parts of India, had its own agricultural corporation. This establishment, which was called Barabaluti in Mahratti, and Ayangadi in the language of the country, was composed as already described. (p. 472-4).

The patel or gauda was the head man of the village, and his office was hereditary. He had police authority to a certain limited extent; he settled caste disputes among the ryots, sometimes with, but generally without, the aid of a panchayat, and he was the usual channel of communication between the Government and the village community. In some villages there were government lands assigned to the patels for their support and in others there were none. So also in particular districts there were patels of great consideration and influence, while in others they could hardly be said to rise above the mass of cultivators. The former was generally observable in places remote from the seat of government or difficult of access from other causes.

The shanbhog was the registrar or accountant, and in some cases of more villages than one. With hardly an exception, they were of the Brahman caste, and the office was hereditary. In some places they were in the possession of lands rent free, in others they enjoyed them on a jodi or light assessment; and in some few places they had a fixed money allowance. In all instances there were certain fixed fees payable to them in money or in kind by the ryots.

The totis were the responsible watchmen of the village and its crops. They were likewise required to act as guides to government officers, and travellers of any importance, and in the absence of the talari had to perform the duties of that official in addition to their own. They were remunerated by lands held free of rent, or on a light assessment. In all disputes about boundaries of villages or fields, the evidence of the toti was looked to as most essential.

The talari was the scout of the village. He traced robbers and thieves watched the movements of suspicious strangers, and was in fact the police peon to the magistrate patel. He was remunerated by rent free or jodi lands. In certain villages there were no talaris, and in these cases his duties were performed by the toti.

The nirganti regulated the supply of irrigating water to the wet lands of the village, whether belonging to the ryots or to the Sarkar. He had to economize the supply of water in every possible way, and in the season of rains might be said to hold the safety valves of the tanks and other reservoirs in his hands. Many a day's supply of water was sometimes lost by the timidity or apathy of an inefficient nirganti, and on the other hand many a valuable dam was carried away by the rashness or ignorance of a presumptuous one.

The remainder of the Barabaluti, with a few rare exceptions, were dependent for their support on the fees paid to them by the ryots for the exercise of their crafts, and on what they might earn from travellers.

There were many villages in which the full complement of the Barabaluti was not to be found, the duties and functions of one member being doubled up with those of another. In some others again, the number of the complement was much extended, and we find included among them in the accounts—the schoolmaster who taught the children, most likely in the exact same manner and on the selfsame spot that his ancestor taught their ancestors twenty centuries ago; the caleudar Brahman who calculated their innumerable festivals and anniversaries; and the pujári who propitiated and worshipped the village idol. It was very seldom that these individuals derived any support from Government, but the ryots of course were glad to assist them in the same way as they did the handicraftsmen.

Should any of these village servants who enjoyed government lands, or were in the receipt of a money allowance, misconduct themselves and be dismissed from their appointments, they were invariably succeeded, unless the crime were flagrant, by some member of their own family. In cases where there were two or more claimants for the same office, as for instance in an undivided Hindu family, they were allowed to select from among themselves the individual whom they considered fittest for the post, and it was his name alone that appeared in the Sarkar accounts. In some instances they preferred to exercise the duties in rotation, and where this was found to work harmoniously the authorities never interfered. The civil courts could take no cognizance of disputes for the right of succession to these offices, or for shares in the lands and immunities attached to them. All such were decided summarily by the Amildar, Superintendent, and Commissioner in their Revenue capacities. The alienation, mortgage, or transfer in any way of these lands was strictly prohibited.

In 1850—1, it was calculated that there were 50,709 persons borne on the accounts as Barabaluti, who among them enjoyed land to the annual value of K. pagodas 40,178 and received a money allowance of 10,531; being together K. pagodas 50,709 (Rs. 1,47,517).

The following is a description of the duties of the several Revenue Officers, and of the principles observed in the Revenue Settlement.

The mungári or first rains commence about the middle of April, and continue at intervals till the middle or end of June, by which time the fields are ready to be sown. At this period the tanks should contain two months, or even more, of the supply of water requisite for the culti-

vation of the rice lands. Some time before the beginning of the official year, which was the 1st of July, the *shambhog* of the village assembled the ryots, and inquired into the circumstances and plans of each individual. After which he concluded the arrangement with them for the kandayam and batayi lands they were to cultivate, and for the revenue payable by each during the ensuing year.

It will thus be seen that the shambhog was the primary agent in every arrangement between the ryot and the Sarkar. It was through him that the revenue administration of his village was conducted, and it was to him, and to his books, that the ryot and the Government must alike look for the record of their respective rights. He kept a register of all the cultivators in the village, and took an account of the lands of such persons as had died, deserted or become insolvent, and used his best endeavours to induce others to cultivate in their room. He had also to prepare a general annual account of all the kandayam lands, setting forth both the cultivated and uncultivated portions, and the reasons why the latter had not been tilled.

In the Chitaldroog and Ashtagram Divisions, the collections commenced in November; in Bangalore, in December; and in Nagar, in January. Between these times and June, when the official year closed, the ryot was required to pay to the shambhog the five instalments into which his khist had been divided. As each of these instalments was collected from the village, the shambhog proceeded with it to the taluk catcherry and paid over the money to the Amildar.

The shambhog was also required to keep a detailed account of demand, collection and balance of every individual in the village; and when the crops of the lands cultivated under batayi tenure were reaped and piled into heaps, he had to make arrangements for their security; and, on receiving the orders of the Amildars, to see that they were threshed, and the grain properly stored, till the time arrived for its division.

At the season of cultivation, the *sheldar* made a tour of the villages in his circle, and advised and directed the shambhogs in their arrangements. In the case of lands under tanks, he ascertained the portions which were to be under sugar cane and under rice, and should the supply of water be insufficient to bring the whole of the Sarkar lands under full wet cultivation, he arranged for the production of the most remunerative dry crop on the portion which would remain wholly or

partially unirrigated. When the Amildar visited the hobli, the shekdar was his main assistant in settling the jamabandi. He had to rely upon him for the information which would enable him to form a true judgment of the state and resources of the hobli, to bring concealed cultivation to light, and to expose collusive arrangements with the ryots and other frauds of the shanbhogs. When the crops under amani or Sarkar management were matured, the shekdar had to see that the shanbhogs took the proper steps for reaping and threshing and storing them, and was held responsible for keeping the shanbhogs and other village authorities of his hobli up to the proper mark of vigilance and honesty in all these respects. Whenever there was a public market within the limits of the hobli, the shekdar was required to prepare regular prices current of the rates fetched on each day, and forward them to the Amildar. He had also to secure all unclaimed property found in the villages, and send it up with full particulars to the same authority.

What the shekdar was to the shanbhogs of his hobli, the *Amildar* in his revenue capacity was to the shekdars of his taluk. Every dispute was referred to him, and whenever they related to kandayam lands, he had the power of deciding them summarily, subject of course to an appeal to the Superintendent and the Commissioner, whom also he addressed direct if any extraordinary occurrence took place in his taluk.

The Amildar made a tour of the hoblis in the month of September, to ascertain the condition of the inhabitants and the prospects of the season, and to see that the shanbhogs and shekdars were exerting themselves to bring the lands into cultivation. After having satisfied himself on these points by personal observation, and looked narrowly into all the other arrangements entered into by his subordinates, he settled the *kulvar jamabandi*, village by village, and furnished regular ten days reports of the progress he had made. The whole of his settlements were finished in November.

The Sarkar batayi lands of the Vaisakha fasal or May crop, were brought fully under cultivation in October and November, and by February or March the Amildar was able to forward to the Superintendent an estimate of its probable out-turn. The crops were threshed and heaped in May or June, and the Amildar had then to see to the disposal of the Sarkar share. Sometimes they were put up to public auction as they stood upon the fields uncut, but generally after they were reaped and threshed. Should the sums bid be considered

inadequate, the grain was stored in the government granaries till prices became more favourable. Exactly the same course was pursued with the Kártik or November crop, which was planted in the mungari or first rains, and reaped in October or November.

One important duty of the Amildar was to inspect the bunds of the tanks and the embankments of the water courses in his taluk, and keep the Superintendent constantly informed of their condition.

The duties of the *Superintendent*, who was at once Collector, Magistrate and Judge, were laborious in the extreme, and could only be carried on by a man of a very clear head, active habits, and great powers of mental and bodily endurance.

The Superintendent generally proceeded on his jamabandi circuit as soon after the month of November as was practicable : that is, as soon as the Amildars had concluded their settlement of the taluks. The pattas, which had been previously prepared, of each cultivator's holding, according to the Amildar's settlements, were then distributed to the ryots. The patta contained a description of the land held by the ryot, and the amount of assessment to be paid by him on each different plot of land ; as well as any other tax which he might have to pay. This was read over to each man as he was called up to receive his patta, and he was asked if it was correct. Thus any discrepancy or false entry was instantly brought to notice, and the matter was inquired into, the error being rectified, or the doubts of the ryot satisfied, on the spot, and in the presence of all the other ryots of the village. Thus each cultivator not only had an account direct with the Sarkar, but he was brought face to face with the European Superintendent for the purpose of assuring the latter that his account was correct. In this patta were entered the khists or instalments of the ryot as they were paid by him.

Ordinarily, after the pattas had been thus distributed by the Superintendent in person in one year, the Amildars of those taluks were instructed to distribute them for one or two intervening years, and only such ryots as had objections to make in regard to the assessment claims against them, or who were applicants for remissions, were invited to assemble at the Superintendent's circuit camp.

This system of distributing the pattas was a very salutary one ; it brought every tax payer, however trifling his amount might be, in personal contact with the Superintendent ; and as all were obliged to be present to receive their pattas, an opportunity was thus offered to every one to

seek redress for any grievance which he might not otherwise have had inclination or courage to bring forward. This circumstance in itself was a check to oppression, and constituted perhaps the chief advantage of the Ryotwar system, which strictly prevailed in Mysore.

It was on these occasions of distributing the pattas that the subject of remissions was taken up and inquired into; the Superintendent keeping this entirely in his own hands. There was no strict principle laid down upon which remissions were made; each individual case was taken up and decided on its own merits, the condition and means of the applicant being the ruling cause. But generally speaking, the assessment was not levied on land which had not been turned up by the plough, or purposely kept fallow for pasture, whenever it could be shewn that the ryot had not the means of cultivating it that year. The truth or otherwise of such representations was readily ascertained, for all the cultivators of the village were present to refer to; and the applicants for such remissions were generally of the poorer classes. The Superintendent decided upon the question at once, and every body saw that it was an act of his own, and not of any bribe-expecting mediator.

The consequences of such summary decision of remissions were; first, a check upon unreasonable or false applications for such remissions, because no corrupt trade was made in them: and secondly, that there were no outstanding balances (or very small ones) in the collections at the end of the year, because those who could not possibly pay up the full demand had been relieved of that difficulty.

On these jamabandi circuits, the Superintendent caused an examination to be made of the village accounts as kept by the shanbhogs; which again were compared with those (and the abstracts made from them) which were kept in the taluk cutcherries. The extent of batayil lands cultivated was compared with that of former years, relatively also to the current season and quantity of rain which had fallen. The amount value of the produce of those lands was also compared with that of former years relatively to the concurrent rates of prices. The changes in the holdings of kandayam lands were closely scrutinized; and concealed cultivation sought out and brought to account.

The Superintendent confirmed or modified tenders made to the Amildars for leases varying from one to five years; as well as the terms upon which new land was taken upon kandayam. Leases for five years were usually granted upon a fair advance, on the average of the previous five

years produce being tendered. As a general rule, such leases of villages were only given to respectable landholders of that same village. New lands were granted upon the average rivaz or rate of the village, at a progressive rate, generally of three years; $\frac{1}{3}$ for the first year, $\frac{2}{3}$ for the second, and the full rate for the third: if much expense and labour were to be incurred in clearing, the progressive rate was extended to four or even more years, nothing being charged for the first year.

On these circuits it was expected that all disputes of whatever description referable to the Superintendent would be finally decided: and ten days before the Superintendent arrived at a taluk, a proclamation was published in that taluk informing the people that the Superintendent's cutcheery would arrive there on such a day, and remain so many days: and inviting all persons having any complaints or representations to make, to present themselves before him within that period; and declaring that should they omit to do so their complaints would not be attended to afterwards, unless good reason could be shewn for their default.

A very important part of his duty was to inspect the works of irrigation in his Division; to see if the new works had been efficiently constructed, and the repairs properly executed, and to devise remedies for defective works. He had also to look after the roads in his Division; in short he was expected to see with his own eyes as much of everything as possible.

Nagar.—Of the institutions of the Nagar country, which were somewhat different from those of other parts, Mr. Stokes, under date 1834, gives an interesting account, from which the following extracts are taken.

In the Malnad, villages were almost unknown. The owner of each estate had a large house on some eligible part of it; and his tenants, labourers and slaves resided on their respective allotments. Each village in the open country had its community, composed of gauda; talwar or watchman; madiga, baraki or kulavadi, whose office seems to be the same with that of the toti, a term not used here; shanbhog or accountant, whose charge, however, in Nagar generally included several villages, or a whole mágani; kaiwádadavaru or handicraftsmen, including the badagi or carpenter, kammar or smith, agasa or washerman, and hajam or barber; the ayya or Jangam priest, who performed the requisite ceremonies for the Lingavant ryots, and was sometimes also a school-master; and the pujari who officiated in the village temple. There was

also in every village an influential and generally rather old ryot, known by the title of Hiriya Rayta 'the chief ryot', or Buddhivanta 'the wise man', who was consulted on all occasions, and was usually the spokesman when any representation had to be made to the superior authorities. In the Malnad, two or three leading ryots or Heggades in each mágani, acted in behalf of the ryots of their shime or district, in all transactions of a common interest, such as arranging sales of areca nut with the merchants, and the details of the settlement and collection with the Sarkar officers; and engagements signed by them were held to be binding on those ryots. There were also in every taluk a few leading men called Mukhyastar, generally landholders, who took an active share in public proceedings, and were nearly always with the Amildar. They exercised an important influence on the management of the taluk, which was frequently directed to their own private profit, by combining with the Sarkar servants to defraud the Government; but was also sometimes beneficial in checking oppression, and protecting the interest of the ryots.

The Gaudas of villages and the Pete Shettis had a great many rights and privileges, called *mána mariyáde*, of which they were exceedingly tenacious; one not the least valued by them was the right of precedence, exercised chiefly in receiving támbúla or betel in public assemblies in the order established by custom, any deviation from which would be stoutly resisted as a grievous insult. The Pete Shetti or headman and the tradesmen (*vartakaru*) of the trading towns, who were generally Banajigar, were always treated with great respect. The Shettaru, as he was called in the plural number, had commonly a *mánya* or privilege of passing one or more bullock loads of goods, daily, free of custom duties. He also levied *pasigi*, which was a small quantity taken in kind from all produce brought for sale to his market. The Shetti Vartakaru constituted a sort of court of arbitration, which was the favourite tribunal of all the trading community and of many others.

Slavery, chiefly however in the agrarian form, existed from time immemorial, and to a great extent, in the Malnad. It was unknown in Kadur, Tarikere, Chennagiri, Harihar and Honnali; and was rare in the intermediate talúks. The population return shewed in the five Malnad taluks, 4,169 houses containing 9,973 persons of the Holayar caste: and it is computed that the whole of these were properly slaves, though many had now escaped from the authority of their original masters. Slaves were of two descriptions—*honn-ál* (from hon, gold) and *mann-ál* (from man),

earth) of which the former might, and the latter might not, be transferred from the soil to which they were attached. The term by which slaves were designated, *ál*, did not in its original signification imply any notion of servitude. It merely meant a person (man or woman), and was applied equally to hired servants, or daily labourers. Certain limits, termed *mettu*, steps, were fixed, which the slave must not pass without permission, on pain of being considered a fugitive. When a slave ran away, his master searched for him, and if successful applied to the Amildar of the taluk to compel his return. The Native Government professed to comply with such applications, but the interference of the Amildars was now prohibited. Masters had been considered to possess the right of punishing idle or refractory slaves by beating; no express order was given on this point, but the power is supposed to have been abrogated by the police regulations. The Malnad landholders frequently complained of this alleged departure from the custom of the country, but it is clear that slavery had been gradually losing the support of the Government from the beginning of the present century, and it was generally found, on inquiry, that slaves whose return it was requested should be compelled, had left their masters fifteen or twenty years.

The usual maintenance (*paddi*) of slaves in the Malnad was 1 kolaga or 6 siddi of batta or rice in the husk, equivalent to a pakka seer of rice, for each man, and 5 siddis for each woman, per diem; which was doubled on the new and full moons and sometimes at the feasts. An annual supply of clothes, consisting of one kambli valued at half a rupee, to each man and woman; one dhoti or waistband worth half a fanam, one pauche or coarse cloth five cubits long and costing about two annas, and one rumal costing $\frac{1}{4}$ of a rupee, for each man; one shíre or cloth 10 cubits long and costing a rupee for each woman. On the occasion of marriages, the master of the man had to purchase a wife for him, usually for 3 or 4 B. pagodas, from her owner; unless, which was most commonly done, he could give the daughter of one of his slaves in return. This practice was called *sattai* or barter. The expenses of the marriage were borne by the master of the husband, and commonly amounted to six rupees and three khandaga or 150 seers of rice; the children belonged to the owner of the man. When a slave with the permission of his master worked for another person, that person must supply him with food and clothing as above stated, and must besides pay a small annual sum, generally half a B. pagoda to the master—this

was called *hegal báđige*, shoulder hire. The ordinary price of a pair of slaves, man and woman, called *gudi saraku* (*gudi*, a Holeyar's habitation; *saraku*, goods or stock of any kind) was 12 B. pagodas, and with a pair of bullocks they were supposed to be sufficient for cultivating five *khandaga* of land.

These slaves, though degraded, are much better off (says Mr. Stokes) than those in Malabar; they are in general stout and healthy in appearance, and shew no signs of being either overworked, or under-fed. They are rapidly approximating to the state of the better class of agricultural labourers. The Ikkeri princes possessed a great many slaves, acquired by conquest or otherwise; some of whom were employed in the palace garden at Nagar, and others in keeping in repair the forts of Lakvallí, Kavaledroog, &c. They were all retained by Haidar and his successors, until the end of 1834. The establishment was a source of great abuse, but the slaves considered its abolition rather in the light of dismissal than emancipation. Besides the Holeyar, there are a few slaves born of women who have lost caste, or who in infancy have been sold by their parents.

As regards the tenure of land in Nagar, the people were accustomed to consider all land to belong to the Sarkar, unless specially alienated; but admitted the right of sale or mortgage in gardens. In the Malnad it is clear this right existed in rice lands also. It appears from old sannads that the price of the land, as well as a *nazar*, was paid to the Sarkar by persons who founded *agrahâras*. A ryot's land could not without his written consent be permanently transferred to another. Both rice lands and gardens were cultivated by tenants of the proprietor, on rent called *gadi* or *guttige*, generally in kind, with a small payment in cash. The registered landholders paid the assessment direct to the *shekdar* and *shanhog*, and there was no *umbali* or village establishment. Some ryots held the whole or parts of several villages. The *shanhog* in this case kept an account in the name of each ryot. This was called *kulavar grâmvar*, instead of keeping an account for each village or *grâmvar kulavar*.

In the eastern taluks, no land was saleable but garden or *umbali* and *uttâra* land. *Gaudas* sold their *gaudike*, but this merely included the usufruct of the *umbali*, and other emoluments and privileges attached to the office, but not the land of the village. The usual price in Shimoga was three years purchase of the *umbali* *shist*. In Chikmagalur and Vas-

tara were ryots called talagars, who claimed peculiar rights, amounting nearly to absolute property, on the land of their villages; and there were almost in all villages some ryots whose tenure seemed to be of longer standing and more respected than others. In Haramkatte, Ajimpur and Yegati, there were traces of a tenure by shares, called *chigar vantige*, in which the whole village was parcelled out into lots of equal value, containing a due proportion of rice, garden, and dry land. There were, also traces of a similar apportionment in the farm of a ryot, of a black, red, and sandy soil, and near, distant and middle fields, which he was not allowed to separate. In all these taluks the settlement had been made by villages. Where there was land assigned to the office, the old gaudas generally retained the management of their villages, elsewhere they were displaced by temporary renters. They controlled all arrangements for cultivation, and occasionally took land from a ryot against his consent, though they had no recognised right to do so, unless he left it uncultivated, in which case it was transferred without ceremony to a new occupant, whose tenure was the same as his predecessors. Great impediments were placed in the way of a ryot throwing up land, or migrating to a new village. The settlement was now made with each ryot, and all restrictions regarding the occupation of land abolished. In these taluks land was seldom cultivated by tenants, except on the terms of an equal division of the crop, the tenant providing seed and stock.

On a few lands the old money assessment had been commuted since 1800 for a payment in grain, for the ostensible purpose of supplying some fort or chatra. But the disposal of this grain was liable to great abuse, and the original money payments were therefore restored. The batáyi settlement was now abolished everywhere except in Kadur, and the beds of tanks occasionally cultivated.

The shist, with the additions of dasoha, pagudi and patti (described p. 488), was further increased 12 as. per pagoda by Haidar in the year after he took Bednur, in lieu of the shanbhogs' per centage at $\frac{1}{2}$ fanam per pagoda called *vantane*, of a private fee paid to them called *kattu aswari*, and of service and supplies required from the ryots for certain forts; but the amount of this last item varied in different places according to the usage.

Sivappa Nayak's revision seems to have extended to the five Malnad taluks, Sorab, Shikarpur and Shimoga, but not to Honnali and

Tarikere, though the distinction into shist and patti was made there. In the Malnad, the above shist and patti, had generally continued the limit of the assessment till the present time. In the gauda guttige villages from Sorab eastward, the gaudas paid generally the full shist and patti on the whole village, but let some land to ryots at the shist alone, which was called kattugadi; some at the shist and 50 per cent patti; and some at double the shist. About the year 1805—6 the difference on all fields let for more than the authorized patti, was collected on account of government and added to the beriz of the village. Till 1832—3 the shanbhogs registered the shist only of each field, and the same field was sometimes let as kattugadi, sometimes at 5 fanams patti, and sometimes at pagoda patti, according to the pleasure of the gauda. They were now required to fix the patti as well as the shist on each field, taking it at the highest rate recently paid on that field.

Manjarabad.—For the Manjarabad country, part of the old province of Balam, similar details are given by Major Montgomery, under date 1839.

The form of village government in the taluks of Manjarabad, Belur and Maharajdroog, was essentially the same as in other parts of the country, but the constitution of society in the Malnad hoblis differed from that of the plains, in the general absence of Brahmanical influence, and a more marked difference between the upper and lower classes; the whole population being as it were divided into two distinct grades, the Patrician and Plebeian; it might perhaps be said, the free-men and slaves. The former consisted of Patels and ryots of the Lingayat, Hale wakkal, Devar makkal, Malari, &c., castes: the latter of the Dlers and Bedars. But the patrician class may be again divided. There were the patels of náds, who were exclusively of the Lingayat or the Hale wakkal játi; the patels of the mandes, and gráma patels, these were all of the Devar makkal játi, the Halepaika of Canara.

Uggihalli Devappa Gauda, a Lingayat, was the patel of Malavana nad, consisting of five mandes, rated at 1,000 pagodas each. He was universally acknowledged to be the senior patel of the Manjarabad taluk, and as such, was treated by the others with the greatest respect. He was called the Shime Gauda. Nanja Gauda, however, the patel of the Kittal nad of Belur, was descended from a senior branch of the family, and his ancestors, previous to the dismemberment of the province of Balam, when Belur became a part of Mysore, were admitted to be the Moktesar Patels. When therefore Manjarabad, as well as

Belur, became a portion of Mysore, it was very difficult to settle who should have precedence when these two met at the annual jâtres at Halebid and Devavrinda, and much jealousy existed. However sometime ago they wisely thought it better to compromise the matter. The families intermarried; Nanja Gauda agreed to refrain from appearing in future at the jâtre of Devavrinda, and Devappa Gauda, on his part, did not appear at Halebid until after Nanja Gauda had paid his devotion. The second in consequence amongst the patels, was Manali Vire Gauda, also a Lingayat, of Kibbat and Dalam, which together form four mandes, rated formerly at 1,000 pagodas each. The third was Hettur Dodde Gauda (of the Hale wakkal jati) of Hettege nad, consisting of three mandes, rated formerly at 1,000 pagodas each. The fourth was Kalur Vire Gauda (Hale wakkal) of Makkun nad, consisting of three mandes rated as the last. The fifth was Godena Komari Gauda, (Hale wakkal) of Bisale and Huchchangi, consisting of the same number of mandes, and rated the same as the two last. The sixth and last was Mudigere Sidde Gauda, a Lingayat of Mudigere nad, which consists but of one mande, rated at 1,000 pagodas. The Nad Patels were also patels of the mandes in which they reside. To the other mandes there were separate patels.

The whole of the duties of the internal government appear formerly to have been conducted through the agency of these Patels, and they undoubtedly enjoyed very large inams. The patels seem in fact to have been feudal chiefs; they did not, it is said, wage aggressive warfare beyond their own boundaries, but an inspection of their habitations, even now, shews that they cultivated the art of military defence. The houses of all are fortifications, in some instances surrounded by a broad and deep wet ditch, the only passage across which is defended by a strong gateway, looped for musketry and matchlocks.

Of the power of the Patels in former days, it is of course impossible to obtain an accurate account. But it may be supposed to have varied with the character of the reigning Palegars, and the Superior Government. They are said, however, at times to have exercised a despotic sway, extending over the lives of those under them. During a part of the reign of the Raja even, and the more vigorous administration of Purnaiya, it was not, it is said, uncommon for them to assemble their clansmen and servants, and openly resist the public authorities when they appeared at their villages to ask for the Sarkar dues. Their resistance on these occasions was frequently successful, and led to a compromise of the demand.

Their ostensible power was now confined to assembling the ryots

for the chase, to assisting the shekdars to carry into effect the orders of the Amildar relative to the cultivation, to arbitrating in petty disputes, whether relative to land or otherwise, and the legitimate weight which their advice and opinion must have in all matters relative to the internal management of the taluk. It could not, however, be doubted that the generality of the ryots would blindly obey their orders in almost all cases, whether opposed to, or in accordance with, the wishes of the Government. Their privileges were now confined to the collection of a fee of one fanam, termed *arati kánike*, paid to the village patel on every occasion of marriage in his village, and to the precedence accorded to them at all feasts, which is principally displayed in the distribution of betel. The nad patels are helped first according to their rank, and then follows the distribution in succession to the others. In cases of disputed precedence, the distributor crosses his arms, and offers to the different claimants at once. The patels had now no acknowledged umblis, the whole having been resumed by Purnaiya, but there is no doubt that they possessed the best lands, and managed to keep them assessed much under their real value. The ryots of the higher castes who were not patels, and happened (which was very seldom) not to be related to any of them, still acknowledged their superiority, and yielded them obedience.

The Dhers, Bedars and others, who have been classed as the Plebeian population were almost universally the servants or slaves of the Patrician classes, and but little difference existed between the free servant and the slave. The latter were termed Hale makkalu or old sons. They were fed from their master's table. They were clothed by him. They were married at his expense. They were feasted and received presents at his festivals. They mourned as members of the family, when deaths occurred in it. They performed all menial offices, whether domestic or agricultural. They were sometimes (but apparently not necessarily) disposed of with the family estate. If purchased separately, they were liable to be resold, but the sale of slaves separately from the land was never, it appears, of very frequent occurrence.

Slavery now ceased to exist, inasmuch as no interference on the part of the Government servants to compel a slave to serve his master was permitted, and any complaint of a slave against his master was investigated and decided as if both parties were equally independent. But at no period, would it appear (as far as can be ascertained) that slavery in Balam was invested with the more revolting features so com-

mon to it in Africa and America. The sway of the master seems generally to have partaken more of a paternal character than the terms 'owner and slave' would indicate, and frequently as it had been inquired of those who still considered themselves bondsmen, whether they would not wish to change their lot, never yet was met one who acknowledged that he repined at it. Probably there had not for many years been any very great difference in the condition of the slave and free labourer; the latter being generally paid with food and clothing of nearly the same quality afforded to the former. Nor was it the custom for the free labourer any more than the slave to employ his children with any other than his own master, unless the master should have given his consent, and in cases where the marriage expenses of the free labourer had been defrayed by the master, he could not leave his service till the amount was refunded.

The people considered a proprietary right in the land to have been conveyed by the rulers of Vijayanagar, to the different families of emigrants who located shortly after the subversion of the Halebid dynasty in 1326. The existing gaudas and ryots who claimed to be páldars or shareholders of the different villages, professed to be the descendants of these emigrants, and declared that their right to the land had never been disputed, and was strictly respected, till the appointment of Amildars by Purnaiya and the Raja, since which time, many old proprietors had been forcibly dispossessed of their lands, which had been rented to others.

Sales of páluvantige land do not seem to have been frequent, but the right to sell and mortgage it was universally admitted. The deeds of sale assimilated with those used in Mysore, more than those existing in Canara. The kraya patra, which included in the transfer, house, land, back-yard, dung-heap, and kulvadi,* was the most perfect conveyance that could be made, and it was considered to alienate all village rights in perpetuity, as well as the land. A patel selling his land but retaining his house, back-yard and dung heap, retained with them his village rights and precedence. This land was generally considered recoverable by his heirs, at however remote a period, on their repaying its price; provided always that they had retained possession of the house and back-yard.

Sayar.—At the time of the assumption of the country, the sayar was

* It would appear by this, that the kulvadi was formerly considered the slave of the proprietor of the land.

found to be mostly farmed out, and it was next to impossible to ascertain the extent of its resources, the number and the nature of the strangely miscellaneous articles included, or how far it was susceptible of improvement. The accounts of the Sarkar gave the nominal, not the real, settlements, and those furnished by the contractors themselves were of course not to be relied on. As immediate reform thus became impracticable without risk of serious error, the only thing to be done was to watch the renters narrowly, and to set about collecting the required information in every possible way. In addition to this, the revenues of the State were in a most reduced condition, with a heavy load of arrears of uncertain amount to be cleared off, and it was considered better, therefore, in every branch of the administration, to proceed gradually and with caution, grappling with the most glaring grievances, and correcting the others one after another as the state of the finances improved, and acquaintance with the real state of the country advanced.

In this way many duties were allowed for a time to remain, which can be justified by no abstract principles of political economy, but which the state of commerce and other local circumstances rendered it advisable to retain, for a time at least if not permanently. The rules, however, under which these were levied were purged of all ambiguity, and being expressed in the simplest terms, were intelligible to the meanest trader; and the sayar may very early be said to have been collected without a wrangle. But down to the year 1854 no less than 769 items of Sayar taxation were gradually swept away, amounting in the aggregate to the annual value of 10½ lakhs of rupees.*

Bearing heavily as these taxes must have done, it may safely be assumed that they were not so much detested by the people on account of the money they took from their pockets, as on account of the iniquitous use which was made by the izarlars and their myrmidons of the police powers with which it was a necessary part of the system to invest them. What these police powers must have been, and of the generally vexatious nature of the taxes, an idea may be best formed by the selection of a few specimens.

In certain places and in particular castes, taxes were levied on marriage, on taking a concubine, and on incontinency; on a female of the family

* The following are the particulars —

No.	Head.	Amount.	No.	Head.	Amount.
42	Revenue	Rs. 1,57,753	187	Chillar Bab	Rs. 79,983
482	Sayar	8,24,825	18	Mohatarifa	4,166
39	Abkari	7,289	1	Amrayi	78

attaining puberty; on a child being born, on its being given a name, and on its head being shaved; on the death of a member of the household, and on the subsequent purification ceremonies. Umbrellas were taxed, and so were individuals who passed a particular spot in Nagar without keeping their arms close to their sides. There was one village whose inhabitants had to pay a tax because their ancestors had failed to find the stray horse of an ancient pulegar, and there was a caste of Sudras who were mulcted for the privilege of cutting off the first joint of one of their fingers in sacrifice. Fees were levied from bankrupt Government contractors for permission to beg (it is not stated what classes were likely to bestow alms upon them); and taxes were demanded from individuals who went to live in new houses, or who listened to the reading of the new year's calendar. To this may be added the fact, that the daring climbers who robbed the nests of the myriads of wild pigeons that build against the perpendicular sides of the vast ravine into which the Gersoppa river precipitates itself, were made to pay a percentage on the grain which they thus collected at the daily risk of their necks.

Each of these items had its own particular name, under which it was formally entered on the records of government as among the resources of the State. In some places capable of producing certain articles to an unlimited extent, the local rates became so exorbitant as literally to prevent their production. An instance of the manner in which the tobacco tax was levied in one taluk will suffice to show what opportunities existed for oppression and extortion, as well as the impediments which existed to the facilities or freedom of trade.

Every ryot in Kadur who wished to sell his tobacco, had to send for the Government gumasta, who first took a $\frac{1}{2}$ maund, called *male*, on account of Government; then another $\frac{1}{2}$ maund called *kai male*; then the heap was weighed; then so much, called *pammu*, was charged on each maund; then another tax called *sanka*; and lastly another called *mai pammu* was levied; and then it had to be taken to the nearest *katte*, where it paid transit duty: when it was free to start, and run the gauntlet of the *kattes* along the road to the town or market for which it was intended.

As regards the *Halat* or *Hasil* on areca nut, the three great contractors or the *Hakhas* of the Nagar Division and the principal merchants used to meet annually at a place called *Arga*, and then fix, according to quality and locality of production, the price to be given for areca nut throughout the Division; and every ryot in the country was obliged to submit to the arrangements then decided upon or have the produce of his garden left upon his hands, for the whole system was so complicated, and all the subordinates so thoroughly and entirely under the control and authority of these confederates,

that no man could export for himself, the difficulties he had to contend against being such as are now scarcely credible. All producers almost without exception, were obliged to sell to these great monopolists, who exported at the minimum rate which they themselves fixed, and who, profiting by their position, their knowledge of the rules in force, and their power to act with impunity at a distance from all control, made immense fortunes and allowed the ryot only the smallest possible amount of profit or remuneration. Their advantages did not end here. They had also the privilege of exporting their goods without paying down the halat or transit dues, which they were permitted to adjust at a subsequent period, to allow as it were of their selling the article and realizing the price previously to being called upon for the full demands of the Sarkar. This gave rise to arrears to a most serious extent. They also possessed another immense advantage over the outside trader,—having the monopoly entirely in their hands, they never paid the ryots in cash. At first only sufficient money was given to enable the cultivator to pay his khust to Government, the rest remaining to be adjusted at a subsequent period, when a portion only was paid in cash, the balance always to a great extent being made good by cloths, valued at the maximum price, and brought back by the merchant or an agent from the great marts of Bangalore, Wallajabad, &c.

The number of articles upon which duties were remitted in the *Nagar Division* was 248, and the total annual value of remissions made since the assumption of the country was Rs. 2,01,225—10—2.

In 1832—3 and 1833—4, all duties on grain were abolished. In 1834—5, the information collected was sufficient to justify the Commissioner in taking the sayar under amini in all but four taluks; which were also taken under the same management very shortly afterwards. In 1837—8, all internal duties were taken off iron, steel and cattle; and nine other items, oppressive, but of little value, were likewise struck off. In 1842—3, all transit duties were taken off iron, steel and cattle, and nine other items, struck off. In the same year, all transit duties were taken off supari, pepper and cardamoms; and in 1843—4, the duty was taken off sheep's wool and coffee in transit. In 1844—5, vexatious duties were taken off tobacco, and the contract abolished.* At the same time all unequal privileges as to rates of payment were done away with, and a uniform standard having been fixed instead of the former interminable variations, the trade in supari, pepper and cardamoms

* As the effect of this the revenue under the head of tobacco rose immediately 30 per cent. The mere withdrawal of the contractors made the true state of affairs at once fully apparent. On the trade becoming free, the producers found that they were able to obtain for their whole stock Rs. 2½ the maund, instead of Rs. 1½ which was all the contractors gave, and all that they could obtain under the previous system, as they could sell to no one else. And the extortion of the contractors will be still more fully appreciated when it is mentioned that the retail price at once fell from Rs. 6 to Rs. 5. Thus it will appear that the consumer, the producer, and the Government, all gained by the abolition of the contract system, and that the profit of a contractor was scarcely less than 300 per cent.

began to take its own natural course throughout the country. As a substitute for the abolished tobacco contract, a halat of one rupee per maund was fixed on all produced in Nagar, and an import duty of $1\frac{1}{4}$ on tobacco imported for consumption. A full drawback was given for all imported tobacco on re-exportation. The above changes were followed in 1847—8 by the final abolition of all remaining transit duties; so that nothing remained of the original system excepting some small dues on a few minor articles, to be removed at the first convenient opportunity.

To make up for the considerable loss of revenue sustained by these reductions, an additional halat was put upon cardamoms, and on the first sort of supari, while a reduction was made on the second and third sorts of that article, and on pepper. This step was not taken without consultation with the merchants concerned in the trade, and with their full consent. These merchants expressed themselves fully sensible of the weight of exaction and loss by detention from which they had been relieved.

In the *Ashtagram Division*, from the period of the assumption, the duties on 152 articles were struck off of the annual value of 3,00,863—4—7 rupees.

In 1832—3 and 1833—4, were struck off the whole of the duties on grain. In 1835—6, the transit duty on horses was abolished. In 1836—7, duties ceased to be levied on firewood, old timber, Europe articles, sandalwood oil, and vegetables on entering the town of Mysore. Many minor duties of the same kind were also struck off, among them the Mahant rusum (see p. 522). And in 1837—8, fruit, plantain leaves and straw were added to the articles allowed to pass free. In 1838—9 and 1839—40, the tax on stalls erected for the sale of parched grain, paddy, husked rice, and buttermilk was struck off. An item called *pasige*, which was a fee in kind exacted by the renter on almost all smaller articles offered for sale, was discontinued, as was also the duty on butter. The tax on blacksmith's forges was likewise abolished. This last only formed part of an extended measure of relief granted to the manufacturers of iron throughout the country, the greater part of whose heavy burthens were brought to account under the head of land revenue. In 1840—1, was abolished a most vexatious transit duty on cattle, which had been made to extend to cows and bullocks sent from the town to graze on country pastures, and an item termed *dukán pasára* was struck off. It consisted in a fee levied from certain poor people for the privilege of sitting down in the street to sell parched grain and other things from their baskets.

Up to this time no more had been done than has been here detailed, except that the renters had been deprived of all police power, and their proceedings

in other respects been most narrowly watched. Sufficient insight, however, had by this time been gained into the working of the system to justify further steps. At the close of 1841—2, therefore, the accounts underwent a most searching scrutiny, and all items not properly belonging to the land customs were transferred to their proper heads; and amongst them all those which constituted the Pattadi Sayar were removed from the books.

Even after this it was found that many abuses still existed in the system, which it was impossible to arrive at from the falsified accounts of the renters, and it was therefore resolved that the Sayar and Panch-bab of the Mysore taluk for the year 1843—3 should be taken under amani management as an experiment. The above experiment having answered beyond expectation, permission was granted to extend the amani system in 1843—4 to ten more taluks. Orders were also issued for the immediate abolition of many katties in those taluks, and for sweeping away the remaining transit duties in the taluk of Mysore, where their effects had been found to be more pernicious to trade than elsewhere. In 1844—5, the sayar and abkari in all the remaining taluks were brought under Sarkar management, and transit duties were everywhere abolished. A most vexatious impost called *danndr* was also discontinued. It consisted in the exaction of a fee of one Kanthiraya fanam on every cow or bullock sold, no matter whether by the breeder to a ryot, or by one ryot to another. As the price of the small cattle of the country was generally about 10 or 12 fanams, this apparently trifling fee, levied as it was on every transfer, became a really heavy burthen.

In the *Bangalore Division*, from the period of the assumption, the duties on 312 articles were struck off, including grain, of the annual value of Rs. 3,73,203—6—10.

It is of course needless to mention that in this Division the grain duties had been swept away, and a vast number of items expunged from the tariff as in the other Divisions. But notwithstanding that a total reform was needed in the Bangalore Division only less than in the others, yet, as the sayar made up a very large item of the revenue, caution was required in disturbing it. As a first step, the whole was taken out of the hands of the izardars or renters, and put, in the year 1846—7, under Sarkar management; and the duties were levied avowedly on the old rules and system, the better, by acquiring a practical knowledge of those old rules, to reform and improve them afterwards. The result of that year's arrangements was an increase of nearly 48½ per cent in this item of revenue over that of former years under the renters, and an assurance that a fair and equitable method of collecting these duties might be devised without any very great loss to the Sarkar.

The first modification of the old sayar system in this Division was commenced in July 1847. It was simply the levying an *ad valorem* duty of 4 per cent on all articles at the place of export or despatch; and at the frontier kattes, on all articles entering the Division. To this general rule there were but three exceptions; 1st, raw silk, on which an *ad valorem* duty of 2 per cent only was imposed; 2nd, tobacco was rated in three classes,—i. 12 Kanthiraya fanams per maund; ii. choora or fibres, 9 fanams; iii. kadḍi or scraps, 6 fanams per maund; and 3rdly, betel leaf for the consumption of the Bangalore town was charged 1½ cash per bundle. The above were the rates fixed upon the tobacco entering the Bangalore taluk, but in all other parts of the Division it came under the general rule of 4 per cent *ad valorem*. This arrangement obtained for 5 months, till December 1847, when the rules were revised in order that they might be adapted to act in concert with the sayar rules which were being simultaneously modified in the other Divisions, and the revision thus made was as follows:—Articles merely passing through the Division, to or from other parts of Mysore, to or from the Company's districts, or from one part of the Company's territories to others, were exempt from duty. Articles imported from the Company's territories, and consumed in this Division, were charged 4 per cent *ad valorem*: also articles exported to the Company's territories, from the Division. An *ad valorem* duty of 2 per cent only was leviable on articles exported to, or imported from, the other Divisions of Mysore. On certain articles produced and consumed in this Division, an *ad valorem* duty of 2 per cent was leviable at the place of production, and the same at the place of consumption. The duty on raw silk, tobacco and betel leaf was the same as stated above. All sugar and saccharine produce was exported free of duty; but sugar, &c., consumed in this Division paid duty the same as other articles.

In Chitaldroog, there was, as in other Divisions, no regular system or fixed principle of taxation under the former administration; but the practice was to tax every article whether of home or foreign produce; the amount of each tax was undefined and arbitrary. The tables of rates which were in the sayar kattes were never acted on, either before or subsequent to the assumption of the country. In practice every village and every custom house had its own rates, and these varied so much, that the classification of them was impracticable. All disputes relative to these taxes were decided by *mámul* or local usage. The sayar duties were divided into *bhara marg* and *chillar marg* (transit on high and cross roads); *sthal bharti* (duties on exports or productions); and *karag padi* (town duties), with other local taxes included under the head of sayar. While taxation was thus general as respects things,

there were privileged classes and persons who were altogether exempt from duties. The sayar was generally rented by taluks, but for some years the whole faujdari of Chitaldroog was rented to one individual. The renting system was continued till 1845—6, and in the following year the sayar was placed under the management of the public servants.

Since the assumption of the country, however, many taxes levied on caste and domestic customs and institutions of vexatious character, were gradually remitted. In 1832—3, and 1833—4, duty upon grain was abolished. In 1835—6, the duty was taken off China articles. In 1837—8, duty upon vegetables, fruit, plantain and jungle leaves, and on horses, was discontinued. In 1838—9, duty upon firewood, grass, milk, sweetmeats, parched rice, buttermilk, elephants and fowls, was remitted. In 1841—2, an item termed *bizar pasgi* which was a collection in kind, from the renters of grain and other articles, for erecting stalls on market days, was abolished. In 1845—6, the duty upon cattle was abolished, and in 1847—8, duties on silk, on cotton, on all saccharine produce, and all transit duties, were abolished.

The following rules for the collection of sayar were established in this Division. The sayar duties on all but 33 articles were abolished. Of the above 33 articles, 6 were made subject to an *ad valorem* duty, as follows:—*sthal kharti* or export duty of 6 per cent was levied on supari of inferior quality, produced in the Division and exported, besides the karag, or town duty, on what was retained or consumed. *Sthal kharti* duty of 20 per cent, was levied on dry cocoa nut, besides the consumption duty on it, which was also to be levied according to the existing *mámul*. A *bharti* duty of 5 per cent was levied on date jaggery, besides the karag, or town duty, according to *mámul*. A *bharti*, of $\frac{1}{2}$ a rupee per maund, was levied on all tobacco the produce of the Division, excepting in the taluks bordering on the Bellary District, where only 2 annas were to be levied, the produce being inferior in quality. Half a rupee consumption duty on tobacco imported into the Division. A *bharti* duty of one rupee per maund was levied on silk manufactured in the Division, both the transit and consumption duties being abolished. The silk of the other Divisions was allowed to pass free from duty. But if such silk was retained in the Division beyond a limited time, it was subject to duty.

The total annual value of the remissions made in this Division under the head of sayar was Rs. 1,85,907—0—5.

Judicial System.—When the Governor General of India resolved that the Territories of the Raja of Mysore should be governed until further orders by a sole Commissioner and four European Superintendents in the Districts, the system and establishments for the administra-

tion of justice which then existed being considered inadequate to the wants of the country, an order for the establishment of Courts of Justice, with a draft of rules for their guidance, was issued on the 27th of October 1834. These Rules may be said to form the basis of the system of Judicial administration existing up to 1854.

The Courts established during this period for the administration of civil and criminal justice within the Mysore Territory may be classed under six heads or grades.

Taluk or Amils' Courts	...	85	Superintendents' Courts	...	4
Town Munsiffs' Courts	..	2	Huzur Adalat	..	1
Principal Sadar Munsiffs' Courts		8	Court of the Commissioner	...	1

Of courts of original jurisdiction there were two classes.—1st the Amils' Courts ; 2nd, the Town Munsiffs'.

The Amils had power to decide without record all claims not exceeding rupees 20; with a record of proceedings, suits not in excess of Rs. 100 ; and when assisted by a Panchayat, all suits not exceeding Rs. 500. An appeal might be filed in the Sadar Munsiffs' Courts in the 2nd and 3rd description, but not in the 1st, unless when corruption or gross partiality was alleged, or when the claim involved landed property, under which circumstances the higher Courts, and eventually the Commissioner, might be appealed to.

The Mysore Town Munsiff had nearly identical power with that of an Amil in all suits regarding real or personal property, which were connected with, or may have originated within the limits of, the town of Mysore. The Bangalore Town Munsiff, in addition to the powers of an Amildar, had authority to decide, with a record of proceedings, all suits for real property not exceeding Rs. 500, and for personal property not exceeding Rs. 1,000, and an appeal from his decisions lay direct to the Superintendent of the Division, whereas in the case of the two former the appeal lay only to the Sadar Munsiff. A written decision had to be given in all cases, whether a record of proceedings had been kept or not.

Of courts of original jurisdiction and of appeal, there may be said to have been two classes. 1st. The principal Sadar Munsiffs' Courts ; and 2nd, the Courts of the European Superintendents.

The Principal Sadar Munsiffs, of whom there were two in each Division, decided all suits in appeal from the Amils, their decision in all such appeals being final, unless in cases of landed property, or under circumstances of corruption or gross partiality ; they also decided all original suits for real property above Rs. 100 and not exceeding Rs. 1,000, and for personal property above Rs. 100 and not exceeding Rs. 5,000.

All appeals from their decisions lay to the Superintendents of Divisions,

or to the Huzur Adalat, at the option of the suitor. The Munsiffs kept a record of all proceedings, and sealed, signed, and delivered, to both plaintiff and defendant in a suit, copies of the decree issued in the case. The Sadar Munsiffs had, moreover, authority to try all cases referred to them by the Superintendents of their respective Divisions.

The Superintendents had authority to investigate all appeals whatsoever from the lower courts of their Divisions, as also all original suits involving real property in value above Rs. 1,000, or personal property above Rs. 5,000. Under the Commissioner's special instructions, the Superintendents exercised control over the Munsiffs and all subordinate judicial authorities within the limits of their Divisions.

Of *courts of appeal*, there were two; 1st, the Huzur Adalat, a Native Court attached to the Commissioner's Office and having three judges; 2nd, the Commissioner's Court.

The Huzur Adalat had power to take cognizance of, and to pass a decision upon, all appeals from the subordinate Native Courts. This court was not assisted by a panchayat unless specially ordered by the Commissioner to convene one, but the judges might be assembled by the Commissioner and employed by him as his assessors whenever he deemed such a course advisable. This court was not one of original jurisdiction excepting when suits were specially referred to it for investigation by the Commissioner.

The Commissioner received appeals from the decisions of the Superintendents and of the Huzur Adalat, either in appeal direct, or by simple petition through the Firyad Department of his office. No original suits were filed in the Commissioner's Court; it was, however, optional with him to take notice, in any way he deemed fit, of any representation whatever laid before him.

The subordinate Revenue officers, the Superintendents of Divisions, and finally the Commissioner, decided all disputes or suits connected with Sarkar or mirási lands or other revenue matters. The Amils, principal Munsiffs, and Superintendents, were authorized to take cognizance of all suits regarding landed property when the land lay within the limits of their prescribed taluks, districts and Divisions, and of all other transactions whatsoever when the defendant permanently resided, or the cause of action originally arose, within the said limits. No suits regarding personal property were admitted when it was proved that no effort for its recovery had been made for a period of sixteen years.

On a plaintiff presenting himself at one of the Courts of original jurisdiction for the purpose of filing a suit, before a writ summoning the defendant

was issued, the plaintiff underwent a *vidâ voce* examination in open court. If the judge, after hearing his statements, and inspecting his documents, was of opinion that the claim was tenable, the suit was at once filed, and numbered ; but on the contrary should the claim appear to the judge to be vexatious or unfounded, he refused to grant a writ until the plaintiff had deposited a sum sufficient to cover the probable amount of the costs of the suit (including the fee), or until he gave good and substantial security for the same. The plaintiff was permitted the option of undergoing the examination or of making the deposit. Should the judge refuse to file the suit, he must endorse his reasons for so doing on the back of the rejected plaint.

The suitor with his *plaint* was obliged to state the number of his witnesses and the nature of his documentary evidence ; and the defendant on being summoned was obliged to do the same in his *answer*. The *reply* and *rejoinder* were then filed, when the judge further questioned both parties, and then proceeded to receive and record the evidence on both sides. The judge was authorized to call for all such witnesses and documents in the course of the inquiry as he deemed necessary to a right understanding of the matter at issue, but should additional evidence be called for by either plaintiff or defendant during the progress of the suit, the judge did not comply with the requisition until he had ascertained by a *vidâ voce* examination that their attendance was absolutely necessary. Should the inquiry be intricate or connected with landed property, the Amil, Munsiff, or Superintendent, might at his option convene a panchayat, which had, under such circumstances, the power to adopt the same measures as the convening authority, with a view to arriving at an equitable decision. Upon the completion of the panchayat's mahazar, the Judge drew up a *decree*, in which he recapitulated concisely the original statements, the evidence on both sides, documentary and oral, the opinion of the panchayat (if one was convened), his reasons for adopting or differing from the same, and lastly his own opinion or decision, with the arguments upon which it was based. The opinion of the Mufti or Pandit of the Court was also mentioned, should the Judge have considered it advisable to call for it in the course of the inquiry.

Should the losing party in a suit be disposed to file an appeal in the next superior court, the following conditions must be complied with.

He must, within thirty days from the date on which he had the decree of the lower court handed to him, forward to the judge of that court an *appeal arzi* for transmission to the higher court, and he must procure an endorsement on it by the judge to the effect that all costs, fees and fines levied in his court had been duly paid, and that substantial and reliable security for the amount decreed had also been lodged in his court. Non-compliance with any of these conditions was held as a valid reason for refusing to forward an appeal, or for

its rejection in the appeal court, should the appeal arzi be forwarded to the superior court direct. Special instructions from the Commissioner alone warranted any deviation from this rule. Should the grounds of appeal be corruption or gross partiality, proof of the truth of the charges must be adduced previous to any re-investigation of the case.

The appellant having complied with the established stipulations, and his appeal having been filed in the superior court, the proceedings of the original court were sent for, on receipt of which the respondent was called upon for an answer (no reply or rejoinder were requisite in the appeal court), and on receipt of this document, the proceedings of the original court were carefully re-examined, and should it be deemed necessary for the further elucidation of the matter to call for additional documentary or oral evidence, the appeal court's power in this respect was unlimited. All available evidence having in this manner been obtained, an *appeal decree* was drawn up, confirming or reversing the decision of the lower court, as the case might be.

Unless under circumstances of corruption, gross partiality, or extreme peculiarity, an appeal decision in cases of personal property was final. In cases involving landed property, however, notwithstanding a concurrent opinion on the part of two courts, a special or extra special appeal, the former to the Superintendent or the Adalat, and the latter to the Commissioner, were admissible.

In all the subordinate Native Courts, there were summon peons, who were employed in summoning defendants and witnesses, and who received two annas batta per diem during the time they were engaged on this duty. Witnesses received, according to their rank and circumstances, an allowance varying from one anna to one rupee daily, besides travelling batta at the same rate when the distance exceeded ten miles. Should the person to be summoned reside beyond the limits of the jurisdiction of the Amil, Munsiff, or Superintendent, an application accompanied by a summons was forwarded from each or any of these authorities respectively to his co-ordinate authority within whose jurisdiction the person resided, requesting him to serve the summons and direct the attendance of the individual in question. Should the required individual belong to the household of the Raja, the application for his attendance was forwarded through the Commissioner; and should he be a person of rank, or Government servant, he was summoned by the Superintendent on his own account, or through him on that of the Amil, or Munsiff, but not by the two latter authorities themselves. When witnesses resided at a distance, to save them trouble and expense, lists of interrogatories were

occasionally forwarded from one court to another, and to zillah courts in the Company's country under Regulation VII of 1841. Should the list be handed in by either plaintiff or defendant, it must meet the approval of the judge prior to being forwarded, and he was at liberty to add any further questions he considered it advisable to ask: the list furnished by the one party being shewn to the other in order that he might insert such cross questions as appeared reasonable and proper. The answers were invariably given and recorded in open court.

The money for the adjustment of expenditure on the above different accounts was deposited in the first instance by the party requiring the outlay, the whole sum paid for such purposes by the gaining party being subsequently charged to whoever lost the suit; the amount expended in this way being specified in the decree under the head of costs. In pauper suits, the amount of cost was adjusted by Government.

A list of as large a number as possible of the most respectable and intelligent inhabitants competent to perform the duties of panchayatdars, was kept in the Court of every Superintendent, Munsiff, and Amil. When the preliminary papers had been filed in a suit, from the recorded list of panchayatdars five persons next in rotation were (if a panchayat was necessary) nominated by the Court. No omission or passing over was permitted, unless in cases where the next on the list was sick, or engaged on another trial. The plaintiff or defendant might challenge three out of the five persons named. The merits of this challenge were summarily decided upon by the head of the court, and his decision was final.* No panchayatdar could be changed after the commencement of the investigation, unless in a case of urgent necessity or sickness. Under such circumstances, four members were permitted to continue the inquiry, an account of what had passed being given to the absent member when he returned. Should only three members remain to prosecute the inquiry, if it was nearly ended, and all three were unanimous in opinion, it was optional with the head of the court to direct them to conclude the matter or to take two new members.

Every Panchayat sat in open court, and free access to hear the proceedings was permitted. No person of bad character, or who was only a court hanger-on, *i. e.*, not a permanent resident in the neighbourhood, was permitted to sit on any panchayat whatever. Panchayatdars were

* Should the plaintiff or defendant be a foreigner, he was permitted to place a list of his own country people before the court, out of which the judge chose by lot two additional persons to sit on the inquiry. In such cases the panchayat was composed of seven members.

permitted to retire to a separate room to consult upon and draw up their mahazar. Undue influence to induce them to decide against their judgment was most strictly prohibited, although the head of the court, on receipt of the mahazar, was authorized to point out any discrepancy which he perceived in it, and was at liberty also to suggest, if requisite, that the panchayatdars should more fully explain the reasons of their decisions, or reconsider their opinion. It was optional with the panchayatdars to adopt or reject these suggestions, and in the latter case it was necessary that the head of the court should in his decree mention his reasons for differing from the panchayat in opinion.

Unless in cases of glaring injustice, gross partiality, or corruption, it was not deemed advisable to set aside the opinion of the majority of a panchayat; nor in any instance, was the opinion of the minority to form the basis of a decree. A new trial might be ordered, but only under extraordinary circumstances.

Professional *vakils* were not recognized by the Courts and were otherwise discouraged. In cases of necessity, a plaintiff or defendant was at liberty to appoint some other person to conduct his suit; but such individual should if possible be a relative or friend, as the employment of persons who gained a livelihood solely by instituting and carrying on suits for others in the courts was discouraged, their services being deemed both prejudicial and superfluous under a system of simple procedure. Should the head of a court be aware of any valid objections to the employment of an individual deputed to conduct a suit, he was at liberty to prevent him from pleading, and should any person employed as a *vakil* behave in a tricky or dishonest manner, he was prohibited from ever again practising in the courts of this Territory. Foreigners were as a matter of necessity permitted to employ strangers as *vakils*.

The declaration on oath was abolished in March 1840, and a circular order was issued by the Commissioner substituting in lieu of it the solemn affirmation authorized by the Government of India in Act V of 1840.

In the matter of *fees* and *finer*, several alterations took place since the first establishment of the Commission, and there was scarcely any subject connected with the civil procedure of the country which had given rise to the same amount of discussion. Until 1834 the institution fee was enforced in all suits, and as a natural result they were not very numerous, for only those who were well able to pay, or who by the

goodness of their cause were able to raise the money, applied to the courts ; it was found, however, that it prevented false litigation or the influx of professional vakils. But in consequence of the authorities having come to look upon it as a tax upon justice, it was finally abolished in 1834.

. For some time, apparently, the abolition of the institution fee did not cause any very great difference in the number of suits ; but as soon as its discontinuance became generally known, the courts of justice became crowded with needy impostors, who, by inciting the people to litigate, and by the institution of false, vexatious and exaggerated suits, carried on the most systematic extortion, and so swelled the files of the courts that no increase of either the Judicial establishments or of activity on the part of the judges could keep pace with the demand, or clear the files, which in December 1837 showed a balance of 8,000 suits still pending ; and, as it appeared that out of those decided at that time in the courts 45 per cent of the claimants were non-suited, it became necessary to provide some check to this system of vexatious and unfounded litigation, and also to relieve if possible this great and useless pressure upon the valuable time of the judges. The consequence was, that in 1839 a circular was issued ordering the realization of a fee, equal in amount to the former institution fee, in all suits which were ascertained to be vexatious or unfounded. But this arrangement not being found sufficient, in March 1841 another set of rules was issued, which may be said to form the existing system at the close of the period under review with but very slight modifications, and which system, as the non-suits formed then only a small percentage, was looked upon as working well.

In all suits, a fee leviable at its termination became an incidental expense to the bringing of an action. This fee amounted to one anna in the rupee on sums not exceeding Rs. 800, and on sums above that amount, in a certain fixed proportion. This fee was leviable on all sums claimed in excess of the amount justly due, and as a general rule in all cases of non-suit, or where the defendant was cast in the full amount. In cases where the parties had applied to the courts more with the view of ascertaining their respective rights than from a desire to litigate, the fee was remitted by the judge. An appeal court had power on seeing grounds for the same, to remit the fees imposed in the lower courts. A fine in addition, equal to the fee in amount, was levi-

able in all suits which were found to be false, vexatious or unfounded. The fee was leviable by process of execution, immediately upon the judgment being passed. Should the property of the party liable not be sufficient to realize the amount, it was held as a debt due by him to the Government, and he was not permitted to file another suit in any court until the amount was adjusted; but in the case of a fine, imprisonment not exceeding six months was given in cases of default of payment.

At the close of a suit, should the defendant fail to attend for the purpose of receiving the decree, a notice for his attendance within ten days was forwarded to the Amildar, and if he was not to be found, the notice was affixed to the outside of his door. After a month had elapsed from the date of the notice, should the defendant not appear, the decree was carried into effect in the usual manner. All decrees against individuals who lived within the jurisdictions of the Sadar Munsiffs were carried into effect by the Amildars under their orders; the Amildars being invariably executive officers, excepting in the towns of Bangalore and Mysore, where the Town Munsiffs had executive powers. Sadar Munsiffs, when the defendant's property was beyond the limits of their jurisdiction, forwarded the application for execution of decree through the Superintendent. No decree was carried into effect unless a special application to that effect was made by plaintiff.

When it became necessary to distrain the property of any individual, the Amil, on being applied to, forwarded a statement of the defendant's property. This statement must be duly attested by two respectable merchants of the place. The Amil was held responsible for its accuracy, and it must contain mention of any Sarkar balances due by the individual; and then, should the amount not be paid within a certain time specified, the property, on a requisition from the court, was sold by public auction. The Government claim having first been made good, the balance was appropriated to the adjustment of the decree. The only articles of property exempt from distraint were the tools and implements of the individual's trade or calling, his wearing apparel, his drinking lotah, and, if a ryot, grain for his subsistence until the next season. Concealment of property rendered an individual liable to short imprisonment and the property to seizure. Should it be proved in the course of an inquiry, that the defendant was disposing of, or making away with, his property clandestinely, or that he was about to remove

himself beyond the jurisdiction of the court, the judge could oblige him to give security for the amount claimed, or, if he refused, place him in close custody until it was given. This course of proceeding, however, was adopted only on most reliable proof. Should the defendant reside within the limits of the Company's Territory, the decree was carried into execution under the provisions of Act XXXIII of 1852.

All parties mutually consenting to adjust any differences (unconnected with inámti or mirási privileges), were permitted, as in ancient times, to do so through the arbitration of an *ápas pancháyat* of not less than five members; each party nominated two members, these four then jointly appointed their own president. A muchchalika binding themselves to abide by the decision of the panchayat was registered by the parties in the Amildar's cutcherry. The panchayatdars were authorized to summon witnesses, &c., and their mahazar on an application through the Amil to the Superintendent, was looked upon by the latter in the light of a legal decree and was acted upon accordingly. An *ápas panchayat* was not empowered to levy fines, fees, or any penalty.

Razinámas, or bonds of mutual compact or agreement between parties were, when properly attested, held to be binding and valid documents in all the courts of the Territory, and it was only under circumstances of fraud or collusion that they were ever rejected.

Should a defendant fail to appear within the prescribed time, and after due notice had been given him should be unable to assign satisfactory reasons for his absence, an *ex parte* decree was passed by the court. *Ex parte* decrees were admitted by an appellate court within the prescribed period, on the appellant proving to the satisfaction of that court that his default or absence from the lower court was unavoidable, and not wilful; and should such proof be accepted, the proceedings were returned to the lower court for re-investigation; should it be rejected, a fine was levied not exceeding double the amount of fee imposed in the lower court.

With the exception of orders limiting the rate of interest which a decree could award to 12 per cent in money dealings, and to 24 per cent in grain transactions, and also directing that a total of interest greater in amount than the original loan should not under any circumstances be awarded; interest was a matter which had to a great extent been left to self adjustment in the Mysore Territory, until circumstances induced the Commissioner to order,—that in all future transactions in which the rate of interest was not distinctly laid down,

the courts were not to award a higher rate than 6 per cent ; but that, where the rate of interest was expressly noted in the bond, the judge was to draw up his award in conformity with the agreement.

The language of all judicial proceedings and decisions was Canarese, but, should the vernacular language of any officer who was head of a court be other than Canarese, he was bound to write his decision, or any particular points regarding which he had to call for proof, in his own language, and these papers having been translated into Canarese, a copy of both the original and the translation were placed on record. Should any head of a court, however, be sufficiently conversant with Canarese to use it instead of his own language he was at liberty to do so.

In the case of a minor, the amount to which he was heir was placed in deposit in the treasury, the greater portion being as a general rule invested in Company's paper until such time as he attained his majority, which is fixed at 18 years of age in Mysore ; and during the interim he was placed under a respectable relation or some trustworthy person, and a suitable allowance made out of his property for his education and subsistence. Should there be a large amount due to the minor's estate, a curator was appointed, whose only duty it was to recover the several sums due and remit them to the treasury. He received on all sums realized a commission of 5 per cent. In the case of insolvents who had a large amount of debts to pay and receive, the usual course was to assemble a panchayat in the Commissioner's Court, which, under his special instructions, investigated the affairs of the estate, and submitted a statement and opinion on the matter. In some instances, the Adalat settled such matters under instructions from the Commissioner. In the case of intestates also, a panchayat was sometimes convened. Should there be no heir, and money have to be paid and received, a curator was appointed ; should there be no heir, and no creditors, the amount of which the intestate died actually possessed, was transferred to the Sivayi Jama ; and should there be an heir, as soon as he had proved his right to the satisfaction of the Commissioner, the property was transferred to him ; if he was a minor, the usual course was pursued.

No individual of the Barr and Sawar departments, which were under the control of the Military Assistant, could be summoned to attend a Civil Court unless through that officer, nor could any decree against them be executed without a previous intimation to him.

The Police Superintendent had power to adjudicate in all suits originating within the limits of the Cantonment of Bangalore which did not exceed pagodas 500 or rupees 1,750. His decisions were summary, and he was not obliged to keep a record of proceedings unless in cases of landed or house property. He might assemble a panchayat in any case in which he deemed it advisable. An appeal from his decision lay direct to the Commissioner in cases of landed property, but he was not required to transmit appeals in suits regarding personal property. The Commissioner could, however, take cognizance of any case whatever in which he deemed it just and right to interfere.

Suits against His Highness the Raja, were filed in the Adalat Court, under the immediate sanction of the Commissioner.

It was required that in all transactions, the bonds, bills of sale, agreements, transfers, deeds, and other documents, should be executed on stamped paper of a fixed value. Any unstamped document presented in a suit was received and filed, but only on payment of a sum equal to ten times the amount of stamp duty originally leviable upon it. No suits for the recovery of vakil fees were permitted to be filed in the Mysore courts.

Criminal Justice.—The Courts for the administration of Civil and Criminal justice were identical. The Amildar was head of the police in his taluk, and to assist him in revenue and magisterial business, he had under his orders a Peshkar, a Killedar, Shekdars, Hoblidars, Dafedars and Kandacharpeons ; of these the Killedar and Hoblidar only were exclusively police officers.

In cases of personal wrong, or for petty offences, the Amildar had power to confine an individual in the stocks for not more than 12 hours, or to confine a person not in the stocks or in irons, for not more than 14 days. Unless in cases of open violence, however, the Amildar was not authorized to interfere except at the instance of a complainant. The Amildar could not keep any person in confinement pending investigation for a longer period than seven days without a reference to the Superintendent. The Shekdars and Hoblidars had authority to confine, for not more than 24 hours, any persons suspected of heinous crimes, such as murder, burglary, gang, torch, or highway robberies: within that time they must make such inquiries as would enable them to release the parties or report to the Amildar for orders, and they were held strictly responsible for any abuse of this authority. Should a longer detention ap-

pear necessary, they must either send the prisoner and witnesses to the Amildar, or forward to that officer a statement of the circumstances for his orders. All offences or unusual occurrences were regularly reported by the talvars and totis of villages, as also by the Killedars and Kandar officers to the Amildar, and by him to the Superintendent. It was the peculiar duty of the Killedar, and, under his orders, of the subordinate police officers, to search for information, and place it before the panchayat in all taluk inquiries.

The principal Sadar Munsiffs had power to punish to the extent of two years imprisonment, with or without hard labour, in all cases referred to them for investigation and decision by the Superintendent, but they had no original jurisdiction in criminal matters. The Superintendent had power to sentence to seven years imprisonment, with or without hard labour in irons; he reviewed all cases inquired into by Amildars or decided by Munsiffs, and commuted or confirmed the decisions of the latter. In cases of murder, gang, or torch robbery, or other offences which involved capital punishment, or a term of imprisonment in excess of his powers, the Superintendent referred the matter for the decision of the Commissioner. The Commissioner had power to pass sentence of death, transportation for life, or imprisonment with or without hard labour, on parties convicted of murder, or of gang or torch robbery, when the latter crimes were attended with torture or other aggravated circumstances, or when from the frequent occurrence of such crimes he considered an example advisable. All sentences of death required to be submitted to the Supreme Government for confirmation. In criminal matters, the Adalat Court had no jurisdiction, unless when cases were referred to it for investigation by the Commissioner.

Panchayats for civil and criminal investigations were summoned in the same manner, and a prisoner had the same permission to challenge as a plaintiff or defendant. There was this difference, however, that no criminal investigation was permitted to be carried on without a panchayat, whereas in civil cases it was optional with the head of the court to convene one or not as he thought desirable.

The Police Superintendent of the Bangalore Cantonment had authority to punish, with or without hard labour, to the extent of seven years, and to the extent of Rs. 50 by fine. The Commissioner, however, had power to commute or remit any punishment awarded by that officer. In cases involving a punishment in excess of seven years imprison-

ment, the Police Superintendent referred the case to the Commissioner.

Magistrates, and district police officers under the orders of the Magistrate, were permitted to apprehend and place in confinement, persons of notoriously bad character or whose habits of life were suspicious, until they could give good and reliable security for their future good conduct. To prevent undue oppression on the part of subordinate police authorities under the pretence of carrying out the provisions of this order, every individual apprehended under its authority was forwarded to the Superintendent or his Assistant, for examination, and could only be confined or punished under the express orders of the former, and no individual taken up under the provisions of this regulation could be confined for a longer period than 3 years.

Villagers were authorized and encouraged to use arms of every description in defending themselves and their property whenever their village was attacked by either gang or torch robbers, and valuable bangles were bestowed by the Government on those who distinguished themselves on those occasions.

The Naiks of the Lambanies, and the head men of the Kormars and Waddars—these three castes, but more particularly the two former, being looked upon as the professional thieves of this part of India,—were obliged to furnish good and reliable security for the good conduct of their *tāndas* in the case of the first, and of those under their immediate control in the case of the others. The different classes were considered to be permanently under the surveillance of the district police, and all their movements or changes of abode were watched, noted and reported. A register shewing the name and dwelling place of each individual of the different tribes was kept up in each taluk catcherry, copies of which were forwarded regularly to the Superintendents of the Divisions.

Transitional Period, 1856—1862.

The period of the Governor General Lord Dalhousie's visit to Mysore, or the year 1855-6, may be considered to mark the termination of the exclusively patriarchal and non-regulation system of government, which, under the statesmanlike control of Sir Mark Cubbon, and the exertions of his select body of able administrative officers, had achieved results beyond all praise.

The administration up to this period, as set forth in the reports

drawn up at the time, from which the foregoing accounts have been compiled, was reviewed by Lord Dalhousie in the following terms, under date, Fort William, the 7th February 1856.

“The Governor General in Council has read with attention, and with very great interest, the papers submitted. They present a record of administration highly honourable to the British name, and reflecting the utmost credit upon the exertions of the valuable body of Officers by whom the great results shewn therein have been accomplished.

“In the past autumn, the Governor General had the opportunity of witnessing some portion of these results with his own eyes, during his journey from the Neilgherries through Mysore to Madras. His journey was necessarily a hasty one. Even the cursory examination of the country, which alone was practicable during the course of a week's visit, enables him to bear testimony to the extent to which works of public improvement have been carried in Mysore, and to the favourable contrast which the visible condition of that Territory and of its people presents to the usual condition of the Territory of a Native Prince, and even to the state of Districts of our own which may sometimes be seen.

“During the period of twenty five years which has elapsed since Mysore came under the administration of British Officers, every department has felt the hand of reform. An enormous number of distinct taxes have been abolished, relieving the people in direct payment to the extent of 10 $\frac{3}{4}$ laks of rupees a year, and doubtless the indirect relief given by this measure has exceeded even the direct relief. Excepting a low tax upon coffee, (which is raised on public land free of rent or land tax), no new tax appears to have been imposed, and no old tax appears to have been increased. Nevertheless the public revenue has risen from forty-four to eighty-two laks of rupees per annum.

“In the administration of Civil and Criminal justice, vast improvements have been accomplished: regularity, order and purity have been introduced, where, under native rule, caprice, uncertainty and corruption prevailed; substantial justice is promptly dispensed, and the people themselves have been taught to aid in this branch of the administration, by means of a system of Panchayats, which is in full and efficient operation. And in the department of Police, the administration of British Officers has been eminently successful. In short, the system of administration which has been established, whether in the Fiscal or Judicial department, although it may be, and no doubt is, capable of material improvement, is infinitely superior to that which it superseded: and has, within itself, the elements of constant progress.”

From that time, the State debts having now been extinguished, commenced a period of transition, which continued till 1862, when Mr. Bowring, on assuming the government, completed the introduction into

every department of the more or less regulation system which has since been developed. From 1856-7 also began the publication of Annual Administration Reports.

The earlier changes introduced during this period did not result from a new policy adopted with regard to the State of Mysore individually, or from the personal views of Lord Dalhousie. They operated equally in all parts of India and arose out of the renewal of the East India Company's Charter in 1854. The preamble of the celebrated educational despatch of that year from the Court of Directors, which runs as follows, testifies to this :—

“ It appears to us that the present time, when by an act of the Imperial Legislature the responsible trust of the Government of India has again been placed in our hands, is peculiarly suitable for the review of the progress which has already been made, the supply of existing deficiencies, and the adoption of such improvements as may be best calculated to secure the ultimate benefit of the people committed to our charge.”

One of the first changes was the appointment, in 1856, of a Judicial Commissioner, to relieve the Commissioner of a branch of work which had grown to dimensions beyond his power to discharge in addition to the various other duties devolving upon the Head of the Administration. The formation of a regular Department for Public Works, and the institution of a Department for Education, both date from the same period. In 1858, a Principal Sadar Munsiff's Court was established in the Cantonment of Bangalore, to relieve the Superintendent of Police of the trial of civil suits. In 1860 the head-quarter establishments were revised, and additional European Assistants appointed. The Bangalore Police force was reorganized in 1861, and the Head Kotwal made Sar Amin, with magisterial powers equal to those of an Amildar. Of other measures, steps were taken for the Conservancy of Forests, and for the planting of topes and avenues; Botanical Gardens were formed in the old Lal Bagh,* and a Government Press was established.

A measure of greater importance was the revision of the Mohatarfa in 1860. This was levied in a manner analogous to that of the Sayar

* An Agri Horticultural Society was established at Bangalore in 1839, under the auspices of the Commissioner, who made over to it the Lal Bagh and afforded other assistance in the way of convict labour, &c. In all other respects the Society was supported by private contributions, but constant changes among subscribers led to its dissolution in 1842, and the garden was then restored to the Commissioner. In 1853, Dr. Cleghorn visited Bangalore with the object of conferring regarding the re-establishment of a Horticultural Garden, and a professional Superintendent was obtained from the Royal Botanical Gardens at Kew. This arrangement still continues, and the Lal Bagh has become not only a most ornamental but from a botanical point of view one of the most valuable gardens in India.

and Halat, which had been dealt with during a series of years as previously related. It consisted of a vast number of items, and was closely interwoven with the Chillar Báb (miscellaneous items), which formerly included many hundreds of trifling, partial, oppressive, and in some instances indecent taxes. Year by year some of the most oppressive and offensive had been struck out, until somewhat less than one hundred remained. Even these included taxes so partial that occasionally only one individual in a village was found to be liable to the cess. Indeed so complicated was the whole system, that sometimes it was scarcely capable of explanation by those who were supposed to be thoroughly initiated.

The Chillar Báb being completely swept away, the Mohatarfa was modified. The house, shop, loom, mill and plough taxes, which formed the principal items, were taken as the basis for the revision. The discrepancies which obliged a man with a retail shop to pay 30 or 40 rupees annually, while his neighbour in the possession of a large store paid only 4 annas; and the system under which ryots of the same village paid sometimes one rupee and a half, and sometimes half an anna, on their ploughs, was finally and completely abolished. All houses, shops, looms and mills were registered, and assessed under four classes, with distinct rates for large and small towns and large and small villages, the rates ranging from Rs. 60 a year on the largest mercantile store in Bangalore or Mysore, to half a rupee on a village hut or loom. All cultivating ryots were exempted from mohatarfa, unless they kept a shop, loom or mill besides, but they paid a plough tax, ranging from 6 to 3 annas, and the amount raised under this head was formed into a Local Fund, devoted to the formation and repairs of cross roads.

The subsequent radical changes introduced in 1862, and the grounds for them, are thus described in the Annual Report for that year. In pursuance of the principle that the elements of a Native Administration should be maintained in their integrity, and no radical changes permitted in the system inaugurated on our assumption of the government of the country, and carried on with success for nearly 30 years, every change in the Mysore Administration which seemed to carry with it the spirit of innovation, had hitherto been introduced tentatively, and with extreme care, the object being always to carry the people with the Government in any reforms. The European officers were few in number, great latitude of authority being exercised by the Superintendents of Divisions, aided

by one, or, at the most, two Assistants, without any recognized or defined powers, and the check over the details of administration being therefore necessarily incomplete.

Under this system the true interests of the Province, as is well known, materially advanced, but as years passed on, and population and revenue increased, serious inconvenience arose, and it became evident that the executive officers, already overburdened with multifarious duties, could not undertake the additional labour which would be entailed on them by the necessity of a revision of the working of the different departments, and the introduction of a more regular system in every branch of the administration. In fact, it became apparent that a Territory yielding an annual revenue of a crore of rupees, could not be efficiently administered with the same agency as that which was instituted when the revenue was not much more than one half, and hence the year 1862—3 was specially marked by a gradual reorganization, and an extension, of the agency for conducting the administration.

The former establishment of the Commissionership of Mysore consisted of:—the Commissioner's staff at Head Quarters; five Superintendents, one posted to each of the four Divisions of the Mysore Territory, and one to the Province of Coorg; three Assistants and ten Junior Assistants to the Superintendents of Divisions; the Court of the Huzur Adalat, (consisting of 3 Judges,) originally intended as a superior court for the adjudication of cases in which either the Maha Raja of Mysore personally or his immediate retainers were concerned, but of late years disposing only of appeals from the Principal Sadar Munsiffs and Munsiffs, of whom there were 10 in the different districts.

The Commission was now reorganized on the following plan: Mysore and Coorg were distributed into three Divisions, subdivided into nine Districts, the Territory of Coorg included.* A Department of Audit and Account was newly instituted at Head Quarters. The Court of Huzur Adalat and the Munsiffs' Courts were abolished; a body of Native Assistants, analogous to the class of Extra Assistants in Non-Regulation Provinces, was introduced, and a Small Cause Court established in the Cantonment of Bangalore. No material changes took place in the designation of the Officers employed in the revised Commission, the names of Commissioner of Mysore, and Superintendents of Divisions

* Under orders subsequently received, the District of Coorg was kept separate from Mysore.

being retained, while the subordinates of the latter officers were entitled Deputy Superintendents of Districts, or Assistants, as the case might be.

The former vast Divisions, averaging 7,000 square miles, were thus broken up into two, each with a Supervising Officer and an Assistant, European or Native, according to circumstances, three such Districts being placed under the superintendence of a Divisional officer, and Coorg being comprised in one of the Divisions.* The orders of Government conferred upon the Superintendents the civil and criminal powers exercised by a Commissioner and Superintendent in Non-Regulation Provinces. The Deputy Superintendents were empowered to adjudicate civil suits up to any amount, appeals lying to the courts of the Superintendents, and in criminal matters were vested with the full powers of a Magistrate, under the Code of Criminal Procedure. The powers of the Assistants, European and Native, were dependent on the standard of examination passed by them, under rules on the subject prescribed by Government.

The necessary arrangements for giving effect to these orders having been made, on the 25th November a proclamation was issued, notifying the future executive Divisions of the Province, with the Districts and Taluks attached to each as shewn below, and intimating the abolition of the Huzur Adalat Court, as also those of the respective Principal Sadar Munsiffs and Munsiffs.

Division.	District.	No. of Taluks.
Nandiaroog	Bangalore	13
	Kolar	11
	Tumkur	9
Ashtagram	Mysore	13
	Hassan	11
Nager	Shimoga	10
	Kadur	8
	Chitaldroog	10

The territorial transfers, and changes of jurisdiction involved in them, coupled with the revision of subordinate establishments, the introduction of the Penal and Criminal Procedure Codes, and the modern financial system of Budget and Account, necessarily affected every public department. In the Judicial Department, not only were the number, constitution, and jurisdiction of the Courts altered, the traditional practice

* See note on last page.

by which their operations were in a great measure regulated, was abrogated or materially affected by the introduction of the Codes, and the new system necessitated an immediate and complete change in all judicial forms and returns.

Justice.—The number of Courts for the transaction of judicial business in Mysore amounted previously to 103, and were as follows : Judicial Commissioner 1 ; Huzur Adalat 1 ; Superintendents, aided by their Assistants, 4 ; Principal Sadar Munsiffs 6 ; District Munsiffs 4 ; Town Munsiffs 2 ; Sar-Amins 2 ; and Amildars 83. The criminal courts consisted of the above, with the addition of the court of the Superintendent of Police, Bangalore.

The courts of original civil jurisdiction were presided over by officers too underpaid to secure tolerable integrity. The bulk of the appeals lay to the Munsiff's Courts, and ultimately to that of the Huzur Adalat, the efficiency of which depended on the character of the judges for the time being. The procedure was cumbrous and dilatory, much devolving on unchecked petty subordinates, and the judicial officers were entirely untrained. In criminal matters, great irregularity prevailed in all preliminary inquiries, and offences were so vaguely defined that no conclusions could be formed from the returns, of the nature of offence committed. In both departments, officers of all grades were hampered by the panchayat system, under which, the finding of too often a few illiterate or even corrupt individuals, formed the basis of the court's decision. The pressure of their multifarious duties rarely admitted of the European officers trying even important cases themselves, and this, added to the circumstances above mentioned, rendered their control over the proceedings of the courts very superficial.

Under the revised constitution of the Mysore Administration, the following officers held courts, either of original or appellate jurisdiction, in civil and criminal matters : 1 Judicial Commissioner ; 3 Superintendents of Divisions ; 8 Deputy Superintendents of Districts ; 2 Judges of the Small Cause Court, one European and one Native ; 10 Assistant Superintendents, European, of whom one was employed as Superintendent of Police in the Bangalore Cantonment and three were probationary ; 15 Assistant Superintendents, Native ; and 86 Amildars of taluks. Of the above, however, the Judges of the Small Cause Court took no part in the criminal, and the Superintendent of Police, Bangalore Cantonment, took no part in the civil work of the Province.

The pay of the Amildars was raised, by which the services of more efficient and trustworthy men were obtained. The Munsiffs and Judges of

the Huzur Adalat were represented by the class of Native Assistants, on liberal and progressive salaries, and whose promotion depended on departmental examination tests. A complete but simple code of rules for the guidance of Amildars in the decision of civil suits, compiled partly from the Panjab rules and partly from the provisions of Act VIII of 1859, was drawn up, carefully translated into Canarese, and printed for distribution to the Taluk Courts. The Penal Code and Code of Criminal Procedure defined offences, gave the measure of punishment, and regulated the procedure, without entirely excluding the co-operation of juries. The reduction in the size of Districts admitted of the European officers assuming their legitimate duties of trying cases themselves as Magistrates and Judges, and of their exercising a strict control over the proceedings of the subordinate courts. The system of registers and returns was revised, so as to ensure greater despatch in the disposal of judicial business of every description.

The system of fees was abolished from the 1st of November 1862, and with it also ceased, as a rule, its concomitant system of imposing fines under certain circumstances in civil suits. In lieu of the former system, entailing an ever increasing balance of fees, which, imposed as they were after the decision of suits both by the original and appellate courts, were found very difficult to realize, and proved not unfrequently perfectly irrecoverable, it was under the revised Stamp Rules made incumbent upon litigants, except in the case of pauper suitors, to pay, as in Her Majesty's Territories, an institution fee in the shape of a stamp paper, on which the plaint was written, and which was of value corresponding with the sum claimed.

The Superintendents of Divisions having been vested with the powers of Sessions Judges under the provisions of the Penal Code and Code of Criminal Procedure, the Judicial Commissioner was vested with the powers of the Sadar Court. Sessions cases in which a sentence of death was passed on the prisoners, were forwarded for confirmation to his Court, which was one of final reference, of revision, and of appeal, in all judicial proceedings.

Police.—Except in the Cantonment of Bangalore, a regularly organized Police Force was unknown in Mysore. From the Amildar, the recognized head of police in the taluk, down to the lowest taluk peon, the officials were employed promiscuously, as police, in serving judicial processes, in supplying the wants of travellers, and in revenue duties of all kinds. The police which was founded on the remains of the old Kandachar or armed militia of the country, and closely identified with the agricul-

tural population, had always been strictly localised, and as the men were rarely removed from the vicinity of their own village, and were under mere nominal supervision, they were, as a necessary consequence, entirely devoid of discipline and training. By effecting reductions in their numbers, and increasing the rates of pay, the most inefficient men were got rid of, the character of the force improved, and it was now possible for the men to live on their pay, which was clearly not the case when the average rate of a peon's pay was rupees 5 per month. The police generally were now confined to their legitimate duties, a separation having been made between revenue and police peons. The Bangalore Cantonment Police was improved, and special police establishments formed for the Pettah or Town of Bangalore, and for Mysore, Tunkúr, and Shimoga, instead of the former system of detaching men in rotation from the taluks, or from a separate establishment attached to the Division head quarters.

Jails.—The subject of jail management received much attention. A new scale of jail dietary was framed. A system formerly prevailed in the Mysore jails, of supplementing each prisoner's daily allowance of ragi grain with a money allowance of a few pie per diem, to enable them to buy firewood, vegetables, tobacco and other luxuries. This arrangement as destructive of discipline, was entirely put a stop to.

Revenue.—All lands in Mysore were classified under the Budget system, according to the tenure on which they were held, which is shewn below :—

<i>Village Settlements.</i>		<i>Individual Settlements.</i>
1. Permanently settled villages, (káyam gutta).	Govt.	1. Ryotwar, (kandayam or assessed Govern- ment lands.)
2. Villages on a progressive rental (shraya).		2. Batayi or division of produce.
3. Villages rented for one year, (kálavadí ijáre)	Inam.	1. Ardhamáyám, úttár, &c., lands.
4. Jódí or lightly assessed villages.		2. Jódí, or lightly assessed lands granted to village servants. Do Brahmans, fakirs, and devasthanas. Do private chatrams and topes.

They were subdivided, as is usual in the south of India, according to the nature of the cultivation, into *wet* or irrigated, *dry*, and *garden*, the collections being shewn in account as Money Payments and Batayi, i. e., division of crop between the Government and tenant. Attention was steadily directed to reducing the extent of land under the batayi tenure, by substitution of money assessment where practicable, on account of the numerous objections to the former system. The batayi system, however, could only be finally and satisfactorily extinguished

by a Revenue Survey, as there were no other means of equitably assessing the large area held on this tenure under tanks.

The direct manufacture of spirits, toddy, arrack, and ganja, by Government, was entirely discontinued, and the Abkari revenue temporarily farmed, prior to the contemplated introduction of the Sadar Distillery system.

The Mohatarfa, which till a late period included a variety of vexatious imposts founded on no uniform principles, had been revised in 1860, and comprised now the following: taxes on houses, on shops, on looms, and on oil mills. The only other direct tax in Mysore was the Plough Tax, revised simultaneously with the mohatarfa, in substitution of the former miscellaneous taxes on ploughs, castes, professions, &c., styled Chillar Dab.

The annual renewal of *ryotwar pattas* was as far as possible discontinued, and existing pattas confirmed for 5 years, pending the introduction of a Revenue Survey, thus giving additional security to the ryot against the fraud of the shanbhog, and a great saving of unnecessary labour to the Government officials.

Encouragement was given to private individuals to undertake the repairs of tanks the revenue return from which did not hold out the prospect of the repairs being remunerative to Government, by prescribing such low rates of assessment on dry land converted into wet, as secured to the ryots a tangible profit; and in the case of persons constructing new works, such as tanks or wells, at their own expense, the former dry-land rate of assessment was continued, on the equitable principle, not hitherto generally recognized, that a man should reap the profits of capital laid out by himself.

Finance.—A commencement was made towards introducing the Budget system of Accounts. Formerly the accounts were all kept in Canarese, and the pre-audit of expenditure was unknown. English forms and figures were now ordered to be made use of. Currency notes were gradually brought into use, and the confused and miscellaneous copper coins in circulation it was arranged should be by degrees withdrawn.

Military.—The Mysore Horse or Silledars, on the assumption of the country in 1831, were avowedly disorganized and comparatively useless, but since they had been under European supervision they had greatly improved, and were now probably as efficient as any other body of Savars of the same class. The Barr or Infantry were very useful men, and

constantly employed in police duties. They guarded treasure and prisoners at the kasba of every taluk, and escorted both to the District head quarters when necessary. The pay of a trooper in the Mysore Horse was fixed in 1855 at Rs 20. In those days this pay was ample, but since then the prices in Mysore had risen considerably, as in other parts of India, and Government this year sanctioned the rate being raised to 22 Rs. and the gradual reduction of the existing strength of the 7 regiments from 2,500 to 2,100, or 300 men for each. No change in regard to the other grades was considered necessary. The total strength of the 4 battalions of the Barr was also to be reduced from 2,161 to 2,000, the pay of 1st class sepoy being raised from Rs. 6½ to 7, and 2nd class from 5½ to 6, with a corresponding increase for non-commissioned officers.

In fixing the complement of the Mysore Local Force, the wants of the whole Province were carefully considered, and the troops utilized as much as possible by redistributing them according to the requirements of the newly formed Districts. With this object, both Silledars and Barr, instead of being scattered over the country in small parties, were concentrated, by being withdrawn from those outposts where their presence was not necessary, and stationed at the head quarters of Districts, and on main lines of road.

Administration since 1863.

Instead of attempting to record in chronological order the various measures which have from time to time been introduced in pursuance of the policy in operation since 1863 in the Administration of Mysore, it will be more convenient to describe the present system and institutions of Government under the two major heads of Civil and Military,---subdividing the former into Revenue and Finance, Judicature, Public Works, Public Instruction, and Medical Departments, going back to review the important steps by which each has attained to its present constitution and practice.*

* The information is taken from a variety of official papers too numerous to mention; but much of it, to 1872, is based on the Administration Report for that year by Mr. Wellesley, which contained retrospective summaries relating to each Department by their respective Heads, such as Public Works by Col. Sankey, R. E., Chief Engineer; Finance by Mr. Hudson, Deputy Accountant General, &c.

Civil Departments.

Revenue and Finance—The gross revenue of Mysore in 1791, according to accounts furnished to Lord Cornwallis by Tippu Sultan, was Kanthiraya pagodas 14,12,500, or in the present currency about 42 lacs of rupees. Tippu Sultan was finally defeated and the authority of the British Government established in 1799 and 1800. The gross revenue from that time is given as follows :—

		Kanthiraya Pagodas	or	Government Rupees.
1799—1800	...	21,53,000		62,79,593
1800—1801	...	24,20,000		70,58,333
1801—1802	...	26,04,000		75,95,000
1802—1803	...	25,41,000		74,11,250

The revenue subsequently languished under the personal administration of the late Maharaja, and we find that in the year after the country was placed under British Commissioners the receipts amounted to Rs. 55 lacs only, in the next to 58 lacs, then to 67 lacs, and to 76½ lacs in the year 1835—6. It fluctuated between 63½ and 81½ lacs till 1833—4. The next year of increase was 1856—7, when the gross receipts were 89 lacs; in 1859—60 they amounted to 99 lacs, and in 1861—2 to 100½ lacs. In 1865—6 they reached 109 lacs, and in 1872—3 close upon 110 lacs, since when the revenue has stood at from 109½ to 109¾ lacs.

In the year 1831, when the country was placed under British management, misrule had disorganized the Native Administration and brought the public exchequer to the verge of bankruptcy, and one of the first subjects that demanded the attention of the British Commissioners was the State debt. The amount was approximately stated in 1833 at about 65½ lacs of rupees, consisting of arrears of pay to the local troops and civil establishments, and the personal liabilities of the late ruler, but the subsequent accounts shew that they eventually cost the country about 87½ lacs of rupees. The earliest efforts of the Commission were directed towards the discharge of the arrears of pay to public establishments, of which Rs. 8,82,000 were disbursed within the first year, and 25 lacs during the next nine; but they do not appear to have been finally extinguished till 1857—8, a period of 26 years, during which the payments on this account amounted altogether to Rs. 35,90,000.

The liabilities of the deposed Maharaja were eventually liquidated after investigation by a special officer, Mr. (afterwards Sir) J. P. Grant, who was expressly commissioned for the purpose by the Supreme Government. The amount paid under the awards of his court, between the

years 1844 and 1850, amounted to Rs. 34,85,000 ; but during the 13 years preceding that settlement, while the country was recovering from the effects of past misgovernment, large sums continued to be paid to the Maharaja on account of his stipend of Rs. 3½ lacs per year, and the fifth share of the net revenue secured to him by treaty. Both payments averaged 11 lacs annually. The foregoing remarks refer to debts contracted before the British assumption of the government, which were dealt with by Mr. Grant's court. In 1863, however, the condition of the Maharaja's finances again attracted the attention of Government. Claims to the amount of 55½ lacs of rupees were pressing for settlement, and two officers, — Colonel C. Elliot, c. b., and Dr. J. Campbell, the Maharaja's Darbar Surgeon, — were appointed to the task of inquiring into and effecting a commutation of these liabilities. The amount paid in the years 1864—7 on this account amounted to Rs. 26,90,000. Finally, after the death of the Maharaja in March 1868, other debts incurred by His Highness since the year 1864 were commuted by payments in the years 1868—70, amounting to Rs. 12,76,000. Thus the gross amount paid from the Mysore revenues under authority of the British Government in liquidation of the late Maharaja's personal debts between the years 1844 and 1870 was 74½ lacs of rupees.

To return to the earlier accounts. In order to meet the liabilities of the State, the condition of the finances was such that it became necessary to obtain a loan from the British Government, in 1831—2 Rs. 2,50,000 ; in 1832—3 Rs. 10,00,000 ; in 1833—4 Rs. 9,78,202 ; and in 1834—5 Rs. 11,94,332 ; in all, Rs. 34,22,534. Owing to the heavy demands on the revenue on account of arrears due to establishments, it was not till 1837—8 that the first instalment of 5 lacs was repaid to the British Government. The subsequent payments were, 5 lacs in 1839—40, 3 lacs in each year from 1842—3 to 1844—5, 1½ lacs in 1845—6, and 2 lacs in 1846—7 ; making up Rs. 29,50,000. There was no further payment till 1849—50, mainly owing to the claims of the Maharaja's creditors, when the balance—Rs. 4,72,534—of the capital sum borrowed was liquidated. The interest account, made up at the rate of 5 per cent per annum to November 1851, was, however, still unredeemed. It left Rs. 16,98,261 due by the Mysore State, and that amount was paid by instalments between the years 1852—3 and 1855—6. The total of the capital amount borrowed from the British Government, with interest, was thus Rs. 51,20,795.

All the debts of the State having been liquidated, as well as those of the Maharaja which came within the scope of Mr. Grant's adjudication, the financial difficulties bequeathed to the British Administration by the Native Rule may be said to have been surmounted in the year 1856. The task involved an expenditure from the Mysore revenues, of rupees 87,73,261—or £ 877,326—during a period of 25 years. The multitude of taxes abolished or reduced down to the same period, aggregating 10½ lakhs of rupees annually, have previously been mentioned. Trade was thus set free and the revenue continued to rise.

State Revenue.—The State Revenue, as distinguished from Local and Municipal Funds, is now composed of the following items, under each of which the amount realized for the past ten years is entered :—

Year.	Land Revenue.	Forests.	Abkaci.	Sajar.	Mohatarafa.	Salt.
1865—6	Rs. 77,25,767	3,42,959	10,01,944	8,88,699	3,78,304	15,850
1866—7	86,53,799	3,66,021	8,47,984	5,67,341	3,30,047	8,480
1867—8	60,92,251	4,10,012	9,69,189	7,07,125	3,89,597	18,025
1868—9	77,53,671	3,51,476	9,56,508	7,19,157	3,79,424	14,429
1869—70	61,31,402	2,95,218	9,79,893	7,56,069	2,82,673	10,611
1870—1	60,07,315	3,37,669	10,14,102	7,50,502	2,75,687	10,720
1871—2	73,25,280	4,07,112	10,68,754	7,23,154	3,42,771	14,544
1872—3	73,50,285	3,76,185	10,80,926	8,85,324	3,88,008	13,437
1873—4	71,77,284	5,13,661	11,50,295	8,68,833	3,73,827	18,492
1874—5	73,51,268	3,82,162	11,53,773	7,79,637	3,68,249	16,539

Year.	Stamps.	Post Office.	Law, Justice and Police.	Public Works Department.	Other items.
1865—6	Rs. 2,61,583	37,021	91,687	70,663	1,02,214
1866—7	2,78,381	36,308	91,406	42,590	91,762
1867—8	3,15,157	39,091	1,15,072	36,450	96,552
1868—9	3,71,946	37,620	91,077	74,726	1,28,238
1869—70	4,22,250	39,997	1,15,219	82,514	1,41,903
1870—1	2,92,975	41,720	2,64,199	65,597	1,36,556
1871—2	1,97,233	44,369	3,40,360	15,268	1,42,793
1872—3	1,88,243	44,878	4,14,397	11,077	2,43,534
1873—4	1,92,585	46,666	4,15,754	50,037	1,39,881
1874—5	2,02,384	49,749	4,24,265	48,901	1,70,456

The main source of revenue in Mysore is thus seen to be the land. But before specifying the amounts realized from various sources under this head, it is desirable to describe the existing tenures, and the system of land settlement.

The *land tenures* in the Province may be broadly divided into *Sar-kar* or Government lands, and *Inam* lands. Government lands are held under the ryotwari tenure, either on *kandayam*, i. e., a fixed money assessment, or on *batayi*. Except in the settled taluks, where the term of the settlement is fixed at 30 years, *kandayam* lands are held on annual

leases or pattas, but the assessment is seldom altered and hardly ever raised. By far the larger portion of the land in the Province is held on this tenure. Under the batayi system, the land is held direct from Government, but the share of Government is paid in grain. The proportion generally claimed by Government is one-half, but it is probable that in reality only one-third is received, the remaining two-thirds being shared between the ryots and the village servants. The batayi tenure, though still greatly prevalent in the Nandidroog Division, will wholly cease and disappear with the completion of the Survey and Settlement in each taluk. In the mean time the ryots can always convert their occupation of batayi lands into that of the ordinary kandayam tenure if they please, and every encouragement to their so doing is afforded by the Government, which earnestly desires the entire abolition of the batayi tenure.

In the case of private estates, such as inam and kayangutta villages, and large farms of Government lands cultivated by payakanis or under-tenants, the land is held on the following tenures :—

1st. *Váram*, under which an equal division of produce is made between the landlord and the tenant, the former paying the assessment of the land to the Government. 2nd. *Mukkuppe*, under which two-thirds of the produce go to the cultivator, and one-third to the landlord, who pays the assessment of the land. 3rd. *Arahandáya* or *chaturbhága*, under which the landlord gets one-fourth of the produce and pays only a half of the Government revenue, the remaining half being discharged by the cultivator, who enjoys as his share three-fourths of the produce. 4th. *Wolakanáya*, in which the tenant pays a fixed money rate to the landlord. This may either be equal to or more than the assessment of the land.

An hereditary right of occupation is attached to all kandayam lands. As long as the pattedar pays the Government dues he has no fear of displacement, and virtually possesses an absolute tenant right as distinct from that of proprietorship. When the Government finds it necessary to assume the land occupied by him for public purposes, he is always paid compensation, fixed either by mutual consent or under the Land Acquisition Act.

Vargs.—In the Malnad or hilly taluks of the Nagar Division, situated on the plateaux of the Western Ghats, the holdings of the ryots are called *vargs*. The *varg* consists of all the fields held by one *vargdar* or farmer, and these are seldom located together, but are generally found scattered in different villages, and sometimes in different taluks. When closely examined, the

warg means nothing more than a patta or deed covering the different lands held by one proprietor in one or more villages. The warg system does not appear to be of old origin, and is said to have come into existence on the assumption of the management of the country by British Officers in 1831, when the Superintendent, anxious to procure an accurate record of each man's holding, directed a Pahani account to be framed, and the holding of each man to be therein shewn, with its reputed extent and assessment. This precaution was necessary considering the topographical peculiarities of this portion of the Province, consisting of hill and dale covered with jungle, and not unfrequently inaccessible. The rule now is that no one is allowed to relinquish or apply for a portion of the warg unless the whole of it is resigned or taken up, but the new Survey Department is breaking down the old system, and in settled taluks the extent and assessment of each field forming the warg is defined, so as to afford the usual facilities to the ryot for retaining and resigning as much as he cannot cultivate, provided that whole fields or numbers only are relinquished.

Hankalu and Hadya lands.—Attached to each warg are tracts of land called hankalu and hadya, for which no assessment is paid, but which are said to be included in the warg to which they are attached. The hankalu, like the hines in Coorg, are set apart for grazing purposes, but have of late also been used for dry cultivation. The hadya are lands covered with low brushwood and small trees, from which firewood and leaves, &c., are taken for manuring the fields of the warg.

Tattina Hankalu.—In the Malnad, to each gadde or wet field are attached tracts of dry land, called tattina hankalu, for which no assessment is paid, but which are said to be included in the assessment on the wet field.

Kans.—These are large tracts of forest, extending in one case over eight miles in length, for which a cess called kan khist is paid. The kans are preserved for the sake of the wild pepper-vines, bagni palms, and certain gum trees that grow in them, and also to enable the wargdars to obtain wood for agricultural and domestic purposes. The privilege of cutting wood in them, formerly allowed to ryots, has after much discussion been withdrawn, and the holders of kans are allowed only to enjoy the produce above mentioned, to clear the undergrowth and clip trees where necessary for the growth of the pepper-vine and also for manuring purposes. It is under contemplation whether the usufruct of kans should not be leased out as in Canara, the Government reserving all rights over the live timber of all kinds.

Kumri.—This is a system of cultivation almost peculiar to the hill tribes. Soon after the rains, they fell the trees on a forest-site, a hill side being preferred. The trees are left lying till January and then set on fire. The

ground is afterwards partially cleared, dug up, and sown towards the end of the rains with ragi, castor-oil nut, and other dry grains. In the first year the return is prodigious, but it falls off by one-half in the second year, and the place is then abandoned till the wood has again grown up. Strong fences are made to keep off wild beasts, and for a month before harvest the crop is watched at night by a person on a raised platform. No doubt kumri cultivation thus carried on involves great waste of timber, but if it is restricted to undergrowth it is not so wasteful.

Coffee lands.—Grants of land for coffee cultivation are made out of the Government jungles, chiefly in the Western Ghats, forming the Nagar and Ashtagram Malnad. On receipt of applications for a plot of such land, its area is ascertained by a rough survey, the boundaries defined, and then it is sold by public auction. The successful bidder is granted a patta or title-deed. The clauses of the coffee patta or title-deed transcribed below shew on what tenure land for coffee cultivation is now held by the planter.

These lands are granted to you for the purpose of planting coffee, and should you raise any other crop upon them, lands thus appropriated will be liable to assessment according to the prevailing rates in the taluk. By this, however, it is not intended that plantains, castor oil plants, or fruit trees, planted for the *bona fide* purposes of affording shelter or shade to the coffee, should be liable to taxation.—On the coffee trees coming into bearing, you are to pay Government an excise duty or *halat* of 4 annas on every maund which is produced. This is in substitution of the ancient *wara*. This taxation is subject to such revision as the Government of Mysore may at any time deem expedient.—For every acre of land which you take up under this patta, you must within a period of five years plant a minimum average number to the whole holding of 500 coffee trees to the acre. The Government reserves to itself the right of summarily resuming the whole or any uncultivated portion of the land mentioned in your patta should you not conform to this condition.—You are exempt from the visits of all jungle and petty *Izardars*, who will be prohibited from entering hereafter lands taken up for coffee cultivation, and you are empowered to fell and clear away the jungle, but previous to doing so, you are bound to give six months notice to the Sarkar authorities, to enable them to remove or dispose of all reserved trees which may exist on the holding.—Should you wish to sell or alienate in any way the lands mentioned in this patta, you must notify the same to the Commissioner of the Division, and this patta must be forwarded for registration under the name of the new incumbent. Any attempt at evading the *halat* will involve confiscation of the article itself, together with a fine of twice the amount of *halat* leviable upon it.

Cardamom lands.—Lands for the cultivation of cardamom are granted

from the jungles on the east side of the Western Ghats, where this plant grows spontaneously. In these jungles are also to be found lac, resin, bees-wax, gums, pepper and similar other articles. The farms were formerly leased out, the limits of the tract being annually defined; but to afford every facility to the planter, and to encourage the cultivation of the cardamoms, rules have recently been framed, under which those planters who are desirous of embarking on cardamom cultivation can obtain land for the purpose on more liberal and advantageous terms. Under these rules, grants of land not exceeding 200 acres, nor less than 10 acres, and well defined by natural features, can, after being put up to auction, be secured by planters on 20 year leases: the lessee binding himself to pay the actual cost of survey and demarcation at once, and the auction price by twenty instalments. At the expiration of the lease, should the lessee be desirous of renewing it, he is allowed to do so on terms fixed by Government, and in the event of his declining to renew, he is paid compensation for improvements from any surplus on the resale of the land realized by Government. The lessee pays a halat or excise duty of two rupees per maund of 28lbs on the cardamoms produced by him, and as the land is granted solely for the cultivation of cardamoms, the rules provide that if any portion of it is cultivated with any other description of crop, such land will be assessed at the prevailing rates. The lessee is, however, allowed to make use of minor forest produce, and to fell trees (with the exception of the ten reserved kinds) in order to facilitate the growth of his cardamoms. On the other hand he binds himself to plant not less than 500 cardamom plants per acre on his land by the expiration of five years from the date of his grant.

Kayamgutta.—This term, in its literal sense, describes a permanent village settlement, and it probably owes its origin to a time when many villages were depopulated, and when the Government found it advantageous to rent out such on a fixed but very moderate lease, the renter undertaking to restore them to their former prosperous condition. These tenures were also largely added to during the late Maharaja's direct administration of the country, when in several cases flourishing villages were given to favourites at Court. The *kayamgutta* lands comprise some of the most valuable inam lands in the Province.

Shraya.—or lands granted on progressive rent. Waste lands, chiefly in jungly districts, were granted free of assessment, at $\frac{1}{2}$ rates for the first year, and afterwards increasing yearly till the 4th or 5th year, when the full assessment is attained. Under the advantages afforded by this tenure, large tracts of land have been brought under cultivation and many villages established.

Inam Tenures.—The following are the inam tenures in Mysore:—

Sarvamānya, villages or lands held free of all demands, including sayar mohatarfa, &c.

Ardhamánya, Ardhayaswasti, or land assessed at half the usual rate. This proportion is not however maintained, the share of the Government varying in some cases from $\frac{1}{10}$ th to $\frac{1}{4}$ ths.

Jodi villages, or lands granted and held on a light assessment, the proportion of which to the full rates varies.

Jodi Agrahárs.—These are ordinarily whole villages, held by Brahmans only, on a favourable tenure; but in some cases the agrahars merely consist of selected streets in Government villages, to which patches of cultivation, generally leased out by the Brahman agrahardars, are attached.

Sthal or Mahal Jodi.—These inams appear to have come into existence during the loose fiscal administration of the Maharaja's time. Their holders claim to be in the position of holders of kayamgutta villages, but as they derive their grants from incompetent local revenue officers, they stand on a different footing, and in this view the Inam Department has been directed to confirm only those Mahal Jodi inams for which valid proofs of alienation are adduced.

Bhatamánya or Brahmádáya.—These terms are used to designate grants and endowments of land held by Brahmans for their support, which are personal grants as distinguished from those held on conditions of service.

Devádáya and Dharmádáya.—Are grants made for the support of religious and charitable institutions, and persons rendering services therein.

Umbli, Uttár.—These terms are used, chiefly in the Nagar Division, to signify lands held by village servants on condition of service, subject generally to the payment of a jodi.

Shist and Kutugadi lands.—These are also held by village servants, and descendants of the holders of the defunct service of Deshpande, Kulkarni and Nadiga, on a jodi, which is in fact the old Sivappa Nayak's shist or assessment without the patti or subsequent imposition.

Kodigi Inams.—Represent land granted free of tax, or on a light assessment, in consideration of services rendered in the construction or restoration of tanks, or on condition of their being maintained in good repair. But as the repair of such tanks was almost universally neglected by the inamdars, they have been relieved of the duty, and the following rules lately adopted for enfranchisement of the inams, the quit rent being credited to the irrigation fund for up-keep of the tanks. i. Inams granted to private individuals for the construction and up-keep of tanks, are enfranchised on $\frac{1}{4}$ quit rent if the conditions are certified by the chief Revenue Officer of the District to have been fairly observed and the tanks to be in use; otherwise at $\frac{1}{2}$ quit rent. ii. Inams granted to private individuals for the up-keep of Government tanks, are enfranchised on $\frac{1}{2}$ quit rent if certified to as above; otherwise they

are confirmed to the present holders on $\frac{1}{2}$ assessment for life, and afterwards brought under full assessment. iii. Kodigi inams in rent-free villages, as also in jodi or quit rent villages, when their up keep rests with the joddars, are confirmed on the existing conditions, subject to regulations for the proper maintenance of the tanks.

Bāradī Dasavānda Inams.—Are inams granted for the digging and up keep of wells, chiefly in some of the taluks of the Kolar District. Formerly $\frac{1}{10}$ of the produce of the lands thereby irrigated was paid to the constructor of a well, as well as his remuneration. But this proportion is not strictly kept up in practice.

Kerebandi and Kerekulaga Inams.—These inams were granted for the annual petty repairs of tanks. As however the system was found practically useless, and the inamdars invariably neglected their obligations, such inams are confirmed to the present holders on $\frac{1}{2}$ assessment for life, and on their death brought under full assessment.

Pattagaddes.—These are patches of lands held by the ryots of one village in another, not as paya karis (foreign cultivators) but as a part and portion of their own village. These pattagaddes are distinguished by separate boundary marks from the other lands of the village in which they are situated. The origin of these tenures is traceable to certain mutual agreements between the cultivators of adjoining villages, to allow those of one to cultivate portions of wet lands under the tank of another constructed by the joint labour of all. The tenure may also be in part due to an exchange of land, by which ryots who had no wet land in their own village became entitled to a portion of the wet land in another.

Such are the principal land tenures in Mysore. By far the most common of these is the ordinary kandayam, or ryotwari tenure. The main distinction is between ryotwari and inam land. Each of these descriptions of land is now being settled on a permanent basis, by the Revenue Survey and Settlement Department, and the Inam Department.

Revenue Survey and Settlement.—Immediately after the conquest of the country, a general topographical survey was made by Colonel Mackenzie, subsequently Surveyor General of India. While Purnaiya was Divan, a revenue survey was made, but it was necessarily very imperfect at the time, and after the lapse of fifty years the records had become extremely defective, advantage being taken of the insurrection to destroy the survey papers pretty generally. Though nothing was subsequently done in the way of any general measure, a good deal was effected by measurements of particular lands to check the shanbhogs

in their attempts to falsify the records. Sir Mark Cubbon was, however, fully alive to the value of a thoroughly scientific Revenue Survey and Assessment, and expressed his intention, if the financial state of the country continued to prosper, to propose its being carried out. In July 1862 the more glaring defects apparent in the existing revenue system were stated in some detail to the Government of India. A brief inquiry had elicited proof of the existence of so much discrepancy and fraud, that the Superintendents were called on to report upon the classification of soils in their respective Districts, and on the prevailing rates of assessment.

In one taluk of the late Bangalore Division, there were reported to be 596 rates of assessment on dry land per kudu, which is 3,200 square yards, or about $\frac{2}{3}$ of an acre, these rates being fixed on a progressive scale ranging from 1 vis = 1 anna 9 pic, to 3 pagodas 2 fanams = 10 Rs. 1 anna per kudu, or from $3\frac{1}{2}$ d to £ 1-6-10 per acre, distributed over 26 classes of land. For wet and garden land, the results, though less striking, were also remarkable, in one case the number of rates being 81, and in the other 451, on the kudu of 500 square yards.—In Chitaldroog, the assessments were nearly as complicated. The kudu is generally of the same extent as in other parts of the Province, *viz.* 3,200 square yards on dry lands, and upon it the rates were 465 in number, with a minimum of 1 anna and a maximum of Rs. 9-4-11.—In parts of Ashtagram, the assessment was theoretically based on Purnaiya's survey, but in fact, few traces were left of this, and its principles were unknown, the practical consequence being that people paid generally what their forefathers did, without much interference in time-honoured abuses.—In the Nagar Division, owing to the hilly nature of the country, and to its having been ruled for centuries by quasi independent chiefs, the character of the landed tenure presented a notable contrast to that which prevailed in the rest of the Province; but scarcely more uniformity was to be found in the rates of the assessment, or in the classification of the soil, than in the other Divisions, as in one hill taluk, taken at random apparently, there were 147 rates on wet land, varying in rentals of from nearly Rs. 34 to a little more than 1 rupee per khandi, *i. e.*, from about Rs. 16 $\frac{1}{2}$ to 7 $\frac{2}{3}$ annas per acre. In the plain taluks of the District, less discrepancy existed in the rates of assessment, but some of them were enormously high, and in numerous instances the returns shewed great deviations from the rates which formerly existed.

In consequence of this capricious and intricate system of assessment, all real power had passed into the hands of the shanbhogs, or hereditary village accountants, the recognized custodians of the records relating to the measurement and assessment of lands; and as no permanent boundary marks had ever been erected, it rested with them to regulate at will every ryot's pay

ments. On the better classes of land, the rates in some cases were so preposterously high, as to make it certain that unless a man so assessed held considerably more land than was entered against him, he could not possibly pay the Government demand; while on the other hand, much land capable of being profitably cultivated under a moderate assessment was thrown up, because the lighter rates had been fraudulently shifted to superior lands held by public servants and others who could afford to bribe the shanbhogs.

In addition to the discrepancies in the rate of assessment, another fertile source of embarrassment existed in the prevalence of the *balayi* system, and the unsatisfactory state of the *inam* holdings, regarding which it was notorious that from the absence of any adequate check on unauthorized occupancy extensive frauds had been practised.

The Supreme Government fully recognized, as the only effectual remedy for the evils pointed out, the advisability of introducing a Revenue Survey and Settlement, accompanied *pari passu* by an equitable and low assessment, such as had given so beneficial an impetus to some of the Districts of Madras and Bombay; and it was subsequently decided to adopt the Bombay Revenue Survey system, which had been proved incontestably by figures, and by the well known satisfaction of the ryots, to be successful in the Districts of that Presidency bordering on Mysore.

My reason, writes Mr. Bowring, for preferring the system of survey and settlement pursued in Bombay may be summed up thus. I found that in Mysore, which borders both on that Presidency and on Madras, we had ample opportunity of comparing the method pursued in either case. The difference is as follows. Under the Bombay system, the survey, classification and settlement are all continuous links of one chain, forged under the directions of the same individual, whose interest it is to see that every successive link fits closely into its predecessor, every step being also carefully taken with advertence to the next one. There is no such close connection in the Madras system. The boundaries are fixed by one person, the survey laid down by another, and the settlement by a third, these several agencies not being under one responsible head. The survey, so far as I can judge, is excellent, but the surveyor had not the power of altering boundaries if incorrect. On the completion of the survey, the work was taken up by the Settlement Officer.

In introducing the survey and settlement into any taluk, the first steps taken are the division of the village lands into fields, the definition of the limits of such fields by permanent marks, and the accurate measurement of the area of each field in itself, by chain and cross staff. In the division of the lands into fields, the points kept in view are:—1st.

That the fields, or at least a majority of them, should not be larger than may be cultivated by ryots of limited means. 2nd. That they should not be made smaller than is necessary for the above object without an adequate reason. The former of these points is determined by the extent of land capable of being cultivated by a pair of bullocks, which area varies according to climate, soil, description of cultivation and methods of husbandry. In the second case, when a holding is of small area, contiguous small holdings are clubbed to bring the area within the limit. The marks used for denoting the limits of fields, laid out as above, are rectangular mounds of earth (popularly known as *bindhs*) at the four corners and at intervals along the side. The protraction on paper of the survey made of the village lands by cross staff, theodolite and chain, constitute the village maps, which afford the most minute information as to the position, size and limits of fields, roads, water-courses, &c., comprised within each village, while they possess a degree of accuracy sufficient to admit of their being united so as to form a general map of a taluk or District, exhibiting the relative positions and extent of villages, topographical features of the country, and a variety of other information of use to the local revenue and judicial officers.

The next step towards the settlement of the taluk is the classification of the land, with the object of determining the relative values of the fields into which the land is divided. For this purpose, every variety of soil is referred to one of nine classes, such classes having a relative value in annas or sixteenths of a rupee, and this division of classes experience has proved to afford a sufficiently minute classification for all practical purposes. All land is divided into dry-crop, wet and garden-land, but in the two latter, in addition to soil classification, the water-supply is taken into consideration, and its permanency or otherwise regulates the class to which it is referred, the soil and water class conjointly afford an index to the value of the field. In the case of gardens which are irrigated by wells, in addition to the classification of soil, the supply, depth, and quantity of water in the wells, the area of land under each, and the distance of the garden from the village, as affecting the cost of manning, &c., is carefully ascertained. The whole of the fields into which each village has been broken up being thus classified, the taluk is ready for settlement.

In this last proceeding, the first question taken into consideration is the extent of territory for which a uniform standard of assessment should

be fixed. Among the most important influences admitted into the consideration of this point are, climate, position with respect to markets, communications, and the agricultural skill and actual condition of the cultivators. The villages of the taluk having been divided into groups, according to their respective advantages of climate, markets, &c.; and the relative values of the fields of each village having been determined from the classification of the soils, command of water for irrigation, or other extrinsic circumstances; it only remains to complete the settlement by fixing the maximum rate to be levied on each description of cultivation, together with the absolute amount of assessment to be levied from the whole.

The determination of this point, involving the exercise of great judgment and discrimination, is arrived at by a clear understanding of the nature and effects of the past management of the taluk for twenty years, and by examination and comparison of the annual settlements of previous years. The maximum rates having been fixed, the inferior rates are at once deducible from the relative values laid down in the classification scales, and the rates so determined are applied to all descriptions of land. When the calculation of the assessment from these is completed, field registers, embodying the results of the survey, are prepared for each village separately, for the use of the revenue authorities. The registers and the village maps form a complete record of the survey operations; as long as these and the field boundaries exist, all important data resulting from the survey will be preserved.

The survey rules, and the guarantee which has been formally notified, while securing the just rights of the State in clear and unequivocal terms, also define those possessed by the ryot in the land. The benefits of the improvements he makes to the land are left to him exclusively during the present lease, which extends over a period of thirty years; and it has been announced that at the next revision the assessment will not be revised with reference to the improvements made at the ryot's cost, but according to the progress of natural events, the benefits of which the Government have a right to share equally with the ryot.

The Survey and Settlement Department in Mysore is further entrusted with the important and arduous duty of revising and settling the village service emoluments. It assumes great importance owing to the necessity of providing sufficient remuneration for the patels in connection with the organization of the Village Police. At present the remunera-

tion of all classes of village servants is very uneven. Under the Survey Settlement the *áya* payments, that is to say the fees realized by patels and shanbhogs in the shape of grain paid to them direct by the ryots, have been abolished, and a scale of remuneration has been fixed in the shape of money payments in the surveyed taluks. The *áya* payments, from which the ryot has thus been relieved, are included in the land assessment he has to pay to Government.

The progress of the operations of the Survey Department, up to the close of the working season of 1875, under the several heads of survey, classing, and assessment, for the 68 taluks which are comprised in the Province, is as follows:—Surveyed, classified and assessed 16; surveyed and classified 5; under classification 4; partly surveyed, classified and settled 1; completely surveyed 2; survey in progress 11; neither survey nor classification completed 1; not touched by the Survey Department 28.

The survey commenced in the north, in Chitaldroog District, and is working westwards and southwards. The Department is controlled by a Commissioner, under whom are a Superintendent, a Deputy Superintendent, and 14 Assistant Superintendents. The following gives in detail the total area measured, classed, &c., from the commencement of the survey operations up to the close of the year 1875.

Year.	Acres measured.	Acres classified.	Cost per acre of both operations.		Years.	Acres measured.	Acres classified.	Cost per acre of both operations.	
			As.	P.				As.	P.
1863—4..	291,595	200,176	3	27	1869—70...	1,015,756	522,97	3	9.6
1864—5..	507,283	248,244	2	95	1870—1...	972,519	998,142	3	6.5
1865—6..	817,304	454,620	2	40	1871—2..	1,081,163	658,005	3	19.5
1866—7..	743,041	473,996	2	87	1872—3..	948,675	1,051,076	4	3.8
1867—8..	784,780	669,521	2	92	1873—4..	831,191	696,933	5	3.5
1868—9..	895,428	680,645	3	26	1874—5..	933,693	762,653	5	13
					Total....	8,922,613	7,420,578		

Inam Department.—The inams in the Province may all be referred to one of three epochs, and the statement below shews the value of the inams which have sprung up during each of these periods.

Period of Inams.	Whole Villages.		Minor Inams.	
	Valuation.	Jodi or light assessment.	Valuation.	Jodi or light assessment.
To the termination of Divan Purnaya's administration in 1810.	2,86,038	1,32,150	4,99,528	1,43,134
Granted during the Maharaja's administration, 1811 to 1831.	8,19,167	62,435	35,025	...
Granted by the Chief Commissioner of Mysore.	...	...	18,500	8,000
Sthal or unauthorized inams	...	...	63,616	17,948
Total Rs.	6,05,205	1,94,585	6,16,669	1,74,080

After the fall of Seringapatam in 1799, the British Commissioners directed Purnaiya plainly that no alienation of land should be made without the Resident's approbation. This salutary advice was fairly acted on by the Divan during his long and successful administration. The alienations between 1799 and 1811, (when the Raja assumed the government of the country) were in reality few and unfrequent, and the inams which are entered as having been created during Purnaiya's administration, are (with the exception of his own jaghir) chiefly those which had been sequestrated during the Muhammadan usurpation, and which on the re-establishment of Hindu rule it was thought proper to restore. But this measure being accompanied with an increase of the jodi on such inams, the alienation of revenue in the fresh grants was counterbalanced. From 1810 to 1831, when the British Government interfered to save the country from ruin, the Raja recklessly alienated lands, some of them forming the best villages in the country, besides confirming others on permanent or kayamgutta tenure, while his loose system of administration afforded his subordinate officers opportunities for alienating land without proper authority. The third epoch dates from the commencement of the present administration in 1831. The grants made during this period are comparatively of small value, and are held on condition of service, consisting in the upkeep of chatrams, maintenance of groves, tanks and avenue trees. In addition to the above, the statement shews a considerable number of sthal inams, or as they are sometimes termed chor inams. Under this head are comprised all such inams as, although enjoyed for some time, have not been properly registered as granted by competent authority.

The necessity of a searching investigation into the inam tenures of the Province, with the view of securing those inams which had been granted by competent authority to their possessors on a permanent basis, very early attracted the attention of the British Government; but it was not until 1863 that any definite scheme for this purpose was mooted. It was then found that the operations of the Revenue Survey and Settlement Department created alarm and evoked opposition among the inamdars, and it was thought advisable that rules for the confirmation of inams on a liberal principle should be drawn up. After much discussion, it was decided to adopt the principles which had after long deliberation been decided on in the Madras Presidency. In one important respect, however, these principles were departed from. The Inam

Commissioner was constituted the final judicial authority, and his decision was not, as in Madras, made liable to be reversed by a Civil Court. But after the transfer of the Inam Commissioner's duties to the Survey and Settlement Commissioner, this provision was altered, and the Madras system, with one exception, which will be noticed below, prevails in its integrity. The Inam Rules for Mysore were sanctioned by the Government of India in April 1868. These rules, based on the theory of the revolutionary right of Government, are so framed as to meet the several descriptions of inam lands existing in the Province, testing their validity—1st, by the competency of the grantor, irrespectively of the duration of the inam, whether 50 or less than 50 years old; 2nd, by the duration of the inam for 50 or more than 50 years, irrespectively of the competence or otherwise of the grantor.

The following are the principles on which the settlement is conducted:—

i. When sannads have been granted by the late Maharaja or by his predecessors, and when they convey full powers of alienation and are hereditary, the inams are treated as heritable and alienable property.

ii. When sannads emanating as above do not convey full powers of alienation, the inams may be enfranchised by payment of a quit-rent equal to one-eighth of the assessment of the tenure, except in the case of inams granted for the performance of religious, charitable and village service, which is still required to be rendered.

iii. When sannads have been granted by incompetent persons, and when they are less than 50 years old, a compulsory quit-rent, equal to one-half of the assessment, is imposed. But in doubtful cases, and where there is a probability that the inam has been enjoyed for fully 50 years, the quit-rent to be imposed is one-fourth of the assessment.

At the time of its first organization in 1866, the Inam Commission was composed of an Inam Commissioner, one Special Assistant, and three Assistants. These officers were at first invested with judicial powers. But at the commencement of the year 1872—73, the Department was reorganized. The control of its proceedings was then transferred to the Survey Commissioner, while the settlement is carried on, under his direction, by an officer styled Superintendent of Inam Settlements, aided by three Assistants, on whom devolves the preliminary work of registering the inams, taluk by taluk, and of collecting all the material for settlements. Under this scheme, the judicial powers hitherto exercised by Inam officers were withdrawn, and claims *inter partes* are referred to the regularly constituted civil courts. In other respects

the rules of settlement remain the same as before, except in the case of whole inam villages. Up to 1872, the determination of the extent and value of inam villages for purposes of enfranchisement was based upon the Madras system of procedure, which is very liberal. Under this system, the Inam Department does not profess to estimate the acreage of inams. Unless the terms of the sannad make it perfectly clear that the Government only intended to assign a certain number of acres, and was deceived as to the extent of the village, the mere fact that the number of acres enjoyed by an inamdar exceeded the number entered in his sannad, was not allowed to operate prejudicially to him. As regards valuation, the old assessment recorded in Purnaiya's Jári Inamti accounts was adopted, with such additions as were deemed suitable or equitable on account of the right of the State to prospective cultivation of waste lands ; and Purnaiya's old valuation was adopted when the accounts of present rental furnished by the inamdars fell short of it or could not be relied upon.

But in 1872, upon a representation of the Survey and Settlement Commissioner that the course above described, based upon imperfect data, would be too liberal to the inamdars, and injurious to the Government in not securing the full amount of quit-rent and local fund cesses, a survey of whole inam villages, with a view to ascertain their correct valuation, was sanctioned by the Chief Commissioner for purposes of the inam settlement. And as the survey could not keep pace with the inam inquiry, which has already out-stepped the survey, a system of charging *ad interim* quit-rent, upon the best data now forthcoming, was devised, on the understanding that this settlement was to be merely temporary, and to last only until the land was valued by the Survey and Settlement Department.

The following statement shews the value of minor inams of different descriptions at the time that their investigation and registration were commenced by the Inam Department in 1868.

Granted	Up to Divan Purnaiya's resignation, 1810.	By the Maharaja.	By the Chief Commissioner.	Total
Fogad Muzrayi	Rs. 1,42,115 2 4	1,40,234 7 7	19,676 4 7	3,02,027 14 7

Muzrayi Department.—A question of almost equal importance to that of inam holdings in land, is the settlement of the money grants

made at various periods to numerous institutions and individuals for services or otherwise. After the assumption of the country in 1831, the management of these funds and the up-keep of the institutions were vested in the Superintendents and their subordinate district officers. In 1852, Sir Mark Cubbon, the then Commissioner, took the administration of the Muzrayi Department into his own hands, and on his departure in 1861 it again devolved on the Superintendents. In 1866 the Government of India observed, that although the peculiar circumstances under which Mysore was administered might render it necessary that certain classes of acts should be performed which would not be thought of in a purely British Province, yet where such acts were connected with idolatrous buildings and practices, there seemed no reason why any Christian officer of the Government, or indeed any Government officer as such, should be called on to perform them. Accordingly in 1867 the Muzrayi Department was finally placed in charge of a Native Assistant in each District, he being styled the District Muzrayi Officer. This arrangement is still in force.

The orders passed by the Muzrayi Officer are subject to appeal to the Deputy Commissioner and Commissioner, and finally to the Chief Commissioner. The accounts, &c., are submitted to the Chief Commissioner's Huzur Daftar Department, where they are checked and examined.*

Land Revenue.—The land revenue, as already stated, is realized either from a direct money assessment or from a division of the crop

* The total income of the Muzrayi Department for 1874—75, including balance of previous years, amounted to Rs. 4,72,103, and the total expenditure to Rs. 3,67,177, leaving a balance of Rs. 1,04,929. The following are details of the income for 1875—6 —

Institutions.	No.	Government allowance.		Private contributions.	Total.
		Money.	Land.		
Devasthanas	1,280	1,08,342	78,638	24,336	2,09,316
Chatrams	77	57,078	...	1,829	58,907
Maths	60	51,560	14,602	1,573	67,747
Dargas	6	4,819	70	47	4,936
Masjids	6	2,793	58	60	2,911
Lingarâhâna	1	1,800	36	...	1,836
Miscellaneous .. .. .	...	16,081	3,444	1,109	20,634
Total Rs		2,42,493	94,843	28,959	3,66,300

The Padvat funds of Devasthanams amounted to Rs. 42,780. They are classed under four heads—1. Sums deposited by private individuals, in trust with the temple manager or guardian, on condition of the interest being devoted to a special object or service, the disposal of the principal being left to the discretion of the manager. 2. Sums lent by one individual to another with the stipulation that the interest shall be paid to a temple. 3. Voluntary agreements entered into by private individuals to pay to a temple the interest accruing on certain sums assigned for the purpose, but retained in their own hands. 4. Savings from the Government allowances or Tasdik, lent out on interest by the temple managers for the benefit of the institution.

under the batayi system, which is being gradually converted into the former. In 1870, with the view of affording relief to the ryots by enabling them to bring the bulk of their produce to market before meeting the Government demand, the instalments were made payable at the subjoined rates and periods :—

Districts.	Dec.	Jan.	Feb.	Mar.	Apl.	May.
Bangalore, Kolar, and Chitaldroog	Annas.	2	3	4	4	3
Tamásúr	2	3	4	4	3
Mysore	2	4	6	4	...
Hassan	3	5	5	3	...
Shimoga and Kadur, Mandan	2	6	6	2
.. .. . Malnad	2	4	6	4

But it was found that the indulgence was abused by the improvidence of the cultivators, and the collection of revenue was attended with great difficulty after they had disposed of their crops. The khists were therefore in 1874 reduced to four, and the collection period or revenue year made continuous with the official year, which ends 31st March. Under this arrangement the payments are :—

Dec. 2 annas, Jan. 6 annas, Feb. 6 annas, Mar. 2 annas.

except in Mysore District, where the rates first given are retained.

The following figures shew the amounts obtained from direct assessment and from batayi for five years past :—

	Money Assessment.	Batayi
1871—2	Rs. 70,50,091	1,13,942
1872—3	70,41,633	1,67,820
1873—4	70,96,151	87,133
1874—5	72,04,720	1,46,543
1875—6	73,16,641	58,584

The various sources of land revenue, with the proportion contributed by each towards the sum of the collections under this head for the same period, are as follows:—dry land, 30 to 31 lacs of rupees ; wet land, 23 to 23½ lacs ; garden land, 10 to 10½ lacs ; sugar cane, 1½ lacs ; mulberry, ½ a lac ; coffee balat, ¾ lac ; pasture lands, 1 to 1¼ lac ; kayamgutta villages 62,000 ; jodi and whole inam villages, nearly 1½ lac ; inam jodi and minor inams, 2 to 1¾ lacs , sale proceeds of Government land, 4,000 to 7,000 ; miscellaneous, 1 to 1½ lac.

Of the wet land, during the past three years, fields irrigated with river water yielded 3 to 3½ lacs of rupees ; with tank water, 12 to 13½ lacs ; with rain water, 5½ to 5¾ lacs ; by means of buckets, 62,000 ; by lever, 3,500 ; by wells, 60 ; from jungle streams, 32,500 to 33,250 ; from

talpargi or spring heads, 12,000 ; from katte hole or dams across small streams, 6,600 ; marshy lands, nearly 32,000.

The following are the productions of garden lands, and the revenue obtained from each for three years past. Areca nut, 2½ lacs of rupees ; cocoa nut, 1½ lac ; areca and cocoa nut mixed, almost 4 lacs ; tari fasal, consisting of ragi, &c., 89,000 ; plantain, 9,000 ; betel leaf, 28,000 ; vegetables, 1½ lac.

Coffe halat.—It is known that very early in the present century Mysore-grown coffee was offered for sale in the bazaars, and the cultivation was general to a small extent in many portions of the western districts. In accordance with the invariable custom of the country, the right of the State to half the produce was always acknowledged by the cultivators, and enforced by the Native Government. In 1823, the late Maharaja rented the Government half share to a Madras firm (Messrs. Parry & Co.) for ten years, for the annual sum of Rs. 4,270, and the contract was renewed at the end of this period for a further term of five years, at an annual payment of Rs. 7,472. After the assumption of the Government by the British, the question of encouraging the cultivation of coffee, by commuting the váram or half share for either a moderate excise duty or a light assessment on the land itself, formed the subject of correspondence. Eventually, in 1838—9, Sir Mark Cubbon, regarding the question of an increased revenue as quite subordinate to the extension of coffee cultivation, sanctioned the adoption of a balat or excise tax of R. 1 per maund (Rs. 4 per cwt.) on all coffee grown in Mysore : a duty which at the then price of coffee, Rs. 4 per maund, was equivalent to 25 per cent in lieu of the old váram or Government half share of the produce. In 1843—4, in consideration of the disadvantages under which Mysore coffee entered the general market, the rate was reduced to 8 annas a maund. In 1849—50, in consequence of the heavy fall in the price of the article which had taken place during the previous ten years (coffee being then reported to be selling at little over R. 1 a maund, though it had been sold at upwards of Rs. 4 a maund in 1839—40, and as high as Rs. 6 or 7 five years earlier), the halat was still further reduced to 4 annas a maund. At this rate it has remained ever since. Taking a fair average crop of coffee at 4 cwt. per acre, and putting the price at Rs. 5 per cwt., the tax of 4 annas a maund, at the time of its imposition, represented a land rate of Rs. 4 per acre, or an excise tax of 20 per cent of the produce in lieu of the

old Government share of 50 per cent. In 1864, the Mysore Planters Association presented a memorial for a reduction of the halat, stating that the tax amounted to Rs. 6 per acre on their coffee lands. Mr. Bowring estimated that at the then price of coffee (Rs. 5 per maund), the halat of 4 annas a maund or 5 per cent was neither oppressive nor repressive, but was willing to reduce it to 3 annas a maund. The Government of India agreed to this if an acreage of 8 annas were paid in addition. But as a survey of the lands could not then be made for the purpose, the halat remained unchanged. The Association next memorialized the Secretary of State, who declined to interfere.

The relative merits of the halat or of an acreage have been constant subjects of discussion for the past 20 years. In 1854 it was found that owing to the halat system placing the tax upon the crop instead of upon the land, large tracts of forest were taken up nominally for coffee cultivation by people who had neither the intention nor the means to cultivate it properly, and that owing to the inferior system of management on native estates the yield was often not more than 5 maunds or $1\frac{1}{4}$ cwt. per acre. As a remedy for these abuses, a land rate was proposed, which Sir Mark Cubbon considered should be fixed at the equivalent of one third of the gross produce, but he was averse to the change. In 1860, however, he issued rules for the more close supervision of coffee cultivation, as, though the area of estates was largely increasing, the halat or excise collections remained stationary. He at the same time prescribed the present form of coffee patta, and retained the clause providing for resumption unless a certain proportion of every estate was planted up within a reasonable time, as he considered it "the only measure for checking the tendency which exists, especially in the case of European planters, to obtain a vast extent of land which they have not the slightest intention nor indeed the means of cultivating, but which they wish to occupy, either with the view of keeping other parties out, or from a desire to retain it until it rises in value and the opportunity offers of selling it piece-meal to other individuals." In 1862 Mr. Bowring recommended that the halat should be abolished and that the land should be held free for 4 years, that a rental should be imposed of R. 1 per acre from the 5th to the 9th year, and Rs. 2 per acre in the 10th and thereafter. These views were carried into effect in Coorg, but not in Mysore, out of consideration for objections on the part of Native planters who hold three-fourths of the coffee lands. Speaking from their point of

view, Mr. Bowring remarks, "the cultivation of coffee in the jungles where it is grown being optional, no loss comparatively is entailed on the proprietor if his crop fails, for his outlay is exceedingly small, and the land so cultivated forms but a portion of his farm; whereas if he paid an acreage on the land, that land not being suitable for other crops, the failure of his coffee would fall heavily upon him and would perhaps lead to his abandoning the cultivation altogether. Large quantities of coffee are grown too on the slopes of the Baba Budan range, which being mostly jaghir land, would probably be considered not amenable to land rent."

The radical defect of the halat system, as stated by Mr. Dalzell, is that it is practically a tax upon industry, or even a positive premium on slovenly cultivation, inasmuch as the tax is raised in exact proportion to the quantity of produce obtained from the land. An acreage system, he considered, would prevent smuggling, and as no land would be retained by a planter which he had not sufficient means to cultivate, all the tracts suitable for coffee cultivation would become available to capitalists, to the manifest advantage of the revenue as well as of the general interests of the Province.

In 1872, the Planters' Association raised a question in regard to the validity of their title deeds, and were informed by the Government of India, that "in the event of the transfer of the administration of the State of Mysore to Native authority, a guarantee will previously be obtained from the Native Government that all leases of land for the purpose of coffee cultivation to British subjects, whether European or Native, granted under British Administration, will be scrupulously respected as far as the terms of the lease provide, and that no regulation shall be introduced prejudicial to the interests of parties holding leases at the period of the transfer."

The following statistics shew the extension of coffee cultivation, and the revenue yielded by the halat thereon, from the year 1831:—

Year.	Halat.	Year.	Halat.	Year.	Halat.	Year.	Halat.	Year.	Halat.	Year.	Halat.
1831—2	Rs. 4,270	1836—7	7,476	1841—2	15,205	1846—7	27,320	1851—2	25,952	1856—7	34,065
1832—3	7,472	1837—8	6,262	1842—3	21,720	1847—8	30,079	1852—3	35,952	1857—8	43,234
1833—4	7,472	1838—9	21,011	1843—4	19,779	1848—9	33,349	1853—4	31,327	1858—9	44,456
1834—5	7,476	1839—40	14,811	1844—5	23,256	1849—50	27,509	1854—5	50,204	1859—60	76,469
1835—6	7,476	1840—1	21,943	1845—6	23,006	1850—1	32,300	1855—6	32,229	1860—1	79,081
									42,711	1861—2	68,113

Year.	European gardens.			Native gardens.			Total.			Halat from gardens.		Total Halat, Rs.		
	No.	Trees.	Acres.	No.	Trees	Acres.	No.	Trees.	Acres	Euro, an.	Native			
1862—3	153	24,539,247	25,244	12,285	34,252,796	38,479	12,438	58,792,043	63,723	..	...	93,393
1863—4	179	25,207,886	26,010	12,915	36,116,296	40,534	13,094	61,324,182	66,544	..	...	109,463
1864—5	170	29,264,534	29,117	16,770	55,103,183	54,968	16,910	84,309,717	84,085	..	...	92,791
1865—6	184	30,078,223	29,930	16,607	63,012,587	60,826	16,791	93,031,815	90,756	..	...	102,781
1866—7	196	31,163,546	31,310	18,191	61,163,673	64,151	18,387	92,327,219	95,461	..	...	43,199
1867—8	216	32,108,883	31,468	19,622	72,612,279	67,753	19,838	104,719,162	99,526	..	...	166,357
1868—9	263	32,834,197	32,042	21,275	82,845,985	75,929	21,538	115,182,182	107,971	15,118	89,259	164,407
1869—70	282	33,353,993	32,533	21,563	84,569,049	78,460	21,845	117,928,647	110,693	11,802	55,176	66,978
1870—1	290	34,251,025	34,232	22,191	85,604,332	78,446	22,481	119,856,157	112,678	12,561	57,194	69,775
1871—2	302	34,286,009	34,267	22,330	85,743,192	78,593	22,632	120,031,201	1,2860	10,162	64,786	74,948
1872—3	305	34,322,009	34,310	22,759	83,433,653	76,890	23,064	117,757,662	111,000	16,607	62,554	79,161
1873—4	310	34,408,990	33,175	23,409	83,707,410	78,423	24,719	118,116,400	111,598	16,415	44,563	54,973
1874—5	307	34,377,590	32,631	24,534	83,779,629	74,409	23,871	118,157,210	111,130	14,611	51,524	66,325
1875—6	301	34,370,560	32,638	23,942	83,677,400	80,487	24,243	118,047,960	113,125	16,529	58,044	74,573

COFFEE HALAT.

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Under miscellaneous land revenue, the principal item is Village Amrayi or fruit trees, which in the past three years yielded from $\frac{1}{2}$ to over 1 lakh of rupees.

Forests.—The great source of revenue under Forests is the sale of *sandal wood*, for which Mysore has long been celebrated, and which appears from a very early period to have been, as now, a State monopoly; next to this, the sale of *timber* yields the largest amount. Sandalwood does not appear as a separate source of revenue in the accounts till the year 1833—4, when it realized Rs. 30,000, and in 1855—6 the unprecedented sum of Rs. 3,16,000. The annual realizations shew considerable fluctuations, varying probably with the supply and the demand. During the first ten years, up to 1841—2, the receipts aggregated 13½ lakhs, during the next ten years 16½ lakhs, and in the next, 17 lakhs, up to the year 1861—2. The sale of timber is not shown in the accounts until the year 1857—8.

In 1863—4 the Forest Conservancy Department was introduced, and its control has been gradually extended over tracts which until 1872 were under the management of the ordinary Revenue establishments. The financial results attained before and since the introduction of the new system of Forest Conservancy into Mysore are as follows :—

Decade.		Receipts, annual average.	Charges, annual average.	Surplus, annual average
1833—4 to 1842—3	Rs.	1,16,795	18,905	1,27,890
1843—4 to 1852—3	...	1,67,456	21,773	1,45,683
1853—4 to 1862—3	...	2,08,520	32,665	1,75,855
1863—4 to 1872—3	...	3,42,403	1,10,920	2,31,473

The maximum was reached in 1873—74, when the gross receipts touched 5 lakhs, and the surplus exceeded 2½ lakhs.

Some arrangements for the Conservancy of Forests seem to have been made in 1857, but before the formation of the Forest Department in 1863, the forests of the three Divisions were worked by the Commissioners, on various systems. The only general rule was, one permitting a ryot requiring any wood but teak or sandal to fell it on payment of a seigniorage of R. 1 per cart load. In Ashtagram, though a wood yard had been established, traders were allowed to remove teak from the forests on a stump fee of 8 annas per tree, a most ruinous system.

The first operation of the Department, after examining the forests,

was to prepare two lists of reserved trees. The first included 15 kinds, declared to be absolutely the property of Government, to fell which, wherever growing, either ryot or trader had to obtain a license on payment of certain fixed rates. The second list contained 27 kinds of trees, reserved from the trader but free to the ryot for his own use, provided they grew within his own taluk. All kinds of trees not named in these two lists, were free to ryots, and might be felled by traders on payment of R. 1 a cart load.

In 1863, new rules were brought into operation providing for the formation of State and District Forests. The first were placed under the sole management of the Forest Department, while the last were left under the Revenue authorities, with the proviso that all reserved trees,—the number of which was now reduced to 9,—growing on Government land, could be sold only by the Forest Department. Ryots were allowed unreserved wood and bamboos free of duty, for agricultural purposes, but paid a duty of R. 1 per cart load for wood for house building purposes. Traders were required to pay for trees of all kinds.

Subsequently it was found that the District authorities had not sufficient establishment to protect the Forests under their nominal charge, and that great waste had resulted from empowering shekdars to grant licenses. During 1871—2, therefore, this power was withdrawn from both Amildars and shekdars preparatory to the introduction of the District Forest scheme, now everywhere established, the main feature of which is the abolition of the license system and the supply of wood from depôts to all comers. Ryots paying land rent were granted an absolute right over all trees growing on their holdings, provided the trees were planted by their ancestors or by themselves, or by former holders of the land from whom the right of occupation had been bought by the present incumbent.

In relation to the new Revenue Settlement, it was decided that the Forest Department should be allowed one year in which to fell all reserved trees on holdings made over on assessment to private individuals. After the lapse of a year, all such trees left unremoved by the Department, to fall, with the exception of sandalwood, to the land holder. The whole tendency, in short, of Forest legislation has been to confer wider privileges on the holders of land and inamdars, and to define and enforce the rights of Government in all forests and over all trees not belonging, under certain fixed rules, to private individuals.

The reserved forests now extend over 450 square miles, the unreserved forests over 130 square miles. Plantations for the growth of teak, timber, sandal and fuel have been formed in different parts, occupying an aggregate of 3,257 acres. Village topes number 16,293, standing on 14,376 acres and containing 811,306 trees; and 3,615 miles of public road have been planted with trees on both sides, at distances varying from 12 to 60 feet.

Abkari.—This branch of revenue was formerly known in Mysore under the name of Páñch Báb or 'the five items,' namely toddy, arrack, ganja, betel leaf and tobacco. The two last were transferred, the former in 1838—9, and the latter in 1850—1, to the head of Sayar. Up to 1862, the manufacture of toddy, arrack and ganja was under the direct management of Government. In that year the Abkari revenue, including these three items, was temporarily farmed to contractors, prior to the introduction of the Sadar Distillery system, which came into operation in 1863—4; but it was not till 1865—6 that steps could be taken to carry its principles fully into effect in the removal of all obstructions to open competition in the manufacture of spirits.

The system referred to provides for the erection of a large enclosure, styled a Sadar Distillery, at the head quarters of each District (and in other places, if the consumption requires it), in which all country spirits consumed in the District must be manufactured. Any person duly licensed may erect a still, at his own expense, within the enclosure, and distill as much liquor as he pleases, removing it himself, or selling it to the licensed vendors, on the sole condition that before removal the excise duty must be paid, and the liquor reduced to the authorized strength; the officers of Government confining themselves to taking such precautions as will insure no liquor being passed out of the distillery except on these conditions, and having nothing to do with the manufacture, or the price at which the produce is sold.

The object was to secure for the consumer a superior quality of spirit, of standard strength, tested at the Government distilleries within the precincts of which it is manufactured, and to which it pays a still head duty before removal. A restricted system of licenses for the sale of the liquor, combined with regulations for the supervision of the vendors, has also tended to check the promiscuous establishment of shops. The sale of fermented toddy, the liquor commonly used by the lower classes, is also subject to the license regulations. But only the arrack portion of

the Abkari revenue is worked under the Sadar Distillery system. The items of toddy and ganja are farmed out to contractors.*

In 1874 a general revision was made of the rates of still head duty, which varied in different parts from 14 annas to Rs. 3, and they were raised to Rs. 2 per gallon throughout the Province, excepting in the towns of Bangalore and Mysore, in which the rates were fixed at Rs. 3 and 2½ respectively. The strength of the liquor to be issued from the distilleries was fixed at 19° below proof. But in 1875 a special arrangement for 3 years was made for the Mysore District with the Ashtagram Sugar Works at Palhalli, by which the Company have contracted to manufacture liquor at 20° under proof and sell it to Government at 13 annas per gallon. The liquor is sold to vendors on the spot at Rs. 4 per gallon when intended for consumption in the town of Mysore, and at Rs. 3½ for consumption elsewhere within the District. The retail vendors are bound to sell to the public within the town of Mysore at Rs. 5 per gallon, and beyond the town at Rs. 4½.

The following figures will shew the operation of the new rules on the sale and consumption of arrack:—

Year.	No. of stills	Gallons distilled.	Amount of still head duty.	No of shops.		Amount paid for licenses.	Remarks.
				Wholesale.	Retail		
1872—3	54	252,194	Rs. 4,35,755	135	1,484	Rs. 90,414	
1873—4	14	271,572	4,68,521	86	1,442	57,517*	*License fees in Bangalore transferred to Municipality.
1874—5	14	219,800	4,56,601	84	1,369	60,654	
1875—6	11	188,425	4,77,628	85	1,149	50,362†	†System of putting up retail shops to auction discontinued.

The brewing of beer, at 3 breweries in operation in Bangalore, has been rapidly increasing. A still head duty of 2 annas a gallon was imposed on it in 1873—4. The following are the returns since that time:—

	Gallons brewed.	Amount of duty.
1873—4	58,617	Rs. 7,327
1874—5	122,688	15,335
1875—6	140,832	17,604

From 1st April 1876, the still head duty on beer is raised to 4 annas per gallon.

Toddy in this Province is extracted from date trees, which grow

*Inamdars whose sunnuds include the right, receive the revenue from arrack licenses in their inam villages.

wild throughout the country, and in a few places from cocoa nut and sago palm trees. All date trees growing on Government or ryotwari lands, whether occupied or unoccupied, are regarded as at the disposal of Government for Abkari purposes; but trees growing on occupied Government lands in the surveyed taluks, and those in inam and kayamgutta villages the toddy revenue of which is granted to the holders by their sunnuds, are regarded as the property of the landholder, and are therefore excluded from the contractor's lease. The exclusive right of drawing and vending the toddy is rented out to the contractors for a term, which varies in the different Divisions. The area over which such right may be exercised varies from one taluk to a District, according to the circumstances of the District and means of the contractor. Till 1872 the farming of the toddy was leased out annually in Nundydroog and Ashtagram, and for five years in Nagar, but owing to the inconvenience of frequently changing contractors, the latter period has been adopted in all. Date reserves are being formed in each District on waste or unoccupied lands, demarcated for the purpose as the survey progresses. This measure is necessary to guard against the possible inconvenience of a general destruction of date trees on their kandáyam lands by the ryots. No grant of land for cultivation is made within the limits of such reserves.

The revenue derived from a tax on spirituous liquors, ganja and toddy, appears from the accounts of 1799—1800, to have produced Kanthiraya pagodas 28,800, or Rs. 84,000 in that year, and Kanthiraya pagodas 44,290, or Rs. 1,29,179 in 1802—3. The receipts are not distinctly shewn in the earlier years of British Administration, but in the accounts of 1836—7, the Abkari revenue is entered at 2½ lakhs of rupees, and it has gradually risen, producing 10½ lakhs in 1872—3. The next two years it was 11½ lakhs and in 1875—6 reached 12½ lakhs.

Sáyar or Customs.—The Sáyar system in Mysore under the former Governments has already been fully described, and the mode in which it was dealt with by the British Administration down to 1854.

In the year 1860, only 24 articles were made subject to sayar taxes, the former rates of duty as prescribed in the old *prahar palli* being entirely altered. In 1864, the number was further reduced, and the export and import duties on all articles, except areca nut, coffee, and tobacco, between the Province of Mysore and the surrounding districts of Her Majesty's Territory were entirely and absolutely relinquished, with a

view to stimulate industry and to foster the trade of the country ; Sayar being levied only on the following articles, produced within the Province and intended for home consumption :—

(1) Areca nut, 3 annas to R. $1\frac{1}{2}$ per maund of 28lbs ; (2) Tobacco, R. 1 to $5\frac{1}{2}$ per maund of 24lbs ; (3) Cocoa nut, dry, $7\frac{1}{2}$ annas per maund ; (4) Cocoa nut, fresh, 8 annas per 100 ; (5) Cardamoms, Rs. 2 per maund ; (6) Pepper, 4 annas per maund ; (7) Betel leaves, 1 to 2 pie per bundle of 100 leaves ; (8) Piece-goods, 5 per cent *ad valorem* ; (9) Opium, 20 per cent *ad valorem*. Of these, areca nut, tobacco, pepper, cardamoms and opium were liable to the duty both when imported and when exported.

In 1875 the duty on piece-goods of local manufacture was abolished permanently, and that on pepper temporarily. The excise duty on areca nut and on tobacco, assorted with or without stalks, was fixed at a uniform rate of 12 annas per maund, and the duty on tobacco stalks abolished. The rate for betel leaves was fixed at 1 pie per bundle.

Sayar duties appeared in the accounts of 1799—1800 at the respectable sum of Kanthiraya pagodas 2,26,000 or Rs. 6,59,166, and in those of 1802—3 Kanthiraya pagodas 2,57,000 or Rs. 7,49,583. They rose to a sum of Rs. 10,45,000 in the year 1846—7. The bulk of the numerous petty taxes which were either abolished or modified between the years 1831 and 1854 were classed in the accounts as Sayar. It has been seen that the gross annual amount thus remitted was $10\frac{1}{2}$ lakhs. But we still find that the Sayar collections, which had never exceeded $10\frac{1}{2}$ lakhs in any one year during the existence of those taxes, were not seriously diminished after their removal. On the contrary, the Sayar receipts amounted to $9\frac{1}{2}$ lakhs annually in the years 1856—7 and 1859—60, to $10\frac{1}{2}$ lakhs in the next year, and to $11\frac{1}{2}$ in 1861—2. In 1862—3 they produced Rs. 10,46,000 only, owing to an unfavourable season for the supari and tobacco crops. In the following year they again reached Rs. 11,33,000. With the customs duties abrogated in 1864, a vast horde of petty customs establishments, numbering 1,800 men on trifling stipends, were dispensed with, reducing the cost of collection from 1 lakh to about Rs. 40,000 annually. Consequent on these measures, Sayar being levied as an excise on only eight articles of home produce, the Sayar revenue, as may have been expected, fell to Rs. 8,88,000 in 1865—6, and to 7 lakhs in 1867—8. It however gradually revived, and amounted to $7\frac{1}{2}$ lakhs in 1871—2, and to more than $9\frac{1}{2}$ in

1872—3. Owing to unfavourable seasons, it fell a little below this in the next year, and in 1874—5 to 8½ lakhs. The abolition and reduction of duties in that year still further reduced the Sayar collections, which for 1875—6 stood at a little below 6½ lakhs. To this total, areca nut contributes 4½ lakhs and tobacco nearly a lakh.

Mohatarfa or assessed taxes. Under the former Governments of Mysore, various taxes were levied on castes and professions, besides taxes on houses, looms, shops, and oil-mills, and included under the general head of Mohatarfa. In the year 1860, a general revision of the Mohatarfa taxes took place, when most of them were abolished, and five were retained, viz. a tax on houses, on looms, on shops, on oil-mills, and on ploughs. A tax on carts was introduced in 1870. In the year 1871 the plough tax was abolished, being superseded by the local cess. Mohatarfa is therefore at present levied on the following items: houses, shops, looms, oil-mills, and carts. These taxes do not now directly touch the ryot, but are confined to other classes. Special exemptions from house tax are, however, accorded to Brahmans, Musalmans and certain officials, in accordance with ancient usage.

From 1840 up to the year 1854—5, the receipts amounted to 6½ lakhs per annum, but during that period they included some items which are now classed under other heads of accounts, and several taxes which no longer exist. After the abolition of these, the collections fluctuated between 4 and 5 lakhs from the year 1856—7 to 1861—2, when they amounted to Rs. 4,79,000. In 1862—3 they declined still further, to Rs. 3,52,000. In 1872—3 they were Rs. 3,22,000, exclusive of the cart tax, which was levied from 1870. The decline is partly attributable to the alienation, for municipal purposes, of the Mohatarfa taxes levied in the towns.

The following are the receipts under Mohatarfa for the past five years. In 1874—5 the assessed taxes in two more towns were transferred to the municipalities.

	Houses.	Shops.	Looms.	Oil-mills.	Carts.	Miscell.	Total.
1871—2 ...	Rs. 1,58,548	85,262	74,742	13,445	34,053	544	3,66,694
1872—3 ...	... 1,59,172	87,416	73,757	13,649	31,014	484	3,64,022
1873—4 ...	... 1,59,775	90,053	76,518	13,940	33,472	69	3,73,827
1874—5 ...	... 1,57,236	89,070	76,539	13,904	31,480	20	3,68,249
1875—6 ...	... 1,57,000	88,936	76,029	13,312	31,735	215	3,67,727

The rates vary from 8 As. to 12 Rs. per annum on each house, 8 As. to 30 Rs. per shop, 8 As. to 5 Rs. per loom, 1 R. to 20 Rs. per oil-mill, 2 Rs. per cart owned by the non-agricultural classes.

Certain classes, who from time immemorial have enjoyed immunity from taxation, are exempted from payment of the house tax, except in municipal towns, where they are required to pay the municipal tax like other people. The number of houses claiming exemption is 890,000, of which 640,000 belong to the agricultural classes, 150,000 to Brahmins, Musalmans and Rajpindes, 46,000 to headmen of towns and villages, and the remainder are houses which pay the shop, loom, or oil mill tax.

Salt.—The revenue under this head is derived from fees levied on pass for the manufacture of earth salt. This article is consumed by some of the poorer classes of inhabitants throughout Mysore, and by most of the people in Chitaldroog District. It is also given to cattle. But the bulk of the people consume the marine salt imported from the sea coast of the Madras Presidency. In 1873—4 the manufacture of earth salt within 5 miles of the frontier, and the exportation of the article to Her Majesty's Territories, were prohibited. The number of pass is 2,200.

Stamps.—Stamp duties existed in Mysore on the assumption of the government in 1831—2, but they were levied on a primitive system, moderate in its rates and limited in its incidence. Between the years 1831 and 1861, the annual yield was between 6,000 and 9,000 Rs., in two years only it reached Rs. 10,000, and in another Rs. 15,000. In 1861—2 the old system produced its maximum revenue, which was but 19,900 rupees. During these years, court fees were paid chiefly in coin, and were mixed in the accounts with other receipts. In 1862—3 there was a revision of the local regulations, which raised the stamp revenue to Rs. 71,628 in that year, to Rs. 1,57,000 in the next, and to Rs. 2,41,000 in 1864—5. In 1865 the Indian Stamp Act was introduced, and the revenue has since made rapid progress, reaching 4½ lakhs in 1869—70. After that year the amount realized from court fee stamps is credited to the head Law and Justice.

Post Office.—For many years, the Anche or Local Post appears to have been almost wholly devoted to the conveyance of official despatches. The growth of the postal receipts has been slow, but steady. During 1833 to 1843, they rose from Rs. 2,000 to Rs. 6,000, in 1853 to Rs. 12,000, in 1863 to Rs. 30,000. In 1872—3, notwithstanding a reduction of postal rates in accordance with the British India scale, the revenue was Rs. 44,000. The cost of the Department, which has always

exceeded its receipts,—public despatches being carried free of postage in any shape,—has been enhanced from year to year, but has not grown so rapidly as the income from private correspondence. The establishment cost Rs. 33,000 in the year 1833 ; Rs. 44,000, in 1843 ; Rs. 49,000, in 1853 ; Rs. 95,000, in 1863 ; and Rs. 1,51,000, in 1873.

In 1875—6, the number of receiving houses was 152, the postal lines traversed by runners aggregated 2,312 miles. No postage stamps are in use, but Rs. 50,000 is realized from payments on private letters. The correspondence passed through the Anche has risen from 1½ millions in 1861—2 to 2½ millions. In 1875—6, postage was paid on 1½ million of letters, 50,000 newspapers, and 9,601 parcels. The official correspondence, carried free of charge, consisted of 1½ million of letters, 20,000 packets, and 26,000 gazettes. From 1872—3, an arrangement has been entered into with the Imperial Post Office to distribute by Anche all unpaid letters addressed to Mysore, the latter retaining half the amount of postage due on all except overland letters from Europe, for which latter the full charge is repaid.

Local Funds.—By 1871—2, an important change was effected in the mode of raising an income for local purposes, by the abolition of the ancient Plough Tax and the introduction of a Local Cess. The Mysore Local Funds consist of a cess levied at the rate of one anna in the rupee of the land assessment in settled taluks, and half an anna in unsettled taluks, as well as of half an anna upon the collections realized from Sayar, Abkari, forest produce, coffee halat and salt pans. In towns where there are no municipalities, the revenue derived under the operation of the Cattle Trespass Act, the rent from ferry contracts, and certain other miscellaneous items, are also exhibited under the head of local funds.

Out of the total collections of the Local Fund cess, 24 per cent are appropriated to education, for the support of village schools, and (with the exception noted below) 76 per cent are credited to the local fund account of the District in which they are raised, under the name of District Local Funds, to be applied to the maintenance of roads, &c. Out of the collections levied on abkari, supari (except in Shimoga and Kadur Districts), and miscellaneous items, the 76 per cent are shewn in a separate account, and are held in deposit in the Huzur Treasury under the name of Local Funds General, which are at the disposal of the Chief Commissioner for expenditure where he deems that a special grant is called for.

An irrigation cess, at one anna in the rupee of the assessment upon wet lands, Sarkar or inam, is also levied in the surveyed taluks and credited to the local fund revenues to meet the cost of upkeep of irrigation works. But in 1873—4 the separate levy of this cess was abolished, the amount being merged in the ordinary assessment on wet land; and at the settlement of each taluk an equivalent lump sum will be set apart out of the annual revenue of the taluk to form a District Irrigation Fund.

The revenue credited to Local Funds since 1871—2 has been as follows:—

1871—2	Rs.	3,47,205	}	1874—5	Rs.	4,75,207
1872—3		4,36,845		1875—6		5,12,033
1873—4		4,59,973				

Municipal Funds.—Municipal Committees were first experimentally formed in 1862, at Bangalore and Mysore. The experiment proved a success, and by 1864—5 each of the 8 District head quarter stations possessed a Municipal Committee. The measure was next extended to Taluk kasbas, and eventually to other large trading towns and villages. The District head quarter municipalities are the most important, the municipal proceedings in minor towns being at present limited to conservancy operations, in which, however, material improvement is visible.

In Bangalore, where the municipal operations are conducted on a large scale, and their control and direction require special attention and involve much labour, the President is paid Rs. 700 per mensem, which is defrayed by the municipalities of the Cantonment and Town of Bangalore, in the proportion of $\frac{3}{4}$ and $\frac{1}{4}$ respectively. In the other District head quarter municipalities, no salary is attached to the office of the President, a selected Government official of the station undertaking the charge in addition to his other duties. In all of these municipalities, regularly organized Boards have been formed, consisting of the most influential European and Native members of the community. In the smaller towns, where it has been found difficult to constitute regular Boards, municipal regulations have with great advantage been introduced and enforced through the agency of the revenue officers.

On the 1st April 1871, a new Code of Municipal Regulations for the Cantonment and Town of Bangalore was introduced. These regulations provide for the appointment of Commissioners for making better provision for the police, conservancy and improvement of the Cantonment

and Town, and for enabling the Commissioners to levy taxes, tolls, town dues and rates therein. Under the operation of these regulations, a material change was effected in the composition of the Board. In substitution of the previous arrangements for the selection of members, the Cantonment was divided into six divisions or wards, and the Town into three, from each of which two persons residing therein were nominated by Government to be Municipal Commissioners. In addition to these the Board is further composed of six *ex officio* members, specially selected to represent all branches of the official community, the number being restricted to a third of the total number of the Commissioners.

In the year 1872—3, the revenue derived from the sale of licenses for retail vend of arrack in Bangalore was transferred to the Municipality, with a view to increase its revenues, and to prevent the number of shops multiplying indiscriminately beyond the actual requirements of the place. For a better administration of the abkari retail vend within the Town and Cantonment municipal limits, a Bench of Magistrates, composed of the Deputy Commissioner, the Cantonment Magistrate and the President of the Municipality, has been constituted, the last of the above mentioned officers being vested with the powers of a Justice of the Peace. The decree of the Bench of Magistrates is considered final in matters relating to the allotment and renewal of licenses and disposal of complaints.

The following are the taxes authorized to be levied by the Municipalities—1. An octroi or tax on articles brought within municipal limits for consumption and use therein. 2. Tax on houses, buildings and lands. 3. Tax on professions and trades. 4. Tax on carriages, carts, &c. 5. Tolls on carriages, carts, &c. 6. Ferries. 7. Tax on licenses. 8. Tax on bricks and tiles. The octroi is the most productive of all the taxes. Next in order, stand the house tax and tax on professions and trades. In the Nandidroog Division (except the Town and Cantonment of Bangalore), the house tax has been levied in substitution for the octroi in all the municipalities of the Bangalore and Kolar Districts, and in four places in the Tumkur District, *viz*, Tiptur, Bellavi, Gubbi and Tumkur, in the first two of which great marts are held weekly, while the third is the most important entrepôt for the Malnad areca nut produce, and the fourth is the head quarters of the District. Octroi is still levied in the other towns of the Tumkur District, but the house tax is regarded as furnishing a more certain source of income, not being subject to the fluctuations of trade like the octroi, or liable to misappropriation by the collectors. In the Ashtagram Division, to avoid pressure upon the poorer

classes, grain the staple food of the people, has been exempted from the tax. The number of taxable articles under octroi amounts to 20 in Mysore, and 15 in Seringapatam and Hunsur, at Hassan the chief article taxed is tobacco. There is also an *ad valorem* duty at 5 per cent on the sale, at these places, of country cloth manufactured elsewhere than in Mysore. The *ad valorem* duty on piece-goods forms an appreciable portion of the octroi duty generally, but especially in Shimoga and Tarikere. But as the pressure of this tax tells more on the poorer classes than on the rich, its levy is under inquiry, in view to such changes as may appear desirable.

In the town of Mysore, all *sayar* collections were transferred to the municipality so far back as 1863. The *mohatarfa* collections were surrendered to the municipality of Seringapatam on condition of their maintaining their own Police; and have since been surrendered on the same conditions to the municipalities of Bangalore, Kolar, Shimoga, Chitaldroog and Chikmagalur, the latter also defraying the cost of the Government schools in the town. This tax had been carefully revised, and extended to the privileged classes who had hitherto been exempt, in accordance with the annexed schedule, the last three rates being specially sanctioned for the Town of Mysore.

	Rs.	Rs.	Rs.		Rs.	Rs.	Rs.	
House valued below	...	50	$\frac{1}{4}$	House valued from	1,000	to	1,500	7
Do	from	50	to	100	1	to	3,000	9
Do	"	100	to	200	2	to	5,000	12
Do	"	200	to	300	3	to	6,000	15
Do	"	300	to	500	4	to	10,000	30
Do	"	500	to	700	5	to	20,000	60
Do	"	700	to	1,000	6	above	20,000	120

The total amount of municipal revenue in 1875—6 was 3½ lakhs of rupees. Of this sum Rs. 1,55,569 were obtained from octroi, Rs. 71,979 from house tax, Rs. 61,848 from tax on professions, Rs. 1,119 from tax on carriages, Rs. 9,555 from rents, Rs. 9,549 by transfer and contributions, Rs. 65,896 from miscellaneous items, such as sale of stray cattle, pound fines, fines for offences against municipal rules, and market rents.

The following figures exhibit the growth of municipal institutions and funds since their first establishment :—

Year.	Bangalore.		Mysore.	District Head Quarters		Other Towns.		Total Receipts.	Expenditure.
	Conten-ment.	Town		No.	Amount.	No.	Amount.		
1862—3	57,509	21,681	23,369	...	..	...	...	82,550	...
1863—4	59,053	20,350	23,713	...	...	...	...	84,053	39,502
1864—5	58,793	19,585	33,992	...	...	...	...	1,12,370	83,900
1865—6	71,688	23,322	35,190	6	16,087	...	...	1,49,297	1,44,476
1866—7	58,974	23,330	31,357	6	12,073	...	...	1,24,829	1,55,150
1867—8	61,000	26,451	41,412	6	13,751	42	10,672	1,52,586	1,41,818
1868—9	62,551	48,751	39,422	6	16,297	48	17,126	1,75,159	1,49,061
1869—70	69,959	43,010	2,196	6	20,286	48	21,352	1,82,721	1,97,030
1870—1	57,778	52,867	47,217	6	21,520	48	28,737	2,07,117	2,08,627
1871—2	92,617	59,392	71,168	6	28,183	48	37,835	2,89,141	2,59,166
1872—3	1,18,535	61,084	76,115	6	32,930	48	51,600	3,40,264	3,00,567
1873—4	1,19,179	71,930	80,250	6	34,393	67	57,432	3,55,189	3,39,134
1874—5	1,18,207	63,440	85,076	6	41,066	67	56,729	3,84,563	3,70,448
1875—6	1,22,787	64,769	82,775	6	45,218	67	60,019	3,75,518	3,67,370

Although, excepting in the towns of Bangalore and Mysore, the municipal institutions of the Province are as yet in their infancy, the commencement that has been made has already borne fruit, and there is every reason to believe that these institutions will become more appreciated by the people as their sphere of improvement and usefulness extends. Every effort is being made to encourage the non-official classes to interest themselves in the progress and management of their local municipalities, and it is hoped that in due time a fair proportion of the Boards of these institutions may with advantage be composed of persons elected by the people themselves.

State Expenditure.—While the Mysore revenues have expanded under British management, as described in the preceding pages, the expenditure has risen rapidly with the reforms introduced in all Departments of the Administration, more especially since 1862. Notwithstanding the exceptional demands during the first 25 years on account of the debts of the State and the late ruler, the accounts shew that from 1831 to the close of the year 1861—2, there was a surplus of receipts amounting to Rs. 1,00,91,000, or excluding the receipts and payments on account of the loan from the British Government and the Maharaja's debts. Rs. 152½ lakhs. The average annual revenues and charges, without these exceptional items, were as follows during the respective decades from 1832—3 to 1861—2.

Decade.	Average annual Receipts.	Average annual Expenditure.	Average annual Surplus.
1832—3 to 1841—2	Rs. 70,06,000	69,21,000	87,000
1842—3 to 1851—2	76,61,000	68,91,000	7,70,000
1852—3 to 1861—2	86,54,000	79,92,000	6,62,000

The increase of expenditure since 1852—3 will be made intelligible by the following comparison of the charges for that year and 1861—2, which was the last year of the former regime; next 1863—4, when the administration had been fully reorganized; 1872—3, completing the second decade; and 1875—6, the last year for which we have accounts.

Head of charge.	1852—3.	1861—2.	1863—4	1872—3	1875—6.
Civil charges of Administration	13,56,000	25,99,000	32,78,000	40,34,000	47,44,000
Local Force	10,04,000	10,46,000	10,80,000	10,83,000	8,60,000
Religious and charitable Institutions	2,99,000	3,02,000	2,61,000	2,83,000	2,97,000
Subsidy to British Government	24,00,000	24,50,000	24,50,000	24,50,000	24,50,000
Maharaja's stipend and share of Revenue	14,80,000	15,11,000	14,03,000	8,54,000*	8,80,000
Public Works Expenditure	4,64,000	11,64,000	13,59,000	14,44,000	21,97,000
Total Administration Charges	75,71,000	90,72,000	98,31,000	1,01,31,000	1,14,14,000

The analysis of Civil charges, as under, will shew the departments under which increase has mainly arisen.

Head.	1852—3.	1861—2.	1863—4.	1872—3.	1875—6.
General charges	Rs 2,34,000	3,50,000	3,35,000	3,25,000	3,65,000
Revenue and Judicial	8,19,000	11,81,000	15,38,000	16,20,000	17,37,000
Revenue Survey	..	..	8,000	2,47,000	2,89,000
Income Commission	..	..	..	85,000	75,000
Siyai and Akhatri	2,03,000	2,60,000	97,000	59,000	72,000
Forests	18,000	53,000	32,000	1,80,000	2,35,000
Stamps	..	..	43,000	1,000	13,000
Post Office	47,000	95,000	95,000	1,51,000	1,60,000
Jails	16,000	25,000	1,03,000	1,10,000	1,23,000
Registration	..	..	..	17,000	20,000
Police	3,25,000	3,94,000	4,07,000	4,45,000	5,70,000
Political Pensions	82,000	73,000	58,000	66,000	64,000
Service Pensions and Gratitudes	1,000	14,000	83,000	1,51,000	1,79,000
Medical Department	35,000	64,000	86,000	1,32,000	1,49,000
Education	6,000	43,000	73,000	2,45,000	2,45,000
Miscellaneous charges	64,000	47,000	1,90,000	1,81,000	3,51,000
Refunds of Revenue	..	..	4,000	40,000	97,000
	13,56,000	25,99,000	32,78,000	40,34,000	47,44,000

From the review now given of the finances of Mysore, it will be apparent that during 40 years of British rule, a period of profound peace, the country having been spared the convulsions of 1857, the revenues doubled from 55 lakhs to 110 lakhs, and the administrative charges which were about 55 lakhs in the earlier years are now about 101 lakhs. When the British assumed the government in 1831, they found the State encumbered with debts, the liquidation of which cost 87½ lakhs during the first 25 years, and the revenues had to bear a further charge of 39½ lakhs between 1864 and 1869, on account of fresh

* Palace charges after the late Maharaja's death.

debts contracted by the late Maharaja. The State is now free from such liabilities, with a steadily improving income, an ample cash balance, and an invested surplus in 1875—6 of 63 lakhs. The financial prospects of the future are thus encouraging, and the means are at hand for conferring still greater benefits on the country, while it is held in trust by the British Government.

Law and Justice.

Legislation.—Mysore being a Native State, the Legislative enactments of the Government of India do not necessarily apply to it in common with British India. When, therefore, the extension to Mysore of any Legislative enactment of the Government of India, or of the Governments of Madras or Bombay, is considered necessary, it is usual to make a special application to the Governor General in Council with this object.

The following is a list of the Acts of the Government of India which have been extended to Mysore either in whole or in part.

No. and year of Act.	Name or subject of Act.	Date of extension to Mysore.
XX of 1847	Copyright of Books	1867
IX of 1850	Small Cause Courts	1863
XIX of 1850	Binding of Apprentices	1875
XVIII of 1854	Railway Act	1864
XXI of 1856	Abkari Revenue	1864
VI of 1857	Acquisition of land for public purposes	1867
VIII of 1859	Civil Procedure Code	1869
XIV of 1859	Limitation of suits, Section 15	1875
XIII of 1859	Breach of Contract	1864
XXVII of 1860	Collection of debts on succession	1868
XXXI of 1860	Sale of arms and ammunition	1868
XLV of 1860	Indian Penal Code	1862
V of 1861	Regulation of Police	1866
XXIII of 1861	To amend the Civil Procedure Code	1869
XXV of 1861	Criminal Procedure Code	1862
XXIX of 1861	Articles of war	1868
X of 1862	Indian Stamp Act... ..	1865
VI of 1864	Whipping Act	1864
XIII of 1864	Emigration Act	1865
V of 1865	Marriages of Christians	1865
X of 1865	Indian Succession Act	1868
XI of 1865	Mofussil Small Cause Courts	1866
V of 1866	Bills of exchange	1868
VI of 1866	Arms and ammunition, &c.... ..	1868
X of 1866	Trading Companies	1868
XIV of 1866	Post Offices	1867
XX of 1866	Registration of Assurances	1866
III of 1867	Public gambling	1867
VII of 1867	Purchase of Soldiers' articles	1871
XXIV of 1867	Administrator General's Act	
XXV of 1867	Regulation of Printing Presses, &c.	1867
XXXII of 1867	Conferring on Chief Commissioner powers of a Local Government	1867
XXVII of 1868	Limitation of Indian Registration Act	1868

No. and year of Act.	Name or subject of Act.	Date of extension to Mysore.
II of 1869	Justices of the Peace	1870
VIII of 1869	Criminal Procedure Code Amended	1870
XVII of 1869	General Statute Act	1870
	Rules for the Forest Department of Mysore	1870
XXI of 1869	European Extradition	1871
XX of 1869	Indian Volunteer Act	1870
VII of 1870	Court Fees	1870
X of 1870	Land Acquisition	1870
XXIII of 1870	Indian Coinage	1870
XXVII of 1870	To amend the Indian Penal Code	1871
	Code of Municipal Regulations	1871
I of 1871	Cattle Trespass	1872
	Custody and guardianship of Meters, Weights, &c.	1872
VIII of 1871	Indian Registration Act... .. .	1871
IX of 1871	Indian Limitation Act	1871
	Poles under the Contagious Disease Act	1871
XXVIII of 1871	Excise	1873
XXV of 1871	To amend the Railway Act	1871
I of 1872	Indian Evidence Act	1872
X of 1872	Code of Criminal Procedure	1872
XI of 1872	Foreign Jurisdiction and Extradition Act	1872
XV of 1872	Indian Christian Marriages	1876
XVIII of 1872	Indian Evidence Act, amended	1872
XXI of 1872	To amend the definition of courts in Indian Penal Code	1872
V of 1873	Government Savings Bank	1873
X of 1873	Tribute Act	1876
NI of 1874	Criminal Procedure Code, Amendment Act	1874

The following Acts of the Madras and Bombay Legislatures have also been extended to Mysore.

No. and year of Act.	Name or subject of Act.	Date of extension to Mysore.
<i>Madras</i>		
I of 1863	Madras Local Act	1865
III of 1869	To empower Revenue Officers to summon	1869
I of 1873	Wild elephants	1874
<i>Bombay</i>		
I of 1865	Survey, Demarcation, Assessment and Administration of lands	1869
IV of 1868	Amended Bombay Act I of 1865	1869

Courts.—The following statement exhibits the gradation and numbers of the Courts of Justice as now constituted, with the magisterial powers and limits of jurisdiction of the several judicial officers.

Courts.	Judicial Powers.	Original.		Appeal.		Executive or other functions of same Officers.
		Criminal.	Civil.	Criminal.	Civil.	
Peshkars ...	Magistrates of the 3rd class ...	20	...	...	...	All duties entrusted to them by the Amildars, and in their absence all duties connected with their office. Huliyadroog Peshkar is also a Sub-Registrar.
Sheristadars .	Do ...	18	...	...	...	Revenue and ministerial functions.
Amildars ...	Do except Chamrajnagar and Bangalore Amildars, who are Magistrates of the 2nd class.	68	...	...	...	General supervision of Revenue, Muzari, Registration, Municipalities &c, within their respective taluks.
Munsiffs ..	Dispose of Civil suits up to Rs. 300 in value, also have Small Cause powers up to Rs. 20, but Mysore Munsiff up to Rs. 50.	...	22	...	...	Turvekere Munsiff is also a Sub Registrar.
Sar-Amin ...	Magistrate of the 2nd class ...	1	...	...	...	Sub Registrar for Bangalore Cantonment and Executive Officer of the Municipal Board.
Town and Cantonment Magistrates.	Magistrates of the 1st Class. Bangalore Town and Cantonment Magistrate hears appeals from decisions of the Sar Amin and the Magistrate of the Pete in Criminal cases.	2	...	1	...	Mysore Town Magistrate Superintends the Mysore Town Police and is President of the Municipal Board.
Judicial Assistants ...	Dispose of original Civil suits from Rs. 300 to Rs. 5,000, with appellate powers in cases transferred to them by the Deputy Commissioners. Also Small Cause powers up to Rs. 200 in addition in Head Quarters.	...	8	...	8	In charge of District Jail and Treasury.
Small Cause Court, Bangalore.	Small Cause jurisdiction up to Rs. 1,000. The Registrar up to Rs. 20 ...	...	1	...	...
Jaghirdar of Yelandur.	Magistrate of the 1st class ...	1	...	...	...	The present Jaghirdar is an Assistant Commissioner.
Assistant Commissioners.	Magistrates of the 2nd class ...	7	...	...	...	Generally assisting the Deputy Commissioners in all branches of duties excepting Civil.
Do ...	Magistrates of the 1st class. Dispose of appeals from decisions of 3rd class Magistrates in Criminal cases.	10	...	10	...	
Deputy Commissioners...	Powers of a Magistrate of a District with enhanced powers under Section 36 of Act X of 1872. Dispose of original Civil suits from Rs. 5,000 to Rs. 10,000 in value. Hear appeals from decisions of Munsiffs in Civil cases, and of 2nd and 3rd class Magistrates in Criminal cases ...	8	8	8	8	General supervision of Revenue, Muzari, Registration, Municipalities, Public Works and Police.
Commissioners	Powers of a Sessions Judge. Dispose of Civil suits above Rs. 10,000 in value. Hear appeals from the decisions of the Judicial Assistants in Civil cases, and of the 1st class and District Magistrates in Criminal cases ...	3	3	3	3	General supervision in the Division. The Commissioner of Ashtagram is also Sessions Judge of Coorg.
Judicial Commissioner ...	Powers of a High Court, and original jurisdiction in granting probates and letters of administration.	...	...	1	1	Also Inspector General of Jails and Police in Mysore and Coorg, and Judicial Commissioner of Coorg

The present System of Judicature is based upon the administrative regulations introduced in 1862—3, as previously described. But in 1869 revised Rules of Civil Procedure were introduced, and in 1872 the new Criminal Procedure Code; and on these the practice, functions and powers of the existing tribunals, as above set forth, are more immediately founded. In 1866 appeals from the decisions of Assistant Commissioners to the Deputy Commissioners were abolished, such appeals lying to the Commissioners of Divisions. In 1867 rules were enforced for oral hearing and written judgments in appeal cases, and for the enrolment of pleaders. The following remarks on these changes are by Mr. J. R. Kindersley, officiating at that time as Judicial Commissioner.

‘The most important alteration which has been lately made in the Civil Procedure in Mysore, has been the strict enforcement from the commencement of 1867 of these two rules; 1st, that no decree should ever be passed on appeal without giving the parties an opportunity of appearing on an appointed day; 2nd, that the decision should invariably be written by the judge. Formerly, parties to appeals were sometimes heard and sometimes not. The courts were not generally built so as to be very accessible; no great regularity was observed in hearing appeals on fixed days; and it was the interest of the subordinate officials to discourage the personal attendance of suitors; while pleaders were admitted only by permission of the judges. The demoralizing effects of a system which placed it in the power of subordinate officials to make representations behind the backs of the parties need not be fully described. It became the practice in several of the superior courts for the facts of a case to be stated by a subordinate public servant, and occasionally I have found the decision written by such a person, and only signed by the judge.’

The number of pleaders enrolled up to the present time is 120*.

In 1873, was commenced, as a step towards the separation of judicial and executive functions, the formation of Munsiffs’ Courts in the Nundidroog Division, which relieved the Amildars of jurisdiction in civil cases and enabled them to devote more attention to their revenue duties, now becoming increasingly heavy. The measure was extended to Ash-tagram and Nagar in 1875, the expense of the new establishments being met by reducing the number of taluks.

Civil Justice.—The following is the number and value of civil suits instituted for a series of years. The figures shew a steady increase in litigation:—

In 1867	31	In 1870	17	In 1873	5
“ 1868	9	“ 1871	13	“ 1874	12
“ 1869	10	“ 1872	10	“ 1875	18

No. of Suits.		Value of Suits.	No. of Suits.		Value of Suits.
1865	17,012	Rs. 23,31,666	1871	20,764	Rs. 29,06,407
1866	12,342	13,97,023	1872	21,497	23,13,785
1867	13,455	22,39,350	1873	21,414	23,45,380
1868	14,702	17,03,488	1874	22,652	23,13,082
1869	16,835	15,90,499	1875	25,052	25,02,152
1870	20,201	20,98,988			

From the returns of the two last years it is found that more than one half of the total number of suits filed are on written obligations, and under Rs. 500 in value. About 58 per cent of the suits are disposed of by the Munsiffs, and 27 per cent by the Bangalore Court of Small Causes. Nearly three-fourths of the suits are uncontested. Of the contested suits, about three-fourths are decided for the plaintiff, and one-fourth for the defendant. Of the uncontested cases in 1875, there were transferred 274, plaint rejected or returned 227, dismissed for default 2,388, withdrawn 422, compromised 886, decreed on confession 4,472, decreed *ex parte* 7,481, (more than a half being in the Bangalore Small Cause Court), dismissed *ex parte* 1,316. The average duration of suits was 32 days in contested and 18 in uncontested cases.

There were 897 civil appeals in courts below the Judicial Commissioner's, of which 46 were dismissed for default, 449 confirmed, 103 modified, 191 reversed, 64 remanded. The average duration of appeal cases was 35 days.

Registration.—The Registration Act XVI of 1864 came into operation in Mysore on the 1st January 1866, and the amended Act XX of 1866 on the 1st January 1867. By a new Act, introduced in September 1871, a large class of documents previously subject to compulsory registration was exempted, namely, coffee land grants, inam title-deeds, and various assignments of land made by Government. Other provisions of that enactment,—such as the admission of unregistered documents in evidence of contracts even where they relate to immovable property, and the withdrawal of the special advantages conferred on registered instruments by the old Act, by removing the obligation in some cases and the incentive in others,—tended to reduce the work of the Department. The following statistics will shew the progress of registration year by year, and the effect of the modifications referred to:—

Year.	Immovable property.			Movable Property.
	Compulsory Registrations.	Voluntary Registrations.	Total value. Rs.	Registrations.
1865—6	695	414	...	423
1866—7	3,107	1,352	...	1,332
1867—8	4,408	1,364	...	515
1868—9	4,572	1,221	...	...
1869—70	5,513	1,463	23,59,915	478
1870—1	6,038	1,619	32,65,531	462
1871—2	5,239	1,612	30,99,706	417
1872—3	6,026	1,700	33,22,641	415
1873—4	6,564	1,591	33,68,590	448
1874—5	7,332	2,155	35,33,219	463
1875—6	8,121	2,721	41,28,556	512

Criminal Justice.—The following figures exhibit the statistics of crime for seven years passed, and shew a decided diminution in serious offences. Of heinous crimes, there were in the last of these years 45 cases of murder, 18 of culpable homicide, 8 of kidnapping and abduction, 5 of rape, 41 of dacoity and 57 of robbery with violence.

Crimes against,	1869	1870	1871	1872	1873	1874	1875
The State and public justice.	938	847	813	1,043	2,265	1,818	1,775
Person	8,849	10,040	10,385	8,239	6,405	6,750	6,114
Property	6,897	7,552	7,256	4,997	4,186	3,606	3,337
Special Laws	1,476	2,034	1,858	1,733	1,308	1,591	1,792
Total	18,160	20,473	20,312	16,015	14,164	13,865	13,018

The results of criminal trials are shewn in the subjoined table. The average duration of cases disposed of in 1875, was 4·2 days. Of 374 criminal appeals, 23 were rejected, 157 confirmed, 37 modified, 1 quashed, 139 reversed.

Head.	1869	1870	1871	1872	1873	1874	1875
Persons brought to trial	33,623	43,920	40,015	30,810	27,858	27,098	27,041
" sentenced	14,951	20,127	17,179	9,200	8,258	9,013	10,065
" discharged	5,778	9,945	10,233	5,467	3,427	3,481	2,852
" convicted	10,502	12,496	12,474	15,928	16,058	14,465	13,419

Prisons.—The present system of jail management may be described as dating from the construction in 1863 of the Bangalore Central Jail, an institution which not only serves as a model to the other prisons of the Province, but is widely known as second to none in India. The accommodation is intended for 1,000 prisoners.

Previous to the period spoken of, the able-bodied convicts were employed in making roads, and lodged in what were called Road or Camp Jails. These

consisted of nothing more than temporary sheds, the materials of which were pulled down, carried on, and re-erected as the place of encampment was changed. In the Chitaldroog District, convicts of the artisan class were employed in a workshop, to make up the iron and wood work for travellers' bungalows and other public buildings. At Bangalore and Mysore were jails of a more permanent character. In the former was the Town Jail, consisting of separate wards for felons, debtors, and insane; and the Fort Jail. The Town Jail was removed in 1853 from a low and crowded part of the Petta to a more airy site near the northern gate, obtained by clearing the old boundary hedge. The building was entirely of stone, on the native principle of construction, and was capable of holding 400 prisoners. The Fort Jail was originally a temporary thatched building, situated near the Mysore gate of the Fort. This was also rebuilt on the same principle as the Town Jail, with accommodation for 292 inmates. It was specially used for the confinement of Thugs sentenced to long periods of imprisonment.

The prison diet was $1\frac{1}{2}$ seer of ragi and $\frac{1}{2}$ anna in cash for each working day, and 1 seer of rice, with the same money allowance, for Sunday. Out of the money, the prisoners were allowed to purchase for themselves salt, pepper, chillies and other condiments to savour their food with, but care was taken to prevent their having access to drugs, opium, or spirits. The working hours were from sunrise to 3, with an hour's rest at noon. There was no labour on Sunday, when oil and soap-out were served out to each man for ablution.

At the close of 1875, there were 8 jails and 80 lock-ups, containing altogether 1,767 prisoners (1,680 male and 87 female), distributed in the following manner.

Prisons.	Convicts.	Under trial.	Civil.	Total.
Central Jail	693	4	7	704
District Jails	819	43	15	957
Taluk Lock-ups	45	61	0	106

The guarding and maintenance of prisoners for that year cost over $1\frac{1}{2}$ lakhs, the average annual charge per head for the several items being as follows:—rations Rs. 28—7—1, establishment Rs. 25—15—10, police guard Rs. 23—9—9, hospital charge Rs. 1—9—1, clothing Rs. 2—13—1, contingencies Rs. 4—12—8; or altogether Rs. 87—3—6.

All the prison labour is intramural. The value of manufactures in the Central Jail for 1875 shewed a profit of Rs. 8 per head of effectives. Education has for some years been introduced with good effect. In 1875 there were 610 prisoners under instruction; of the prisoners

received, only 13·5 per cent could read and write on admission, while of those who quitted jail, 19 per cent went out able to read and write.

Police—The necessity for an improved organization of the Police long attracted attention. The prevailing system was simply the old Kandachar improved upon by better supervision. The first step towards the reforms now in operation was the introduction, in 1860, of the Police Act V of 1861 into the Bangalore District, and the appointment of an officer of the Madras Police to the charge of the District. It was at that time contemplated to introduce the Madras system throughout the Province. But the new system, although favourably reported on after the lapse of a year, was found to entail a considerable increase of expenditure. It moreover possessed the radical defect of overlooking in great measure the existence of the Village Police, a class which, if properly organized and remunerated, is capable of performing useful service to the State.

The Government therefore resolved, in lieu of adopting the Madras system of organization, to begin the task of reconstruction by remodelling the village police, whose decayed condition called in the first instance for remedy. The patels and talaris had not sufficient remuneration; in some cases inams granted for the maintenance of village police had been alienated or diverted from that object: thus the village system had not been sufficiently cared for, and the superior advantages which the village officers possessed, with their local knowledge, over the regular police, in detecting or giving information regarding dacoits, &c., were not utilized. It was therefore considered necessary that the village institutions should be duly recognized in any comprehensive police system for the whole Province, with the view of securing economy and efficiency, especially as the number of persons registered as holding service lands from Government amounted at the time to 14,000.

Accordingly, the following principles were laid down as the basis of the scheme proposed for the whole Province.

1st. The Village Police should be restored to a condition of reasonable vigor and efficiency. Their duties should be carried on under the guidance of a few simple rules. Their remuneration should be at once provided for throughout the Province by rent-free assignments from unassessed lands, all questions connected therewith being left to be settled by the Revenue Survey Department in their due course of operations; an essential feature in this measure being the concession of magisterial powers in petty cases to competent heads of villages.

2nd. The Kandachar police should be superseded by a constabulary similar to that already introduced into Bangalore, but having the village police for its basis. The functions of the latter should be to act as auxiliaries to the former; and on it (working as it ought under the village headmen) should devolve the responsibility as well of reporting a crime as of discovering the criminal. No additional expenditure should be incurred, as the regular force need not under the circumstances be numerous, but the members should be well paid, and specially selected with the view of fitting them to assist the village police in detection. The relations of the village police with the regular police should be clearly defined, so as to utilize the former to the fullest extent; and so adjusted, that, while the due performance of their duties is secured, unnecessary interference on the part of the regular police in ordinary village affairs is eschewed.

3rd. The regular police need not be armed and drilled, as the local Barr Force (which is otherwise useful in guarding District and local treasuries, and thus largely relieves the police of some of its work) would well suffice for repressive purposes.

Rules drawn up in accordance with the foregoing principles were sanctioned at the end of 1872. During the following year the system was introduced throughout the Chitaldroog District, the only one completely surveyed and settled. But it was soon found that the re-constitution of the Village Police, which had but a nominal existence, would require time, as the men available for employment in the new constabulary being necessarily taken from those belonging to the old Kandachar force, required training for their new duties, and the village patels being generally illiterate were incapable of performing in a trustworthy manner the functions prescribed for them.

An *ad interim* measure was therefore introduced, in 1874, for the improvement of the existing force in the other Districts by the discharge of incompetent men and the introduction of an improved class on better pay, accompanied by a numerical reduction of the force. Provision was made for instructing all grades in police duties, and requiring the officers to pass an examination. By these special rules the District Police is now governed, while the Police Force of the Town and Cantonment of Bangalore is administered under Act V of 1861.

The Police Department is controlled by a Deputy Inspector General of Police, acting under the Judicial Commissioner, who is the Inspector General. In the Districts, the Deputy Commissioner is *ex officio* Head of the Police, and is aided by one of the Assistant Commissioners, who is

designated the Police Assistant. This officer, while primarily responsible to the Deputy Commissioner for the discipline and general working of the Police, is available for other general duties (excepting magisterial duties in connection with police cases) whenever such can be performed without prejudice to his own duties.

Every effort is being used to make the service popular. Station houses are being built wherever shelter is not available, and huts constructed where accommodation is not easily procurable. Patta is also given at hilly and ghāt stations, and suitable clothing issued to the men of the Force.

The ordinary weapon of the Rural Police is a stout bamboo cudgel, about 1½ inch thick and 40 inches long, fitted with brass ferrules at the ends, on one end of which the name of the peon and his number are engraved. A few fusils with sword bayonets have been issued, but the want of training to the use of fire arms on the part of the men, and the inadequate accommodation for their careful storage, have proved obstacles to the Force being more generally supplied with these weapons; but arrangements are now being made to issue them to men stationed in isolated localities where they are specially needed.

The sanctioned strength of the executive Rural Police of the Province in 1875—6, comprised 8 Police Assistants, 132 Inspectors and Sub-Inspectors, 700 petty officers, and 3,398 peons or constables; in all 4,238. Including the Police of the Municipal Towns and Cantonments, the total strength was 5,049. The number employed was; in Districts, 741 officers and 3,315 men; and in the Towns and Cantonment, 790 men: at a total cost of Rs. 5,73,513, of which Rs. 4,98,707 was payable from imperial revenues, and Rs. 74,806 from municipal funds.

The proportion of Police to population, exclusive of the Force employed in State services, was 1 to 1,053. In the towns the proportion was 1 to 311, and in the Districts 1 to 1,198. The general proportion of Police to area was 1 to 6 square miles. Of the officers, 35 are Christians, 254 Muhammadans, 567 Hindus and 13 others. Of the men, 32 are Christians, 1,430 Muhammadans, 2,505 Hindus and 9 others.

In 1875—6 there were 3,241 cases of cognizable crime in which the Police were engaged, and convictions were obtained in 2,081. The Police arrested on their own authority 5,391 persons, and under the Magistrate's orders 233. Of non-cognizable crime, the Police were employed in 525 cases, and arrested 687 persons, of whom 437 were convicted.

Public Works.

Under the previous Native Governments there was no Engineering staff as we now understand it, and the Administration which succeeded in 1831 made no immediate change in this respect. The Superintendents of Divisions and the Amildars of Taluks carried out all descriptions of work through Native Mestris and Mutsadd's attached to the taluks, and the maintenance of tanks and channels was always regarded as specially appertaining to Revenue officials. But the want of professional assistance in the matter of roads and bridges early pressed itself on the Administration, and the post of a Superintendent of Marámat was created in 1834. The attention of this officer was almost exclusively devoted to designing and executing original works.

In July 1854, the Court of Directors, in consideration of the prosperous condition of the finances of Mysore, desired that opportunity should be taken to execute "such works of unusual magnitude and importance as might appear calculated to promote in the largest degree the development of the resources of the country." Sir Mark Cubbon, in reply, proposed to construct the Mari Kanave reservoir, as the only large irrigation work coming within the scope of the Court's requirements; but as the Superintendents were "overwhelmed with the revenue and judicial business of their Divisions," and as the Commissioner had "daily and hourly forced on him the conviction of the utter breakdown of the attempt to maintain the roads by native agency without the necessary minute supervision of European Officers," he suggested that a Superintendent of Roads should be appointed, with a proper staff. After further correspondence, the Department of Public Works was constituted in June 1856, and consisted of a Chief Engineer and an Assistant Chief Engineer for the direction, and of five Executive Engineers, four Assistant Engineers, and eleven Upper and nineteen Lower Subordinates for construction.

The charge of the roads was completely handed over to the new Department. Not so however the tanks and channels, which were still left under the charge of Revenue officers. It was only by a species of lapse that the Executive Engineers found themselves in charge of such special works as appeared necessary from their own personal inspection, or as were brought to their notice by Revenue officers. The anomalies which thus sprung up were in a great measure put an end to in 1863, by a Committee which assigned the charge of tanks definitely to the

Revenue officers, with specific powers of sanction, reserving for the Department Public Works such works as called for professional supervision. This arrangement, though still practically holding good, is gradually giving place to a better system of tank management, which has been shewn to be necessitated by the tank-system peculiar to Mysore, involving as it does the solution of hydraulic questions of no ordinary difficulty, and demanding the services of a highly trained professional department.

After prolonged discussion, the Secretary of State for India approved of the formation of an Irrigation Department for carrying out the objects in view. By this arrangement, the Revenue officers remain as before charged with the up-keep of such tanks as are not immediately being dealt with by the Irrigation Department. These latter select specific series for immediate work, and bring the tanks composing them up to standard, to be afterwards made over to cultivators for perpetual maintenance, with the exception of works like waste weirs, sluices, &c., which require departmental management, and for which provision is made partly by annual grants and partly from the irrigation cess of two annas per rupee of wet land assessment. The avowed object of this plan is, that while the whole of the tanks in the country shall be brought up to a standard of safety, and their future up-keep thrown upon the most interested parties—the ryots—under stringent regulations, nothing but simple conservancy will of necessity be imposed on the succeeding Native Government, who will be thus enabled effectually to control the whole without the aid of a highly trained engineering staff.

So also for the irrigation channels under the Kaveri, Hemavati, Lakshmantirtha, and Shimsha rivers, a separate Channel Conservancy establishment was formed in 1864 under the supervision of Revenue Officers; and the Public Works Department only carried out such original works as necessarily required their supervision. But in 1870 the charge of the channels and the direction of the conservancy establishment was made over to the Superintending Engineer for Irrigation.

In 1873 the Public Works Department was separated into two distinct branches, one for Roads and Buildings, and the other for Irrigation.

In the matter of labour, Mysore has always presented serious difficulties, owing partly to the sparseness of the population (chiefly on the west and south), and partly to the fact that the great bulk of the

people are cultivators, whose presence on their own fields is generally called for at the very season when public works require to be pushed on with vigor. The attractions offered by the tea and coffee estates on the Nilgiris, in Wainad, Coorg, Manjarabad and Nagar, the advent of the Railway, together with the great extension of public works both imperial and local, and the impetus given to private undertakings of all kinds, have combined to raise the price of labour very high. As nearly as can now be ascertained from an analysis of the rates for labour at each decade during the past 40 years, it would appear that the price of unskilled labour has doubled since 1850, and that of skilled labour risen threefold.

At all times the labour needed for the repairs of tanks and channels has presented special difficulties, and under native rule was no doubt met by expedients not now available. In addition to the forced labour then resorted to, there was in many instances a tank establishment (*here bandes*) who, in return for certain lands held rent-free, were required to maintain buffaloes for bringing earth to the tank embankments. Whatever remains of this old institution is being put an end to, by the members being released from service and allowed to retain their inam lands on payment of a small quit-rent.

There were also bodies of men called Kámátis, who, in return for certain privileges, were liable to be called on for effecting repairs within their respective taluks; as also a corps called Khálíhátis, who were organized for general service in all parts of the Province on road or irrigation works as might be required. The origin of this corps, which, among other privileges, enjoyed freedom from house-tax, is however of comparatively recent date. They were originally palanquin bearers, maintained by the State on the main road from Palmanair to Mysore *via* Bangalore, their services to travellers being, it is understood, rendered gratis. With the increase of travellers, and the introduction of other means of locomotion than palanquins, the specific employment for this corps ceased, and the men were as a body turned over to the Maramit in 1841, and afterwards to the new Department of Public Works. In 1860, the Kamatis and Khalihats were fused into a single corps of 10 companies, 100 strong each, with an establishment of Jamedars, Dafedars, Mutsaddis, &c. The annual cost of this corps amounted to Rs. 67,000. In this form, the corps, though rather reduced in numbers, is usefully employed on works to the west and north-west of the Province, where it is almost impossible to raise indigenous labour.

Cooly companies have at times been raised for specific purposes and short periods ; but they have been found more troublesome than useful, and the work turned out by them expensive. Moplas and other coast men are frequently found ready to undertake the construction of rough stone revetments on the ghat roads ; but in all other parts of the country indigenous labour has to be relied on.

Since 1852, the system of executing work by contract has been more largely resorted to than before. The practice of making advances, which had led to most unsatisfactory results, was done away with, and contractors were encouraged by payments made at short intervals on passed and approved work. While it must be conceded that in many cases bad work may have been passed and paid for, there is no doubt that advantageous results have nevertheless been attained. The system has enabled the Department to extend its operations more than would otherwise have been possible with its restricted establishment.

There are no means of ascertaining the sums expended on Public Works before the present century. There is, however, no doubt that considerable local expenditure was incurred in the construction of temples, palaces, and works for religious purposes, or for the shelter or convenience of travellers. Moreover, in the days of the old Palegars, much of the means and labour of the people were devoted to the construction of those hill fortresses called droogs, which are scattered all over the Province, and form one of its distinguishing features.

Narrow and tortuous village tracks, passing through dense forests, and over the mountains of the Western Ghats, served the purpose of roads. Over these, pack bullocks, bearing the little that had to be carried from one place to another in those days, pushed their way with considerable difficulty towards the coast. The only wheeled vehicles used in the plains were either the small *waddur* cart, or the great *hallu landi* of the Malnad, both alike suited only to the small local requirements of the ryot, bringing in his supply of firewood, or carting manure to his fields.

There are a few bridges of singular construction which belong to this period, such as those over the two arms of the Kaveri river as divided by the island of Sivasamudra*, and those over the minor branch-

* Supposed to have been built 700 years ago, and repaired in 1830 by Ranaswami Modahar, who received for his work the title of Lohapakaratham Karta or "performer for the public good" from the British Government, and jaghirs worth 17,000 Rs. per annum in British and Mysore Territories.

es of the Kaveri at Seringapatam,* the bridge over the Kabbani river at Nanjangud,† that at Betmangala on the old Kolar road, and five other small works of the same class within the fortifications of the ancient city of Nagar or Bednur. But these, though doubtless of local value, formed no portion of a system of provincial communications.

The only works of this period which can be classed as having any extensive public utility are the tanks (which stud the whole surface of the maiden taluks), and river channels, in the construction of which, through many hundreds and possibly even thousands of years, an incredible amount of patient industry has been devoted.

At what particular period the tank system attained its full development, it is now quite impossible to say; but judging from the necessary conditions of its growth, the progress could not fail to have been extremely slow, and most probably it expanded with the natural increase of population. It may be conjectured that the first civilized inhabitants taking possession of the higher grounds constructed the small tanks or kattes on the minor rivulets, and then step by step followed these down to the larger streams, arresting and impounding the water at every convenient site by throwing earthen bunds across the valley.

As according to the plan followed, it was possible to advance only steadily downwards from the watersheds of the various streams to their extremities, it may be conceived how vast a time would be expended in creating a single series as we now find of several hundred and in some cases over a thousand reservoirs, linked together in this fashion, and forming such continued chains of works that not a single drop of water falling on the catchment is lost in seasons of drought, and but little in ordinary seasons. To such an extent moreover was this system carried, that in many parts of the Province it would now be quite impossible to construct a new tank without interfering prejudicially with the rights of other older works on the same line of drainage. This vast series of works, individually varying in size according to local circumstances (from the great Sulekere tank in the Nagar Division, extending over 14 square miles, down to small kattes or village reservoirs), grew into existence necessarily without reference to scientific principles, and was purely experimental.

As belonging to the same period, the channels drawn by means of

* Supposed to have been erected in 1656.

† Supposed to have been constructed in 1727.

ancients from the Kaveri, Hemavati, Lakshmantirtha, and other streams must here be noticed. The designs of these works are attributed to Rajas of old, and even to certain beneficent deities, and precise dates are assigned for the construction of several of them. But whatever the facts, it is at least clear that they are extremely ancient, and that however defective as tasted by our modern ideas in these matters, their original construction exhibits a boldness and an appreciation of the conditions of structure, which, under the circumstances of the times, excite the greatest admiration. In addition to the ancients now in use, the remains of probably more than three times as many others are still visible when the rivers are low. From some of these the original excavations made for the old channels are still apparent, while from others channels do not appear to have been excavated. It is therefore clear that the success that has resulted from the construction of the works that are still in use was not obtained without a very large proportion of failures, and the perseverance displayed by the constructors in spite of these failures is none the less remarkable, and shews the high value placed in former ages on irrigation works.

During the regency of Divan Purnaiya, 77½ lakhs were expended on public works, of which 31½ were devoted to irrigation works, but only 67,000 to roads, and this not till he had been 5 years in power. The former sum was to a great extent absorbed in the repair of old tanks and channels, the majority of which had fallen into a ruinous condition during the reigns of Haidar and Tippu. A further expenditure of 17½ lakhs was incurred on the project of a canal, now known as Purnaiya's Nala, whose object was to bring the holy waters of the Kaveri into Mysore and also Nanjangud, but which entirely failed in its intention. The other items of expenditure were—near 15 lakhs on construction and repair of forts, those of Bangalore and Channapatna being the principal works; 5½ lakhs on the Wellesley Bridge over the Kaveri at Seringapatam; above 3½ lakhs on traveller's bungalows, &c.; near 2 lakhs on maths, chatrams and other religious buildings; 1½ lakh on taluk catcheries and other civil buildings; 1½ lakh on Webbe's monument near the French Rocks.

For the period of the Maharaja's direct government, information can be gathered only from the condition in which public works were found at the time of the British assumption. From Colonel Green's report, it appears that there existed in 1831 only three roads in any way entitled to the appellation, *viz.*, the road from Naikneri to Mysore and Banga-

lore; the road from Seringapatam to Sira and Bellary; and the road from Bangalore to Harihar: and all of these were very indifferent, having portions running through swamps the passage of which would detain the baggage of a regiment an entire day; other places bore the appearance of water courses with beds of river sand, the soil having been washed away far below the level of the surrounding country. The better order in which some few portions were preserved was in a great measure neutralized by the almost total absence of bridges, which in a country like Mysore, situated between the two monsoons, was a most serious inconvenience, and throughout the year kept the progress of the merchant, or the traveller, perpetually liable to interruption. It was no uncommon thing for a regiment, or even the tappal runners, to be detained for several days at a nullah not 16 miles from Bangalore, and there were several other such impediments on different places on the three roads, where lives were annually lost to a considerable extent.

There was not, at the time of the assumption of the country in 1831, a single pass through the Western Ghats practicable for cattle with loads. At the Agumbi pass in the Nagar Division, which was the most frequented, it was usual to carry everything of value on coolies, the hire for which was $\frac{1}{2}$ a rupee per bullock load. Thus when the bales exceeded the number of porters, who were a peculiar caste of men of a limited number, or when the latter were away at festivals, it was not an extraordinary thing for a merchant to be detained at the ghat ten days or a fortnight, before his turn came or there were means available by which his goods might pass the ghat. The approach to the head of the pass was marked by lame cattle, bleeding and bruised, with horns broken off in scrambling about the stones on the pass, while the atmosphere was tainted with the effluvia of the carcasses of bullocks which, taxed beyond their strength, had perished by the way.

As regards irrigation works, in some cases where the Raja's Government had attempted to arrest the decay accruing to a tank, the measures adopted had an opposite effect to that which was intended; the remedy was worse than the disease, in reality accelerating the failure of the bund it was desired to preserve. This arose from the intentional mismanagement of the parties employed to carry the earth repairs into effect, whose object, if paid for their labour, was to secure, by the breaching of the bund they had been engaged to strengthen, another and more advantageous contract the following year; or when

as appears to have been the more usual mode of executing Sarkar work, they were not paid at all, to get through their forced labour as easily as they could.

From 1831—1856 the sum of 30½ lakhs was spent on irrigation works, 28½ lakhs on roads, and 6 lakhs on buildings. As regards the first, individual works were much improved, and many almost wholly reconstructed from the ruinous condition into which the Maharaja's Government had allowed them to drift; yet little advance was made on the native method of maintenance, because the interdependence of the tanks, and the necessity for dealing with them in series, was not sufficiently recognized and acted upon. So also with river channels, although some improvements were introduced, such as the construction of brick facings to some of the anicuts when under repair, yet most of the radical defects in these works were left without remedy.

With regard to roads and bridges the case however was different. The roads constructed at this period not only connected all head quarter stations with Bangalore, but some of them were great through lines, extending on all sides to the frontiers of the Province. Altogether 1,597 miles of road, with 309 bridges, and 1,998 drains were constructed in the Province after the transfer of Government and before a regular Department of Public Works was organized.

Among the miscellaneous works executed was the commencement in 1853, and in great part completion, of flying and permanent electric telegraph lines,—one from Attibele near Oosoor to Rampur on the Bellary frontier, being a length of 191 miles; the other from Bangalore to Kankan-halla on the Nilgiri road, length 143 miles—at a cost of Rs. 1,03,639 for the lines, and Rs. 8,253 for offices at Bangalore and Mysore.

Since the formation of the Department Public Works in 1856, the expenditure for 20 years under the several heads, exclusive of establishment, may be thus stated:—

Class of work.	Original works.	Repairs.	Total.
Military	1,77,233	87,563	2,14,796
Civil Buildings.	25,96,501	3,23,450	29,19,951
Agricultural and Irrigation	18,73,975	34,06,202	52,80,177
Communications	45,63,658	51,11,255	96,74,913
Miscellaneous Public Improvements	7,48,722	70,712	8,19,434
Total Rs.....	92,60,089	89,49,132	1,89,09,271

Under *military*, the chief expenditure was due to the construction in 1865—6 of a new Cantonment for a Native Infantry Regiment at Mysore, which, however, had subsequently to be abandoned owing to the unhealthiness of the situation.

Of *civil buildings* the largest works are the Public Offices at Bangalore, built between 1864 and 1868, at a cost of Rs. 4,27,980 including site, with the Central Jail and the Bowring Civil Hospital, built in 1867, at a cost for the former of Rs. 46,047 and for the latter of Rs. 2,16,454. More recently, at Bangalore, the Raja's Castle, Government House, the Division Cutcherry, and the Central College (late High School) are prominent buildings which have in great measure (especially the first, not yet completed) been rebuilt according to ornamental designs, costing altogether about 2½ lakhs. With these may be mentioned the Museum, the Post Office, and the Government Press, costing together nearly 1 lakh. Cutcheries at head quarters of Districts for Deputy Commissioners, at Sub-division head quarters for Assistant Commissioners, Courts for Judicial Assistants, Taluk cutcherries, District Jails (that at Shimoga costing over 1 lakh) School houses, Civil Hospitals and Dispensaries, offices for Executive Engineers at District head quarters,—are various classes of structure which have provided throughout the country suitable accommodation for the several branches of public business involved.

In the category of civil buildings falls also work done to public monuments and religious buildings. The chief work here was the repair and re-painting of Tippu's Summer Palace, known as the Dariya Daulat, at Seringapatam, under orders issued by the Marquis of Dalhousie in November 1855. The work, which was almost entirely of an artistic character, *viz.*, repairing the picture of Baillie's defeat, renewal of the interior enrichments, &c., was well completed in a little over three years at an outlay of Rs. 37,000. Under the same authority Rs. 2,000 were expended in 1859 in replacing the inlaid doors and executing other work to the tombs of Haidar and Tippu at Seringapatam. Rs. 5,491 were spent in restoring the roof and otherwise preserving the celebrated temple of Halebid.

Of works of *irrigation*, included under the head Agricultural, the following are some of the principal that have been executed :—

	Cost Rs.
Re-building the Srirangavar anicut on the Hemavati, and improving channel below	2,78,504
Do Mullur anicut on the Shandak, and do	8,365
Do Marichah anicut on the Lal-Joornurtha and do	29,179
Archeduct over the Lokapawan on the Chikaveswari sagar channel	22,925
Rebuilding the Lakshminipera anicut on the Nuga	12,978
Do Hahah anicut on the Gunjal	10,424

A very important principle was introduced in these works, *viz.*, the substitution of solid watertight anicuts for that under the old native construction, which consisted entirely of packed stone, without the requisite coherence, and carried with it the elements of destruction, while it allowed nearly all summer water to escape through unutilized. The application of sound methods of construction to these works, and to the regulation of channels below them, as also the distribution of water for irrigation, may be said to have created quite a new era in the channel system of Mysore.

In 1872—3, a grant of 108 lakhs, inclusive of establishment, was assigned for expenditure on irrigation in the next 12 years, namely, 72 lakhs for tanks and 36 for channels.

Under *communications* the expenditure has been laid out either in the construction of new roads or in rectifying and improving old ones, as well as in the construction of large bridges. In 1875—6 there were 1552 miles of road maintained by the Department at an expenditure of about 3 lakhs, and at the rate on the average of Rs. 193 per mile, including the travellers' bungalows and inspection lodges. The two new ghats, *viz.*, the Búnd and Haidarghar are most important additions to the provincial communications, and complete six outlets for cart traffic between Mysore and the western coast. The last, which is nearly finished, and is laid out at easier gradients than any other, promises to be of special importance, as it stands in direct connection with a well studied network of roads designed to open out the whole of the Nagar Malnad. This tract of country, so rich and fertile in its supari gardens, was most difficult of access, and presented a serious barrier to all communications with the coast. When opened by these lines the whole Province to its remotest corner will be in communication with the western coast.

The construction of numerous bridges has also devolved on the Department Public Works, in connection with both the old and the new lines. These are so numerous that only the very largest need here be noticed, from among those which have been constructed since 1856. Sub-joined are particulars concerning four such works :—

Name of Work.	Over what River.	On what Road.	Materials of Construction.	Number and dimensions of spans.	Date of completion.	Cost Rs.
Harihara bridge	Tungabhadra ..	Bangalore to Dbarwar	Stone and Brick	14 elliptical spans, 60' each	1868	3,48,006
Saklespur do	Hemavati ...	Bangalore to Mangalore	Iron	4 spans, lattice girders, 120' each, on cylinders	1870	1,94,620
Shimoga do	Tunga ...	Bangalore to Honnore	Brick	16 arches of 50 feet span each	1859	1,07,535
Benapur do	Chadra ...	Do	Do	13 arches of 50 feet span each	1860	74,997

Under *miscellaneous public improvements*, the works have as a rule ceased since the introduction of municipal institutions, and are confined to exceptional cases in which the assistance of Government is given in the shape of a grant-in-aid. All the large towns have benefited more or less, but Bangalore above others, as being the seat of Government and the most important town in the Province. Nearly 2½ lakhs were spent on the central channel of the Cantonment Bazar, and in the construction of a self-regulating main sewer which runs alongside and transfers all sewage to a considerable distance from the town. The largest works recently undertaken are the Water Supply projects for Bangalore and Mysore, the estimates being about 5 lakhs for each.

The increasing revenue derived from District Local Funds has enabled the transfer to that head of the maintenance of subordinate lines of road, besides providing the means of extending cross roads. Including the transferred lines of road, there were at the end of 1875-6, an aggregate of 2,243 miles for which maintenance allowances were provided out of District Funds. During the first few years, while there existed inadequate means for laying out roads of this class, framing the estimates and subsequently executing the work, the results were in many respects unsatisfactory; but of late, arrangements having been made for entrusting the designs and setting out of the work to Executive officers, while the work is carried into execution by local agency, under the Revenue officers, great improvement is looked for. The Public Works Department, moreover, constructs all bridges over 20 feet span on District Fund roads.

Railway.—Though not connected with the Mysore Department of Public Works, the Bangalore Branch Railway, opened on the 1st August 1864, claims to be here mentioned as a most important means of com-

munication, which has had a great effect in stimulating traffic and awakening enterprize. The line is 84½ miles long, of which 53 are within the limits of Mysore. It has 3 stations in this State, besides the terminus, and joins the Madras main south-west line at Jolarpet.

A survey for an extension of the line to Tūmkūr, a distance of 43 miles, was made in 1863—4. It was calculated that only 2 large bridges would be required for this portion, that the worst gradient would be 1 in 80, and the entire cost for a first class railroad, including stations, permanent way and rolling stock, would be 70,000 Rs. a mile. The question continued to be discussed till 1867. But a preliminary point for determination was, whether the line should be extended from Bangalore so as to form a junction with the north-west line from Madras to Bombay, or should be confined to a railway system within the limits of the Province. The former would be the most costly, as involving the retention of the existing gauge. The project which most commended itself at the time, was the prolongation of the present line to the central trade emporium of Tiptur, 83 miles west-north-west of Bangalore. For this trunk line, on the standard gauge, the cost, it was estimated, would be about 40 lakhs of rupees. From Tiptur it was proposed to construct a series of narrow gauge lines, reaching to various points from the Wynad frontier in the south-west to the Canara and Dharwar frontier in the north-west, and embracing the whole province in a network comprising nearly 500 miles of railway, the outlay on which was estimated at 26 lakhs of rupees.

In 1870—1, after careful deliberation, a system of light railways, to connect Bangalore, Tūmkūr, Tiptur, Hassan and Mysore, was determined on as the most suitable to meet the requirements of the country. In accordance with this scheme, the project of a metre gauge State Railway, from Bangalore to Mysore direct, as one link of the chain, was at once proceeded with, but the following year postponed. The preliminary survey and arrangements had, however, all been completed, and much of the material collected along the course of the line.

Subjoined are the statistics of traffic on the Bangalore Branch Railway since its opening, as furnished by the Agent of the Madras Railway:—

Year.	No. of passengers.	Receipts from—		Working expenses.
		Passengers.	Goods.	
1854— 5*	91,869	Rs. 1,47,545	Rs. 1,94,456	...
1865— 6	183,655	2,13,228	3,81,721	..
1866— 7†	185,272	1,99,288	4,62,637	..
1867— 8	188,195	1,96,955	...	...
1868— 9	186,236	1,96,307	3,52,265	Rs. 3,54,504
18-9—70	195,814	2,04,157	3,33,853	4,17,902
1870— 1	186,636	1,83,675	2,66,263	3,41,094
1871— 2	170,444	1,75,279	3,06,751	3,04,864
1872— 3	203,233	2,07,219	3,58,430	3,36,795
1873— 4	225,563	1,84,099	4,09,065	3,98,751
1874— 5	204,586	1,83,302	3,41,697	3,73,563
1875— 6	197,271	1,77,376	3,26,439	4,56,160

The details of the passenger traffic for 1875—6 shew that there were 2,307 first class passengers, who paid Rs. 17,984 ; 5,301 second class, who paid Rs. 16,973 ; 123,638 third class, who paid Rs. 1,12,266; and 66,025 cooly class, who paid Rs. 30,152.

Public Instruction.

The formation of Educational Departments in the different provinces of India had its origin in the celebrated despatch from the Court of Directors of the East India Company, dated the 19th of July 1854. Correspondence on the subject passed between the Government of India and Mysore during 1855, and towards the close of the following year, a scheme of education was drawn up by the Honourable Mr. Devereux, Judicial Commissioner, which received sanction on the 6th of February 1857.

The previous steps taken by the Mysore Administration toward promoting education, had been to supply funds to the Wesleyan Mission for the establishment of schools at the principal district head quarter stations and for the erection of premises. The oldest was a Canarese school at Tûmkûr, established in 1842. One was opened at Shimoga in 1846. In 1851 was established the Native Educational Institution in Bangalore, for instruction in English, with a Government grant of Rs. 800 a month ; and English schools in 1852 at Tûmkûr and Hassan, and in 1854 at Shimoga, these three together receiving about Rs. 500 a month. Besides these, were two schools at Bangalore of a special character, supported by Government, the Mutucheri School for

* 9 months.

† 11 months.

children of pensioned European soldiers (now St. John's District Schools), and the Tamil Hindu Female School. At Mysore, His Highness the late Maharaja maintained an English Free School. The entire Government expenditure on education in 1855 was about Rs. 16,500 a year.

'On the whole—observes Sir Mark Cubbon of this period—'it must be admitted that the Administration of Mysore makes no particular show under the head of education. In an abstract point of view this is of course to be regretted, but subject nations are not kept in order and good humour on abstract principles, and it has long been the opinion of some, and is rapidly becoming the opinion of many, that the efforts which have been made by Government to extend the blessings of education, and by tests and examinations to secure the services of enlightened men even in the lowest posts, are not calculated to be so fully appreciated as they ought by any class of the community.'*

The new scheme contemplated the establishment of 80 Vernacular schools, one in each taluk, of 4 Anglo-Vernacular schools, one in each Division, and eventually of a Central College. For the training of teachers, 2 Vernacular Normal Schools were provided, and rules framed for grants-in-aid to private institutions. For examination of the schools, there were to be 2 Inspectors, 4 Deputy Inspectors and 20 Sub-Deputy Inspectors. An assignment of 1½ lakh per annum was made for the Department, of which 5 per cent was allotted for grants-in-aid. In pursuance of these arrangements, a Director and an Inspector were first appointed. In 1858, a High School affiliated to the Madras University was established at Bangalore, the sum paid to the Native Educational Institution being withdrawn; while the Tunkúr, Shimoga and Hassan Schools were taken over by Government, forming the basis of Divisional Schools, His Highness' School at Mysore occupying the place of a fourth.

In the matter of establishing vernacular schools, it was designed to leave the initiative in the first instance with the people. Schools were to be established only in places from which applications for them were received, and an undertaking entered into that the prescribed fees would be paid. Should no such application be forthcoming, the State was to move in the matter, by setting up a few schools experimentally in those towns which appeared the most favourable for the purpose, in order that the public might be familiarized with the scheme. Should even this fail to draw sufficient attention to the subject of popular education, an

* These views, it is just to add, bear date in the time of the mutiny.

official notice was to be published that no candidate would be eligible for any Government employment of which the salary was Rs. 6 a month or upwards, who could not read and write his own vernacular. A powerful incentive, it was considered, would thus be provided for obliging the people to send their children to school. But although for two years not a single school was applied for, matters never went to this length. During 1859—60 fifteen applications came in from different taluks. The end aimed at in the system of Government education at the period referred to was expressed by Sir Mark Cubton in the following weighty words. 'While the higher and more ornamental parts of education are by no means neglected, the greatest care is taken to store the pupil's mind with the knowledge which will prove most advantageous to him in his passage through life, and above all which will tend to reconcile him to his condition, and teach him to act uprightly and speak the truth.'

In 1861 a Normal School was established at Bangalore, with English and Canarese branches, and in 1862 an Engineering School, for the purpose of training subordinates for the Department of Public Works. In 1863, the Educational Department, which was at first under the Judicial Commissioner, became separate. In this year the first candidate from Mysore matriculated from the High School: but it was not till 1865 that the University course of study was formally adopted. In 1866, the growing number of schools made it necessary to appoint an Inspector, an office which had been vacant for five years, and this resulted in a proper graduation of the various schools, the introduction of prescribed courses of study (which in the higher class of schools were designed to lead to matriculation), and the institution of an examination for teachers' certificates in the Normal School; thereby considerably raising the character and standard of teaching throughout the country.

Thus far, higher and secondary education had principally received attention, when, in 1868, the Hobli School system, providing a comprehensive scheme of primary education for the masses, was introduced, marking an era in the development of the Department. A general estimate shewed, that allowing for schools of all kinds, 200,000 boys alone of an age to attend school, not counting girls, were without ostensible means of instruction. For the numerous classes of traders, ryots and minor officials who lived out of the principal towns, all the instruction available was that imparted in the indigenous schools, scattered over

the country in more or less abundance. The teachers were, with few exceptions, illiterate, and possessed very slender claims, if any, for their office other than that acquired by hereditary succession to it. Ignorant as they often were however, and incompetent, they were regarded with respect by the people among whom they and their forefathers had lived; and it was certain that any popular scheme of education in which these men should have been set aside or supplanted would have encountered a formidable resistance which would have been fatal to its success. On the other hand, by recognizing and making use of them, the sympathy of the people was enlisted in favour of the new project.

The system proposed was to establish a school for boys and girls in each hobli or taluk sub-division, the estimated number of hoblis being 645, with an average area of 41 square miles, and a population of 6,040 persons. The masters were to be men selected from among the teachers of existing indigenous schools, and trained for their work in normal schools, of which one was provided for each of the three Divisions. While under training every man was to receive a maintenance allowance of Rs. 5 a month, and on appointment to the charge of a school his salary was to be Rs. 7, with prospect of promotion. Care was taken to nominate the men as far as possible to the localities in which they were known and thus had influence. The schools were to be examined three times a year by Sub-Deputy Inspectors of whom one was designated for each of the eight Districts, and Local Committees of influential residents in each hobli were further to exercise a general supervision. No fees were to be levied in the schools, but the education would be paid for by a cess. The people, however, were expected to build or provide premises, as an earnest of their desire for the schools. Night classes were to be formed for the benefit of those who were unable to attend school during the ordinary hours of labour; students in these classes paying a fee to defray the expense of lights.

To meet the cost of the scheme a cess of one per cent was intended to be levied as the land settlement in each District was completed by the Survey Department. But subsequently the Local Funds being constituted on their present basis as previously described, in 1872—3 the proportion of 24 per cent from the entire Local Fund cess was allotted for Hobli and Village schools. This has admitted of the expansion of the scheme, which has all along enjoyed marked popularity and success, and an aggregate of 750 such Schools has thus been provided for, with an examining staff of 15 Sub Deputy Inspectors.

In 1875 the upper department of the Bangalore High School was formed into a Central College and in connection with it a School of Engineering and Natural Science established on an entirely new footing, for the purpose of training selected Natives for both the officers and subordinate grades of the Public Works, Forest and Revenue Survey Departments.

Meanwhile the number of private schools aided by the State has continued greatly to multiply, and the character of their instruction, influenced by the general elevation of that imparted in Government institutions, has been vastly improved.

The following figures will serve to illustrate the growth and expense of the Department in two decades, and before and since the allotments made from Local Funds :—

Year.	No. of Schools.	No. of Pupils.	Charges to Government.	Receipts from fees and other sources.	Net cost to Government.	
					Total.	Per Pupil.
<i>Before the formation of the Educational Department.</i>						
1855—6	8	1,108	16,580	2,566	Rs. 16,580	Rs. A. P. 14 15 5
<i>After the formation of the Educational Department.</i>						
<i>Government Schools.</i>						
1862—3	13	990	29,729	3,517	26,212	26 7 7
1865—6	49	2,408	49,188	12,677	36,511	15 2 7
1872—3	659	19,497	1,37,855	1,10,785	27,070	1 6 2
1875—6	730	27,711	1,84,533	1,31,387	53,156	1 14 8
<i>Aided Schools.</i>						
1862—3	14	1,383	7,940	6,268	7,940	5 11 10
1865—6	33	3,234	25,561	29,418	23,561	7 14 5
1872—3	98	6,900	41,109	77,225	41,109	5 5 10
1875—6	114	8,598	46,721	78,769	46,721	5 6 11

Of the results obtained in the higher branches of study, the following figures may serve as an illustration. From 1863 to 1876, it appears that about 420 students from Mysore Schools have matriculated at the Madras University, 120 have passed the First in Arts examination, 20 have obtained the degree of Bachelor of Arts, 15 that of Bachelor of Laws, one that of Master of Laws, and one that of Master of Arts.

The Educational Department is controlled by a Director of Public Instruction. There are three principal circles of inspection, two in charge of Inspectors, and the third in charge of a Deputy Inspector.

Subordinate to these are 2 Sub-Deputy Inspectors for Hindustani Schools, and 15 for Hobli and Village Schools. The instructional agencies consist, on the part of Government, of a Central College at Bangalore, with a School of Engineering and Natural Science, and a High School, attached, containing together 538 pupils; High Schools at Mysore and Shimoga, educating up to the standard of the First Arts examination, with 562 pupils; 5 District Schools, educating up to the University Entrance standard, with 601 pupils; 5 Taluk Anglo-Vernacular Schools with 213 pupils; 39 Taluk Vernacular Schools of a higher and 67 of a lower class, with 6,193 pupils; and 592 Hobli or Village Schools, containing 18,068 pupils; together with 9 Hindu Female Schools and 4 vernacular Normal Schools: making a total of 730 schools, with 27,711 pupils. The private schools aided by Government are 114 in number (81 for boys and 33 for girls), with 8,598 pupils; and the unaided indigenous schools are returned at 1,350, with 17,882 pupils. By adding the whole, it appears that there are 2,194 schools in the Province of all classes, giving instruction to 54,191 pupils,* or 1 in 93 of the population. The boys under instruction number 50,846, and the girls 3,345; of the former, 33,005, and of the latter, 3,304, are being taught in Government or Aided schools. The pupils of these two classes of schools consist of 30,631 Hindus, 3,640 Muhammadans, and 2,038 others, which includes 883 Europeans, 581 Eurasians and 574 Natives.

Medical.

The medical institutions maintained by the Mysore Government in 1875 were the following:—

General Hospitals, with dispensaries attached:—Bowring Civil Hospital, Bangalore; Raja's Hospital, Mysore; Civil Hospital, Hassan.

Special Hospitals:—Lunatic Asylum, Leper Hospital, both at Bangalore.

Dispensaries, with wards for in-patients:—Kolar, Hassan, Chitaldroog, Chikmagalur; for out patients only,—Bangalore Pete, Chik Balapur, Tunkur, Hariharpur. One at Shathalli, belonging to the Roman Catholic Mission, is aided by a Government grant.

The Surgeon to the Mysore Commission is stationed at Bangalore, and has charge of the Bowring Civil Hospital and the two Asylums, as well as the general control of vaccination, while another medical officer

* This does not include the regimental schools, under the military authorities, which are 7 in number and contain 970 pupils. These being added, which, seeing that the military are included in the census of the population, is but just, we obtain a grand total of 53,161 pupils (51,613 boys and 3,548 girls) under instruction, or 1 in 91.6 of the population.

is Superintendent of the Central Jail and has the supervision of the Pete Dispensary. There is a Civil Surgeon at the head quarters of each of the other two Divisions, who is also Superintendent of the local Jail and inspector of all medical institutions within the limits of the Division. The Deputy Surgeon General, Indian Medical Department, for Mysore and the Ceded Districts, personally inspects the institutions at head quarters at Bangalore, and others which happen to lie in the routes of his official tours. He also acts as Sanitary Commissioner and Registrar of vital statistics.

During the period of the late Maharaja's government, there was a Darbar Surgeon attached to the Court, who superintended His Highness' Hospital at Mysore. After the assumption of the government by the British, a dispensary was established in 1833 in a room in the Commissioner's Office in the Fort of Bangalore, and in 1834 one in the Cantonment. In 1839 a Hospital and dispensary were commenced in the Pete on a small scale, but proved so popular and useful that a suitable building, with accommodation for 50 patients, was erected in 1847. In 1849, the Fort Dispensary was also provided with a proper building. In 1850, a Hospital was opened at Shimoga. In 1852, a Hospital for 70 in-patients was established in the Cantonment Bazaar, and the Pete Hospital was enlarged. A further addition to the latter was made in 1856, and in that year the Yelwal Dispensary, established in connection with the Residency, was transferred to Hassan. In 1866, the Pete Hospital was further enlarged, but meanwhile the Bowring Civil Hospital was under erection in the Cantonment, on the plan of La Raboisière in Paris, which admits of the segregation of the several castes of people and of different classes of disease. It was occupied in 1868, and in 1872, the Pete Hospital was converted into a Dispensary, in-patients being transferred to the Bowring Hospital.

The numbers under treatment by the Medical establishment have steadily increased every year, the totals for two decades being as given below:—

	Bangalore.		Outstations.		Total.
	In-patients.	Out-patients.	In-patients.	Out-patients.	
1855—6	1,696	11,243	381	6,198	19,518
1865—6	1,800	18,711	...	...	...
1875—6	1,482	47,604	1,863	68,044	118,993

The diseases for which treatment is chiefly sought at the medical institutions of Government are skin diseases, fevers, diseases of the eye,

injurics, dysentery and diarrhoea, respiratory and venereal diseases. Among skin diseases, scabies is the most common; among fevers, the paroxysmal type; among affections of the eye, simple and catarrhal ophthalmia; among affections of the respiratory system, bronchitis is perhaps the most prevalent.

Fevers are the chief cause of mortality in the Province, not less than 30,000 deaths occurring from this cause alone annually, which, considering that this is not ordinarily a directly fatal class of disease, will convey some idea of the extent to which it prevails. Dengue was a peculiar type that appeared in 1873 and reached its height in March. It was most severe in Mysore and Seringapatam, proving fatal in some instances.

Cholera carried off the greatest number of victims in 1866—7, when 18,504 deaths were reported from this cause. The cholera years since have been 1871—2, with 4,297 deaths, and 1875—6, with 3,139. The minimum of deaths from this disease was in 1874—5, when there were only 2, 5 in 1868—9, 12 in 1873—4, and 51 in 1872—3. The outbreak of 1866 was attributed to the scarcity or famine, and was general. Of the course of the disease in 1870—1, the following remarks are taken from the Deputy Surgeon General's report.

The first cases of cholera were reported in April, and were supposed to have been imported from the Salem District, where, and in Southern India generally, the disease prevailed at the close of 1869 and commencement of 1870. The disease during 1870 fell with the greatest intensity upon the eastern Districts of the Province, and notably upon the Cantonment of Bangalore itself, a few ripples only of the storm-wave reaching the western Districts. There was an apparent lull altogether at the close of the year. The months of June, July and August were those in which the disease prevailed to the greatest extent. But at the close of January 1871, cases were reported from the western districts, the disease having, it is alleged, been re-imported from the Western Coast, where it prevailed with some intensity at the close of the year 1870. From this period the disease extended its ravages. It invaded the Districts of Mysore and Hassan; and the mortality was heavy. It was not till the 15th February that undoubted evidence was obtained of the disease having appeared at Hunsur in an epidemic form, and it was reported to have been introduced by travellers from Cannanore. From Hunsur it spread to Fraserpet, being introduced, it is alleged, by cartmen frequenting the distillery there. About the time of its appearance at Hunsur, reports came in of deaths in different taluks of the Ashtagram Division. The first death in

the town of Mysore occurred on the 22nd February, and the disease speedily spread and expanded itself very much in the Ashtagram Division. A few deaths occurred in towns on the high road to Bangalore, on dates subsequent to the first death at Hunsur. The disease in fact occupied principally, indeed almost entirely, the Districts which were spared in 1870, while those which experienced the main incidence of the disease in that year escaped in 1871. The Districts of Mysore and Hassan suffered to the greatest extent. The deaths in the former amounted to 2,156, or in the ratio of 2.9 per mille of population. But the Yelandur Jaghir suffered far more than any taluk under the direct administration of the Mysore Government. The deaths therein were 708 out of a population of 25,765 souls, or in the ratio of 27 per mille.

In regard to the question of invasion and propagation, whether by human intercourse or by prevailing currents of wind, every medical report received speaks of introduction from infected localities by travellers. At the close of 1870 the disease was known to prevail on the Western Coast, and at the time the first warning notes of its possible invasion by one or other of the main lines of intercommunication were sounded, the prevailing winds were easterly; north of east in January, east veering to south east in February and March. Now in these months the disease certainly advanced in an easterly direction, against the prevailing currents of wind. But later in the year, when the disease attained its acme of intensity in the months of June and July, strong south-west winds prevailed. We do not notice as coincident with the setting in of the south-west monsoon any extension of the epidemic to the eastward. On the contrary, the eastern Districts which had felt the weight of the pestilence in 1870, almost entirely escaped. In the Nundidroog Division, for instance, the deaths were only in the ratio of 0.46 per mille of population.

An interesting fact may be noted in connection with the extensive prevalence of the disease in Mysore, Seringapatam, Ganjam and surrounding villages. On the fact becoming known to the Officer commanding the 30th Regiment at the French Rocks, that small station was as far as possible put under quarantine. A cordon of sentries was thrown out round the station, travellers were diverted, and communication between the inhabitants of the bazars and neighbouring infected villages as far as possible prevented. The station entirely escaped, while villagers within a few miles were suffering heavily. Had the extension of the pestilence been due to aerial currents, the French Rocks could scarcely have escaped, while the measures taken were precisely those calculated to prevent its introduction by human intercourse.

In this year the special sanitary regulations now in force were brought into operation at all fairs, religious festivals and other large gatherings of people.

The spread of cholera in 1875 is thus described. Two sporadic cases occurred in May in the Hassan District, and on the 14th July the disease, imported from Coimbatore, appeared at Gundlupet, 70 miles south of the town of Mysore. Subsequently the Province was invaded by cholera imported from the Bellary and Kadapa Districts. In September the violence of the epidemic reached its acme. In this month all the Districts excepting three, in October all but one, and in November one and all, were affected. In December there was a marked reduction in the aggregate of mortality. Cholera attacked Bangalore in September, and in November the mortality amounted to 225, and in December to 95. Only 13 casualties occurred in the Pete (Town) of Bangalore. The ratios of deaths per mille in the Cantonment and Town of Bangalore were 3·89 and ·21 respectively. In the town of Mysore, the mortality was 534, equal to 9·24 per mille of the population. Shimoga lost 11·69 per mille from the epidemic. The total mortality registered amounted to 3,139, of which 1,828 were males and 1,311 females. The largest mortality occurred in the Mysore District.

The deaths from small pox, which had ranged from 350 to 400 in the three years previous, rose to 1,494 in 1871—2, and to 4,532 in 1872—3, when the epidemic reached its height. The numbers have progressively declined each year since, being 3,052 in 1873—4, 1,535 in 1874—5, and 544 in 1875—6.

Vaccination.—Private inoculators are stated to have been formerly pretty numerous, but by 1855 they had been completely deprived of their occupation by the preference given to the Government vaccinators. These were 54 in number, and were transferred from taluk to taluk as necessary. There were three grades, on the respective pay of 8, 10 and 12 rupees a month. Each vaccinator was expected to vaccinate 10 persons for each rupee of his pay, or suffer a proportionate fine. A small money reward was given at the end of the year to the most active vaccinators of each Division. Under this system the number of operations increased with suspicious rapidity. The total of 62,257 in 1855—6, rose to 91,404 in 1857—8, and was little below a lakh in 1862—3. It became notorious, that with the connivance of the village officials the verification lists sent in by the vaccinators were frequently fictitious. The project was then formed, in 1865—6, of making them work in a more systematic manner through their ranges, proceeding from village to village in regular succession; and as by this mode of proceeding some difficulty might be found in making up the required complement, the stipulation as to the number of operations to be performed monthly was

withdrawn. The total, which had fallen in that year to 88,054, went down in 1866—7 to 73,793. Since that time it has steadily risen, until in 1875—6 it again touches a lakh. In 1872—3 a system of inspection, by the apothecaries attached to the camps of Deputy Commissioners, was introduced as a check, which appears to have worked well.

Special Hospitals.—The Leper House was opened in the Pete in 1845; the building however was small and badly situated; a large one was therefore built in a better spot in 1857. The Lunatic Asylum was opened near the Pete Hospital in 1850, the inmates being removed from a smaller place of custody which had existed 2 years previously in the Cantonment, and a few years ago the old Pete Jail was added to the accommodation.

In the Leper Asylum there were 26 inmates at the close of 1874; in 1875, 19 were admitted. Of these 7 died, 3 absconded, and 3 were discharged at their own request. The population of the asylum constituted about one-fourth of the total number of lepers known to have resided in the Town and Cantonment of Bangalore. The gurjun oil treatment was fairly carried out during the year, and the Deputy Surgeon General remarks that “as a therapeutic agent, it has been found to improve the state of the skin, to assist in healing up leprous sores, to corroborate somewhat the general health, and in some cases to recall sensation to anæsthetic spots, but it has failed to produce any permanent amelioration or to change for the better the true leprous cachexia. Most of the patients are, however, averse to the external use of the oil.”

In the Lunatic Asylum no restraint is practised, further than confining a patient to his own room when he becomes violent or excited; and as it is believed to be an important point in the treatment of the insane to find for them both mental and bodily occupation, those whose health will admit of it, are regularly employed in some sort of out-door labour, consisting chiefly of gardening, rope making, &c. For the last two years, the males and females have been allowed to mix together freely in the garden without any bad results; on the contrary, it is found that they take scarcely any notice of each other. Nearly half the cases of mental derangement are attributed to the abuse of bangh, opium and intoxicating drugs.

Military Departments.

The Subsidiary Treaty of Seringapatam concluded in 1799, provided

in its 2nd article for the maintenance, within the Territory bestowed upon the Raja of Mysore, of a British Force for the defence and security of His Highness' dominions, on account of which the Mysore State was to pay a subsidy of 7 lakhs of star pagodas (equal to 24½ lakhs of rupees) annually, the disposal of this sum, together with the arrangement and employment of the troops to be maintained by it, being left entirely to the East India Company. The 3rd article provided, that in the event of hostile operations becoming necessary for the protection of either the Company's or the Mysore territories, the Raja should contribute towards the increased charges a reasonable amount, as determined by the Governor General with reference to the net revenues of the State.

British Subsidiary Force.—Under the first of these provisions, Mysore is garrisoned by troops of the Madras Army. The Mysore Military Division now includes Coorg, and the Nilagiri hills. The head quarters were at Seringapatam till 1811, since when they have been established at Bangalore. The only other military station now occupied in Mysore is that of the French Rocks, 4 miles north of Seringapatam: Harihar (Hurryhur) on the Tungabhadra, the last post given up, was abandoned in 1865.

Her Majesty's forces at Bangalore, the strength of which was formerly much larger, consisted in 1875 of the following troops:—head quarters and a battery of Royal Horse Artillery, and two field batteries; a regiment of European Cavalry; a regiment of European Infantry; head quarters and 4 companies of Sappers and Miners; and 2 regiments of Native Infantry. At the French Rocks was stationed a regiment of Native Infantry, with a detachment at Mysore.

Commencing with Colonel Arthur Wellesley, the illustrious Duke of Wellington, the Mysore Division has been commanded by a distinguished line of Generals, including Sir F. Haines, the present Commander-in-Chief in India. The most disastrous event in its annals was the short-lived mutiny of British Officers in 1809. This arose out of certain obnoxious orders which were considered to entrench upon the privileges of the army, in consequence of which the military in many stations of Southern India refused to obey the orders of Government. Prominent among the malcontents was the officer commanding at Seringapatam, who took military possession of the fortress on the 20th July, and stopped parties escorting treasure. The force at Chitaldroog seized the

treasure there and marched for Seringapatam, but was dispersed* by troops from Bangalore. But the mutiny had lasted less than a month, when the officers returned to their allegiance on the 22nd August. In 1857, it was the British regiment withdrawn from Bangalore—the 1st Madras Fusiliers—which, under the since well-known designation of Neill's Blue Caps, † saved Allahabad, avenged Cawnpore, and took a prominent part in the relief of Lucknow, the gallant Neill falling in the assault.

Mysore Local Force.—The Mysore Contingent consists of Cavalry and Infantry, or Savár and Bárr as they are termed. They are commanded by Native Officers, and the whole force is under the control of the Military Assistant to the Chief Commissioner. The disposal made of the Sultan's army on the capture of Seringapatam in 1799, and the military arrangements of the new Government, have already been described (p. 494). During the Mahratta War, a body of the Mysore Siledar Horse operated in 1802 and 1803 with General Wellesley's army. The levies had been increased for this purpose, and on the return of the troops, the sudden disbandment of the extra levies being no less impracticable than impolitic, it was gradually effected. Including the cost of this, the whole expenditure incurred by the Mysore State in connection with the Mahratta War, amounted to a little less than 5 lakhs of star pagodas.

In consideration of this auxiliary, a Supplementary Treaty was entered into in January 1807, whereby all pecuniary claims under the 3rd article of the treaty of 1799 were remitted, with retrospective effect; the Raja being required in future to maintain a body of 4,000 effective Horse (numbering about 500 Bargeer and the rest Siledars) ready to serve with the British Army whenever required, the British Government bearing the charge of *batta* for service in the field out of the country. It was also agreed that the Force should be increased when required by the British Government, the latter paying a fixed sum, with *batta*, for each extra horseman.

Siledars.—The Savar or Siledar Horse form the body of irregular cavalry kept up under the above treaty. They have several times served beyond the frontiers of Mysore as auxiliaries in the campaigns of the British Army in southern India, as also in assisting to maintain order.

In 1802, 800 Siledars accompanied Colonel Stevenson in the expedition

* On the 10th of August, near Webbe's Monument, since then called the *rana kambha*, or bloody pillar.

† From the colour of the *pagri* worn by the men round their helmets.

to Manantoddy. In 1802—3, 2,000 Siledars accompanied General Wellesley through the Deccan towards Poona. In 1809—10, 2,000 Siledars marched with Colonel Barry Close against Bavoo. In 1815, 500 Siledars accompanied the expedition to Kartul. In 1815 the number of regiments maintained was eleven, and for a period of nearly four years a force of 4,500 Siledars was employed under General Hyslop, &c., against the Peshwa. In 1824—5, 2,000 Siledars accompanied the force against Kittore, and in 1826, 1,500 marched into the Dharwar country.

Subsequent to the assumption of the country, they have been also frequently employed. In the Canara insurrection of 1838, they were required to cross the frontier and afford assistance. In 1845—6, 1,000 Horse were sent to Vizagapatam; and subsequently on several occasions considerable detachments have been employed in the Bellary and other adjoining Districts. In 1857 the Government of India directed that a body of 2,000 should at once proceed to Hindustan. This order was subsequently countermanded, but a similar number were employed in the districts to the northward of Mysore as far as Sholapur, and took part in the minor affairs which arose during 1857—8 in those parts of India. Here it was that Captain Stewart, now the Military Assistant in command of the force, received a severe wound from a sabre cut. Medals for service in the mutiny were obtained by 378 men of the Siledars.

As there were no circumstances calling for the continued maintenance of the full complement, the number of Siledars has from time to time varied from 2,000 to 4,000, accordingly as required for field service or not.

The number and efficiency of the Force however gradually declined, owing to low pay, bad horses and arms, and the corrupt practices of the Bakshis (as their commanders were called). No proficiency in horsemanship or in the use of arms was insisted upon, while the office of Siledar was almost regarded as hereditary. This state of things drew attention some years ago, and a good deal was done to improve it; such as the adoption of a uniform, the arming of the men with a serviceable lance, providing lines for each Regiment, which did not previously exist, the establishment of a Chanda Remount Fund, which freed the service from its former precarious character, the raising of the pay of each man from 20 to 26 Rs. per month (one Regiment of the service then maintained being reduced to provide funds for this most necessary measure), and lastly the introduction of a new and better system of accounts and payment. Nevertheless much remained to be accomplished to render the Siledars even passably efficient as an arm of the local militia.

In 1873, detailed arrangements were ordered for rendering the Siledars a compact body of efficient horsemen. In the first place it was considered that the numerical strength of the Force was much more than was called for by the requirements of the Province, and that 1,000 well disciplined and efficient men would serve all purposes during the present times of peace. Orders were accordingly issued for the gradual reduction of the Force, to consist in future of 3 Regiments, the strength

1 Regimental.	300	Savars.
6 Risaldars		1 Farmer Myor.
6 Jumdars.		6 Banniers.
1 Saizahadar		1 Foot Mahallar.
35 Daldars.		1 Sarpeshkar.
1 Nishanharlar.		6 Peshkars.
1 Trumpet Major.		4 Jhandavals.
6 Trumpeters.		
1 Kettle Drummer.		

of each Regiment being as noted in the margin. The reduction was effected by offering inducements to retire, in the shape of pensions. At the same time a carefully graduated scale of invalid pen-

sion was made applicable to the Siledars for the future, thereby giving greater stability to the service. The Force is being properly drilled, under the supervision of a specially appointed European Adjutant, aided by drill instructors from the Madras Light Cavalry. In 1875—6 the strength of the force was 1,241, including 35 commissioned and 101 non-commissioned officers. About $\frac{2}{3}$ ths of the Siledars are Muhammadans, and the remainder chiefly Mahrattas, with $\frac{1}{10}$ Brahmans and Rajputs.

The Chanda Fund system was first introduced in 1869. Its principal features were, that each Siledar was to pay 1½ R. monthly towards the Fund, in consideration of receiving from it Rs. 200 towards the purchase of a remount, on the death or rejection of his horse. These were since altered in favour of the system in force in the Bengal Cavalry. Each Siledar now pays 2 Rs. a month towards the Fund, from which fresh horses are maintained, and on the death or rejection of his horse, a Siledar contributes but a month's pay, without reference to the value of the horse which he receives. Precautions are of course adopted to prevent an undue advantage being taken of this benefit, and the working of the system has been satisfactory, and is popular among the Siledars. The horses for the force are procured from Candabar and Persian dealers, or are the produce of the mares in the force by Government stallions, of which there are now 19.

Barr.—The Barr or Infantry is also a relic of Tippu's army. The

1 Commandant.	}	1 Havildar Major.
1 Risaldar.		70 Havildars.
1 Adjutant.		20 Drummers and
10 Subadars.		Fifers.
10 Jamadars.		500 Privates.

strength of the force was 2,270 at the beginning of 1800 ; it was raised to 8,000 during the war of 1803—4, when the force was disciplined after the Eng-

lish pattern, and was 4,000 in 1817. On the transfer of the country to

British rule, it was reduced to 4 regiments of 500 each. The strength of each regiment, omitting servants, is as given in the margin. In 1875—6, the total strength was 2,435, which includes 91 commissioned and 278 non-commissioned officers. The duties of the Barr are confined to guarding the District and Taluk treasuries, Jails, &c. All 4 regiments, till 1870, were armed with old flint muskets. These have since been gradually exchanged for percussion muskets.

Bangalore Rifle Volunteers. A Volunteer Force was raised at Bangalore in 1868, and is popular with the young men of the large Anglo-Indian community of this station. Three companies were here formed, in 1873 an additional company was raised in Mysore, and in 1875 a cadet company in Bangalore. The strength of the force now is 250 in Bangalore and 50 in Mysore, with 100 cadets at the former place.

Conclusion.

The chapter on Administration may appropriately conclude with the following remarks from the Annual Report of 1872—73.

The Province of Mysore is governed under circumstances which call for an administration at once vigorous and delicate. The abuses, all traces of which have perhaps not yet disappeared, which were prevalent under the late Raja's administration, call for a policy of gradual but decisive reform; while the status of the Province as a Native Principality which in a few years will be handed over to a native dynasty, requires that the administrative machinery shall be gradually adapted to the future. As to the proper policy of adaptation, opinions will always greatly differ. There are some who oppose every reform tending towards the introduction of the regulation system, on the ground that "the administration will become too elaborate", and that the system of government usually termed patriarchal is best adapted to a Native State. These, however, are not the views which during late years, under the directions of the Government of India, have actuated the Administration; which determined the partial introduction of the regulation system under Mr. Bowering, and which influenced Sir Richard Meade in working out and systematizing the policy of his predecessor.

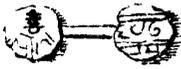
While over-elaboration in the system of government cannot but be an evil as well in a Native State as in British Territory, the patriarchal system is perhaps even less adapted to a Native State than to a Province under British rule, for the reason that those personal qualities in the

rulers which alone can secure to such a system even a moderate and transient success, are rarely possessed by the natives of India. It is not frequently that a Native Officer can be found, who, to the patience and learning required in a judicial officer, adds the activity and energy without which an executive officer is useless. On the other hand, in these days of high education, no difficulty will ever be experienced in procuring the services of Native Officers who, in point of intellectual ability, are amply qualified to work any system however elaborate and however nearly approaching to a European model. Nor, if we examine the condition of those States which are now governed by Native Rulers, do we find any tendency to allow subordinate officers to improvise for themselves, unchecked by law, precedent, or central authority. The past history of Mysore, and (it is believed) the events now passing in such Native States as Travancore and Hyderabad, shew that the tendency is rather the other way, that in a well governed Native State, care is taken not to trust too much to the individual qualities of subordinate administrators, that the patriarchal system in a Native State is a synonym for anarchy and corruption, and that the most successful Native States are those which strive to imitate a European model.

While, therefore, in all the Departments of Government, a system of thorough organization is attempted, care is taken to avoid undue elaboration. At the same time it is felt that the system of government need not essentially differ in its main principles from that which is in force in British Territory. It is believed that Mysore may, without imperiling its future as a purely Native State, share in the progress towards enlightenment which the people are making throughout British India, and that the policy of adaptation should be directed rather towards the material than the system of administration; in pursuance of which policy, a Native Civil Service is gradually being educated. It is considered that the closing years of British rule in Mysore should witness—not disorganization in the vain pursuit of a phantom system of Native Administration—but a thorough consolidation of what has already been done, to the end that the Province may be handed over to His Highness the Maharaja in perfect order. If this policy be carried out, the transition of Mysore from British to Native rule will not be nearly so abrupt as is generally believed, provided always that the officers in whom the subordinate administration is vested at the time of transition are natives of ability and integrity.

SPECIMENS OF MYSORE COINS.

Gold



Kanthiraya hana
(Canteroy / acam)

Silver



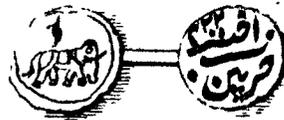
Mayili fanam

Gold



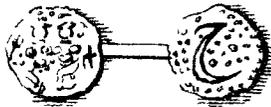
Dckeri varaha

Copper



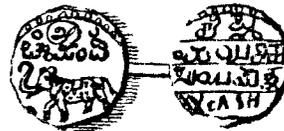
Sultani dad

Gold



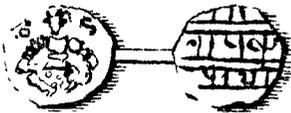
Bahaduri pagoda

Copper



Mayili cash

Gold



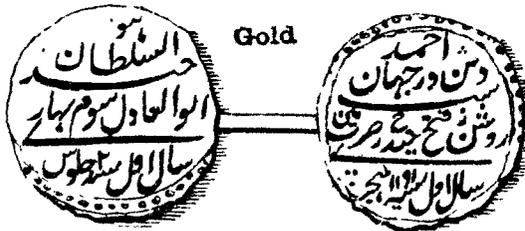
Durgi pagoda

Copper



Mayili cash

Gold



Ahmadi or Sultan Ashraf
(gold mohur)

APPENDIX.

COINS, WEIGHTS AND MEASURES.

Owing to the number of Principalities into which the Mysore country was broken up on the subversion of the Vijayanagar Empire, each of which arrogated to itself the sovereign right of coining its own money; and to the subsequent conquests in succession by various rival powers, each of whom introduced a separate coinage, which passed into circulation along with the divers kinds previously current; nothing could be more confused or perplexing than the whole monetary and metric system down to the time of the British assumption.* But a measure of uniformity is beginning to prevail, though calculations continue to be made on the former system of each locality. The introduction of English figures into all the Government accounts since 1863, and the increase of European officers and settlers, have led to increasing regularity; while the system of arithmetic taught throughout the Government schools, though recognizing to some extent the methods of the country, is calculated to bring in a conformity with the practice observed throughout British India.

Coins.

The coins of the country were either of gold, silver or copper. Gold coins, at first so numerous, are now rarely seen, and the silver and copper coins in general use at the present time are those of the British Indian currency. According to Ferishta, there was no silver coinage in the Carnatic countries at the beginning of the 14th century, and even three centuries later we find only gold and copper coins in existence.

Gold Coins.—These are known to Europeans as *pagodas*, *fanams* and *mohurs*. The pagoda is an original Hindu coin, called *varaha*, from the symbol on it of the varaha or boar, one of the incarnations of Vishnu, which formed the crest of the Chalukyas and of the Vijayanagar kings. In some parts it seems

* The value of the different coins, says Buchanan, was frequently changed by Tippu Sultan in a very arbitrary and oppressive manner. When he was about to pay his troops, the nominal value of each coin was raised very high, and kept at that standard for about ten days; during which time the soldiers were allowed to pay off their debts at the high valuation. After this the standard was reduced to the proper value.

After the conquest of the country, the *niak*, or rate of exchange by which all the different coins could be offered as a legal tender of payment, was periodically fixed, generally once or twice a month, at the various centres of trade, by the Amillar, who first consulted the principal merchants. In Bangalore, the *niak* was fixed by the European Officer commanding in the Fort.

also to have been called *chakra*. In Hindustani the coin is known as *hun*, coined. A half pagoda was called *honnu*. The fanam is properly *kana* or *pana* neuter form *panam*. As with the pagodas so there is a variety of fanams issued (*mohur*) of a seal or stamp. Mohurs came into circulation with the Bijapur and

The following is a table of the

Name.	By whom coined.	Where coined.	Earliest date of coin A. D.	Intrinsic value of 100 in Govt. mohurs.
<i>Pagodas.</i>				
Nonambaváli varaha	(unknown)	*Huchangi durga	...	...
Ikkéri varaha	Sivappa Náyak	... Eednur ...	1648	27-098
Siva Báya "	? do ...	...? do ...	...	...
Baháduri hun	Haidar Ah ...	... do (Nagar)	1763	27-032
Do "	do ...	... Bangaloré ...	...	25-953
Sultáni "	Tippu Sultan ..	... Seringapatam &c.	1783	26-673
Kuka Sultáni "	"	"		26-632
Fárokhi	Do	Seringapatam		27-060
Krishna Raja varaha	Krishna Raja Wodeyar	Mysore ...	1811	28-851
Durgi "	Darna Nayak ...	Chitaldroog	1691	25-714
Kallukunte "	...	Kallukunte near Chitaldroog	1727	

* Pagoda is a word of Portuguese origin, commonly applied by Europeans to a Hindu temple.

† This Appendix had been already compiled before chance brought into my hands a valuable little Comissary General, compiled for the Madras Exhibition of 1857. Some additional information time met with *Assay Tables of Indian Coins*, by Dr. Skeleton, Assay Master of H. M.'s Mint.

There were various pagodas, * named from the States in which they were severally (a word used also for money in general), and is doubtless a corruption of the from different mints. The mohur is a Muhammadan coin, bearing the impression Mogul conquests, and some were coined in Mysore by Tippu. †

principal Mysore gold coins:—

Symbols or Legends.		Remarks.
Obverse.	Reverse	
? Figure of Káli.	Three lines in Hale Kanna- da characters, the middle one being [No] <i>nanbaváda</i>	This is a coin which I have nowhere seen mentioned, it is in the Mysore Mu- seum. Nanambaváda was the name of the Chitaldroog District under the Chal- ukyas and Horsala Ballálas, but not as far as I know under the Vijayanagar kings. The coin would thus be as old as the 13th century, and perhaps older.
Figures of Uma and Mahe- vara.	<i>Sri</i> in Nágari, with two parallel lines below, under which are (°) the sun and moon.	Afterwards called the <i>Hale Ikkeri</i> <i>varaha</i> or old Ikkeri pagoda, to distin- guish it from the coin issued by Purnaiya in 1800, called the <i>Hosa Ikkeri varaha</i> or new Ikkeri pagoda.
do do with some numbers below, showing the value (according to the fractional system ex- plained at p. 9) Figures of Uma and Mahe- vara	Inscription in Nágari ° <i>Kuja Varaha</i>	
do do	Haadar's monogram, sur- rounded with dots.	This was the Ikkeri pagoda with the obverse changed. It was the first coin struck by Haadar in his own name, and is called the Old Bahaduri pagoda. A subsequent reconage of the same, of rougher execution, is called the New Bahaduri pagoda.
do do	do do	Called <i>dadda tale Bengalúr</i> , or big- headed Bangalore pagoda.
<i>Hun al Sultan ul ulil san</i>	Haadar's monogram and dots ; within the former the number of Tippu's regnal year, and often below, the name of the city in which the coin was struck	The pagoda coined in the 3rd year of his reign bears the word <i>Nagar</i> , that in the 4th, <i>Patan</i> (Seringsapatam), that in the 6th, <i>Dharwar</i> , &c., &c.
<i>Alla Muhammad wahul ul</i> <i>wahid al Sultan ul adl</i> <i>san 1220.</i>	<i>Fárokhí, Patan, san 10.</i>	Supposed to have been named after a new sect.
Figures of Uma and Mahe- vara.	<i>Sri Krishna Rája</i> , in Nágari	This was the Ikkeri pagoda with a new face.
Figure with a bull's head, said to be Durgi.	? <i>Náyaka Rája</i> "	
...	...	Said to have been forged by a gold- smith in the reign of Húé Madakeri Nayak.

and given to this coin perhaps from a representation on it, in some parts, of a temple.

pamphlet on the *Coins of Mysore and Southern India*, by Captain H. P. Hawkes, Assistant
thence derived has been incorporated, and from it the illustrations are borrowed. I also at the same
Calcutta, which furnished several particulars. The latter however are still not complete.

Name.	By whom owned.	Where coined.	Earliest date of coin A. D.	Intrinsic value of 100 in Govt. mohurs.
Mole Durgi varaha or Jambusari	Chikka Madaheri Nayak	Chitaldroog ..	1758	23315
Sirpi ..	...	Sira ..	...	...
Mamur Khan ..	...	..	...	..
Hoskote ..	? Bannji ..	Hoskote ..	...	..
<i>Half pagodas.</i>				
Ikkéri honnu	Būhi Dasappa Nayak ..	Bednur ...	1739	...
Durgi ..	See pagodas of same name.	Chitaldroog.	1691	...
Kallukunte ..	"	"	1727	..
Mole Durgi ..	"	"	1758	..
Gaddige Siva Raya ..	...	Seringapatam	...	...
Guttada honnu	...	...	..	...
Krishna Raja pratāpa.	...	...	...	...
<i>Funams.</i>				
Kanthurāya hana	Kanthhava Nrara Raja	Seringapatam	c. 1650	2069
Chikka Deva Raja hana	Chikka Deva Raja.	Seringapatam	1672	
Kāli ..	"	..	...
Ikkéri ..	See pagodas of same name.	...	...
Siva Raya ..	"	...	...
Bahalur ..	"	...	...
Kalikat ..	Haadar Ali	Calicut.	1773	2099
Aida Kalikat ..	"	"	..	
Sultāni Kalikat ..	Tippu Sultan.	"	1778	
Sultāni hana (aval)	"	Seringapatam.	...	
" " (duyam)	"	"	...	
Nagar Sale hana	"	Nagar.	1786	2081
Dhoti ..	"	...	...	2094
Sayad Sale ..	"	Chandgal,	...	2090
Ballapur ..	Abbas Khuli Khan.	Dod Ballapur.	...	
Bads-hali	Haadar Ah(?)	"	...	2077
Chik Ballapur,,	" (?)	Chik Ballapur.	..	
Devanhali ..	...	...	...
Nandi ..	...	...	...	2259
Sirpi ..	...	Sira.	...	2235
Mamur Khan,,	...	"	...	
Aval Muhammad Shahi	...	Kolar.	..	
Hoskōta hana	...	Hoskot.	...	
Kunigal ..	Kempe Gauda	Kunigal.	...	
<i>Mohurs.</i>				
Ahmad or Sultani ashrafi	Tippu Sultan.	Seringapatam.	1783	112-100
Imāmi (double mohur)	"	...	"	
Sidaki (half mohur)	"	...	...

Symbols or Legends.		Remarks.
Obverse.	Reverse.	
Punch marks.	A punch mark, between two pairs of parallel lines.	
...	...	
...	...	
Figure of Boyne Krishna (Krishna with butter in his hand.)	Inscription in Nagari	
...	...	
...	...	
...	...	
...	...	
...	...	
Figure of Kanthirava or Narasimha (an avatar of Vishnu).		Commonly written in Canteroy fanam. This was afterwards called the <i>agala Kanthiraya hana</i> or broad Canteroy fanam, to distinguish it from a re-issue made by Furniya, which was called the <i>gudla Kanthiraya hana</i> or small thick Canteroy fanam.
Figure of Kali	<i>Chakka Prava Raja</i> , in Kan.	
" "	<i>Sri K li Deva</i>	
...	...	
...	...	
...	...	
...	Hailar's monogram, surrounded with a line and row of dots.	
<i>Kalikot, san 1166</i>	" "	This coin was re-issued more than once by Tippu.
<i>Zarb e Patan, san, surrounded with a line and row of dots.</i>	" "	The words <i>aval</i> (first) and <i>dusyan</i> (second) relate to the difference in size, the latter is also called <i>gudla hana</i> .
<i>Zarb e Nagar, san 1200</i>	" "	
<i>Furki 1218</i>	" "	
<i>Khalakhabari zarb 1217</i>	" "	
<i>Bilapur</i> (Hind)	<i>Ba lapur</i> (Hind)	Kha' khaleed was the name given by Tippu to Chandgal near Seringapatam.
<i>Nishan Haudar</i> (Hind)	<i>Ba. lapu' r</i>	It is singular how two or three letters only of the name Balapur, apparently taken at random, are stamped on these coins, (figured by Captain Hawkes) as shewn out of the brackets. It would seem as if a strip of metal had been stamped with the name, and then cut up into coins, whence a few letters only appeared on each.
<i>Bala pur</i> , (Hind)	? Mahratti characters.	
<i>Muhammad Shah</i>	<i>Zarb Kolar</i>	
? Coat of chain mail	Two faint circles.	
<i>Dir Ahmad dar jahán roshan se fetteh Haular ast. Zarb Patan, sal auil 1197 Hijri.</i>	<i>Wohul al wohud al Sultan ul auil. Siyem Bahari sal azul san 2 Julis.</i>	
<i>Muhammad dar Ahmad dar jahán tarik Haudari Sulaki, zarb e sal sura</i>	<i>Wohul auil jerrak sal siyem mahavari san. Julis.</i>	

Silver Coins.—The silver coins were *rupāyi* or rupees (so called from a

Name.	By whom coined.	Where coined.	Earliest date of coin A. D.	Intrinsic value of 100 in Govt. Rs.
Rupees.				
Nokara (double rupee)	Tippu Sultan	Seringapatam.	1784	
Sultāni rupāyi	"	"	"	101-599
" Adla rupāyi ($\frac{1}{2}$ r)	"	"	"	
Bakri ($\frac{1}{4}$ r)	"	"	1789	
Jasri ($\frac{1}{8}$ r)	"	"	"	
Kajmi ($\frac{1}{16}$ r)	"	"	1794	
Kizri ($\frac{1}{32}$ r)	"	"	"	
Rāja rupāyi	Purnaiya.	"	1800	102-900
" araha rupāyi ($\frac{1}{2}$ r)	"	"	"	
" fāvali ($\frac{1}{4}$ r)	Krishna Rāja Wodeyar	Mysore.	1828	
Silver Fanams.				
Adla ($\frac{1}{2}$ fanam)	Krishna Raja Wodeyar	Mysore.		7-438
Ilāga ($\frac{1}{4}$ r)	"	"		

Copper Coins.—The copper coins were *duddu* or dubs (Hindustani *paisa*), elephant, *ānc*, whence the name ānc or anna, though the latter term is perhaps circulation:—

A'ne kāsū	...	...	before 1760	...
Durgi "	Falegar of Chitaldroog	Chitaldroog.	"	...
Do-paisa (double dud)	Tippu Sultan	Seringapatam.	various.	...
Fusa (dud)	"	"	"	...
Duggāni	"	"	"	...
Kās	"	"	"	...
Kāsū or A'ne kāsū	Krishna Rāja Wodeyar	Mysore.	after 1811	...
Mayilli kāsū	"	"	later than above.	...
"	"	"	"	...
"	"	"	"	...
"	"	"	"	...
"	"	Bangalore.	1843	...

word meaning silver), and *fanams*. The following is a table of silver coins:—

Symbols or Legends.		Remarks.
Obverse.	Reverse.	
<i>Dir Ahmad dar jahān ros- han se fatten Hawar ast. Zarb Patan sul azal san 1193 Hijra</i>	<i>Wohu-ul-wohid al Sultan ul adil, sayyid Bahari sal azal san 2 Julis.</i>	Slight differences occur in the inscriptions, but they are all to the same effect.
"	<i>Horas Sultan wohid ul adil &c. as above</i>	
<i>Alla Muhammad hon al Sultan ul Adil san 1218.</i>	<i>Bakri, san 7 Patan.</i>	
<i>Alla Muhammad san 1226 Zarb Patan</i>	<i>Kayna, san 12 Julis.</i>	
Figure of Chāmundi, sur- rounded with dots.	<i>Kishen Rai Wodeyar, san 1244 Julis, zarb Mahi- sur (in Hind), surrounded with dots</i>	Afterwards received by Krishna Raja Wodeyar. Some are dated according to the Kali Yuga.
Figure of Chāmundi. "	<i>Mayils /anna (Kan.) " "</i>	Called the <i>mayils fanam</i> . The meaning of <i>mayils</i> is not very clear. It may be con- nected with an old Kannada word <i>muyyil</i> , signifying token, exchange, unless it refers in any way to Mayilapur (St. Thomé) at Madras

and *kisu* or cash. They as a general rule bore on one side the figure of an
a compromise between *hanna* and *āne*. The following were the varieties in

Figure of an elephant.	Crossed Lines.	
Do. with sun and moon above.	"	
A bull-headed figure, said to be Durga	...	
Figure of an elephant, with Hind B above.	<i>Zarb Patan darul Sallanat san 1225 Maulids, Mashta (Jupiter) Zarb Patan san Maulids 1225 Za- hera (Venus)</i>	Of two later coinages, one has Hindustani A and another T over the ele- phant in place of B.
"	" " 1225 Bahiram (Mars) 1225 Akhtar (Star)	
Figure of an elephant, with sun and moon above.	<i>Sri Krishna Raja in Nagar.</i>	
Do. do. with Sri in Kan. above	<i>X Cash (in English) Mayils kisu 10 (in Kan.) Chā (in Kan. for Chāmundi) Mayils kisu 5 (in Kan.) V Cash (in English)</i>	Or V or XX as the case might be. (For note on <i>Mayils</i> , which is spelt in English on some of the coins <i>Mellie</i> and on others <i>Mailay</i> , see list of silver coins)
Figure of an elephant with Sri Chāmundi above (in Kan.) and symbols of the sun and moon.	<i>Krishna, (in Kan.) Mayils kisu spattu (in Kan.) XX Cash (in English)</i>	
Figure of the lion (of Cha- mundi) with Sri (in Kan.) and sun and moon above.	<i>Erishna (in Kan.) surrounded by XXV Cash (in English) zarb Ma- hisur (in Hind.) Mayils 25 kisu. (in Kan.)</i>	
Do do	<i>Krishna (in Kan.) zarb Mahisur (in Hind.)</i>	
Do do with 1543 (in English) below.	<i>Krishna (in Kan.) Mahisur zarb (in Hind.)</i>	The last coin struck in My- sore.

Of the Mysore Rajas the first to establish a mint was Kanthirava Narasa Raja, who ruled 1638—1658; and even after the coins struck by him had become obsolete, the accounts continued to be kept in Kanthiraya varaha and hana—the Canteroy pagodas and fanams of the English treaties with Mysore and of the official accounts down to the time of the British assumption. Kanthi Raya coined fanams only (*Kanthiraya hana*), but ten of these were taken to be equal to a varaha or pagoda, which had however no actual existence, but was a nominal coin used in accounts only. The Mysore Rajas did not coin varaha or pagodas. These were coined by the Ikkeri rulers of Bednur; on the conquest of their country by Haidar, the name was changed to Bahaduri varaha or hun, and in the reign of Tippu to Sultani varaha. Under Purnaiya's government, it was found convenient to recoin varaha both at Mysore and Nagar, but they were called by the old name of Ikkeri varaha.

The following coins now in circulation are those of British India, together with a few native copper coins, which however are being withdrawn and sold, broken up, as old copper.

Copper.	Kásu	Pie or cash.	Silver.	Dodd áne	2 annas.
	Duggáni	$\frac{1}{2}$ duddu, 2 pie.		Pávahi	$\frac{1}{4}$ rupee.
	Múr kásu	$\frac{1}{4}$ anna.		Ardha rupai	$\frac{1}{2}$ rupee.
	Duddu	$\frac{1}{2}$ anna.		Rupai	Rupee.
	Ardháne	$\frac{1}{4}$ anna.			
	Ane.	$\frac{1}{2}$ anna.			

Accounts.—In order to explain the way in which accounts were written, it is necessary to describe the system of fractions and signs. The following are the names of the fractional parts :—

III	Mukkálu	$\frac{3}{4}$	≡	Múrvasa	$\frac{3}{16}$	III	Mukkáni	$\frac{3}{8}$
II	Are	$\frac{1}{2}$	=	Béle	$\frac{2}{16}$	II	Arevisa	$\frac{2}{4}$
I	Kálu	$\frac{1}{4}$	—	Visa	$\frac{1}{16}$	I	Káni	$\frac{1}{8}$

The fractional parts of a pagoda, rupee, or fanam were expressed by the marks above exhibited, but the terms varied with the coin. Pagodas were marked by prefixing *ru*, rupees by prefixing *ru*, and fanams were distinguished by prefixing the mark *r*, called *makúra*.

Names of fractional parts of coins and mode of writing them.

Value.	Pagoda.	Rupee.	Fanam.
1	ru ru	ru ru	rupáya
$\frac{3}{4}$	ru III	ru III	muppávali
$\frac{1}{2}$	ru II	ru II	adheli
$\frac{1}{4}$	ru I	ru I	páváli
$\frac{3}{16}$	ru ≡	ru ≡	múráne
$\frac{2}{16}$	ru =	ru =	eradáne
$\frac{1}{16}$	ru —	ru —	áne
$\frac{3}{8}$	ru III	...	...
$\frac{2}{8}$	ru II	...	...
$\frac{1}{8}$	ru I	...	...
			opphana
			muppáya
			aḍḍa
			hága
			múra visa
			béle
			visa
			mukkáni
			are visa
			káni

In the west, the mode of writing the accounts was somewhat different.

Pagodas were expressed as above by prefixing π to the integers, and then the sign σ was placed to mark the fanams, which were 10 to the pagoda. In filling up the places of fanams, the integers from 1 to 4 were used, but if the number were 5, the fractional mark \parallel for half was placed instead of it, denoting $\frac{1}{2}$ a pagoda. If the number of fanams were greater than 5 and less than 10, figures denoting fanams were placed after the fractional parts of the pagoda and the sign σ omitted. If there were no fanams, a cipher was placed after π to shew that there were none. Ciphers were also used to denote the relative value of the fractions.*

	P. f.		P. f.
Thus $\pi\sigma\sigma$ was	1 1	$\pi\sigma\sigma\sigma\sigma$ | was	1 $\frac{1}{10}$ & $\frac{1}{10}$
$\pi\sigma\parallel\sigma$	3 5	$\pi\sigma\sigma\sigma\sigma$ |	3 $\frac{1}{10}$
$\pi\sigma\parallel\sigma$	4 6	$\pi\sigma\sigma\sigma\sigma\sigma$ —	4 $\frac{1}{10}$
$\pi\sigma\sigma\sigma\sigma$ | —	3 $\frac{1}{10}$, $\frac{1}{10}$, $\frac{1}{10}$ & $\frac{1}{10}$	$\pi\sigma\sigma\sigma\sigma$ | —	3 $\frac{1}{10}$, $\frac{1}{10}$ & $\frac{1}{10}$
$\pi\sigma\sigma\sigma\sigma$ | —	4 $\frac{1}{10}$, $\frac{1}{10}$ & $\frac{1}{10}$	$\pi\sigma\sigma\sigma\sigma\sigma$ —	4 $\frac{1}{10}$ & $\frac{1}{10}$

Weights.

The seer (*sér*) is the standard of weight and measure. The *kachcha sér* (cucha seer) is equal to the weight of 24 rupees or 6067 lb avoirdupois. 40 seers = 1 maça (maund), and 20 maça = 1 khandi (candy). By this weight are sold areca nut, sugar, drugs, cotton, silk, &c.

Oil and ghee are frequently sold by measure; a seer weight of oil being put into a cylindrical brass vessel that exactly contains it, which serves afterwards as a standard.

The *pukka sér* (pucka seer) is formed by mixing equal quantities of the *nava dhanya* or nine kinds of grain (rice, uddu, hesaru, hurali, togari, avare, kadala, ellu and wheat), and then by taking of the mixture 84 Rs. weight, which is put into a vessel that will exactly contain it when heaped. This serves for a standard, and measures 74.6125 cubical inches or .3592 gallons.

This is the dry measure, of which 20 *kolagas* or *kúdu* everywhere make 1 *khandaga* or *khandi*, but the number of seers to the kolaga is different in different parts. The Sultáni kolaga, established by Tippu Sultan, contained 16 seers.

* The following items (to which I have added the equivalents) taken from a bill for work done, presented to me while this sheet is going through the press, will serve as an example of the way in which the system is applied to British Indian money.

$\sigma\sigma\sigma$	R. 19 4 0	$\sigma\parallel\sigma$ =	R. 1 14 0
$\sigma\parallel\sigma\sigma$	4 12 8	$\sigma\parallel\sigma\parallel$ =	1 11 0
$\sigma\sigma\sigma\sigma$	4 3 1	$\sigma\parallel\sigma$	0 8 0
$\sigma\parallel$	3 8 0	$\sigma\parallel\sigma\parallel$ =	4 10 0
$\sigma\parallel\sigma$	0 12 0	$\sigma\parallel\sigma\parallel\sigma$ =	0 14 0

One of 8 seers is called the Krishna Raja kolaga, being $\frac{1}{10}$ of the Krishna Raja khandi established by Purnaiya. The kolaga of 10 seers is called khararu kolaga.

Measures.

Before the introduction of the English land measures, the land measures in Mysore corresponded with the measures of capacity, and depended on the area of land which can be sown with a given quantity of seed. This varied greatly on dry and on wet land, and for every variety of grain and of soil. It is almost needless to observe that this mode of measurement afforded incompetent or dishonest revenue officials plausible excuses for laxity of practice and fraud. But in order to introduce uniformity, the following measures have been determined. On dry land it was estimated that one khandi or khandaga of seed would suffice to sow 64,000 square yards, and accordingly this area represents a khandi of dry land, whereas on wet or garden land, a khandi would only sow 10,000 square yards, which area denotes a khandi of wet land.

The following therefore are the established standards.

Grain measure.

4 Chattaks	=	1 Pavn.
2 Pavus	=	1 Payih or Padi.
2 Padi or Payili	=	1 Seer.
2 Seers	=	1 Balla.
4 Pallis	=	1 Kolaga or Kudu.
20 Kolagas or Kudas	=	1 Khandaga or Khandi.

Land measure.

Quantity of seed sown.	Square yards.	Equivalent area of land.		
		Acres.*	Guntas.	Sq. yards.
<i>Dry Land.</i>				
1 Payih or padi	200	...	1	79
2 Ditto = 1 Seer	400	...	3	37
2 Seers = 1 Balla	800	...	6	74
4 Ballas = 1 Kudu	3,200	...	26	54
20 Kudas = Khandaga or Khandi	64,000	13	8	112
<i>Wet and Garden Land.</i>				
1 Payih or Padi	31½	...	...	31½
2 Ditto = 1 Seer	62½	...	...	62½
2 Seers = 1 Balla	125	...	1	4
4 Ballas = 1 Kudu	500	...	4	16
20 Kudas = 1 Khandaga or Khandi	10,000	2	2	78

* Acres consist of 40 Guntas, each Gunta being 121 square yards.

Measures of Time.

Eras.—By the Hindus in Mysore the Sālvāhana Saka, or era of Sālivāhana, dating (with sometimes a variation of two or three years) from 78 A. D., has always been and still is universally employed. Occasionally the era of Kali Yuga, 3101 B. C., is used.

An attempt was made by Vikramāditya, the most powerful of the Chālukya kings, to introduce a new era, dating from his accession to the throne, and called the Chālukya Vikrama saka. The near coincidence of the end of the first millennium of Salivāhana with the commencement of his reign, and the correspondence of his name with that of the era reckoned from 57 B. C., in universal use in the north of India, doubtless suggested the innovation, in conjunction with the usual motives of ambition. The Chalukya Vikrama era dates from 1076 A. D., and continued in use in inscriptions throughout their dominions as long as the power of the Chalukyas was in the ascendant, though several of Vikramaditya's successors copied his example and sometimes dated from their own eras.*

By the Muhammadans the era of the Hijra, or Flight, of Muhammad from Mecca to Medina, is universally employed. It dates from 622 A. D., reckoning by lunar years †

Tippu Sultan, with that love of innovation which characterized his rule, and from his ambition to establish a new order of things originating with himself, made a reformation of the calendar; in this also, as in so many other particulars, the transactions of the French Revolution finding an echo or parody in Mysore. Tippu's new system, which ended with his life, was introduced with the 1200th. year of the Hijra, or 1784 A. D., but was revised four years afterwards. The new era, in opposition to the practice of the whole Muhammadan world, dated from the Maulūd, or Birth, *i. e.* as supposed, of Muhammad. But the difference between Tippu's new Maulūdi era and that of the Hijra was only about 12 years, whereas Muhammad was 51 years of age at the time of the Hijra. The Maulūd may therefore perhaps be supposed to have some possible reference to the origin of Islam, counting it from the period when Muhammad first formed the conception of his prophetic mission, which is said to have been at 40 years of age. Thus much is necessary to state on the subject in order to explain the apparent discrepancy of the dates on his coins, &c. It would

* From confounding the Chalukya Vikrama era with the northern era of Vikramaditya, the Administration Report for 1869—70 contains the announcement that inscriptions had been deciphered and translated bearing date *as far back as the year one!*

† The following formula given by Sir H. Nicolas will be found useful in converting Hijra into Anno Domini dates. Multiply the years elapsed by 970203; cut off six decimals; add 62254, and the sum will be the year of the Christian era.—*Chron. of Hist.* 17.

serve no purpose to give the list of new names he applied to the months and years at first, nor of the second scheme which superseded the former. All the particulars are contained in Colonel Kirkpatrick's *Select Letters of Tippu Sultan* and other works.* Suffice it to say, that another feature of the new scheme was that the numbers were written from right to left, instead of in the usual manner according to the decimal system.

Years.—The *Brihaspati Chakra* or Cycle of Jupiter, of 60 years, is the common and general mode of reckoning. Each year has a special name, which alone it is usual to mention, without its number according to any era.

The year commences with new moon in Chaitra, which falls in March. It is divided into 12 lunar months, each of which is divided into two *paksha*—the *sukla paksha*, or *sudda*, the bright fortnight from new moon to full moon; and the *krishna paksha* or *bahula*, the dark fortnight from full moon to new moon. Each *paksha* contains 15 *tithi* or lunar days, which are reckoned from *amavāse* (new moon), or *pūrnamī* (full moon), as the case may be. The days of the week are named from the planets, on the usual system. The day of 24 English hours is divided into 60 *ghalige* or Indian hours, each equal to 24 minutes. $7\frac{1}{2}$ *ghalige* or 3 English hours make one *jāma* or watch.

* See *Asiatic Annual Register* for 1799; Brown's *Carnatic Chronology*; also an article by Furnaux, a descendant of the great Divan, in *Ind. Ant.* III, 112.

Page 355, line 17. For the viceroy.....Mysore, read the last representative of the Vijayanagar kings. Also p. 416 and 443 (See Vol. I, p. 234.)

” 355, add note.—The following appears to be the succession of the Náyaks of Ikkeri, Keladi or Bednur:—

Sada Siva Nayak	... 1559—1575	Bha'rappa	... 1670—1680
Bhadrayya or Bhadrappa	... 1575—1584	Hucha Somasekhara (mad)	... 1680—1685
Dodda Sankana	... 1584—1591	Chunnamaáji (queen)	... 1685—1697
Chikka Sankana	... 1591—1592	Basavappa	... 1697—1713
Siddhappa	... 1592—1593	Somasekhara	... 1713—1739
Venkatappa	... 1593—1625	Bádi Basivappa	... 1739—1754
Bhadrappa	... 1625—1648	Chikka Basavappa	... 1754—1757
Sivappa Nayak	... 1648—1670	Somasekhara (Viramaáji queen regent)	... 1757—1763

” 366, line 4 of Gazetteer. For afterwards read from 1857.

” 448, Add note.—The Vastara taluk was included with that of Chikmagalur in 1832, separated in 1849, and again merged in it in 1875.

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