

TRANSACTIONS  
OF  
THE LITERARY SOCIETY  
OF  
BOMBAY.

---

WITH ENGRAVINGS.

---

VOL. III.

---

LONDON:

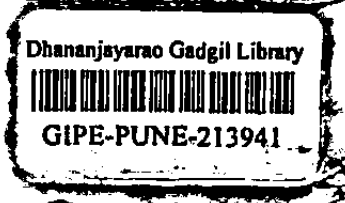
PRINTED FOR LONGMAN, HURST, REES, ORME, AND BROWN, PATERNOSTER ROW;  
AND JOHN MURRAY, ALBEMARLE STREET.

1823.

*(Reprinted at the Bombay Education Society's Press)*

(1877.)

TRANSACTIONS  
OF  
THE LITERARY SOCIETY  
OF  
BOMBAY



WITH ENGRAVINGS.

VOL. III

LONDON

1823

the lightning is vivid, and frequently destructive; and the rain, accompanied with gusts of wind, falls for an hour or two in twenty, but always partially; hailstones of a large size also occasionally fall. But the natives consider these storms accidental, and not part of the rainy season, and never begin to sow their

\* grain till the astrologer, who is guided by the appearance  
 \* 177 ances above noticed, announces they may do so with safety.—July is commonly the wettest month, and the rivers get to their greatest height; the sun is obscured, and the air is cool all day, and is particularly pleasant, and being abroad between showers reminds one much of England. The thermometer this month averages about  $73^{\circ}$  or  $74^{\circ}$  at sunrise, and  $79^{\circ}$  or  $80^{\circ}$  at 3 P.M., but is often as low as  $72^{\circ}$  all day.—In August the intervals between the showers are longer than in July; and it generally happens that there are some days entirely fair, while the sun occasionally breaks through the clouds, and is hot and scorching. The corn is now a foot or more in height, and the husbandmen are every day busy weeding; the rocky and heretofore naked hills in the neighbourhood get a degree of verdure, and the deep shadows of the passing clouds give them a striking and beautiful appearance. The thermometer this month averages at sunrise about  $70^{\circ}$ , and at 3 P.M. about  $76^{\circ}$ .—The rains are again heavy for a great part of September; the rivers are often as full as in July, and the roads are deep, and in many places scarcely passable. Towards the end of this month, and during October, the showers become less frequent, but are often very heavy, and in October are occasionally preceded by thunder. The air during this period is muggy, and seems to lose its usual elasticity; the nights particularly are hot and close, and Europeans generally complain of oppression and languor. The thermometer averages in October about  $68^{\circ}$  at sunrise, and about  $79^{\circ}$  at 3 P.M. Except short lulls in the morning and between showers, towards the end of the rains the wind blows steadily and with great constancy during the rainy season from the W. and SW. The cold weather does not actually set in till near the middle of November; and is always preceded by heavy dews at night, and occasional thick fogs in

the mornings.—December, January, and February, are all cool and pleasant months; the weather, however, is by no means uniform, but seems to alternate with the changes of the moon, one fortnight being very cold, the sky clear, and a dry harsh wind blowing from the east, and many days of the next perhaps are warm and still, and the sky cloudy or hazy.—January is the coldest month; and\* the average state of the thermometer at sunrise is about  $54^{\circ}$ , the lowest about  $38^{\circ} 40'$ , and at 3 P.M. about  $73^{\circ}$ . The wind during the cold months \* 178 ceases to blow from the westward, and comes from the eastward; it chaps the lips, makes the skin rough, and is uncomfortable to the feelings of some people, particularly those who have been accustomed to the coast air, but it is bracing and wholesome. Showers of rain sometimes fall in these months, particularly about Christmas. The natives date the hot season from the new moon that falls about the end of February; but it is seldom insupportably hot abroad any time of the day.—All March the mornings are generally cool, soft, and pleasant, till seven or eight o'clock; the fore part of the day is calm; a hot wind sometimes sets in from the northward about one or two o'clock, which is succeeded in the evening by a refreshing breeze from the westward that blows till near midnight. The thermometer at 3 P.M. stands from  $80^{\circ}$  to  $90^{\circ}$ , and at sunrise from  $55^{\circ}$  to  $65^{\circ}$ . Storms of thunder, rain, and sometimes hail, are not unfrequent at the equinox.—April is perhaps the hottest month in the year; the air, however, keeps dry and elastic, and is never oppressive to the feelings. The hot land winds from the N. and NW. blow pretty constantly during the day; the cool evening breeze from the westward is as regular. A wind occasionally sets in for a few days at a time, during the hot months, from the southward; which is invariably cool, rather moist, and particularly pleasant: this may be accounted for, probably, from its blowing in the first instance over a great extent of sea, and afterwards over a woody and mountainous tract of country that is not likely to rob it of much of its cold and moisture. The average state of the thermometer at 3 P.M. in the shade is about  $90^{\circ}$ , and in the open air  $108^{\circ}$ , and at sun-

bias in their opinions, and of indifference to Christianity ! But neither sophistry nor zeal can avail to disturb the foundations on which belief in human testimony is immoveably fixed ; and as long as human judgment remains unperverted, the testimony of a Hastings, a Malcolm, and a Munro, will receive a decided and undisputed preference to that of a Buchanan, a Tennant, or a Tytler.

[NOTE.—The questions here discussed have since been taken up and exhausted by many eminent writers, and have even formed the subject of Parliamentary inquiry ; I would refer to Elphinstone's India, Book I., chapters 4 and 5 ; Book II., chapters 3 and 4 ; Book III., chapter 1 ; to the authorities collected in Mr. Dádábhai Naoroji's paper read before the Ethnological Society, March 29th, 1866, London, 1866 ; Notes on Indian Affairs, by the Hon'ble F. J. Shore, 2 vols., 1837, London,—see particularly pp. 513 to 536, vol. I., and pp. 106-215, 310-352, vol. II. ; Bishop Heber's Journal, in 2 vols., London, 1829,—I., pp. 307, 308, 313-316, 369 ; II., pp. 218, 270, 271, and the correspondence published in the Appendix, gives the *pros* and *cons*, as they struck that good man ; I would also refer to the following notice in the *Calcutta Review*,—v. c. VIII., p. 379 (Hindu Medicine),—see particularly pp. 382, 383.—ED.]

---

and religion, of forty-five millions of people, which have remained unchanged for three thousand years !!

ACCOUNT OF THE PRESENT STATE OF THE  
TOWNSHIP OF LONY:

IN ILLUSTRATION OF THE INSTITUTIONS, RESOURCES, &c. OF THE  
MARRATTA CULTIVATORS.

BY THOMAS COATS, Esq.

[Communicated by the Hon. the PRESIDENT.]

*Read 29th February, 1820.*

THE lands of the township embrace a circumference of nearly nine miles, comprising 3,669 acres, or about  $5\frac{1}{2}$  square miles; of which 1,955 acres, or 2,410 beegas of 3,926 $\frac{1}{2}$  square yards, are arable, and the rest is common, and appropriated as pasturage. The boundary is marked merely by heaps of stones, unploughed ridges, &c., and is not apparent to an indifferent person; but it is well known to the community, and watched with the utmost jealousy. The common land is situated to the WNW. and SW.; generally elevated, rising in some places into hillocks showing the bare rock; in others it is undulating, with hollows opening to the east, which carry off the water in the rainy season; and the whole is more or less thickly strowed with stones, from the weight of a few ounces to as many hundredweights. The soil here is in no place more than a few inches deep, under which is generally a layer of a soft decaying slimy substance, covering a stratum of hard basaltic rock. It yields a scanty covering of grass in the hot and cold season, and is interspersed with stunted shrubs of the *Mimosa* and *Cassia auricula'a*, also some wild vines. The arable land lies chiefly to the eastward, the surface of which is more level, and slopes gently towards the river Beema, which it approaches within a mile; and the soil is in some places six or seven cubits deep, and everywhere sufficiently so for all the purposes of tillage, and

\* is rich and productive. A highway leads through \* 173 the grounds from east to west; and they are besides intersected by roads, or rather footpaths, which are not confined by any boundary, except where they cross fields while under cultivation. At these times a few thorns are temporarily stuck in on each side of the path; and as there are no regulations for making or repairing roads, they are therefore seldom practicable for wheel-carriages, and are never straight, but wind to avoid difficult places, and are often only known by the uncertain track of cattle and travellers. Some small streams from the high grounds unite and form a brook, which runs east past the town, and through the arable land, to the river Beema. It generally ceases to run for a month or two before the commencement of the rains; but water is always got by digging a foot or two in a sandy bed. There are twenty-five wells, said to be three fathoms deep, and the water within a few feet of the surface; ten of which are at present in use, and applied to purposes of irrigation, and the others are neglected, from the poverty of their owners. The water of the brook is alone for drinking: that from the wells is considered better and was formerly preferred, but it has been disused for some years, as it was thought to occasion Guinea-worm; a complaint formerly common, and now said not to be so.

The rock and stones are all basaltic, often having veins of good water running through them, and are sometimes intermixed with round pieces of zeolite, forming what we call almond-stone. Pieces of quartz of various hue are scattered on the surface everywhere, and sometimes pieces of opal are met with. A calcareous stone of a dirty white colour, in roundish pieces, with a rough honeycombed surface, is found in some places, intermixed with the soil, from which lime is made. The only metal is iron, which enters largely into the composition of many of the stones. The basaltic rock is of different degrees of hardness: some of it cannot be cut with the chisel; and some of it is easily wrought, is well adapted for building, and admits of a fine polish and of being fashioned into figures.

\* A few hedges of *Euphorbium*, or evergreen, partially inclose some garden ground a little to the right and left \* 174 of the town; which also contains some fine trees of mango, tamarind, boree, mimosa, and Indian fig, that give a somewhat picturesque appearance throughout the year to those spots. The rest of the lands are wholly without inclosures; so that after the crops have been reaped, that is, from February till the end of June, the whole has a most dreary uncomfortable aspect, and presents nothing to the imagination but barrenness and neglect. The prospect, however, is different during the other months of the year. In the beginning of July the young corn, that had been sown by the drill, appears in rows on the level and nicely cleaned fields. The brown waste suddenly gets a tinge of green, and the successive hot and cold weather crops, and the necessary operations of husbandry, give an appearance of cheerfulness and industry, until the approach of the hot season in March, that is highly interesting.

#### QUALITY OF THE SOIL.

The soil varies much in quality and in depth within the township. Towards the Beema it is generally black, often six or eight cubits deep, and highly productive. It gradually decreases in depth, and becomes of a reddish colour as you recede from that river, and on the high ground the rock is either bare or only thinly covered.

The husbandmen divide it into eight sorts; 1st, Kalee ussul zumeen, or true black soil. It is black, sometimes with a blueish or grey tinge, and commonly in strata of some feet deep. Its surface does not harden by exposure to the sun, but remains in a pulverized or crumbly state. It retains and absorbs moisture readily, and probably contains a large proportion of vegetable matter. It is considered the most valuable of the soils, and yields any of the productions of the Deccan in abundance; but is particularly favourable for wheat, gram, *Cicer aristinum*, and sugar-cane.—2nd, Tambut, or copper-coloured soil. It is of a reddish-brown colour, and seems to be a mixture of the soil last described and the decomposed



stone of the country. It does not retain moisture so well, and is not so favourable for the dry-weather crops, but is extremely productive under irrigation or in the rainy season.—3rd, Mal zumeen. This soil is gravelly, and consists almost entirely of decomposed basaltic stone, with a mixture of iron ore; which gives it a reddish and sometimes yellowish hue. It is that met with on the high ground that has been described. It will not yield wheat, peas, or any of the dry and cold weather crops; but when the rains are sufficiently abundant, other productions grow well on it.—4th, White soil. This is of a drab or clay colour, and contains a large proportion of calcareous earth, and effervesces violently with acids; it is considered rich, and particularly favourable for the growth of sugarcane, vines, and fruit-trees. From its property of repelling water and not swelling when wet, it is used for making the mud walls of forts and dwelling-houses.—5th, Shickest, or adhesive soil. It is black, and becomes very hard and tenacious on exposure to the sun; so that it cannot be ploughed unless moist, and then only by means of five or six yoke of oxen. It seems to differ from the soil first described, only in containing a less proportion of vegetable matter, and perhaps more clay. Its great tenacity prevents the roots of plants striking freely into it, but when well worked it is very productive.—6th, Karree, or salt soil. It is of a charcoal-black colour, but, from an impregnation of Epsom salt and saltpetre, it is almost barren.—7th, Shadewut; black soil, intermixed with the nodules of the calcareous stone that has been described; is not productive.—8th, Kewia, or alluvial soil, which is very productive. It is light and rather sandy; and as it often does not admit of being ploughed, from being full of deep fissures, it is set apart for the growth of hay, which it yields in abundance.

#### CLIMATE.

This is similar to that which prevails in a tract of country 30 or 40 miles in breadth, extending to the southern limits of Mysore, and north to the mountains that bound Candeish, being about  $7\frac{1}{2}$  degrees of latitude. It has the hilly and woody

country which skirts the Ghauts on the west, and open naked plains to the east; a great deal of rain falls in the hilly country, and the produce of the fields is different, being generally rice. From July till the end of February the air is cold, moist, and loaded with vegetable exhalations; \* 176 and the inhabitants during this period suffer much from agues: from March, however, till the end of May this picturesque region is mostly cool, and affords a delightful retreat. The fall of rain in the open country to the eastward is scanty and precarious, and the air is hot and dry; the inhabitants, however, are at all times healthy, and not subject to any endemic diseases. The climate, in the tract of country that has been defined, enjoys the advantages and is without the inconveniences of that to the east and west of it; the rains are moderate; the cold in the winter months is pleasant, without being harsh; and the hot season is tempered by regular breezes in the afternoon from the sea or west, which always ensure cool nights, and which is denied to the country to the east. It is favourable to health, and is perhaps more congenial to the feelings of Europeans throughout the year than any other part of India. The seasons, as in other tropical climates, are regulated by the motion of the sun, and are divided by the natives into the rainy, cold, and hot, each comprising four months, which is quite conformable to nature. At Lony, the rainy season begins about the middle or towards the end of June, and closes about the end of October; it is marked by showers from the west and southward of west, with an almost constant breeze from the same quarter, and cloudy sky; the clouds travelling to the eastward, and the rivers which rise in the western Ghauts becoming gradually and permanently full. There is often a considerable interval between the showers, and they amount merely to a drizzling; at other times they follow each other in close succession, and last for days together. This season is always preceded, at uncertain periods, often as early as the end of April, by cloudy weather, and violent thunderstorms commonly from the eastward, and especially in the evenings. The peals of thunder are sometimes tremendous

the lightning is vivid, and frequently destructive; and the rain, accompanied with gusts of wind, falls for an hour or two in twenty, but always partially; hailstones of a large size also occasionally fall. But the natives consider these storms accidental, and not part of the rainy season, and never begin to sow their

\* grain till the astrologer, who is guided by the appearance  
\* 177 ances above noticed, announces they may do so with safety.—July is commonly the wettest month, and the

rivers get to their greatest height; the sun is obscured, and the air is cool all day, and is particularly pleasant, and being abroad between showers reminds one much of England. The thermometer this month averages about  $73^{\circ}$  or  $74^{\circ}$  at sunrise, and  $79^{\circ}$  or  $80^{\circ}$  at 3 P.M., but is often as low as  $72^{\circ}$  all day.—In August the intervals between the showers are longer than in July; and it generally happens that there are some days entirely fair, while the sun occasionally breaks through the clouds, and is hot and scorching. The corn is now a foot or more in height, and the husbandmen are every day busy weeding; the rocky and heretofore naked hills in the neighbourhood get a degree of verdure, and the deep shadows of the passing clouds give them a striking and beautiful appearance. The thermometer this month averages at sunrise about  $70^{\circ}$ , and at 3 P.M. about  $76^{\circ}$ .—The rains are again heavy for a great part of September; the rivers are often as full as in July, and the roads are deep, and in many places scarcely passable. Towards the end of this month, and during October, the showers become less frequent, but are often very heavy, and in October are occasionally preceded by thunder. The air during this period is muggy, and seems to lose its usual elasticity; the nights particularly are hot and close, and Europeans generally complain of oppression and languor. The thermometer averages in October about  $68^{\circ}$  at sunrise, and about  $79^{\circ}$  at 3 P.M. Except short lulls in the morning and between showers, towards the end of the rains the wind blows steadily and with great constancy during the rainy season from the W. and SW. The cold weather does not actually set in till near the middle of November; and is always preceded by heavy dews at night, and occasional thick fogs in

the mornings.—December, January, and February, are all cool and pleasant months; the weather, however, is by no means uniform, but seems to alternate with the changes of the moon, one fortnight being very cold, the sky clear, and a dry harsh wind blowing from the east, and many days of the next perhaps are warm and still, and the sky cloudy or hazy.—January is the coldest month; and\* the average state of the thermometer at sunrise is about  $54^{\circ}$ , the lowest about  $38^{\circ} 40'$ , and at 3 P.M. about  $73^{\circ}$ . The wind during the cold months \* 178 ceases to blow from the westward, and comes from the eastward; it chaps the lips, makes the skin rough, and is uncomfortable to the feelings of some people, particularly those who have been accustomed to the coast air, but it is bracing and wholesome. Showers of rain sometimes fall in these months, particularly about Christmas. The natives date the hot season from the new moon that falls about the end of February; but it is seldom insupportably hot abroad any time of the day.—All March the mornings are generally cool, soft, and pleasant, till seven or eight o'clock; the fore part of the day is calm; a hot wind sometimes sets in from the northward about one or two o'clock, which is succeeded in the evening by a refreshing breeze from the westward that blows till near midnight. The thermometer at 3 P.M. stands from  $80^{\circ}$  to  $90^{\circ}$ , and at sunrise from  $55^{\circ}$  to  $65^{\circ}$ . Storms of thunder, rain, and sometimes hail, are not unfrequent at the equinox.—April is perhaps the hottest month in the year; the air, however, keeps dry and elastic, and is never oppressive to the feelings. The hot land winds from the N. and NW. blow pretty constantly during the day; the cool evening breeze from the westward is as regular. A wind occasionally sets in for a few days at a time, during the hot months, from the southward; which is invariably cool, rather moist, and particularly pleasant: this may be accounted for, probably, from its blowing in the first instance over a great extent of sea, and afterwards over a woody and mountainous tract of country that is not likely to rob it of much of its cold and moisture. The average state of the thermometer at 3 P.M. in the shade is about  $90^{\circ}$ , and in the open air  $108^{\circ}$ , and at sun-

rise about  $68^{\circ}$ : thunder-storms are common during this month. —The weather in May is irregular: if the southerly winds prevail, and the thunder-storms are sufficiently frequent and heavy to soak the ground, it is generally pleasant; if otherwise, the air is often hot and oppressive, particularly at nights, which now have not the sea breeze with any regularity. The thermometer stands this month much higher in the morning and at night than it does in April, being frequently  $73^{\circ}$  or  $74^{\circ}$  at sunrise; but it is much \*the same at midday.—June is an unpleasant month \* 179 till the rains have fairly set in: after the thunder-storms, which commonly cease about the end of May, strong winds amounting to a gale set in from the westward, and blow constantly from nine or ten o'clock in the forenoon till eight or nine in the evening. The natives have a notion that the rains are more or less abundant according to the violence and continuance of this wind, and it is probably not without truth, as it is constantly wafting the clouds loaded with moisture from the sea to the eastward. Thermometer at sunrise this month about  $75^{\circ}$ , and at 3 P.M. about  $82^{\circ}$ .

#### THE TOWN OF LONY

is situated on a dry slope, overlooking its garden and arable lands, which extend to the eastward, and afford a pleasant prospect when the crop is on the ground. Its latitude is  $18^{\circ} 37' N.$ , and  $74^{\circ} 8' E.$  longitude, about 12 miles NE. of Poona, and 70 miles in a direct line from the western sea-coast, and about 1470† feet above its level. At a distance the town has the appearance of a mass of crumbling clay walls, with a few stunted trees growing out amongst them, and here and there a building like a barn or stable covered with red tiles: the whole is surrounded by a mud wall of a circular form that

---

† From observations of Lieutenant Jopp of the Engineers, who makes the top of the Bore Ghaut 1470 feet; and if we allow the same descent from the bottom of the Ghaut to the sea, or from the top of the Ghaut to Lony, the distance being nearly the same, the height at Lony ought to be the same as that at the top of the Ghaut; but I should have thought 1470 feet much too little for the elevation of Lony.

measures 5 furlongs, is from 10 to 14 feet in height, and 4 or 5 feet thick at the bottom, and increasing towards the top: it has two rude gates, 10 or 12 feet high and as many wide, made of two pieces of thick planks of teak wood, united by cross-beams let into an eye cut in the frame above, and resting on a hollowed stone below, on which it turns instead of hinges. On entering the town, appearances are not more prepossessing: nothing meets the eye but filth and misery, a total neglect of all regularity, neatness, and comfort; what seemed crumbling clay walls are the dwelling-houses of the great body of the inhabitants, made of sun-dried bricks of the white calcareous earth \* that has been described, with terraced tops of the same material; some, however, are \* 180 uninhabited ruins; and some have pieces of straw thatch thrown up against them, to shelter some wretched people and their cattle, who have not the means of getting better lodging. The inhabited dwelling-houses amount to 107; and the public buildings are the Chowree, or town-hall; three Hindoo temples, one dedicated to Mahadeo, one to Hanuman, and the third to Byroo; and a Mahomedan place of worship at present in ruins. The buildings are put down apparently as if by chance, without any attention to regularity: narrow, dirty, crooked lanes wind through amongst some of them; some are in clusters of three or four, and others are entirely detached. The houses are generally constructed as if for defence, and have an impression of gloom and unsociableness: the best are surrounded by a square dead wall, which is entered by a low door; two or three sides are occupied by sheds for cattle, husbandry implements, &c., and one only by the dwelling-house; if a wall does not inclose the whole, there is a walled court in front, or in the rear, or both. The houses have all square gable-ends; a sort of open portico (wosuree) runs along the front of the dwelling-house; the poorer employ this to tie their cattle in, and the richer as a store-room, or keep it clean to sit in. From the centre of the portico a small door leads into the body of the house (muzghur), which is divided into two, three, or four small rooms, without any

openings to admit the air and light; at the back of which is another open poorusder corresponding with that in front, which commonly opens into a private court used by the women for bathing, &c. The poorusder is sometimes open, at other times divided into rooms more or less numerous: the rooms in the centre, or muzghur, are of a good size; some are  $3\frac{1}{2}$  cubits broad, and 6 cubits long; they generally are used for sleeping-rooms, and the hottest and darkest are chosen for child-bed women and the sick of the family. A good terraced house for a cultivator and six or eight bullocks will be 30 cubits long, and 20 wide: the walls, built of the sun-dried bricks, are five cubits high; the doors are three cubits high, and  $1\frac{1}{2}$  wide; the roof is formed by small beams of wood, a span asunder, laid across the room; and across these, pieces of plank are laid, and on this chips, and the whole is covered with 8 or 10

\* inches of terrace made of white earth, so as to give a \* 181 light slope, which effectually keeps out ordinary rain, and, if the wood is good, will last 50 or 60 years.

When grass grows on this terrace, it must be removed from time to time, otherwise the roots give admission to the wet, and occasion it to leak. A house of this description will cost 300 rupees. Two or three houses have upper stories, but they are the property of some families who formerly inherited a portion of the Government revenues of the village, and had horse in the service of Government; these houses probably cost upwards of 1000 rupees. The houses of the poorest inhabitants are not more than 10 or 12 feet long, 4 or 5 wide, and covered with grass, and cost 20 or 30 rupees; they have square gable-ends, which also is the form of all the houses. The outcasts, till lately, occupied a place by themselves outside of the wall, and, as usual, on the east; but in consequence of their houses having been destroyed during the late campaign, they have been permitted to construct some temporary places within the wall. The Chowree, or town-hall, where the public business of the township is transacted, is a building 30 feet square, with square gable-ends, and a roof of tiles supported on a treble row of square wooden posts; it cost about 250 rupees, which

was paid out of the Government revenues of the village. Travellers put up here, and the Government messengers; a corner of it at present is occupied by the Koolie, or water-carrier. The temple of Mahadeo is built of hewn stone, and lime, with a terraced roof of the same materials; it is about 16 feet long and 10 wide, and is divided into two parts; the front, which is to the east, is a small portico, entered by three pointed arches; and the back part, which is entered from the portico by a small door, is the sanctum, and contains the Ling and Silvanka, or the emblem of the male and female organs of generation. This temple was built about 18 years ago by Eswunt Row Scindia, a relation of the present Patail, in the hope probably of covering some of his sins. He was employed for many years as a Siladar in Scindia's service and made a great deal of money. - The temple of Hanuman is a building 26 feet square, with a flat roof terraced with white earth, open in front, supported on rows of wooden posts. The figure of the idol is placed against the back of the wall in a little niche facing the front. it is a rude imitation \* of a monkey, covered with cinnabar. This temple, as well as all the others, is used as \* 182 a lodging for travellers. The temple was built at the expense of the village, and cost about 200 rupees. The temple of Byroo is a tiled building, open in front, and meanly constructed. The idols are those of Byroo and his wife Jogeesuree, and two or three pointed stones; all so disfigured by the oil and cinnabar that have been thrown over them, as to have no traces of features. This idol is famed for preserving persons and cattle bitten by snakes: it is said many such patients have been brought to his temple, and have all recovered. The neem tree, which is used against snake bites, is not permitted to grow within the walls of the village by Byroo; as he takes all such patients under his own care. The building cost about 125 rupees. The Mahomedan place of worship is 10 cubits long and 5 wide, but at present only the bare walls are standing.

The following is an enumeration of the inhabitants—*July*, 1819 :



	Number of Houses.	Number of Families.	Males.	Females.	Male Children.	Female Children.	Total Population.	
Tulkarrees, or hereditary cultivators, including the Patails.....	47	50	55	73	51	38	217	
Ooprees, or persons cultivating on lease.	26	34	54	56	27	25	162	
Brahmins, including the hereditary Accountant and Priest .....	3	3	6	5	3	7	21	
12 hereditary servants of the Township.	{ Carpenter (Sutar) .....	1	1	1	1	2	5	
	{ Ironsmith (Lohar), non-resident .....	...	...	...	...	...	...	
	{ Washerman (Pareet) .....	1	1	1	2	...	4	
	{ Barber (Navee) .....	1	1	1	2	...	4	
	{ Potter (Koombar) .....	1	1	1	1	2	6	
	{ Silversmith and Treasurer (Sonar. Potedar) .....	1	1	1	1	1	1	4
	{ Dresser of Idols (Goorow) .....	1	1	1	1	1	1	4
	{ Water-carrier (Kolee), lives in the house of a cultivator.. ..	...	1	1	1	2	...	4
	{ Shoemaker and worker in leather (Chamar) .....	1	2	3	3	...	...	6
	{ Copper-smith (Mang), non-resident .....	...	...	...	...	...	...	...
	{ Watchman (Mhar) .....	13	13	16	16	9	7	48
	{ Mahomedan Sacrificer .....	1	1	1	1	...	1	3
Jain shopkeepers (Wanee).....	2	3	4	8	2	7	21	
Marwarree ditto .....	1	2	2	...	...	...	2	
Police servants (Ramoossees) .....	3	3	4	3	1	3	11	
Mahomedans .....	3	4	4	6	4	3	17	
Hired servants .....	...	...	...	11	...	...	...	
Slaves .....	1	8	8	7	...	3	18	
	106	130	164	198	105	98	557	

\* The township, then, contains 568 inhabitants with an \* 183 extent of land equal to about  $5\frac{1}{2}$  square miles, which gives rather more than  $98\frac{1}{2}$  persons to the square mile. The number of houses is 107, in a few of which are more than one family; and the proportion of persons to each house is rather more than five. There are 130 married men, 11 or 12 of whom have two wives; and the total number of children is 203, which gives only  $1\frac{1}{2}$  each family, which seems a small proportion.

INSTITUTIONS.—The township has its own offices, is governed by its own laws and usages, and is in a great measure independent

of all without. Its boundaries and institutions have undergone no alteration from time immemorial; while the great political changes that have been continually going on in the succession of the states it has been subject to have neither given it much disturbance nor excited interest. Its almost only intercourse with the Government is the payment of its taxes.† It is commonly left to protect itself from external enemies, and held responsible for the police within its limits. The Officers of the township are two Patails, who are its civil magistrates: the Chowgulla or deputy Patail, the Koolcurnee or secretary and accountant, and the Barra Balloota, are its twelve subordinate servants.

*Patail.*—The Patail holds his office directly of the Government, under a written obligation (*muhuser*, or *wuttan puttur*), which specifies his duties, his rank, and the ceremonies of respect he is entitled to; and his perquisites, and the quantity of freehold land allotted to him as wages. The Patails about Poona, on being asked, generally say they hold their Patailship of the Emperor of Delhi, or one of the Sattara Rajas; but many of them must be held of the Paishwas, which perhaps they do not wish to acknowledge, as the former are considered more sacred. The *muhuser* is sealed with the seal of the sovereign, has the signature of several witnesses to it, and ends with a malediction against any one who shall disturb or dispute the rights of the holder of it. The patailship is hereditary and \* saleable; but the office is looked on as so respectable, and the \* 134 property attached to it is considered so permanent, that there are few or no instances of its being wholly sold, although, as a means of averting misfortune, part of it has been often so transferred: This has given rise to there being two Patails in many villages, and in some three or four; in which case the duties and rights of the office are divided, according as it may be stipulated in the deed of sale; the original Patail, however, always retains the rights of precedence. The prominent duties of the Patail are, in conjunction with the village accountant,

---

† Its members are connected with those of the neighbouring townships by intermarriages, and a friendly intercourse is kept up between them.

to ascertain and collect the Government dues from the cultivators, and see they are paid to the persons authorized to receive them; to encourage people to settle in his village; to let out waste lands, and promote agriculture by every means in his power; to punish offences, redress wrongs, and settle disputes amongst the villagers. In matters of a trifling nature he decides himself, and punishes the offender by stripes or reproof; but is not allowed to impose fines. In cases of more importance he calls a PUNCHAYET; while those that are more serious, and particularly if of a criminal nature, are referred to the Amildar, or the Government. The Patail is also responsible for the police of his township. The Patail is punished by the Government, for neglect of duty, by fine and imprisonment; but, unless for treason or serious crimes, he is seldom deprived of his office. The Patail has necessarily great power and influence, which it cannot be supposed he always makes a good use of. It is said that he sometimes enters into collusions with the Koolcurnee, and imposes on the cultivators in the settlement of their accounts, and with the Kamavisdar in cheating the Government. The Patails are proud of their dignity; the ceremonies of etiquette and respect they are entitled to are all minutely laid down, and they would sooner quarrel with a person for withholding any of them than for doing them an injury. A greater proportion of them can write than of the Tulkarrees, but they are not otherwise more accomplished, except in knavery; and scarcely differ from them in dress, manner, or in their way of living. The Patails pay every twelfth year a tax to Government (*dahuck puttee*) equal to one year's salary.

\**Koolcurnee*.—The Koolcurnee keeps the numerous records and accounts of the village: the most important are—1st, The general measurement and description of all the village lands. 2nd, The list of fields, with the name, size, and quality of each; the terms by which it is held; the name of the tenant; the rent for which he has agreed, and the highest rent ever produced by the field. 3rd, The list of all the inhabitants, whether cultivators or otherwise; with a statement of the dues from each to Government, and the receipt and balance in the

account of each. 4th, The general statement of the instalments of revenue: and 5th, The detailed account, in which each branch of revenue is shown under a separate head, with the receipts and balance on each.—Besides the public records, he generally keeps the accounts of all the cultivators, with each other, and with their creditors; acts as a notary-public in drawing up all their agreements; and even conducts any private correspondence they may have to carry on. He has lands, but oftener fees, allotted to him by Government, from which he holds his appointment.

The Balloota are hereditary, and hold their situation of the township. Their grants (*wuttun puttur*) are in the name of the Patal and township, and witnessed by several of the inhabitants: it binds the holder to devote his services to the common good, agreeably to established usages, on the condition of being remunerated with a fixed proportion of the produce of the soil from each cultivator. The Balloota also have perquisites for exercising their particular callings at marriages, and other rites and ceremonies. The *wuttun puttur* sometimes has the seal and signature of the Daismook and Deshpandee to it, and a copy ought to be lodged with the latter. The expenses to a Balloota on his appointment amount to 50 or 60 rupees, in perquisites and presents.

The particular duties of the Balloota are as follow.

*Carpenter*.—The carpenter makes, and keeps in repair, all the implements of agriculture that are of wood; which material is furnished by the cultivator himself. He gets as wages 200 sheaves of corn and about 24 seers of grain for every thirty begas of land under cultivation, and his dinner, or a few seers of grain, while employed putting the implements \*of husbandry in repair at the sowing and ploughing \* 186 seasons. He furnishes the chowrung, or stool, on which the bride and bridegroom are bathed at the marriage ceremony. He supplies travellers with pegs for their tents, and for picketing their horses. The Government, the Deshmook, and Deshpandee, are entitled to his services for his dinner two or three days in the year.

*The Ironsmith.*—The ironsmith makes and keeps in repair all the ironwork belonging to the implements of husbandry. He makes the sickles, hoes, &c. of the cultivators, and the simple lock and chain which fasten their doors, but is supplied with iron and charcoal. On tiring the wheels of carts, as being a troublesome job, he gets a present of money. He performs the operation of bugar, or sticking the hook through the skin of the back of devotees who swing before the idols of Byroo and Hunman. He shoes the horses of the villagers, when they have any, and of travellers, but is not expert at this work. He furnishes a set of horse-shoes and 24 nails annually to Government, which supplies him with iron. His wages in produce are one-fourth less than the first class of Balloota.

*Washerman.*—He washes the clothes of all the male inhabitants! the women commonly prefer washing their own. He spreads a cloth for the bride and bridegroom to walk on at one of the marriage processions (meerwat). He also spreads clothes, often those left with him to wash, for the parties to sit on at marriages and other festivals, which entitle him to presents. He washes the clothes of travellers, but expects a present for his trouble.

*Barber.*—He shaves the villagers, cuts their nails, &c., every fifteen days; taking care that the operation is performed on a lucky day. He performs the operation of kneading the muscles and cracking the joints (chuppie) of the Patail and Koolcurnee on holidays, and of all travellers of distinction who come to the village. He is the village surgeon, and plays on the pipe and tambour at weddings, &c. He does not act as a torch-bearer in the Poona Praunt, as in some other parts of the country. When the Patail goes abroad, the barber accompanies him, and carries and cleans his copper pots; and on public festivals he acts, in conjunction \*with the water-  
\* 187 carrier and potter, as cook, and, before and after eating, hands the party water to wash. When the bridegroom arrives at the village to take away the bride, his horse is led by the barber to her house, when he receives a present of a turban. He trims the tails of the oxen at the sowing season,

which entitles him to a present of grain. His fees are the same as the other Balloota of his class.

*Potter.*—The potter supplies the community with the baked earthen vessels they use for cooking, keeping their spices, salt, grain, &c. in, and for carrying and holding their water. He also furnishes travellers with such of these vessels as they want. He beats the daka, a kind of drum, and repeats verses in honour of Jami (an incarnation of Bhowanny) at marriages. At the harvest homes (dowra) he prepares the burbut, or stewed mutton. He makes tiles and bricks, but is paid for them exclusively of his fees. The potters near Poona were exempted from paying the Baloot Sara by Balloojee Viswanat, in consequence, it is said, of having been active on some occasions in tiling his house.

*Silversmith.*—The Potedar, or treasurer, who is always a silversmith. He examines the coins when the taxes are paid in; and on ascertaining they are good, stamps his mark on them, and deposits them in his treasury till a suitable sum accumulates, when it is sent under a deputation of Mahars to the revenue collector. His allowance of grain and grass is the same as those of his class; and when employed as a silversmith he is paid from two pice to a rupee, according to the nature of the workmanship, for each tolah weight of gold or silver he manufactures.

*Dresser of Idols.*—Goorow, or attendant on the village idols. He pours water every morning over the idols of Hunman, Byroo and Mahadeo; puts a pigment of sandal wood and oil on their foreheads, and dresses them with flowers. He sweeps the temples, smears them with cow-dung every eight days, and lights a lamp in each every night. At the new moon he anoints the idol of Hunman with cinnabar and oil, and Byroo every Sunday with oil only. Each family in the village gives him daily a small quantity of flour; which he makes into cakes, and offers at noon to the idols, and afterwards takes to his family. During the nine days \* (nowratra) preceding the Dustah he gives each family a handful of flowers \* 188 for making garlands, which are offered to Bowaunee.

He supplies the Koolcurnee daily with platters made of the leaves of the Indian fig tree joined together with skewers (patroulee), for the use of his family, and on festivals to all the inhabitants.

*Water-carrier.*—He keeps vessels constantly filled with water at the public building of the village for the use of all Hindoos. If a mendicant resides in the building, which is usual, the water is put under his care that it may not be defiled. He supplies the water required by travellers, and for marriages and festivals. He brings the food for the persons who are fed by the village, from the inhabitants whose turn it is to supply it, pointed-out to him by the beadle. He lights the lamps every night at the chowree, sweeps it, and every eight days besmears it with cow-dung. When the village is on the bank of a river, the water-carrier points out the proper ford to travellers; and when it is not fordable, he takes the villagers or travellers across on a float made of gourds, or inverted earthen pots. His wages, as well as all the Balloota of the third class, are one-fourth less than that of the second.

*Shoemaker.*—He keeps the shoes of the whole community in repair, and supplies the Koolcurnee, Patail, Chowgulla, Daismook, and Deshpandee, with a pair of new ones annually. The other inhabitants pay him about a rupee for making their shoes and supplying leather. He supplies the cart and plough-drivers with leather thongs for their whips (assoar). He mends the shoes, bridles, &c. of travellers, but expects a present. The skins of all sheep killed in the village are his perquisites. He does not eat beef or carrion, and is allowed to live within the village. His wages are the same as the carpenter's.

*Ropemaker.*—The Mang makes ropes of the fibres of the ambadee (*Hibiscus cannabinus*) for the use of the cultivators, and a kind of strong rope of raw hides used for yoking the oxen. The cultivators supply him with the materials. He castrates young bulls; and performs the operation in the fourth year of the animal's age, as follows: The bull is thrown down, and a cord tied rather tight round the spermatic cord. The glands

\*are then well rubbed with ghee and turmeric, and beat with a tent-peg. Swelling and absorption of the \*189 gland soon follow, and the animal is fit for work in a few days. He makes the muzzle (mooskee) put on the mouths of oxen when they are employed weeding and in treading out the corn. On the first of the twelve holidays celebrated by the cultivators (Pola), which happens on the new moon in October, the Mangs put mango leaves hung on a rope made of grass across the gate of the village, the chowree, and the doors of the principal inhabitants, which is supposed to ensure good luck to the village during the year. This holiday is in honour of oxen, which are released from all labour; prayers are offered up that they may be able to endure the labour of the year; they are fed with dainties, their horns painted, and garlands of flowers put round their necks. The Mangs have the character of being cruel and revengeful. They act as public executioners, and it is said may be hired as assassins. They live outside of the village, and are not permitted to enter the house even of a Mhar. They get the hack or customary fees of the first class of Balloota.

*Watchman.*—The Mhars, Dhers, Parwarrees, although considered outcasts, and not allowed to have houses within the village, or to enter the house of any of the inhabitants, have great weight and are of great importance as members of the community. The number of families of this class belonging to each township is from five to fifty, according to its extent, who reside in a hamlet (marwalla) situated on the east side, and within call, of the village. The duties of the Mhars are various; the following are the most important:—To prevent all encroachments on the boundaries of the township or its rules, of which they are supposed to have an accurate knowledge handed down to them by tradition. In boundary disputes their evidence is generally considered conclusive; which they are called on to give by walking round the boundary in dispute, under an oath, in a solemn and formal manner, accompanied by the Patail and villagers, who mark their track as they go along. They are the bearers of all letters on the



business of the township, and generally of all messages. They convey the money taxes of the township to the Government collector, or person authorized to receive them.—They are \* present at all Panchayets involving any of the \* 190 hereditary rights of the community, and their evidence has great weight. They furnish wood at marriage-feasts, which entitles them to a present of clothes from the bride. They supply the Patail and his deputy (Chowgalla) and the Koolcurnee with firewood at the feasts of the Dusrak, Holi, and Dewalli. They carry the fuel required for burning the dead, and get the winding-sheet, in which some money is always tied, as a perquisite. They carry the baggage of travellers—except the cooking utensils, clothes, and articles of diet of Hindoos, which would be defiled, and are therefore carried by Koonbees—to the next village. They supply travellers, during their stay at the village, with firewood: clean their horses, and keep watch over them during the night. They furnish all guides (wattaree). They have charge of the flag and gates of villages that are furnished with them, and open and shut the latter morning and evening. Besides, a beadle (Yesker) of this tribe is always in waiting at the public building of the village (Chowree), and reports the arrival of all strangers, and all remarkable occurrences during the day to the Patail. He is instructed to keep all troublesome visitors from the Patail and Koolcurnee, by saying they are from home, or sick; and to protect the village generally from annoyance, by any subterfuge his ingenuity may suggest. He is the official medium of communication between the Patails and inhabitants. He is responsible that none of the inhabitants are called on to act as porters out of their turns. He keeps an account of the Koonbee families whose turn it is supply mendicants, servants of the Government billeted on the village, &c., with their dinners. He attends all travellers during their stay at the village; and all their wants are supplied and paid for through him. The beadle is relieved at stated periods, generally every week. While on duty, he receives daily from the Patail half a cake, and from each of the cultivators one-fourth of a cake

at noon, and every evening a portion of porridge (ghatta) from each family; which is generally more than enough to supply himself and his family with food. The Government and revenue-officers have a claim on the services of a Mhar, for his food, a certain number of days during the year; the Government for three months; the Daismook, one month; Despaundee, fifteen days; \* and the Sir-Patail, eight days. They are employed during this period to bring wood, grass, look after horses, \* 191 &c. The service is termed vapta, and is sometimes commuted to money. The Mhars in each township have a portion of freehold land assigned them adjoining their hamlet, called Hadkee, or "the place of bones," where all dead cattle are brought and cut up. They also hold another portion of land (Haddola), which pays a small quit-rent. Services to the community are, besides, considerable. Each of the hereditary families gets forty sheaves of corn in the straw, and four seers of winnowed grain for every suzgunnee of corn land. The skin and carcasses of all dead animals, which it is their duty to remove, belong to them. The Mhars are extremely filthy and disgusting in their habits; and it would add much to the respectability of Europeans, in the opinion of the Natives, were they to exclude them from being about their houses or persons. Those belonging to a village community are generally well behaved, intelligent, and active; but those without this tie are often drunkards, debauched, and not unfrequently robbers and murderers.

*Mahomedan Sacrificer.*—The Mahomedan Sacrificer kills the sheep at sacrifices and festivals; his wages are a portion of grain and straw, and when there is a Mahomedan place of worship in the village, a portion of land is usually attached to it, which he has the profits of.

#### CULTIVATORS—THEIR PHYSICAL AND MORAL CHARACTER.

The cultivators, it will be seen, form almost the whole of the population of the township. They are termed generally Koonbees, and belong to the fourth or servile class of Hindoos. They are rather low in stature, lean; the hands, feet, and bones are small; and their muscles, although not bulky, are prominent, and often

give a good shape to their limbs. Their average height is 5 feet 4 inches, and weight 7 stone 10½lb. This is an average of twenty men in every hundred. An average of twenty-eight measured was 5 feet 3¾ inches: 5 feet 6 inches is considered tall; and one weighing 8½ stone would be considered heavy. Their hair is black and straight, and is kept shorn, except on the upper lip, and a tuft on the crown of the head. Their complexion is bronze-coloured of different \* shades; some \* 192 families are nearly jet-black. The face approaches nearer to round than oval; the forehead is short and retiring; the cheek-bones rather high; the eyes are full and black; the nose straight and prominent; the teeth not remarkably good, and covered with a black pigment as a preservative, or stained with betel. The features taken together are often harsh, and the general expression is rather of sedateness and goodness of disposition than of quickness, and is entirely without any character of ferocity. Their organs of perception seem unfolded earlier than those of Europeans, and sooner show marks of decay. Their children, while mere infants, are often quick, intelligent, and highly interesting, while a man of forty is often stupid and getting into his dotage; yet they are by no means short-lived. Their average age, of a list of twenty-five of the oldest male Koonbees at present of Lony, given to me, is 96 years 8 months†; and that of the same number of females, 72 years 6 months; but, as it is not customary to keep registers of births, this account is not to be entirely depended on.

In their moral character they are temperate and industrious, which their hardiness and patience under fatigue enable them wonderfully to sustain. A school is established in the town, where reading, writing, and arithmetic are taught: but it is only attended by the children of the brahmins, shopkeepers, and patails, so that scarcely any of the cultivators can either read or write. Although they are not remarkable for sharpness, they are not wanting in intelligence. They are minutely informed in every thing that relates to their own calling; they

---

† In the same list, five of the males are stated to be upwards of 90; the oldest 98: and seven of the females above this age, and one as old as 99.

are fond of conversation, discuss the merits of agriculture, the characters of their neighbours, and everything that relates to the concerns of the community, and many of them are not without a tolerable knowledge of the leading events of the history of their country. On the whole, they are better informed than the lower classes of our own countrymen, and certainly far surpass them in propriety and orderliness of demeanour. They are mild and unobtrusive in their manners, and quickly shrink from any thing like an opposite behaviour in others. Litigation is not a marked \*part of their character. They are forgetful of injury, or, if they harbour animosity, they are seldom \* 193 hurried by it into acts of violence or cruelty. Custom has taught them not to have much respect for their women, or rather, indeed, to look on them with contempt; but they are always indulgent to them, and never put any restraint on their liberty. The great attachment they have to their children forms an amiable part of their character. They are usually frugal, inclining to parsimony, and not improvident; but at their marriage feasts they are lavish and profuse, and on these and other occasions often contract debts that are a burden to them for life. Their religion strongly enjoins charity, and they are disposed to be hospitable, but their extreme poverty is a bar to their being extensively so. No person, however, would ever be in want of a meal amongst them, and they are always kind and attentive to strangers when there is nothing offensive in their manners. They are just in their dealings amongst themselves, but would not be scrupulous in over-reaching the Government or persons without. Theft is scarcely known amongst them; and the voice of the community is loud against all breaches of decorum, and attaches weight and respectability to virtuous conduct in its members. The vices of this people, which they owe chiefly to their government, are dissimulation, cunning, and a disregard to truth. They are naturally timid, and will endeavour to redress their wrongs rather by stratagem than more generous means; when roused, however, they will be found not without courage, nor by any means contemptible enemies..

*Food, Cookery, and Time of Meals, of the Koonbees.*

Their ordinary food consists of different sorts of grain, pulse, greens, pods, roots, and fruits, hot spices, and oil, all the produce of their fields; and milk, curds, and clarified butter; but they are fond of the flesh of wild hogs and of sheep when they can get it. They are not restricted by religious prohibition from the use of spirituous liquors, but drinking is considered disreputable, and rarely practised. When they take a dram, it is as much as possible in private, and as if by stealth. No intoxicating liquor is sold in the town, and probably very

few of the inhabitants have \*ever been seen drunk.

\* 194 Vows are made in some families, not only against drinking spirits, but eating any sort of animal food, which give respect, and are commonly strictly adhered to. Their every-day fare consists of, 1st, Bâker, or unleavened cakes, made of the flour of badgeree or juwarree (*Holcus spicatus* and *saccharatus*), with water and a little salt, about one-third of an inch thick, baked on a plate of iron, or on the ashes: 2nd, Badgee Palla, greens, pods, roots, or fruits cut in pieces, and boiled soft, and when the water is drained off mixed with salt, red and black pepper, asafetida, garlic, onions, coriander seeds and turmeric, and fried in oil: 3rd, Ghatta, porridge made with coarse ground juwarree boiled in water with a little salt to a proper consistence: 4th, Wurrun, split pulse boiled in water with salt till quite soft and the water is nearly all evaporated: 5th, Allun, the flour of pulse, particularly gram (*Cicer arietinum*), boiled with spices or cumin and coriander seeds, black and red pepper, salt, turmeric, and shreds of roasted onions, to the consistence of pea-soup.—Their holiday fare is, 1st, Cakes made with wheat flour, split pulse, and coarse sugar; the latter are made by first boiling the pulse soft and mixing it with the sugar, and then kneading them with the wheat paste: 2nd, Tailcher, pulse boiled soft and mixed with coarse sugar, and inclosed in a paste of wheat flour, which is rolled into a cake and dropped for a moment into a vessel of boiling oil, and then taken out for use: 3rd, Phoor, Phooria, split gram, steeped over-night in water, and mixed with salt

and the hot spices, and made into balls, which are fried in oil for use : 4th, Kurree, the decoction of an acid fruit of the tamarind or amsula (*Tamarindus Indica*), the hot and aromatic spices, and salt, poured over and eaten with boiled rice : 5th, Sewea, paste of wheat flour rolled into threads and dried in the sun, and when wanted boiled in water and eaten with milk and sugar : 6th, Páper, the flour of ooreed (*Phaseolus max*), salt, asafoetida, and various spices, made into paste rolled as thin as a wafer, and dried in the sun, and when wanted for the table baked crisp : 7th, Chutnee, some of the hot spices made into a paste by being bruised with water.—When they eat animal food, it is generally dressed by being cut into small pieces and fried in oil or ghee, with asafoetida, garlic, onions, and hot spices, and eaten with cakes or rice ; or they first dry the pieces of flesh, and \* 195 then boil them with the flour of badgeree into a kind of porridge. The large proportion of salt and spices in their food excites great thirst, which they quench by frequent and copious draughts of water : they conceive that good digestion and health depend almost entirely on the purity of this fluid, and are consequently nice in their choice of it. They have three meals daily : their breakfast generally consists of a cake, some of the spiced vegetables that had been cooked the day before, chutnee, or a raw onion. Except on idle days, they take it in their fields about eight o'clock, after an hour or two's labour, by the side of a well or stream, on their haunches, the cake serving as a trencher. Their dinners are brought them by their wives about noon, and consist of two cakes, badgee palla, and alternately a dish of wurrun, allun, or ambtee, all fresh cooked ; and the supper consists of porridge, a cake, milk curdled or fresh. Ambtee is served up about seven or eight in the evening, after the close of the labours of the day. The holiday fare is reserved for feasts, and is eaten with their friends at home†. The ordinary daily subsistence required for a cultivator

---

† This food must be cooked by one of their slaves, or by one of an acknowledged superior caste. This point, and a jealousy of their women having any

and his wife, is two seers (of 37 ounces each) of grain ; which if they should have to purchase would cost 8 pice † ; garden-stuff, 2 pice ; split pulse, 2 pice ; fuel, 1 pice ; and tobacco, half-a-pice : making the total cost of the articles, were they to purchase them,  $13\frac{1}{2}$  pice, equal to about  $5\frac{1}{2}d$ . But, with the exception of the tobacco, they are all of their own production.

*Dress and Clothing of the Cultivators.*

A cultivator, in his every-day attire, is a most wretched-looking being ; \* and, when first seen by an European, \* 196 can only excite feelings of pity and of disgust. In the warm weather, when at home or in his fields, he is quite naked, with the exception of a dirty rag between his legs, secured before and behind to a cord tied round his loins ; unless he should have on a pair of short drawers of coarse cotton cloth, meant to be white, and a dirty bandage rolled carelessly about his head. In the cold and rainy weather he adds a piece of coarse black woollen cloth, which is worn on the shoulders or tucked in at the crown, and thrown on the head, and allowed to hang like a cloak. His appearance is a good deal improved when in his holiday dress, but still is not very attractive : his turban is white, sometimes red or green, and put on with some care, and if he wishes to be a beau, it is set on one side, and a bunch of flowers or a fragrant sprig is stuck in it. The body is covered with a frock of coarse whitish cloth, extending to the knee, without a collar, fixed at the neck with a button, and made to cross over in front, and tied with tape ; a white cotton cloth (dotee) of a finer texture is thrown across his shoulders, or worn round his waist. His drawers are of the same materials with the frock, and tied above with a running tape, and

---

intimacy with persons of a low caste, are those alone in which they seem to have any strong prejudices.

† " There must be some mistake here : for while I was superintendent of bazars during two years in the Deccan, the average price of badgoree was two pice per seer of thirty-two ounces avoirdupois : juwaree was a little cheaper. These are the grains which are principally used by the inhabitants of the Deccan. The average price of wheat was three pice and a half per seer. A pice is about a halfpenny, but frequently varies in its value."—*Note by the Secretary.*

are open at the knee. The legs are bare, and shoes, with round or rather square toes, worn down at the heel, or a pair of sandals, complete the dress. The wardrobe, therefore, of a cultivator contains the cumlee, or black or grey woollen cloth, six cubits long and two broad, which lasts a year, and costs from  $1\frac{1}{2}$  to 2 rupees; a turban of thin cloth, mostly white, 30 cubits long and 14 inches wide, that costs 2 rupees; the frock, which costs  $1\frac{1}{2}$  rupee; and the drawers about  $\frac{3}{4}$  rupee. The turban, frock, and drawers, each lasts about six months. The dotee, which is a double cloth 13 or 14 cubits long and 2 wide, costs  $2\frac{1}{2}$  or 3 rupees, and lasts a year. A roomal or langootee, a piece of coarse cotton cloth, about  $1\frac{1}{2}$  cubits square, worn between the legs, as has been described, costs 7 or 8 pice, and lasts six months; and a pair of shoes, that cost 1 rupee, and are renewed every six months. The whole annual cost of his wearing apparel thus amounts to about  $15\frac{1}{2}$  rupees, equal to about 38 shillings. The cumlee and dotee are not used exclusively as articles of dress: they are spread out on the stones, or under the shade of a tree to sleep on; grain, garden-stuff, &c. are tied up in them, and carried on the head or on the shoulder, &c.

#### *Furniture and Necessaries of a Cultivator's Family.*

These are as simple and unostentatious as every thing else amongst these people, and consist of—A stone hand-mill; the stones are about two feet in diameter, the upper one being turned by a wooden handle, in a peg fixed in the centre of the lower one: the mill costs 1 rupee and 2 pice monthly for setting it; but if the stones are made of granite, which however are more costly, instead of that of the neighbourhood, this operation is seldom required. Two wooden pestles, three cubits long, shod with a hoop of iron, with a corresponding stone mortar set into the floor in a corner of the house; they cost about  $\frac{1}{2}$  a rupee. A copper boiler, with a narrow mouth, capable of holding 20 quarts, used ordinarily by the women of the family for bringing water from the well; the value about 10 rupees. Two or three quart copper vessels of a similar



shape, and for drinking out of, holding milk, cooking in, &c.; that cost about 2 rupees each. Two or three round shallow dishes of copper, or a kind of bell-metal, for eating out of; the former cost  $1\frac{1}{2}$ , and the latter 1 rupee each. An iron griddle for baking cakes on, that costs  $\frac{3}{4}$  rupee; a frying-pan that costs 1 rupee; four or five glazed earthen pots, for holding oil, ghee, sugar, and other dainties, suspended in a net from the roof to preserve them from rats, cats, &c.; 20 or 35 unglazed earthen vessels, with small mouths, of a gradation of sizes, piled up in rows in a corner of an inner room, one upon another, so that the bottom of the upper one serves as a cover to the mouth of that below it; they hold the stock of grain, pulse, salt, spices, onions, garlic, &c. required for daily consumption. A large earthen jar of 30 gallons, which holds the water for daily use; and is washed out and filled every morning. The earthenware will all together cost about  $2\frac{1}{2}$  or 3 rupees. A large wooden dish for kneading dough in, that costs 10 pice; a flat-stone, with a stone rolling-pin, for bruising and reducing spices, &c. to powder; some baskets and utensils of net-work for sifting and carrying grain in; some large cylindrical \* wicker baskets of different sizes for holding seed, grain, &c.

\* 193 Two iron cups for lamps, supported on wooden stands, or suspended from the roof by a chain. Two rude couches for sleeping on, 6 feet long and 3 wide, and 1 high, and laced with rope, which cost 1 rupee each. The above is an enumeration of all the utensils of a cultivator's family in ordinary circumstances: the value of the whole is about forty shillings. A rich man will have more copper vessels, a copper lamp instead of an iron one, and his couches laced with tape instead of rope.

#### *Religion, Rites, and Superstitions of the Koonbees.*

Their system of faith and worship is extremely absurd and lamentable, but many of its precepts are good, and have a wholesome influence on their moral conduct. It inculcates the belief in future rewards and punishments, enjoins charity, benevolence, reverence to parents, &c., and respects all other

modes of worship, but does not admit of proselytism. The Koonbees are sincere and devout in their worship, which is exempt from the idle and protracted ceremonies of the Brahmins, and does not restrain them from any of the duties of life. They are professedly followers of Mahadeo; but are led by a spirit of toleration, or rather superstition, to join in the worship of any sect or object that comes in their way. They constantly make vows at the tombs of Mahomedans, and occasionally even at those of Christians. The idols of Cundoo and Byroo, Jemnee Yemnee and Tookia, local incarnations of Mahadeo and Parwuttee, are their principal objects of worship; and are believed to be vindictive and prone to anger, and only to be appeased or conciliated by penances, sacrifices, and offerings. The figures of these idols are in relief, on plates of gold or silver, about four inches high and two broad, and every family has two or more of them placed on a stand (*dewarah*) in a suitable part of the house; which constitute their *Kooldiewut*, or household gods. Cundoo is represented with four hands, holding a sword and shield, and seated on horseback, with a dog by his side. Byroo has also four hands, which hold a trident and a small drum. Jemnee Yemnee and Tookia are females, with four or more heads, each holding weapons \* of offence, with necklaces of human skulls, &c.; and they all have separate histories of their birth, ex- \* 199 ploits, &c., not less interesting than those of the worthies of Greece and Rome. The idols are bathed and anointed, have offerings of grain, &c., and frankincense burnt before them by one of the family, generally by the grandmother or person who has least to do, every morning; after which all the members of the family, before going to their labours, and even the children, bow themselves before them and repeat short prayers: as that they may have health and strength of body to undergo the fatigues of the day, that their families and cattle may be protected from harm, that they may get their bellies filled, &c.

When a person has not the means of getting married, has no family, is without service, labours under any tedious or

severe sickness ; if his cattle dies or any misfortune befalls him, he proceeds, after consulting with his friends, to one of the temples in the town, or one in the neighbourhood more famed for working miracles, and makes a vow to perform certain penances, or make certain sacrifices and offerings in honour of the idol, if he vouchsafe to hear his prayers ; or that he will swing himself by a hook stuck through the skin of his back, or be carried suspended in that state on a jolting cart to the temple ; that he will roll himself on the ground, or measure his length, from his house to the temple of the idol, which sometimes happens to be a journey of several days ; that he will go to this temple handcuffed and in chains ; that he will sacrifice a sheep, goat, or fowl to him, or make him offerings of sugar, sweetmeats, cocoanuts, &c. These ceremonies in one form or other are constantly going on in the villages, during which the penitent is accompanied by his friends, and the pipe and tabor. The community all implicitly believe in the influence of incantations, lucky and unlucky moments, the ill effects of envious looks, the power of witchcraft, and the existence of ghosts, which have a great effect on all the concerns of their lives.

Their religion strongly enjoins marriage, which is by far the most important consideration on this side the grave, and considered so essential to respectability and happiness, that it is universally adopted, except by persons labouring under some incurable disease or deformity, or by the most wretched. One who has not been married is not admitted to join \* in \* 200 certain rites and festivals ; and the calamity of being without a son to perform his obsequies and offer prayers to his name, extends beyond this world. Polygamy is allowed, but seldom practised ; except by the rich, or those who have no family by the first marriage. The marriage contract generally takes place at so early an age, that the affections of the parties can have little share in it, and the whole is arranged by their parents. Although contrary to the custom of the higher class of Hindoos, women are sometimes received in marriage after the age of puberty. The men are under no restric-

tion as to the time of marriage; and it is very common for old fools of 40 or 50, and upwards, to marry children of eight or ten years of age. When a marriage is contemplated, the following points must be settled: 1st, That the parties are not of the same kool or clan. They may both bear the same surname, but in this case their dewuck or family-crest † must be different. Consanguinity in the female line is no ground for objection. 2nd, That the planets under which they were respectively born are in harmony, and auspicious to the union; which is decided by the astrologer. 3rd, That they are healthy, and without any personal defect. The amount of the portion and quality of presents to be made to the bride are then settled, preparations are made for the marriage, and the lucky day and moment fixed by the priest for its celebration. The ceremony occupies three or four days. If the bride and bridegroom live in different villages, as is commonly the case, the bridegroom, painted with turmeric, with a crown of gilded paper on his head, seated on a pony, and accompanied by his relations and friends to the number of forty or fifty, proceeds with music to the village of the bride. As they approach, they are welcomed by a deputation of her friends, and conducted first to the temple of Hunman, where some offerings are made to the idol, and then to an arbour prepared for the occasion, adjoining the town of the bride, where the ceremony is performed. When the bridegroom and his party are introduced to that of the bride, she is seated in the centre of the arbour on an elevated spot, but concealed from the view of her future husband by a cloth held before her. As soon as the \* auspicious moment arrives, the priest begins the \* 201 ceremony. The cloth is removed from before the bride, the bridegroom is seated on her right side, and one of the attendants knots their garments together. The priest now repeats some Sanscrit verses, and exhortations in the

---

† Every Marratta family has a sort of armorial bearing or ensign to distinguish the kool or clan. It is commonly some plant or animal, as a sun-flower, &c.

Marratta dialect, part of which is rational enough, and part is unintelligible. The ceremony concludes by the whole of the party sprinkling rice, given them by the priest, on the heads of the bride and bridegroom. The party now separates: the bridegroom remains in the house of his father-in-law, and his friends and attendants proceed to a house set apart for their reception, or to that of some of their acquaintances. In the evening a formal deputation with music is sent on the part of the bride, to invite the relations and attendants of the bridegroom and the principal inhabitants of the village to a feast; and if any one was passed over who expected to be present, it is an affront scarcely to be forgotten. On the morning of the second day, the party all assemble at the place where the marriage ceremony was performed, and amuse themselves with games, joking (which is not always in very delicate language), telling stories, laughing, pelting each other, &c.; and in the evening they all meet at another feast given on the part of the bridegroom. On the third day the bride is bathed, anointed with perfumed oils, dressed in her best clothes, and formally given over by her mother and female relations, amidst tears and lamentations, to the protection of her husband and his family, to whose house she is now considered as belonging. The bridegroom is now seated on a horse with his bride behind him, and the procession passes on to his village, where it is met by the community; and after parading the streets for a time with music, the ceremony ends by a feast in the evening, to which almost all are invited. The bride lives alternately at the house of her father-in-law and with her mother, till she arrives at a proper age to live altogether with her husband; but even then she is not prevented paying occasional visits to her mother. The ordinary expenses of a marriage are 2 or 300 rupees, but often much more. When the family of the bride are in worse circumstances than that of the bridegroom, he bears the expense of the marriage, and besides often gives a sum of money to her parents; and the reverse takes place when the

\* 202 bridegroom is poor and his consort rich. When the circumstances of the parties are the same, the expense

is usually borne in equal proportions ; but all depends on previous negotiations.

Widows are sometimes permitted to marry ; but it is looked on by some families as disreputable, and not practised. It is only widowers who marry widows, and the offspring are not entitled to inherit in the same proportion as those by a first marriage. Widows sometimes go with their husbands to the funeral pile, but this is very rare. It is between forty and fifty years since a suttee took place in a Koonbee family at Lony. About sixteen years ago a female devoted herself to the pile, but was taken ill and died before the ceremony could take place.

On the birth of a child, the event is made known to the priest, who, from the configuration of the planets at the moment it is brought to light, predicts its destiny. He now gives it a name, which is termed the *naw ras*, or name from the heavenly signs. A woman is considered unclean for twelve days after her labour. During this time anybody entering or coming out of the house where she is, is sprinkled with cow's urine in which the leaves of the lime-tree are infused as a purifier. On the morning of the twelfth day she bathes, her clothes are washed, the walls and floor of the house are smeared with cow-dung, which restores its purity ; and she proceeds to a spot outside of the village, accompanied by some female friends, and makes offerings to Setui, the goddess who presides over child-birth and children till their tenth year. In the evening the mother gives a feast to a party of her married female relations and acquaintances, when the child receives its *bala naw*, or name that it is to be constantly known by ; which is fixed on by the members of the family. Children, besides, often get a nursery-name, termed *awarteo naw*, or name of affection, which they keep during life. The names usually given by the priest are,—Amrota, Dungegee, Regojee, Ankorsa, Boobajee. Those in common use for males are,—Ragoo, Bala, Luximon, Cundoo, Rama, Ettoo, Pandoo, Beema, Nagoo. For females,—Gopee, Chimee, Radee, Simjee, Cassee, Tukee, Baggee : to which *Jee* and *Baes*, having nearly the same meaning as *Mr.* and

*Mrs.*, are occasionally affixed. The common nursery names \*are, Baba, Nanna, Bappoo, Appa, Nannee Bai, Tice, \* 203 Kackee, Abbie. And the surnames are Jaddow, Gykwar, Powar, Cuddum, Kattee, Sandajee, Seetolce, Muggur, &c. Some persons are named after their place of residence; as, Ragoojee Lonykur, *Mr. Ragoo of Lony*. In writings, the father's name of the person is subjoined; as, Luximon bin Kundoo Powar. When the child arrives at the age of about twelve months, its head is shaved, except a tuft on the crown, and the hair made an offering of to Setui. On this occasion the barber gets a present of a pair of gold, silver, or copper scissors; and the mother gives a feast to a party of married women.

They generally burn their dead; but it is also a custom in some families to bury them. When a person is on the point of death, his son or next heir, as a mark of affection, takes his head in his lap, and drops water into his mouth. The dying person is enjoined to perform acts of charity. If he makes a present of a cow and five rupees at this time to a Brahmin, it is considered very meritorious, and favours the flight of his soul to a happy abode. As the breath is gone, the females of the family make loud lamentations, and dishevel their hair; as much, perhaps, often from custom as from feelings of affection; however, they are not wanting in such a feeling. At this time a small piece of gold is put into the mouth of the deceased, the reason of which they do not explain. After an interval of an hour or two, during which the friends and neighbours assemble and condole with the family of the deceased, the body is bathed and wrapped in a white cloth, and the face sprinkled with a red powder, and then carried on a sort of frame to the funeral pile. The corpse is preceded by the son or heir carrying fire in an earthen pot; and is accompanied by his male and female relations and neighbours, without their head-dresses, all calling out, "Jei ram, Sree ram!" The corpse is put down at the appointed place, the winding-sheet is removed, and the body placed quite naked on the pile, made of dried cow-dung, and covered to the height of two or three feet

with the same material. The heir now puts the fire to the pile, while the priest repeats some prayers. The party wait till the body is nearly consumed, then bathe and return to their homes, with the \* exception of one person, who remains till the fire is extinguished. The next morning the ashes are all carefully collected in a cloth, and thrown into the nearest running stream—if a sacred one, so much the better; and the spot on which the pile is, is smeared with a purifying mixture. It is believed that the soul of the deceased, from a longing after its earthly enjoyments, hovers about its late abode for ten days before it is disposed to take its flight to its new Jannum, or birth. During this period, or a part of it, every person of the same clan becomes unclean, and must go into mourning; which is shown by his laying aside his head-dress and shoes, sleeping on the ground, not drinking milk or eating sweetmeats, not shaving, renouncing business, and not going abroad, refraining from entering a temple, or having any intercourse with women. It is customary during this period for the nearest relations of the family to cover a portion of the floor of the apartment of the person who has died, with a fine white powder (the mineral zeolite finely powdered), which they cover with a large basket, and after an interval examine it; and if the mark of the foot of any animal, or any mark supposed to bear any resemblance to one, be observed, such, it is believed, is that which the soul of the deceased is to animate in his new birth. On the tenth day the heir and his family, accompanied by the priest, proceed to a stream of water nearest the village, and perform ceremonies for the rest of the soul of the deceased, and make offerings of hallowed food. If the crows come and eat of it, the omen is good, and it is believed the soul is happy and has entered its new birth: on the contrary, if they avoid it, the greatest consternation takes place; the friends of the deceased call on him to know why he is unhappy, that he has no reason to be so, as his family will be protected, &c. Every expedient is tried to get the crows to eat of the food; and if after waiting till night, without success, a figure of a crow is formed by the priest, and made to touch the offering; and the party go home, but



generally persuaded that the soul of their friend remains at large, and becomes a ghost or demon. In September, on the day of the moon on which the person died, offerings are made annually by his nearest of kin to his manes.

The community all implicitly believe in incantations, witchcraft, a modification of fatalism, and in the existence of \* 205 ghosts and evil spirits. When a person is seized with any uncommon sickness, or suffers from any calamity, his first concern is to find out whether it proceeds from natural causes, or from the displeasure of any of his gods, from witchcraft, from the malevolent look of some one, or from an evil spirit. With this intention, various experiments are had recourse to by himself or friends. A flower is slightly stuck on the breast of an idol; and according as it falls to the right or left, or does not fall at all, so is the omen interpreted. A sacrificial vessel is suspended by a string, and watched to see whether it turns inwards or outwards, or remains stationary, &c. &c. If these trials are not satisfactory, a Janta, or person versed in supernatural operations, is called in, who determines the question. The displeasure of the gods, which proceeds from some omission in their worship, or some vow not having been redeemed, is averted by suitable offerings and penances. The effects of incantations and witchcraft are dispelled by counter-incantations of the Janta; or the witch (Kupter) is seized, and compelled by threats to remove the spell, or is handed over to the Government and fined, or sentenced to drink water from the hands of a cobbler, which destroys the power. Injury from malignant looks is removed by ceremonies performed by the Janta or family. The mother of an infant which is supposed to be sick from this cause, is cured by her throwing a mixture of salt and red pepper into the fire, and repeating the following jingle:—

“ Drist mist Allee Galee chee.  
· Boota Kata papee Chendalschee.”

The person himself whose looks have done the mischief, as this is thought to be involuntary, is not liable to punishment;

but he is avoided; cattle are not driven past his door, &c. In gardens or rich fields an earthen pot whitewashed is stuck up on a pole to attract evil eyes. The walls of houses are ornamented with gaudy figures or stripes. Beautiful women and children wear necklaces, &c.; and beads are put round the necks and legs of cattle, &c. Connected with this superstition no person compliments another on prosperity, his fine oxen, or handsome wife.

\* The male ghosts and evil spirits are termed Keins, or Joting; and those of females, Hadalt. Those of \* 206 Brahmins, Mahomedans, and outcasts, have different names; and the general term Boot is applied to the whole. They are believed to be the souls of persons in their former existence who have been murdered, unjustly deprived of their inheritance, or otherwise ill-used; or of persons still having a hankering after the pleasures of this life, who have left a good house, an estate, a female favourite, &c. behind them, or have buried treasures, &c. Their favourite haunts are large trees in lonely places, deserted buildings, and old wells. They are seen or heard making strange noises, especially at noon and midnight, and assume different shapes, often that of a deer, and suddenly becoming a very tall figure, or of a strange ox or goat, mixing in the flock for a time and vanishing into air. If a person sleeps under a tree haunted by a ghost, or lops off any of its branches, defiles the ruin or old wall it frequents, or jostles it on the road, or if one appears to a person whose conscience pricks him and he is afraid, he becomes sick, or some calamity befalls him. Ghosts are otherwise believed

---

† The Sept-Asira, Aija, or Jeldoota, are seven water-nymphs, who destroy or carry off handsome young men for their own enjoyment.

‡ A ghost haunts an Indian fig-tree and well in a field near the Bungalow at Lony, and is occasionally seen in different shapes. It once carried a person, for presuming to bathe in the well, to the bottom, and drowned him, and has done other mischief; but if not disturbed, it is harmless. It was seen last night (September 1819) in the shape of a dog, at first of the ordinary size, which suddenly grew to an enormous bulk, and then vanished into air. This ghost is ordinarily termed "Peepree Bana," from the peepree-tree, near which it stays.

to be harmless, except to those who had injured them in this life, and who are tormented in various ways. The evil spirits that possess them occasion madness and strange diseases; they haunt them in their sleep, destroy their families and every enjoyment. The incensed spirits are attempted to be appeased by ceremonies, and are cast out by a numerous set of impostors, who derive a handsome livelihood from their trade. One way of casting out devils is by the exorciser placing the person possessed with the evil spirit in front of an idol, seizing him by the lock of hair on his crown, and threatening him, or actually scourging him, till the demon says what offering \* 207 or penance will satisfy him.

*Sports, Amusements, and Holidays, of the Cultivators.*

Amidst their intense labour and anxieties, the cultivators have many intervals of idleness. Their least busy season is for a month or two before the rains set in, during which period their marriages are usually celebrated, which give a round of feasting. They are fond of attending the annual pilgrimage at the temples in their neighbourhood, which, however, have nothing of a solemn character, and entirely resemble our fairs. On these occasions the whole family generally issue forth dressed in all their finery. The old folks and children are seated on a bullock across the bedding, with two or three days' provisions, and the necessary cooking utensils, while the young and robust walk by their side. When the party reach the temple, they first bathe, and make a present each of a copper coin to a Brahmin, who says some prayers for them, then squeeze their way through the crowd to make their offering to the idol. When this duty of danger is safely accomplished,—for it is one in which persons are not unfrequently suffocated,—they partake of some sanctified food prepared by the priest of the temple, and devote the remainder of their stay to amusements. They saunter about in the crowd, converse with acquaintances that come in their way, listen to story-tellers, look at jugglers and tumblers, and finally purchase what they may be in want of, together with sweetmeats and toys for such of their family

or friends as have remained at home. Drunkenness, quarrelling, and rudeness, are unknown, and the tens of thousands that are often assembled on these occasions all return to their homes in perfect good humour.

They have many holidays. Those of greatest interest are the Holi, Dusrah, Dewalli, and one in honour of their cattle. The holiday of the Holi is said to be in celebration of the spring. It takes place at the full moon in the month of April, or at the end of March, lasts five days, and is a time always looked for by both old and young with great delight. Its approach is announced by the boys and men making a loud bawling, interrupted at intervals by stopping the \* 208 mouth with the back of the hand, and uttering coarse jokes to persons that come in their way, particularly to women and men whom they at other times treat with respect. Fuel for the bonfire is stolen wherever it can be had, which the owners do not resent unless the thief is caught in the act; and the matrons of the family go to market and lay in a stock of luxuries for the expected festivities. On the evening of the full moon the whole of the community assemble (excepting outcasts, who form a party of their own) in front of the town-hall; and in the centre of a spot swept clean and sprinkled with water, the stem of a sugar-cane and one of the castor-oil plant are stuck, round which the fuel, consisting chiefly of dried cow-dung, is piled to the height of six or seven feet. The community now all sit or stand in a ring round the pile, which is personified under the name of Hoota Shence, while the Patails, assisted by the priest, worship it, and make offerings of grain, flowers, &c. But the principal offering is a cake, by the senior Patail, of which he is particularly jealous, as it is a mark of acknowledgment of his precedence. Fire is now brought from the burning pile of the outcasts, which is a service of danger, as it is opposed by their throwing brands at the person sent for it. This is put into the hands of the Patail, who applies it to his pile; and while it burns he goes round it three times making a noise, calling out "Phidew, Phidew, Oulous," which is repeated by all the male attendants. When

this ceremony is over, dances, songs and games, are begun; and are continued alternately all night†. The favourite dance is the tipree dance. Twenty, thirty, or more young men form a ring, each with a piece of seasoned wood a foot in length in his hand, which he strikes alternately with that of the person before and behind him, keeping time with it and his foot, while the circle moves round keeping time to a drum and shepherd's pipe of three or four sweet and plaintive notes. Boys and young men dress themselves and dance and sing in imitation of nautch girls. Others dress and personate different characters.—Their games are :

\* *The Wag Mendes*, or Tiger and Sheep.—A number \* 209 of persons sit down in a circle, and fix themselves firmly in their places by hooking their arms with those of their neighbour on each side of them. A strong and active fellow personates the tiger, and one equally so the shepherd. The shepherd stands in the centre of his flock with a hard twisted cloth in his hand, while the tiger is outside and endeavours to draw off one of the sheep, which they resist by sticking together, and the shepherd by making a noise and beating him. The sport consists in the perseverance of the tiger and his standing his beating well. If a sheep is carried off, the rest of the flock abuse the shepherd and proceed to appoint another.

*Kokurachee Kail*, or Game of Fox.—Any number of persons sit down in a row, facing alternately opposite ways; the half that look one way represent foxes, and the other half dogs : a dog stands at one end of the row, and a fox at the other ; and the game begins by the dog trying to catch the fox, who runs up and down the line. When the fox is tired, he calls *Koke* into the ear of one of his brethren, who instantly starts up, and he takes his place. In like manner when the dog is out of wind he is relieved by one of his species ;—and so the game goes on. When a fox is caught, his part of the play is at an end, and he becomes a spectator.

*Meis Bate*.—A number of persons sit down in a ring, and

---

† These dances are performed by young men and boys; modest women never join in them.

one stands outside with a hard twisted cloth in his hand. The game begins by this person walking quietly round the circle a few times, then suddenly placing the cloth on the shoulder of one of the party and running off, while he who has got the cloth jumps up and buffets him with it till he is fairly seated in the vacant place. The person with the cloth now disposes of it as his predecessor had done, and endeavours to avoid a buffeting by speedily occupying the vacant seat.

*Hootatoochâ Kail.*—Similar to our Prisoners' Base.

During the remaining days of the Holi other amusements go on, many of which are not very seemly. The men and boys assemble in groups in the mornings; some go about in fantastic dresses, throwing dirt and mud at any one that comes in their way. If any one is absent, he is hunted from his hiding-place and ducked in a horse-pond. When women appear abroad,—but this they avoid as much as possible,— \* 210 they are saluted with the most obscene speeches; and men of rank by coarse jests, which are always taken in good part. Other parties go to a spot of ground without the village, dedicated to Vetâl, the prince of demons, where wrestling and feats of strength are performed; and all are ambitious to conquer the champion of the former year. About noon the gambols cease, and all proceed to a stream to bathe; after which each family partakes of a feast, which is followed by a nap; and in the evening moon-light dances and games, such as have been described, are resorted to. The holiday ends on the fifth day, which is termed the Rung Punchmee, in allusion to sports with coloured water and flowers. The coloured water is made by adding an alkaline salt to a decoction of the flowers of the pullas (*Butua frondosa*), which is thrown over each other, and on the clothes of travellers, out of pots and through syringes. They all dust each other with flour stained red. On this day the women take a part in a body, with a branch of the castor-oil plant in their hands, and lay hold of the Patail and richest of the inhabitants, and if necessary are assisted by their gallants, and plague them till they consent to give them a *post*, or Holi present.

The Dusrah is the next of importance of their festivals. It is

celebrated on the tenth day of the new moon of Bhadrpad (a), which generally falls in the beginning of October, and is said to be in commemoration of the destruction of the demon Mheissassour, that had tyrannized over the world, by the goddess Bhowannee. From the first to the ninth day is a time of mourning:—the goddess is oppressed with grief at the recollection of the miseries the world had sustained during this period, and she is not disturbed at any of her temples by supplications and vows. On the first day of the moon, the whole community go in procession with music to the temple of Bhowannee, offerings are made, and the eighteen kinds of grain are sown by the priest in front of the idol; and from this day till the tenth, a garland of flowers is hung up in the temple daily by one person in each family, who during this period must abstain from the use of grain, butter, animal food, &c., and carefully avoid all pollutions. The

\* same observances are enjoined towards the household  
 \* 211 idols of the goddess. The Dusrah, or tenth day, is one of great rejoicing: almost every one is provided with new clothes for the occasion, and all are decorated in all their finery, and every family partakes of a feast of mutton. In the forenoon all weapons, and every implement belonging to each family in which there is iron, are brought forth and worshipped. Those who have horses bathe them, dress them with flowers, and sacrifice a sheep to them, and sprinkle them with some of the blood. In the evening all the men put some of the plants of the grain that had been sown in the temple in their turbans, and proceed with music to the boundary of the lands of the township, and worship the Aptee-tree (*Bauhinia tomentosa*); and all return home with some of its leaves, now considered emblematical of gold, and some ears of corn, which they first make offerings of to the village gods, then reciprocally interchange with each other. A part of the ceremony is the Seme wullungun, or passing the boundary. This consists in the party passing the boundary of the township, and bringing each some stalks of grain; but it is not always practised.†

---

(a) [This should be the 10th day of the first half of A'svina.—Ed.]

† Sometimes a male buffalo is sacrificed in honour of Bhowannee.

The Dewali, Deepaullee, or Time of Lights, takes place twenty days after the Dusrah, and lasts three days; during which time there is feasting, illuminations, and fire-works; oil is burnt in earthen cups, which are placed in front of the village temples, public buildings, and each house. The boys let off crackers, and those who can afford it have blue-lights, flower-pots, and other kinds of fire-works. This is the commencement of the official year of native bankers and merchants, and the time of adjusting their accounts. It also commemorates, according to their fables, the destruction of the demon Narkasoor by Mahadeo; who, as a boon, ordained that the event should be marked by illuminations.

The holiday in honour of cattle takes place on the last day of the moon of the month Sravun, and happens this year in the middle of August. The oxen on this day are released from all labour; their horns are covered with tinsel or a red pigment, and tassels of the fibres of the root of the pullas shrub are tied to their tips; garlands of flowers are put round their necks, \*and they are fed with sugar and other dainties, while their owners prostrate themselves at their feet and worship \* 212 them. In the evening all the cattle are driven round the temple of Hunmunt, with those of the Patail in front,—which if otherwise he would resent as an encroachment on his dignity,—and all is concluded with a feast. In the hot months, when the cultivators have most leisure and the country is naked, they sometimes hunt hares, shoot deer and hogs. In the hot part of the day the hunters scatter themselves over the country; and when the game is started, keep it continually on foot till it is exhausted, when it is knocked down with sticks or caught by the ears. When a hoar is brought to bay, he is shot with a matchlock, or boldly encountered on foot with a spear and sword.—During the moonlight nights throughout the year, in the fine weather, the Koonbees are fond of sitting in the open air, and chanting songs in chorus, with the accompaniment of a drum and the chondkia (a simple stringed instrument), and listening to stories.

*Condition of the Cultivators.*

The condition of these interesting people is extremely de-



plorable. Their houses are all crowded, and not sufficiently ventilated; and their cattle and families are often under the same roof. Their food, although seldom deficient in quantity, is not always wholesome and nutritious; and they are wretchedly clothed. Though exercise and water-drinking generally make them wear well, the constant labour of their women out of doors unfits them for nurses, and a large proportion of their children in consequence die in infancy. The heavy exactions imposed on them by the Government keep them always poor, and do away every prospect of independence, or an improvement in their condition: they are therefore improvident, and seldom trouble themselves with the future.

The township, as has been shown, contains eighty-four families of cultivators, all of whom, excepting fifteen or sixteen, are more or less in debt to moneyed men in the neighbourhood, generally Brahmins or shopkeepers. The total amounts to 14,532 rupees, besides which there is a debt owing by the community of 3,075 rupees. The usual rate of interest is twenty-four \* per cent.; but when small sums are borrowed, it \* 213 is often at two pice per month, or about forty per cent.

The average of the principal of the debts of individuals is from 40 to 200 rupees; two or three, however, of the inhabitants are upwards of 2000 rupees in debt. These debts have generally been contracted to defray the expenses of marriages, or to purchase cattle and food. Each debtor keeps a running account with his creditor, and takes a receipt for sums he may from time to time pay, while the interest is brought against him till it equals the principal, where it ought legally to stop: "*Dam doosur, kun teesur;*" or, "For money take double, and for grain or merchandize take treble," is the maxim that guides juries in adjusting these debts. Few of those in debt, however, know any thing about how their accounts stand with their creditor; and it is a common opinion amongst them, that they have discharged all just demands on them over and over again: and, as none of them know anything of accounts, this may not be without truth. About a fourth of the inhabitants are, besides,

indebted to their neighbours for grain and straw, borrowed to support themselves and cattle till the next harvest, which they are under engagements to repay in kind, and never less than with a profit of fifty per cent., and often seventy-five per cent.

The whole of the produce, therefore, of the cultivator is generally mortgaged before it is reaped, to satisfy the various demands on him. This is the case in ordinary times; but in bad seasons, or in case of any calamity, the evil is much increased. If any of their cattle die, they have no means of replacing them, but on the terms above explained; and if they fail in this, their only resource is to quit their fields for a time (for they always return if practicable), and endeavour to save a little money by becoming servants to Brahmins, &c., or perhaps soldiers. It is said the cultivators were in a state of comparative prosperity under the Peishwa previous to Bajee Row's time, of which there are traces. In those times the Government collected its revenues through its own agents: the maximum of the land-tax was fixed, and only charged on lands actually under cultivation; while remissions were made in bad seasons, and sums of money without, or on a moderate interest granted in cases of great distress. \*The revenues, therefore, fluctuated according to the actual prosperity of the \* 214 country; soon after Bajee Row became Peishwa, this system, alike beneficial to the Government and the people when not abused, was laid aside, and that of farming the revenues from year to year to the highest bidder was adopted in its stead. All intercourse now was closed between the Government and cultivators, who fell into the hands of a set of avaricious and unprincipled contractors. The consequences were certain: the farmers naturally made the most of their leases by every temporary experiment; the husbandmen were urged to cultivate beyond their means, and taxed for lands not even cultivated; remissions were not made in times of calamity. The people became loud in their complaints against the prince who thus abandoned them; and ultimately there were frequent defalcations of revenue, from the farmers being unable to realize their rents from the impoverished country.

This township came under the dominion of the British Government the beginning of last year (1818), which was hailed as a happy event by all the cultivators: and the abolition of the farming system which followed, and the liberal remissions of revenue in consequence of losses by the war, confirmed the high expectations that had been formed of our justice and liberality. The inviolable respect which has since been shown for the prejudices and ancient customs of the people, and the arrangements in progress for the further improvement of their condition, by the enlightened and able statesman under whose administration our late conquests in the Deccau have fortunately fallen, will, if followed up, not only secure a permanence to this feeling, but substantial happiness and prosperity.

If we may form an opinion, however, from the result of our government in many of our old possessions, this perhaps is too much to expect. With the best possible intentions, our revenue and judicial systems have not always had the effect of making the most of the fair resources of the country, and unfortunately have not tended to improve the morals of the people.

We still have a great deal to learn regarding the institutions and peculiar ways of thinking of our Indian subjects; and, in any attempt to improve their happiness and condition, innovations and theorizing cannot be too carefully avoided,

\*and particularly European notions, which are totally \* 215 incompatible with those of Asiatics in their present state of civilization. The only means, perhaps, of making the condition of the ryots really comfortable, is permanently to lower the land-tax, and to look to an increase of revenue from other sources: but this is not to be done without making considerable sacrifices, at least for a time. The revenues at present are almost wholly derived from the soil, which is so taxed as barely to leave the cultivator the means of subsistence; while merchants, bankers, and the moneyed part of the community, scarcely contribute in any shape to the wants of the Government.

The daily occupation of a cultivator is usually as follows:— He rises at cock-crow, obeys the calls of nature, washes his

hands, feet, and face, repeats the names of some of his gods, and perhaps takes a whiff of his pipe or a quid of tobacco, and is now ready to begin his labour. He lets loose his oxen and drives them leisurely to his fields, allowing them to graze, if there is any grass on the ground, as they go along, and takes his breakfast with him tied up in a dirty cloth, or it is sent after him by one of his children, and consists of a cake and some of the cookery of the preceding day, or an onion or two and chutnee. On reaching his field it is perhaps seven or eight o'clock; he yokes his oxen, if any of the operations of husbandry require it, and works for an hour or two, then squats down and takes his breakfast, but without loosing his cattle: he resumes his work again in a quarter of an hour, and goes on till near twelve o'clock, when his wife arrives with his dinner; he then unyokes his oxen, drives them to drink, and allows them to graze, or gives them straw. He takes his dinner by the side of a well or stream, or under the shade of a tree, if there happens to be one, and is waited on during his meal by his wife. After his dinner he is joined by any of his fellow-labourers that may be near, and after a chat takes a nap on his spread cumly or jota for half an hour, while his wife eats what he has left. He yokes his cattle again about two or half-past two o'clock, and works till sunset, when he proceeds leisurely home, ties up and feeds his oxen; then proceeds himself to a brook, bathes and washes himself, or has hot water thrown over him \* by his wife at home. After his ablutions, and on holidays perhaps anointing himself with sandal-wood \* 216 oil, he prays before his household gods, and also often visits one or more of the village temples. His wife by his time has prepared his supper, which he takes in company with the males of the family. His principal enjoyment seems to be between this meal and bed-time, which is nine or ten o'clock; he now fondles and plays with his children, visits or is visited by his neighbours, and converses about the labours of the day and concerns of the village, either in the open air or by the glimmering light of a lamp; learns from the shopkeeper or beadle what strangers have passed or stopped at the village, and their history; and

from any of the community that may have been at the city (Poonah), what news he has brought. In the less busy times, which are two or three months in the year, the cultivators take their meals at home, and have sufficient leisure for amusement; they sit in groups in the shade, and converse, visit their friends in the neighbouring villages, go on pilgrimages, &c. &c.

*Condition, Manners, Amusements, and Dress of their Women.*

The women of the cultivators, like those of other Asiatics, are seldom the subject of gallantry, and are looked on rather as a part of their live stock than as companions: and yet, contrary to what might be expected, their condition seems far from being unhappy. The law allows a husband to beat his wife, and for infidelity to his bed to maim her, or else put her to death: but I have never known these severities resorted to, and rarely any sort of harsh behaviour. A man is despised who is seen much in company with women: a wife therefore never looks for any fondling from her husband; it is thought unbecoming in him even to mention her name; and she is never allowed to eat in company with him from the time of their wedding dinner, but patiently waits on him during his meals, and makes her repast of what he leaves: but setting aside these marks of contempt, she is always treated with kindness and forbearance, unless her conduct is very perverse and bad; and she has her entire liberty. The women have generally the sole direction of household affairs; and if clever,\*  
 \*217 notwithstanding all their disadvantages, not unfrequently gain as great an ascendancy over their lords as in other parts of the world. They make their parties at each others' houses in their native villages, and go on pilgrimages almost without control. They all keep their private purse, and carefully conceal its contents from their husbands, which is supplied by the wages of extra labour, presents from their relations, and sometimes, when he is good-humoured, by a donation from the husband. If the wants of the lady are urgent, or she is less scrupulous, she pilfers grain and sells it to recruit her funds. This money is employed in procuring ornaments

for her person, or favourite child; and if these should be so expensive as to excite the suspicion of her husband, she is obliged to attempt some satisfactory explanation; she also defrays the expense of feasts to her friends, and buys fruits and sweetmeats for herself from this source. The women have their exclusive feasts and holidays. The feasts are on occasion of thanksgiving ceremonies connected with the birth of their children, and are attended by married women only. Their principal holidays are the Nagpunchmee and Gowree: the celebration of the former is supposed to be auspicious to fruitfulness; and the latter, which is in honour of Lutchmee, to the acquisition of money. The origin of each is explained by a love fable. The Nagpunchmee takes place on the 5th of the new moon of Shrawun, which happens this year on the 25th of July. In the afternoon all the women, decorated in their best attire, go in procession with music to a white-ant hill, in which a Nag (*cobra de capello*) is supposed to be concealed, and make offerings of milk and sugar, while the priest says prayers. They then take hold of each others' hands, dance round the hill in a ring, alternately rising and kneeling, and keep time to a song which they sing in chorus. At intervals they amuse themselves by taking parched rice in a clenched hand and putting it on each other's heads, while they ask the names of their husbands; which, as it is considered indecorous to answer directly, must be done in a rhyme, which seldom has any meaning.

The holidays in honour of Gowree or Lutchmee take place on the 5th of the Hindoo month Bhadrapud (this year 25th August). A figure of the \* goddess is painted on paper, and worshipped with some ceremonies, which close with a feast. \* 218

The women are modest, and, unless with strangers who do not know their language, without any appearance of prudery. They never drink, seldom make use of coarse or abusive language, and are generally remarkably chaste. Love intrigues, however, occasionally take place amongst the young folks behind a cornstack: and if discovered, the lady must submit to be chastised by her husband, while the lover is reprimanded by the Patail, and hooted at by all the old folks of the community. A second

offence is more seriously noticed : and if the intrigue should be with a Mahomedan, or an outcast, there is some danger of the woman being excommunicated. The women are subject to incessant labour, and take a share in almost all sorts of out-door work with the men.

The daily round of employment of a cultivator's wife, during the busy times of the year, is mostly uniform. She gets up between four and five o'clock in the morning, and grinds as much corn as is required by the family for the day, then sweeps the house, and carries out the ashes and dung from the cow-house. A part of the dung is thrown into the ookerda, or place for manure, and the rest is made into cakes for fuel, and turned from time to time till it is well hardened by the sun. The ranzuna, or water-reservoir, is next cleaned, and filled with fresh water from the well : she then begins to cook, which occupies her till about ten o'clock, when she proceeds with her husband's dinner in a basket on her head, and after an infant alongside of it, and perhaps a child in her hand or under her arm, to the field where he is at work. If it is not yet noon when she arrives, she puts down her load in the shade and commences work, whether to weed or reap, till that time, when she waits on her husband at his meal and dines on what he leaves. After a short rest she recommences her labour, and continues it till the evening, when she returns home with a bundle of grass, or something in her basket that is useful to the family. The rest of the evening is employed in preparing supper, and in other domestic duties, till bed-time, which is nine or ten o'clock.

The women generally have no pretensions to beauty. There are, however, exceptions ; and when young, their round \* 219 plump faces, smooth clean skin, fine long black hair, large sparkling eyes, and sprightly gait, make them sufficiently interesting. This period, however, is of very short duration : from their becoming mothers at so early an age, they look old by the time they are eighteen, and are wrinkled and ugly at twenty-five.

Their dress consists of the saree, 16 cubits long and 2 wide :

it is worn by two or three cubits of one end of it being thrown over the head and shoulders, a turn or two passed round their loins, and the rest puckered up and tucked in a bundle in front, and the ends passed between the legs and fixed behind. The cholee : a sort of short jacket with sleeves to the elbow, and which covers about half the body, and is tied by the corners in front over the bosom. The ornaments consist of ear-rings, a ring in the nose, a gold necklace, rings on the toes, and glass and wax bracelets on their arms. A woman requires two sarees during the year, which cost about 7 rupees ; and four cholees, at half a rupee each ; and the ornaments are worth about 50 rupees.

#### BRAHMINS.

It will be seen there are only three families of Brahmins belonging to the township ; who are relations, and hold the hereditary offices of Koolcurnee and priest, the duties of which have been described. The Brahmins are distinguished from the other inhabitants by being fairer, better dressed, and more virtuous in their manners. They observe the same absurd ceremonies and forms of worship as their brethren in the large towns, which have been so often and fully described, but with less strictness, and without allowing them to take up so much of their time. In their manners and moral character they seem to have more frankness and simplicity, and fewer vices ; but they will let few opportunities pass, and are not very scrupulous of the means, of forwarding their worldly interests. The wardrobe of a village Brahmin contains his turban, of fine white cloth, 30 cubits long and 2 wide, which costs 5 rupees : his dotur, of white cloth, 10 cubits long and 2 wide, which he wears round his loins, and tucks the skirts passed between his thighs behind, leaving his legs and hams bare ; it costs 4 rupees : his shela, of fine cloth, with a silk or gold \*thread border, 7 cubits long and 3 wide, that costs 8 rupees, \* 220 which he throws over his shoulders or wears round his middle : the soluh, a silk cloth of the same size as the dotur, which he wears at meals and when in a state of purity, which costs 10 rupees : and a pair of red leather slippers, that costs 1



rupee.—He requires for the daily food of himself and wife, 1 seer of rice, 8 pice; 1 seer of badjaree or jowarree, 6 pice;  $\frac{3}{4}$  seer split pulse, 4 pice; garden-stuff, 2 pice; clarified butter, 4 pice; salt and spices, 2 pice; fruit, 4 pice; leaves for platters, 1 pice; and betel-leaf, 1 pice:—equal to about fourteen pence.

The Brahmin women do no work out of doors, except that of bringing water from the well. They are much fairer than those of the cultivators, are often very pretty, and keep their good looks much longer. They are correct and lady-like in their behaviour; while in towns they have the character of being mercenary and fond of intriguing with men of their own caste. The duties of a Brahminee are much less arduous than those of a Koonbee's wife, but she is not treated with more respect or fondness by her husband. She rises at daylight; and after washing her hands and face, superintends grinding the corn for the family, and has her house swept, and smeared with cow-dung. If her husband's circumstances do not admit of his giving her a slave-girl, she performs these offices herself. She next cleans the sacrificial vessels, and prepares the offerings required by her husband for his devotion; then goes to her toilet; combs, plaits, and nicely dresses her hair, adjusts her nose, neck, and ear ornaments, and puts a patch of vermilion on her forehead. She now bathes, and changes her clothes, taking care not to wet her hair, which is done either in a part of the house, or at a stream in the open air: in this case she shows great address and modesty in putting on her clothes. The water-reservoir is next filled for the use of the family; after which she performs her devotions. These consist in making offerings of flowers, &c. to the Toolus (the toolsee or *Ocimum sanctum*) planted on a little mound, and walking round it a certain number of times, and repeating prayers for the long life of her husband, and that he may survive her; for the happiness of her family; or, if she should not have a family, that she may be  
\*speedily blessed with one. She next cooks and serves  
\* 221 up her husband's breakfast, waits on him during the meal, and then takes her own breakfast. After removing the

platters of leaves, her slave smears the ground on which they were placed with cow-dung, and takes the cooking-utensils to scour, while she takes the clothes she had put off in the morning to the stream, washes them, and hangs them up to dry as a change for the next day. It is now about two o'clock; when she usually takes a nap, or amuses herself with her female friends till the evening, when she prepares her husband's supper, and then takes her own. She is employed the rest of the evening in looking after her family, putting them to sleep; and towards bed-time she prepares her husband's couch; and when he retires to it she shampoos him, converses with him probably for the first time since the morning, and tries to amuse him till he falls asleep.

#### SHOPKEEPERS.

Five families of shopkeepers reside in the town, all of whom are foreigners. Three of the families are natives of the Carnatic, near Nowlgoond, where the Carnatic language is spoken, and are of the Jain religion, and the other two families are natives of Marwar. The Jains do not differ much in dress or appearance from the village Brahmins, except that their clothes are dirtier, and not so well put on; and they seem smaller and shorter in stature. Their religious tenets differ from those of the Brahmins, between whom there is often a feeling of animosity, in consequence of former persecution, &c.; and they believe their religion is that which formerly generally prevailed in the south of India. They worship one god, under the name of Adeswar or Addenat, and some saints and holy men; but reject the adoration of the Trimurtee and the numerous idols of the Hindoos. They are firm believers in the doctrine of metempsychosis, which leads them to consider the destruction of animal life, in whatever shape, with peculiar abhorrence. Their rites of marriage, &c. do not seem to differ much from the Brahmins. The Marwarees are taller and stouter than the natives of the town: the face is long, the eyes rather smaller, the teeth better, and the whiskers and moustaches are longer and \* more bushy. The turban is large and \* 222 towering; the rest of the dress is the same as that of

Brahmins, but always looks greasy and dirty. Their women were sent away when the war with the Peishwa broke out, and have not yet returned; they are much larger than the Deccan women: they wear ivory bracelets on their arms up to the shoulder: the cholee is closed in front, and tied behind by strings; and they make a greater display of modesty by bringing the saree nearly to cover the face. The shopkeepers have great weight in the township; they are bankers as well as merchants. When they advance a few rupees to any of the inhabitants without security, they charge two pice interest monthly on the rupee, which is 37 per cent. They allow a credit of twelve months on the sale of their merchandize, after which interest is charged. A good deal of their traffic with the cultivators is carried on by barter, who give grain and the produce of their fields for groceries, &c., the settlement commonly taking place at the time of harvest. The village shop is also a place of great resort for hearing news; accounts are got here of all strangers and travellers, and what they have seen, or chose to invent. The following is a list of some of the many articles that are sold at the shops: All the kinds of grain and common cloths worn by the inhabitants, clarified butter (toop or ghee), sugar fine and coarse (suckar ghoolu), turmeric (hulud), almonds (badam), dates dry and moist (kareck, kujoor), gum-arabic (deekr), asafetida (hing), cumin-seed (jeree), ginger (soont), cherita, a fine bitter, cocoonut (narail), mustard (morea), coriander-seed (matra), soap (sapon), poppy-seed (kuss kuss), blue vitriol (murchood), arsenic (somul), alkaline salts (padree loan, seinde loan), catechu (kát), honey (mndh), camphor (kaffoor), cloves (lonnga), cardamom seeds (veildoore elichee), nutmeg (jaiful), mace (jaiputree), saffron (kesir), musk (cestooree), salt (meet), bang (the intoxicating leaves of the *Cannabis sativa*), opium (aphoo), wax (maim), castor-oil and seeds (yorendee), cow-itch (kedjguiree), quicksilver (para), brimstone (gunduck), saltpetre (shora), paper and ink (kaguz shanee), sal-ammoniac (nowsagur), senna leaves, a species of (boye terwar), a salt of mercury like corrosive sublimate (puskapoor).

## \* RAMMOOSEES.

\* 223

The Rammoosee families are employed as police servants, and are paid a fixed salary from the Government revenues of the township, besides a contribution of grain and straw from the cultivators at harvest-time. The Rammoosees are a peculiar race: they are thieves by trade, and are members of a large community spread over the country on whom the Government has very little hold. In times of commotion, on any trifling offence they quit the villages, unite in bands, and subsist by plunder. They have no claims to caste, but are allowed to reside within the walls of the village. They refrain from eating beef, and adopt the dress and many of the rites and customs of the Koonbees. The idol at Jeejory is their great object of worship. Their complexions are much blacker than those of the other inhabitants. They are light, well-made, and active, and can undergo great fatigue. Their organs of sight and hearing are as acute as beings in a state of nature; which enables them to distinguish objects with great accuracy, and to trace the footsteps of men and animals with a certainty that is scarcely credible. They are treacherous and inconstant, but in the exercise of their profession are seldom cruel, and may always be relied on when they pledge their word. They dislike husbandry, or labour of any kind, and are fond of hunting, shooting, and idleness. They have a tradition that their name, Rammoosee, is derived from Ram wounchee, or the offspring of Rama; and that they were created by that divinity to assist him in his wars against the giant Rawun. If they could demonstrate they ever had tails, they would have fair claims to be considered the descendants of the monkeys who make such a figure in the *Ramaiyun*. They have a language of their own, or rather a slang, and a set of watch-words, only understood by the fraternity; and they do not seem to differ much in their habits from the Bheels to the northward, and Beidars to the southward, nor perhaps from other hill people in different parts of India. The duties they undertake in the township are: to go rounds at different times during the night, and take care that the persons and property of the inhabitants are not

molested. If any property is stolen, and they cannot point out or apprehend the thief, they are bound\* to make \* 224 it good; unless it is proved that the loss arose from the carelessness of the owner. When the robbery, however, is committed by a gang too powerful for the Rammoosees to resist, their duty is fulfilled by tracing the robbers beyond the limits of the township: this must be proved to the satisfaction of the Rammoosees and Patail of the adjoining township, who then become responsible for the further apprehension of the offenders. In cases of murder, the Rammoosee in like manner must find the murderer, or trace him satisfactorily beyond his limits; else he is seized by the Government, and forfeits his life.

#### MAHOMEDANS.

Besides the hereditary sacrificer, who has been noticed, three other Mahomedan families reside in the town, who gain a livelihood by selling betel-nut and leaf-tobacco, bang, fruit, and garden-stuff. The men are occasionally employed by the shopkeepers to collect their outstanding debts in distant villages, and as convoys to their merchandize: they were also employed under the late Government by the revenue farmers in collecting their taxes. They dress better than the Koonbees, but are not so cleanly in their person and houses: their turban is often red; their angrecur, or gown, is larger, and is made of finer materials; they seldom wear the cumly or blanket. Their hair is sometimes worn long, and when they shave it they do not leave the tuft on the crown. Their skins are comparatively fair, and their features are good; but the eyes are often inflamed and staring from smoking, and there is a manner or an expression of haughtiness and debauchery about them not observable in any of the other inhabitants. They are considered honest, faithful, and intelligent, and have more active but less passive courage than their Hindoo neighbours. They pretend to high notions of honour, and even in their present fallen state show a disposition to be insolent and overbearing. They plead ignorance of husbandry, or rather despise it and

labour; but in some villages they turn themselves to agriculture. Their women do not work out of doors; but spin cotton, and are industrious at home. The Mahomedans have a place of worship in the town, and perform all the \*rites of their religion without any interruption, and are even joined in them by the other inhabitants. Their \* 225 abominably intolerant and bigoted principles in return lead them to revile and look with contempt on the institutions of their idolatrous neighbours; and, were they the governors instead of the governed, these feelings would again break forth in destroying their objects of worship, and saving their souls by making converts of them, or perhaps cutting their throats.

#### HIRED SERVANTS.

The number of hired servants amounts to 11. The Brahmins employ two of them to cultivate their freeholds, and the rest are employed as labourers by the husbandmen; they are all grown-up men, and have families in remote villages: their wages are from 25 to 30 rupees a year, which is made to consist of 13 months; together with their food, clothes, and lodging. They live under the same roof with their master, and their fare and clothing scarcely differ from his: their food will cost about two rupees a month, and their clothes about six rupees a year; which will make their hire amount to five rupees a month. They are hired from year to year, that is, for a period of 13 months; or sometimes only for a few months during the busy season. The servant sometimes calls on his master to advance him a sum of money for his marriage; and if it is complied with, it is generally on the condition of the servant binding himself to serve for a certain number of years for his clothes, board, and lodging: if the sum borrowed amounts to 100 rupees, perhaps he is engaged for six years.

#### SLAVES.

There are eight families of slaves, comprising 18 persons, belonging to members of the township. One of the families

have virtually, although not formally yet, got their freedom from their masters, in consequence of good conduct, and occupy a separate house, and cultivate on their own account: the others are inmates with their masters; their treatment is very good: they are clad and fed in the same way as the members of the family, scarcely any difference being observable, except their taking their \*meals apart. They get presents of pocket-money on holidays, if they behave well; and their masters are at the expense of their marriages, which cost 50 or 60 rupees. The men labour in the fields; the women assist their mistresses; and when unmarried are sometimes the concubines of their masters. The present race are all home-born; but some of them are the descendants of women made prisoners, and brought from Hindoostan and the Carnatic. Freedom is sometimes given to slaves from religious motives, for good conduct, and sometimes from their becoming burdensome; such persons take the name of Scinde, and are looked on in an inferior light, and the other inhabitants rather avoid intermarrying with them. Traffic in slaves is not thought respectable, and is not much practised; boys are rarely brought to market; but this is more frequent with female children, who, if beautiful, are bought by the rich as mistresses, or by courtezans to be taught to dance and sing; they are sold for from 100 to 500 rupees. The less favoured are bought as servants in Brahmins' families.

*Classes of Cultivators and Description of Tenures within the Township.*

The cultivators are of two classes:—1st, Tulkarrees, also called Merasdars and Wuftundars, who are members of the township, and, if not proprietors, at least have an acknowledged right in the soil, of whom there are fifty families: and 2nd, Ooprees, Sookwust or Mayman, who are considered only as temporary residents or farmers, without claiming any prescriptive rights in the soil; there are thirty-four families of this class. Thirty-five of the Tulkarree families are branches of the Patail families of Scinde and Kund. They state, that

their Tulkarree lauds (this does not include the freehold lands of the patailship) were assigned them when the township was instituted, and were then cultivated in common, and have since been split into separate estates from the operation of their laws of inheritance. They consider themselves higher in rank than the other fifteen Tulkarrees, as being descendants of the Patail; but they have no superior privileges. The Marratta term Tulkarree seems to mean a person holding and cultivating a tul, or a defined portion of the land of the \* township; the foreign terms Merasdar and Wuttundar imply inheritance. The Tulkarree has not only the ac- \* 227 knowledged right of cultivating his estate, to the exclusion of others, while he pays the Government land-tax, but of mortgaging or selling it; but, as the property is entailed, this is not done without the concurrence of the heir and members of the family. The Tulkarree lands of the Patails cannot be sold without the consent of all the family. When a member does dispose of his portion, it is almost invariably bought by some one of the clan. It does not seem essential that the Government should be consulted in these transfers; but the purchaser generally wishes for its concurrence, that the bargain may be more public, and thus less likely to be disputed; it is however always understood, if not specified in the deed of sale, that the purchaser becomes liable to his proportion of all taxes, and must conform to all the usages of the township.

The Tulkarree is always ardently attached to his estate, and sticks to it as long as he derives a bare subsistence from it; and when he is compelled to quit it, he returns as soon as circumstances will permit. It is always with great reluctance that he formally alienates it by sale to another; he rather goes abroad, and endeavours to accumulate a little money by labour to relieve his distresses, or he enlists for a soldier till better times. This attachment of the Tulkarree to his inheritance under the old Government, cannot have been influenced by the hope of obtaining much advantage from it; his experience must have taught him that the utmost he was to expect were



the means of existence: it must therefore have been from the respectable feeling of affection for the inheritance of his father, the scenes of his youth, and the importance public opinion gives to such possessions affording a home to go to.—From what has been said of this property, and particularly from the quantity of land lying waste from a want of hands, it will not be expected that it should be saleable; yet such transfers are not unfrequent. The last sale of land here took place about two years ago; the quantity sold was 30 beegas, besides a site in the village for building on, about 40 or 50 cubits square, paying a tax to Government of one rupee per beega†, besides contributions of produce to \* the village servants; and \* 228 the cost was in money 375 rupees, presents and cloth to the Patail, Koolcurnee, and hereditary servants, worth about 30 rupees.

The number of Oopree cultivators amounts to 34 families; the lands they cultivate either belong to Tulkarrees on the spot, who have not the means of cultivating them themselves, but are urged to do so, else to pay tax for it; or they occupy gut kool lands, that is, literally, lands of a family extinct, which seem to have belonged to Tulkarrees whose families are extinct, or who have left the township, and of whom there are no traces. The condition of the Ooprees at present is not substantially worse than that of the Tulkarrees; and in some respects it is better: they do not consider themselves liable to any extra contributions. They have no ties to bind them to any particular place; and when they find they can subsist elsewhere, they quit the villages. This secures them every indulgence and consideration from the Patail, whose credit is at stake with the Government in having the lands of his township as fully cultivated as possible. The condition of the Oopree, however, would be different were agriculture a more profitable occupation, or were there more hands: in this case owners would start up to many of the estates now not claimed; he would not be allowed to occupy lands except by paying a pre-

---

† This land was not under cultivation.

mium, and would always be liable to be turned out without a home to look to. It is the rule at present to give up to a Talkarree his lands, should he return to the township, however long he may have been absent; but he must repay the Oopree tenant all reasonable expenses of improvement, &c. Ooprees do not at present become Talkarrees, from the expense attending this kind of tenure; and because they can get plenty of land to farm, and are accounted as farmers. The 34 Oopree families do not all cultivate on the same terms: 16 of the number occupy Soastee lands—that is, lands that are clean, and pay the full rate of taxes; 15 cultivate by muckta, or contract, a certain portion of land that has been lying waste, and which requires considerable labour to clear it of weeds and roots, for which they pay rent according to agreement, without any reference to the established taxes; and two cultivate the same description of land by a cowl or lease, the terms of which are, to pay a small rent the first year, and increase it yearly till the sixth year, when it becomes liable to the established land-tax of the township. Besides the cultivators who reside in the town, there are two other Ooprees who reside in adjacent villages, and cultivate lands of the township: they are termed Wowandkarrees, or persons who come and go. Partnerships (sirkuttee) are sometimes formed by the cultivators: they are commonly formed of four men, who each supply a woman and two bullocks, which are sufficient to do the work of one plough.

Six portions of the lands of the township, amounting to 260 beegas, are freehold. These tenures are termed enaums (gifts): one is jointly by the two Patails, one by the village accountant, and one by the village watchman, in lieu of wages as Government servants. The others are—1st, a grant to the temple of Mahadeo; 2nd, a grant to a religious mendicant, said to have been to his ancestors by one of the Sattara Rajahs; and 3rd, one to a des-pandee, or district register, granted about 50 years ago by Suwai Mahadeo Row Peishwa, in consequence of his services in realizing an extra tax levied at that time for the exigence of the state.

*Diseases of the Cultivators, and their Knowledge of Medicine.*

The cultivators are subject to few fatal diseases except during childhood, and when they get over this period generally live to a good age, and not unfrequently without ever having been on a sick-bed. I think one-half of their offspring certainly never reach the age of puberty, but probably not even so large a proportion. This deplorable mortality is owing to deficient nutriment and bad nursing. The women often become mothers at too early an age, and their incessant toil is always a bar to nature supplying food either sufficiently abundant or of a wholesome quality for their infants. Their employment out of doors also prevents their feeding them as often as is necessary; and for the purpose of keeping them quiet, the pernicious custom of giving opium is very generally resorted to. The diseases that immediately terminate their existence are enlargements and obstructions of the liver, spleen, and especially of the mesenteric glands, which are marked by a large belly and wasting of the limbs, and by purgings. The epidemic complaints the children are sub\*ject to are the small-pox, \* 230 chicken-pox, measles, and hooping-cough. The small-pox destroys at least one of five of those who are attacked with it; but of late this source of mortality has in a great measure been removed by the introduction of the practice of vaccine inoculation. The chicken-pox is always mild, and the fever is seldom so severe as to confine the patient to the house. The measles is a much less alarming complaint than in Europe, and rarely proves fatal: there is seldom much determination to the lungs, and when this happens, the inflammatory symptoms do not run high. The hooping-cough is as distressing as in Europe, and more frequently fatal: it is not considered infectious, but to occur oftener than once.

At the close of the rainy season, and beginning of the cold weather, grown-up people are liable to attacks of fever; but these are not frequent, and scarcely ever fatal. They sometimes put on an intermittent type, and probably proceed from vegetable exhalations that become abundant at this time; but they are generally ephemeral, and in this case are more likely to

arise from the sudden transitions that now begin to take place between the cold mornings and heats of the day. The intermittents, now and then in the form of a tertian or quartan, defy all their remedies for a long time, and end in enlargements of the spleen and liver, and ultimately dropsy. At the commencement, and during the rainy season, the prevailing complaints are fluxes, which are much dreaded: they seem to arise from insufficient clothing, and the abundance of greens, potherbs, and fruits at this time: old people and children especially are the sufferers. Rheumatism occurs much less frequently than might be expected amongst people so ill clothed, and so fond of dabbling in water, in a climate subject to considerable transitions of temperature. The women suffer most from this complaint, owing to a preposterous custom that prevails at childbirth. At this period, contrary to their habits of being constantly in the open air, they are shut up in a close hole, with the air and light carefully excluded, with a lamp, and generally a charcoal fire, burning in it: the patient besides is fed with spices and the most stimulating food; and, as might be expected, she is often attacked with fever, which, if it does not destroy her and her infant, not unfrequently ends in rheumatic affections \*that make her a cripple for months or years. The rich suffer more from this treatment than the poor, whose \*231 hardy constitutions enable them to get better over the ordeal, and often to return to their labours in the fields in a week or ten days after their confinement. Venereal complaints are scarcely known; and if by chance a rake should bring the infection from his travels with him, he is looked on with abhorrence. Liver complaints are uncommon; and when this gland is affected, it is rather with scirrhus than with inflammation and abscess.

The temperance and exercise of the cultivators, and especially their disuse of narcotics, exempt them entirely from nervous derangements, and the long and horrid train of symptoms,—from lowness of spirits to derangement of the mind,—which they give rise to in Europe. Pulmonary consumptions, gout, apoplexy, and palsy, are diseases of more refined life, and are of rare oc-

currence : the two former I have not known any native labour under. Their most troublesome local complaint is the dracunculus or Guinea-worm. The habits of this creature are still a desideratum in natural history : if we reason from analogy, it is not unlikely that it may be produced from the egg of some insect deposited from without. The natives, as usual, attribute it to water. It is certain that the inhabitants of some villages, and particularly those who take their water from wells, suffer more from it than others. The inflammation and pain it occasions are often severe, and when the worm is seated near any of the large joints, these symptoms, from a want of care, sometimes run to such a height as to end in the patient being rendered lame for life. Diseases of the eyes are another class of distressing local complaints. Simple inflammation not unfrequently is allowed to run to such a height as to end in opacity of the cornea, and even in a total destruction of the organ. The cataract is not an uncommon disease.—They are more free from cutaneous complaints than Europeans. The skins of their children in particular, from the custom of smearing them with oily and mucilaginous applications, are generally soft and clean. Cases of leprosy occasionally appear, both the white sort and that of the Arabians. Their practice of medicine is generally empirical.

When they attempt to \*theorize, they class diseases into \* 232 those arising from heat, cold, phlegm, or bile, like the Greeks and their own more learned countrymen. Their remedies and regimen are also divided into hot and cold, and those suited to remove bile and phlegm, and are prescribed accordingly. The Brahmin physicians, often with great pretensions, know nothing of the circulation of the blood, or anatomy, and have no rational knowledge of physiology. They know something of practical chemistry : they prepare oxides of the metals, sulphuric acid from burning sulphur, &c., but have no notion how these changes are produced. Their *materia medica*, besides containing a vast list of roots and herbs that do not seem to possess much virtue, has many articles of value. We are indebted to them for our knowledge of stramonium as a remedy in asthma ; cow-itch against worms ; arsenic in intermittents,

&c.; and mercurial fumigations, as a safe and speedy means of impregnating the system with that mineral. They use opium, a salt of mercury, camphor, brimstone, musk, cheereeta, a fine bitter. As a purgative, the cultivators use a species of senna that grows in their fields, the *Oroton tiglium* that grows in their hedges, castor oil, aloes, *Cassia fistularis*, the milky juice of the jungle champa (*Plumieria alba*). As an emetic, they give cows' urine, the common black fly, the oil of tobacco taken from the inside of a pipe, &c. No person in the township practises medicine as a means of livehood; but some of the inhabitants have the character of a knowledge in the art, and are consulted; besides, as at home, every old woman has her family receipt. Itinerant practitioners occasionally step in: they prescribe in cases that resist the common remedies; they give arsenic, in pills, in obstinate intermittents, in leprosy, and in lues; a muriate of mercury in cutaneous and venereal complaints; and these people couch for the cataract with more success than surgeons in Europe; and even extract the stone from the bladder, but they are not so successful in this operation, and perform it in a most rude way. The village practice is not so bold: in fever they give decoctions of a variety of simples, including spices, and some opening medicine; they also give a bitter decoction of the neem (*Melia Azadirachta*) and cheereeta. In fluxes they give opium, acids, and laxatives; but no steady plan is followed in \*the treatment of any of their complaints, and the medicines are changed from day to \*233 day according to the advice of any one. For local complaints they apply a hot iron, caustic juice of euphorbia, the oil of the cashew-nut (*Anacardium occidentale*), and a variety of pastes. But in violent diseases it is common first to endeavour to ascertain whether they proceed from the anger of any of their idols, from witchcraft, or some evil spirit; and if it is pronounced to arise from any of these causes, offerings, exorcism, &c. are had recourse to instead of physic.

*Agriculture, Implements of Husbandry, Stock, &c.*

Their method of tillage and implements of husbandry would

be despised and ridiculed on a first view by an English farmer ; yet on closer observation he would probably admit that, under the circumstances of climate and poverty of the people, both were admirably suited to their end ; or, were he to adopt his own system with no better means, he would certainly fail. The cultivators divide their arable lands into bagheet, or gardens, which admit of irrigation ; and jeriet, where the crops depend on the rains and dews. The garden-lands, besides their fruit-trees, are almost constantly under a succession of crops of different kinds of garden-stuff, which will be afterwards enumerated. The water is supplied for irrigation partly from a stream, and partly from wells, and is conducted by channels adapted to the level of the plot (divided into beds with great ingenuity) which is to be irrigated. The wells are about 12 or 15 feet deep ; and the water is drawn up in leathern bags, that contain 25 or 30 gallons, by one or two pair of bullocks. The bullocks are driven down an inclined plane suited to the depth of the well, which brings the bag to the surface, when it empties itself by a simple contrivance, and is again filled by the bullocks being backed to the brink of the well. A constant stream is kept running into the plot to be watered, sufficient to water the extent of a beega in four or five hours. The bullocks are commonly yoked from six or seven o'clock in the morning till eleven or twelve, and again from two or three in the afternoon till night ; during which the driver cheers his cattle, while they pull up the bag, with a plaintive song that \* 234 conveys \* the pleasing associations of peace and industry. The lands that depend on the rain and dews for the produce are classed into good, bad, and middling.

There are two harvests in the year : the sowing of one takes place in June and July, after the ground has been sufficiently moistened by the rain, and is reaped in October and November ; the seed-time of the other is in October and beginning of November, and the harvest is in January and February. The former, which is the principal crop here, is termed the Khereef, and the latter the Rubbee harvest. The different species of grain and pulse of these crops respectively will be detailed

hereafter. The advantages of a rotation of crops, and of fallowing, are well understood and generally practised. None but the finest grains are ever sown twice in succession on the same ground, and even this is avoided as much as possible. They have none of the trefoils; and, as grasses where there is no demand for animal food would not yield a profit sufficient to pay the land-tax, they are never cultivated on arable lands. Two crops are often raised on the best soils during the year; but for wheat and some of the other valuable products of the Rubbee crops, the usual custom is to let the ground lie fallow during the Khereef season, and to harrow it from time to time, and keep it free of weeds till the seed-time.

The great defect in their husbandry is, the inadequacy of their means to check the natural tendency of the soil being exhausted by being kept continually under the plough. Their knowledge of the advantages of a rotation of crops, and their constant practice of this system, are important; but they have no suitable substitute for green crops, or no market for such productions, and they have no adequate sources for the supply of manure. They, however, are well aware of the importance of this material, and hoard the scanty supply they have with great care; and, when they can procure it, purchase it for their garden cultivation. Each cultivator has a hole in front of his door (*ookurda*), into which he throws the ashes, and sweepings of his cattle. During the rest of the year—that is, in the dry months—the exigencies of the inhabitants oblige them to dry and stack this material for fuel. The fields near the village get a sprinkling of this manure once in every two or three years, while those at a distance rarely, \* if ever, get any; so that in twelve or fourteen years they cease to yield any thing, or become what the cul- \* 235 tivators term *nazoor* (without strength), and are neglected for three or four years, then broken up again. The material from his *ookurda* is the only substance the cultivator uses for fertilizing his fields, except occasionally sheep-dung, which is considered far more valuable.

In the dry season the shepherds drive their numerous flocks



from place to place to feed; and, a permission for grazing within the limits of the township, fold their sheep at night on the arable lands in succession. But this is a precarious advantage, and only enjoyed by the Patails and inhabitants who have power; unless the others pay for it by presents of grain. A field well manured in this way is thought to yield luxuriant crops for six or seven years afterwards.

The plough and cart are the most rude of their implements, and have no claims to ingenuity. The plough is made of different sizes, and consists of three parts,—the beam, head, and handle. The beam in that of the common size is four or five cubits long, and a cubit in circumference at one end: the other end is smaller, and has a bend upwards, to which a cross-pole four cubits long is fixed for yoking the oxen to. The thick end of the beam is let into the head, which is a crooked piece of wood like the knee of a ship, with one half angled and brought to a point, to which a sort of share is fixed by a thimble. The handle is attached to the upright post of the head, and held with one hand by a peg let into it. There is no contrivance for turning the earth, and the substitute for the share is without breadth; so that there is merely the scratch left, and no appearance of neatness. The wood of the plough, and all the implements of husbandry, are made of a species of *mimosa* (babool) that grow spontaneously on the lands of the township, and is hard and tough, and well suited to the purpose. The whole cost of a plough is about five rupees.

The cart consists of a rude frame, four cubits long and three broad, supported by two solid wooden wheels three feet, or three feet and a half, in diameter. The wheels are bushed, and bound with a thick rim of iron. They cost from 40 to 50 rupees, are very durable, and are handed down \* from \* 236 father to son for two or three generations. The other part of the cart costs 10 or 12 rupees. This machine altogether is extremely ill contrived: it is top-heavy when loaded, and continually upsetting, while the wooden axle-tree often breaks. The scratching of the wheels and friction are prevented by keeping them constantly oiled. The cart is only

used during the fair season, and the rest of the year it is taken to pieces and laid up.

The other implements are: The drill-plough (pakbur); a sort of harrow with wooden teeth (ohun); an instrument for cleaning and loosening the surface of the ground (kulloo); an instrument for weeding, drawn by oxen (koolpa); besides pick-axes, hooks, and contrivances for winnowing: all of which are extremely ingenious, simple, and well suited to the purposes they are intended for.

The pakbur, or instrument for drill-ploughing, consists of four tubes of cane, about four spans long and an inch in diameter, brought together at the top, and let into a wooden cup; and below diverge, and are inserted into as many wooden teeth a span asunder, which are again fixed into a cross-beam of six spans long. It is drawn by a pair of bullocks yoked to a pole fixed into the beam. The cup is fed with seed from the apron of the man who directs the implement. When it is wished to sow a separate row of any other kind of grain, or the seed is too large to pass through the openings in the cup, one of the tubes is shut up, a separate and larger one is attached to the cross-beam, and held and fed by another person. The cost of a drill-plough is about six rupees.—The kulloo consists of a piece of iron with a cutting edge, four inches wide and three spans long, fixed to a cross-beam so as to form rather an acute angle with the surface. It is drawn by one or two pair of oxen, yoked as in the drill-plough. It loosens the surface of the soil to the depth of three or four inches, cuts up all weeds, smooths and levels the surface, and prepares the ground admirably for the reception of the seed. It is also used to cover the seed after it has been sown. The effect of the instrument is occasionally increased by the driver standing on the beam. The kulloo costs from two and a half to three rupees.—The koolpa, or weeding-instrument, consists of two pieces of iron with a cutting edge, let into a cross-piece of wood, leaving a space of about \* four inches between them. This instrument is drawn by a pair of oxen, and \* 237 is nicely managed, so as to cut up the weeds between the

rows of corn, loosens the earth and ridges it up, while the corn escapes being injured by passing through the space left below the iron scrapers. The cost of this instrument is about two rupees.

The following is an enumeration of the live stock belonging to the township :—

Oxen and bulls.....	220	Ases.....	3
Cows.....	156	Camels .....	1
Buffaloes .....	17	Goats and sheep .....	28
Calves .....	37	Hogs.....	50
Horses and ponies .....	29		

The breed of black cattle is small, but active and hardy; the horns of some are small and erect, but in the best sorts they are large, arch forward, and look handsome. The prevailing colours are white or red. The male has a bunch on his shoulders, occasionally fine dewlaps, and is disproportionately larger than the female. The cow is small and delicate, and perhaps does not weigh more than stone. If she gives a quart of milk morning and evening, besides allowing a little for the calf, it is thought very well. The price of such an animal is 15 or 16 rupees. Only about one-third of the oxen are bred by the cultivators, and the other two-thirds are bought of drovers from the Carnatic or Candeish. Those from the Carnatic are considered the hardest, and the best suited for the plough; and those from the northward for pack. A pair of the best oxen costs from 80 to 100 rupees, and the middling ones from 40 to 60. A person possessed of eight pair of oxen, which are sufficient to keep two ploughs going, is thought to be in very good circumstances. Grain and straw are carried to market on pack-bullocks. A good bullock carries 180 or 200 lbs. eighteen or twenty miles a day.

As the riches of the cultivator—nay, his existence—depend on his cattle, he always nurses them with great care. They generally occupy a part of his house, and are always as well sheltered as his family. During the seasons of labour, the oxen are allowed a small quantity of grain or oil-cake. Towards the  
 \* 238 close of the dry season, however, grass is always scarce; and if the rains are late in falling, as seldom any pro-

vision is made for this, the cattle all become extremely thin and weak, and a murrain not unfrequently gets amongst them at this time, and destroys many; which reduces the cultivators to beggary.—The buffalo is chiefly valuable on account of the milk of the female, which is much richer than that of the cow; but the butter, though abundant, is white, and not thought so good. The male, however, is occasionally put to the plough, but he is so slow and sluggish, that it is only from necessity that this is done. He is generally used by scavengers for carrying the sweepings of the streets.—There are three varieties of this animal,—the mowree, desewul, and gooznee. The former is the best. A female of this breed costs 50 or 60 rupees, and will give six quarts of milk in the morning and eight in the evening for six months together after calving, besides feeding the calf.—The desewul is the common animal of the country, and is very inferior in size and appearance: the female does not give more than two quarts of milk morning and evening, and costs 20 or 25 rupees. The gooznee is originally from Guzerat, and is superior to the desewul, but inferior to the mowree. The calves are ill fed, and seldom look healthy. The males are seldom made oxen of until the fourth or even the fifth year.

Eighteen or twenty of the horses are of a good size; the rest are ponies, and were employed in the Peishwa's cavalry during the late war. Two or three of the mares are valued at 300 or 400 rupees; the average value of the rest is not more than 100 rupees. They are all ill-made, but active and capable of undergoing much fatigue: some of them have been bred in the town, and the rest purchased. The colts, when the owner can afford it, are fed with goats' milk, butter, sugar, and wheat-flour; and are backed at two years old, and sometimes earlier, and are expected to work well till they are ten years. Horses are never used in husbandry, and those now here have been reared exclusively for war. The ponies; or tattoos, are wretched-looking animals: they are used to carry the baggage, children and old folks of the family, on visits and on pilgrimages: they are amazingly tough creatures, and will carry a load of 200 lbs.

thirty-six miles a day for weeks together.—The asses are the property of the potter, and are used by him for carrying clay to make his pots \*with, and leaves, refuse straw, &c. to \* 239 take them with. The cost of an ass is about 12 rupees.

It is looked on as a base animal, and only used and bred by particular classes,—as the potter, washerman, burners of charcoal, stonecutters, and all sorts of strollers, tumblers, &c.

The camel, or rather dromedary, is the property of one of the Patails: it was used during the late wars in carrying the baggage of a relation of the Patail, who commanded a few horse in the late campaign. When not much loaded, he carries perhaps 320 lbs., and will travel at the rate of 25 miles a day for weeks together.

The sheep are of one sort, and are either black, or white with black faces, without horns, and with long pendent ears. They are much like the small breed of Scotch sheep; and when the animal is fat and of a proper age, the flesh is not inferior. The ewe begins to breed in fifteen months, and gives a lamb once in nine or ten months for five or six times. The sheep are shorn twice a year, and the wool of three fleeces will weigh about two pounds, which is worth a quarter of a rupee. The wool is coarse and hairy, and made into blankets by the shepherds. The males are castrated when six months old. A three-year old wether, which is thought the best age for the table, costs from one rupee and a half to two rupees. The sheep are subject to a rot in the rainy months, which often destroys many; and the shepherds find it difficult to preserve them from wolves. Under the old Government, sheep paid a tax of three rupees a hundred.—Goats are kept on account of their milk. There are three varieties of these animals: a female of the best sort will give a quart of milk twice a day for five or six months together. The milk is given chiefly to children, with whom it is thought to agree well: the rich Mar rattas give it to their foals.

The swine are the property of the village. They are not used for food by any of the inhabitants, not even the outcasts, but

are given in presents to strolling rope-dancers and jugglers (Kolattees), by the Patail in the name of the village, when they exhibit their feats for the general amusement : those people eat them. They are also used as food by another wandering tribe termed Wudarrees, whose chief employment is that of \*making embankments, wells, &c. The swine are small, black, half-starved, ill-looking animals ; but it is \* 240 thought lucky to have them in the village, and they are useful as scavengers. They are not of value enough to have a money price.—The wild hog, which is common in the neighbourhood, is a cleanly animal, and its flesh is generally eaten, and thought a great delicacy by the cultivator.

#### AGRICULTURE.

The lands are never ploughed oftener than once in two years, and, when they are light and clear of weeds, sometimes only once in five or six years ; in the intermediate periods the surface is loosened and cleared by the kulloo or drag hoe. Deep ploughing is not thought necessary, or even advisable, except for the purpose of rooting out grasses and weeds ; and perhaps, under the circumstances of such deficient manuring, no advantage follows turning up the soil from a great depth. It is known that it is the surface of the soil, that has been exposed to the influence of the air and sun, that is particularly favourable to the nourishment of small plants, and that at a depth beyond this, which does not exceed a few inches, the soil is not suited to vegetation. In ordinary ploughing the depth of a span is considered sufficient ; but for rooting out grasses, particularly a species of the *agrostis* (khonda), and when new lands are broken up, a heavy plough, drawn by six or seven pair of oxen, is used, which opens the ground to a greater depth. In common ploughing, from two or four pair of oxen are used. If the field is very foul, it is ploughed lengthwise, and again across, but otherwise only in one direction. Ploughing dry forming ridges is not practised, as it is an object to have the soil arranged to retain as much moisture as possible, and not, as in Europe, for it to be carried off. The ploughman

prides himself on making straight furrows. He holds the plough with his left hand and drives his cattle with the right, by means of a whip with a short handle and long leather thong, but occasionally applies both hands to the plough, in which case he throws the whip over his shoulder. The plough is yoked about six or seven in the morning, and goes till ten or eleven in the forenoon, and again from two \* or three in the afternoon till the evening; and in this \* 241 - time about half a beega of the tenacious black soil is ploughed, or a beega of those that are light and gravelly. In such fields as are to be ploughed, the operation begins the moment the harvest is reaped, and before the surface has been hardened by the sun; after this, all the lands are totally neglected till after the holiday of the Aksha Tritra (in honour of the manes of warriors to the third generation, to whom offerings are made on this day); which happens about the end of April. From this time all is activity in preparing the ground for the seed-time of the Khereef or principal crop. The lands that had been ploughed, as well as those that had not, are subjected to the kulloo or drag hoe, first lengthwise and then across, which cuts to the depth of three or four inches, loosens the surface, and destroys all weeds except the deep-rooted grasses. This operation is repeated three or four times, at an interval of eight or ten days, which brings the field into a clean, level, and admirable state for the reception of the seed. If the field is very foul or hard, it is broken up by the ohun, or harrow, previously to the drag hoe being used.

The seed-time of the Rubbee crop, consisting of wheat, peas, and gram, commences after the feast of the Dassera, commonly by the middle of October. Previously to this the ground is kept clean, if it has lain fallow during the Khereef crop, by the occasional use of the kulloo; or if it has borne this crop, it is ploughed up as soon as the crop is cut, and immediately prepared again for the seed of the Rubbee produce. The peculiarity in their agriculture of mixing and using a variety of seeds in the same field has an appearance of rudeness, but in practice seems to be attended with advantages; and the

prejudices of the cultivators in its favour are so strong that they would on no account relinquish it. The grains thus sown are not indiscriminately mixed; not only the proportion of the seed, but the habits of the plant, are nicely attended to. The sorts of corn that ripen early are sown in alternate rows with those of slower growth, and are thus reaped without inconvenience, while the latter are left to stand and ripen in their turn. The crops ripen and are reaped in succession with scarcely any inconvenience; while the hardier plants support and give\* shelter to some species that would not grow without this aid; and in a climate where the crops are \* 242 always precarious, the expedient almost always ensures some reward for the husbandman's toil.

The following is an enumeration of all the products of their fields and gardens, with some description of them, and peculiarities of their cultivation.

*Corn Khareef, or Summer Produce.*

*Holcus spicatus*, Botanic; *Suzgoora*, Marratta; *Bajura*, Hindoostanee; *Kunghoo*, Sanscrit.—The time of sowing is regulated by the fall of rain; the common period is about the middle of June, but is sometimes as late as the middle of August, sown by the drill-plough (pakbur) in rows a span asunder: sometimes alone, but generally mixed with other grains. The following are the usual proportions:—Sixteen parts bajaree; toor, cooltie, and mutkee each one part, ambadee and jwaree each one-half, and sesamum one-eighth. About two seers and a quarter of the mixture (the seer measuring forty ounces) are required to sow a beega of the best soils. The inferior soils require one-fourth or one-fifth more. When the soil and season are favourable, the increase is as high as two hundred and forty fold; but the crop ordinarily does not yield more than one hundred and twenty, and is often as low as eighty or ninety. The late sort ripens in four months and a half, the early in three and a half. The latter is that generally cultivated in the township, and is comparatively a much poorer though a hardier plant than the former. The late species, when cir-



circumstances are favourable, will grow to the height of seven or eight feet, and one seed will produce six or eight stalks, each bearing an ear containing two thousand seeds. Bajaree is the principal wet season produce generally, though jewaree is grown more largely immediately in the vicinity of the city (Poonah). This grain is the principal produce of the season, is the chief food of the inhabitants, and next to wheat is considered the most nutritive. A quart measure weighs about thirty-seven ounces and a half, and is the quantity eaten by a healthy man in a day. The medium price is sixteen seers or quarts for one rupee: twenty-four seers are considered extremely cheap, and ten very dear. The straw sells from two and a half to five rupees per thousand bundles of three handfuls each.

*Holcus saccharatus*, Botanic; *Jonedullah*, Marratta; *Jewaree*, Hindoostanee; *Yawanul*, Sanscrit—is, next to bajaree, the principal produce in the Marratta country, and near the city is cultivated more than bajaree, in consequence of the high price its straw bears as a forage. The seed-time is earlier than that of bajaree, and is over by the end of July. Of the varieties, the neelwa is the most valuable, and the argude the least so. The former requires five months to ripen, the latter only three. Sometimes it is sown alone, but more generally mixed with a small proportion of toor, ambadee, ooreed, and cooltie. The quantity of seed per beega on the best soil is about two seers and a half, and the medium increase not more than one hundred fold. Near the city, five or six seers of seed are sown per beega, in which case there is scarcely any grain, but sheaves of straw. The plant seldom produces more than one ear, and the increase on one seed is ordinarily not more than five or six hundred. Jewaree exhausts the soil greatly, and two crops are never had in succession except in particular situations, when the soil is very rich and highly manured. The usual practice is to crop alternately with bajaree and jewaree. The crops of jewaree and bajaree are often injured by an insect of the cantharis kind, and a sort of spider which envelops the ear in a web. This grain is considered easier of digestion and as

wholesome as bajaree, but less nutritive in the proportion of one-fifth. The flour is made into cakes and porridge, for which it is more esteemed than bajaree. Medium price, 18 seers; cheap, 25; dear, 12. The straw, particularly the neelwa sort, contains a great deal of sugar, and is an excellent forage for horses. Ordinary price of the straw (kirba) at harvest time, one rupee and a half per hundred sheaves of three handfuls. It is sometimes as high as four or even five rupees when the green forage is late.

*Panicum italicum*, Botanic; *Rahle*, Marratta; *Kangunnu*, Hindoostanee; *Prejengoo*, Sanscrit—Cultivated only in small quantities, and that \*generally for the use of the cultivator, and seldom for the market. Sown by itself, \*244 commonly in slips of a few feet in breadth in the bajaree fields; about two seers of seed are sown per beega, and the medium increase is about 96-fold; under very favourable circumstances it is more than double; the increase on one seed is 2000. The grain ripens in three months and a half; when the ears are broken off and conveyed to the farm-yard (kulli). The straw (ralwan) is a bad forage; indeed cattle, unless in great distress, will not eat it: it is often left to rot on the ground, but sometimes cut for thatch. The grain is very small, and is enveloped in a husk, which when removed reduces the quantity one-half. It is boiled soft, and eaten as rice with curries, &c.; it is considered slightly astringent, and a wholesome food in a loose state of the bowels. The medium price of the grain in the husk is 25 seers; when very cheap, 40; dear, 16.

*Oynosurus coracanus*, Botanic; *Natchunee*, Marratta; *Ruggy*, Hindoostanee; *Gewindook*, Sanscrit.—Will grow on all the soils. The most approved mode of cultivation is to raise the plants on seed-beds highly manured, and when a few inches high to transplant them. The seed is also sometimes sown in the common way; three-quarters of a seer of seed will produce plants sufficient for a beega. Increase from 400 to 900 fold, according to circumstances. The straw, when broken down by the tread of bullocks, is considered a good forage; the usual price is one rupee for as much as a cloth four cubits square cau

inclose by the corners being brought into contact. The grain is ground, and made into cakes : the allowance for a man is one seer and a half—considered poor fare by the Marrattas, and not used by the rich. Medium price in the Poonah market 30 seers ; cheap, 48 ; dear, 16 or 18. A loss of about one-eighth in bran.

*Buztee*.—Sown in small quantities on moist rich soils. The plant is very productive ; in favourable situations the increase will be upwards of 1000-fold. The grain, when deprived of its bran (which decreases its bulk about one-half), boiled soft, and eaten with milk, is a light and wholesome food ; it is used in this way by the natives, and with curries. The grain is sometimes sown mixed with rice ; at other times, and most com-

\* monly, alone, by the drill-plough in the usual way.

\* 245 This grain bears about the same price as natchnee before deprived of its husk. The straw is used as forage, though not in great estimation.

*Paspalum pilosum*, Botanic ; *Badulee*, Marratta ; *Badulee*, Hindoostanee.—A hardy plant, that will grow on the worst soils, and with very little moisture. Not much cultivated, unless the rains are too scanty for other crops. The plants grow from one foot and a half to two feet and a half high ; and the seed, which is very small, forms a long hairy spike, whence the trivial name. Three seers of seed required per beega ; and the increase is not more than 50 or 60 fold. The grain bears the same price in the market as rahle, and is cooked in the same way ; the straw is broken down by the tread of bullocks, and kept in large baskets (boossahra), and is considered a tolerable forage for black cattle.

*Panicum miliaceum*, Botanic ; *Sawa*, Marratta ; *Sama*, Hindoostanee ; *Shamak*, Sanscrit.—Is not cultivated in the Havillee, except where it borders on the Mahowl country. Generally sown on the tops and sides of hills by broadcast, but by the drill when the surface will admit of it.

*Oryza sativa*, Botanic ; *Tandool*, Marratta ; *Ohawl*, Hindoostanee ; *Tandool*, Sanscrit.—The rains near Poonah generally do not afford moisture sufficient for the growth of this plant ; the small quantity cultivated is on spots naturally swamps, or on

the edges of small streams which are made to overflow. It is sown by the drill-plough, and not transplanted from seed-beds as in rice countries. Seed per beega six seers, and produce from 15 to 20 maunds. There are a great many varieties of this plant; those cultivated in the Havillee township are the coarse sorts (kalla sal and vagowl). When cleansed from its husk, it is reduced about one-half in bulk. This grain is not used by the labouring people in the upper country, except on holidays: this rises partly from its comparative dearness, and partly because it is thought that it digests too rapidly, and does not give strength. Concan Brahmins, who form a large proportion of the Poonah population, use it largely; it also forms a part of the daily food of the Daishists, but not the principal part of the Concan Brahmins. It is boiled soft (bhat), and eaten with milk and sugar, with stewed vegetables, curries, &c.; it is also made into cakes, roasted, &c. The medium price \* 246 of the best sorts is 9 or 10 seers; of the coarsest kinds 10½ or 11½. The straw (batwurr) is used as forage, but thought by the Poonah farmers heating and unwholesome; it makes a good thatch. The grain ripens in three months and a half.

*Zea Mays*, Botanic; *Mucka*, Marratta; *Boottah*, Hindoostanee; *Yawunales*, Sanscrit.—This grain requires a rich and well manured soil; the seed dibbled about eight inches apart. Seed per beega four seers, and produce about 200 maunds. Each stalk produces two ears, and there is not more than one stalk from each seed. The ear, before the grain becomes hard, is roasted, and when spread with melted butter and pepper is considered a great delicacy. The grain is made into flour, of which a thick round cake (deewsee) is made; a porridge is also made of the grain coarsely ground; but it is not used in any shape as food (the roasted ears excepted) unless by the poorest people. Price at harvest-time about 25 seers; it is seldom to be got at other times. The grain ripens in three months; but the ears are ready in two and a half. The straw (muckwan), except its green leaves, is not used as forage.

*Amaranthus polygamus*, Botanic; *Rajgeem*, Marratta; *Shakinee*, Sanscrit.—This plant does not belong to the class of grain;

but bread is made from its seed, which is eaten by Hindoos on feast-days : it is also roasted, and eaten with milk and sugar on like occasions. The plant requires a very rich soil and abundance of rain to bring it to perfection. The seed is sown by the drill-plough ; but it is so very small that two parts of earth are mixed with it to prevent the plants being too crowded. One seer of seed will sow a beega, and the increase is about 20 maunds. The seed is detached from its cells by rubbing between the hands. A spinage is made from the young leaves of the plant. The medium price in the Poonah market is 8 seers ; when very cheap, 12.

*Pulse Field Produce—Rainy Season.*

*Cytisus Cajan*, Botanic ; *Toor*, Marratta and Hindoostanee ; *Adakee*, Sanscrit.—This is perennial, but in agriculture is renewed annually from \*seed. It is sown on the jewaree \* 247 and bajaree fields (most commonly in the latter), either mixed with other grain in the proportion above described, by the drill-plough, or in separate rows by the mogah, a cubit and a half asunder. The seed requires six months to ripen ; so that the plant remains 1½ or 2 months on the ground after the other products of the field are reaped in the usual way : the pods are detached by beating each plant against a log of wood, and afterwards submitted to the tread of bullocks to separate the seed. The ordinary increase on one seed is 600, the greatest 1400 or 1500. This pulse is made into a sort of pea-soup (wurrun), and when split (dhal) is an ingredient in kitcheree. The medium price, 24 seers ; dear, 16 ; very cheap, 32. The husks and dry leaves are excellent forage for bullocks. The stalks of the plant are used by the farmer for making large baskets (kuning) for containing grain, &c., also as a watling on the eaves of their houses to keep the tiles from falling. Crops are sometimes injured by the cold weather, and a caterpillar (alleep).

*Phaseolus Mungo*, Botanic ; *Moog*, Marratta ; *Moong*, Hindoostanee.—This pulse ripens in three months, and is sown as early as the season will admit ; for immediately that it is reaped the field is prepared for one of the dry-weather crops,

as gram, or wheat, &c. It is sown by itself, and in the usual way. The plant does not grow to a greater height than 12 or 15 inches. When ripe, it is pulled up by the roots; and when sufficiently dry, the pods and leaves are detached by being beaten with a stick, and are afterwards trodden by bullocks. The pods and leaves thus broken down, and the pulse removed, are carefully preserved in large baskets (boossahra) as a forage for black cattle. Four or five seers of seed are required to sow a beega, and the produce is not more than 60 or 70 seers. The crops are often injured, or nearly destroyed, by a caterpillar. Moong is considered unwholesome food: it is used in the form of cakes, or boiled soft and eaten with salt and pepper, and ghee when it can be got. Medium market-price, 16 seers; dear, 12; very cheap, 24.

*Phaseolus Max*, Botanic; *Ooreed*, Marratta and Hindoostanee; \* *Masha*, Sanscrit.—This pulse is cultivated exactly as the above, which it resembles, except that the \* 248 seed is black and white, and the moong is yellowish or green. The leaves of the plant are larger and more hairy than the moong. The increase is not so great as that of moong: one seed of moong in a healthy plant will produce one hundred-fold, and one of ooreed only sixty. The paste of its flour is so sticking and glutinous, that it is not made into cakes. It is cooked in the form of papper, sandgee, wurree, and ambtee. This pulse, as also moong, when boiled is considered a good food for horses and milch cows.

*Phaseolus aconitifolius*, Botanic; *Mutkee*, Marratta; *Mut*, Hindoostanee; *Sulteenuck*, Sanscrit.—The leaves of this plant are jagged, and not plain like the two other species of *Phaseolus*, and it is not like them erect, but rather creeps along the ground. It is sown on the poorer soils. When the soil is rich, the plant becomes very luxuriant, but produces few pods. It is seldom sown by itself, but generally in the bajaree and jawaree fields, mixed with other grains in the proportions above mentioned: the increase on one seed is about 300. It requires 4½ or 5 months to ripen; and the reaping and thrashing are managed in the same way as moong and ooreed. It is

considered a flatulent and not very wholesome food, and is only used by the poor. When cooked, it is in the form of wurrun, pâper, wurree, and goozna. It is commonly given to horses and black cattle; but it is necessary to steep it for some time in water, otherwise the distention and flatulence it produces in the stomach of the animal are dangerous. Medium price, 18 seers; cheap, 34; dear, 12.

*Glycine tomentosa*, Botanic; *Holga*, Marratta; *Kooltee*, Hindoostanee; *Kooleetwa*, Sanscrit.—Sown on the gravelly and poor soils; sometimes sown alone, sometimes mixed with other grains, and sometimes in separate rows in the bajaree and jewaree fields, which is the method most commonly practised. One seed produces about eighty-fold: the reaping, &c., conducted in the same way as moong. The plant, when broken down by the tread of bullocks and mixed with the pods, is preserved for forage. Medium price in the Poonah market, 20 seers; dear, 15; cheap, 30. \*Not in estimation amongst the  
\* 249 Marrattas as food: when used as such, it is boiled soft and eaten with spices. It is given boiled to milch cows and horses.

*Dolichos Lablab*, Botanic; *Powta Wall*, Marratta; *Bullar*, Hindoostanee; *Neerpowa*, Sanscrit.—Two varieties of this pulse are cultivated in the fields, and a third and inferior sort planted in the sand on the banks of the rivers towards the close of the rains. Of the varieties cultivated in fields, the pods of one are broad, and the bean and the blossom white; this is called by the Marrattas pattara, or wâll. The pods of the other (toormoora or chanooree) are round, and the pulse small. It is sown separate, or in rows in the bajaree and jewaree fields. Increase on one seed 50-fold. It ripens in 4 or 4½ months, when the pods are picked off by hand, and the pulse detached from the pod by beating with a stick. Medium price, 12 seers; cheap, 16; dear, 10. The green pods are sold in the season at the rate of two pice per seer weight. The pods of the smaller sort are boiled whole, and eaten with ghee and spices. The bean of the large sort is eaten in the same way, but without the pod, which is tough and coarse. The dry pulse is made into dhal

by the common people, and is boiled soft, and, after being deprived of its skin, is eaten by the better sorts with melted butter and spices.

*Dolichos Catiang*, Botanic; *Chowlee*, Marratta; *Lobeah*, Hindoostanee; *Lassunda*, Sanscrit.—Not much cultivated, and chiefly on account of the green pods, which are used as a kitchen-stuff, and sold at the rate of four pice per seer. It is sown separate, mixed with the other grains, or in rows in the bajaree fields. When sown by itself, eight seers of seed are required per beega, and the produce is forty. The chowlee throws out long creeping arms, and will ascend to a great height, which the other variety does not: This pulse is sold in the bazar at the rate of 14 seers, is used as dhal, and in making wurrun, a kind of pea-soup.

*Dolichos fabæformis*, Botanic; *Gowarree*, Marratta; *Gowar*, Hindoostanee; *Bawanche*, Sanscrit.—Grows erect to the height of about three feet, and does not throw out runners. Cultivated on account of its green pods, which are in great estimation as a kitchen-stuff, and are cooked in \* the same \* 250 way as all greens. The pods are boiled tender, and the water well drained from them, when they are mixed with salt and the hot and aromatic spices, and fried for a short time in oil and ghee. They are eaten in this state with bajaree, cakes, or boiled rice, &c. The green pods are sold when plentiful at two pice per seer, and when scarce at eight pice. It is sown in the gardens as well as fields: when in the latter, in narrow slips by itself, or mixed with dhal.

*Dolichos*, Botanic; *Gehwra*, Marratta.—This species of *Dolichos* is a creeper, and if trained will grow to a great height: its blossoms are purple. It is also cultivated on account of its green pods, which are dressed in the same way as those of the gowarree, but are not in equal request.

*Plants from the Seeds of which Oil is expressed—Field Produce; rainy Season.*

*Sesamum orientale*, Botanic; *Howrea Till*, Marratta.—Sown on gravelly and red soils by the drill-plough, mixed with other



grains in the proportion of one-tenth of a seer per beega. The increase on one seed 150. The plant grows to the height of between three and four feet; the blossom resembles the fox-glove, and the leaves have a faint aromatic smell. Medium price of the seed, 10 seers; very dear, 8; cheap, 14. Offerings of the seed are acceptable to the idol of Mahadeo; and presents of it, roasted or sugared, made up in little boxes, are exchanged by friends on the day the sun takes his northern declination. It is chiefly valuable on account of the oil it produces: three seers will yield by expression one seer of oil. The oil-seed is in request by the Koonbee Marrattas as an article of food, and is used to fry vegetables with; also by bread being soaked in it. Women, for 12 days before their expected labour, which it is thought to facilitate, eat a quarter of a seer daily. Medium price of the pure oil,  $2\frac{1}{2}$  or 3 seers; but, from a custom of adulterating it, it can seldom be got in this state. The oil-cake is a valuable food for milch cows and buffaloes, and is sold at the rate of 16 seers per rupee. Very poor people use this cake as food. It is subject to a disease (mattoo sool) that destroys the crop.

\* *Verbesina sativa*, Botanic; *Kurulle Soortee*, Marratta;  
 \* 251 *Jugunes*, Hindoostanee.—This plant grows to the height of two feet and a half when luxuriant, producing a yellow flower, button-shaped, slightly fragrant; which gives the fields a showy appearance. The seed is sown by itself on the poor and middling soils, in the proportion of three seers per beega, which will produce 65 seers if the crop is good. The plant, when the seed is ripe, is pulled up, and when dry the seed is beaten out, generally on a spot prepared for the purpose on the field, with sticks, and not collected in the farm-yard with the other produce: one man will beat out 120 seers of the seed in a day. The refuse of the plant is not in estimation as fodder. Camels will feed on it. In wet seasons the crops are sometimes entirely destroyed by an insect (kurkee). The flowers are made into garlands by the village females, and hung up in the temple of Bhowanee during the ten days of the feast of the Dusrah. The only use made of the seed is to express the oil

from it. Six seers yield half a seer of oil. Medium price three seers and a half: used as food, but principally for lamps, &c. The oil-cake (paid) is sold at 25 seers, and is a valuable food for milch cows, &c.

*Ricinus communis*, Botanic; *Yerendes*, Marratta; *Arrend*, Hindoostanee.—This plant will live three or four years, and the mogulee longer, but it is commonly renewed annually from seed. The mogulee sort, from the red tuft formed by its seed (capsules), is ornamental, and of very rapid growth. The seed is planted in rows a cubit asunder, on the skirts of fields, or as a hedge to red-pepper and sugar-cane fields. The seeds ripen in five months. Three seers of seed will yield one seer of oil. The oil is procured by boiling the seed, previously pounded, in water, and when cold skimming it off. The oil, besides its use medicinally, is burnt in lamps, &c. The women give a few drops of it to new-born infants, which is an excellent practice. The tender leaves of the plant are applied to bites, and to the head to remove headache. The plant itself is of no further use than as firewood. Medium price of the seed three seers.

\* *Plants from the Bark of which Cordage is made.* \* 252

*Crotalaria juncea*, Botanic; *Taj*, Marratta; *Sun*, Hindoostanee; *Sana*, Sanscrit.—Not much cultivated in the Poonah Havillee. It impoverishes the soil much, so that a year fallow is required after the crop. The plant grows to the height of five or six feet, and produces a yellow pea-shaped blossom. It is sown by itself, in the proportion of seven or eight seers per beega, which will yield 60 seers' weight of hemp (wa). The plant is pulled up and tied in bundles of 50 handfuls. In the hot weather the bundles are steeped for six days in water, to detach the bark from the stalk, which is stripped off by the hand. The hemp plants contain an acid juice, which renders the water it is steeped in poisonous to fish. It also blisters the hands in pulling off the bark. The hemp is sold at the rate of five or six seers per rupee, and made into rope by the village Mang for the use of the cultivators. It is also made into a coarse cloth (taut), by the Brinjaries and people who use

pack-bullocks, for making bags (gonies) for holding grain, &c., and for making pack-saddles. The stalks, after being freed from the bark, are sometimes smeared with sulphur and used as a match for lighting lamps, &c.

*Hibiscus cannabinus*, Botanic; *Ambadee*, Marratta; *Ambaree*, Hindoostanee; *Karni-Kara*, Sanscrit.—Is never sown by itself, but in small proportions in the bajaree and jewaree fields, to the extent of about one-fifth of a beega, and the medium increase is 30-fold. Medium price of the seed in the bazar 35 seers; very cheap, 50. An inferior sort of oil is extracted from the seed, which is used for lamps, cart-wheels, &c. Eight seers of seed will produce one seer of oil, which is sold at four seers per rupee. The plant grows to the height of about four feet, and its large yellow flower makes it showy. The plant when ripe is pulled up by the roots, and tied in bundles of 15 handfuls, which at the proper season are steeped for eight days in water, to loosen the bark, which is then stripped off, and after being well cleaned the hemp is dried and preserved for use. The hems of a coarse description are only used by the cultivators for making traces for their ploughs and carts, and for ropes for drawing \*water. Each farmer grows sufficient for his \* 253 own consumption, but seldom any for sale. When sold, it is at the rate of about eight seers per rupee. The young leaves of the plant are used as spinage. The stalks, when freed from their bark, are tied across the rafters of the farmers' houses as a support for tiles.

*Corn—cold and dry Season Produce.*

*Triticum Spelta*, Botanic; *Gowhoo*, Marratta; *Gehoo*, Hindoostanee; *Godoom*, Sanscrit.—The buckshee is the most valuable of the varieties, which is distinguished by the beard being black, or dark-coloured. It is only sown on the rich black and loamy soils, which, if a good crop is expected, must be manured with 12 cartloads per beega. The field intended for wheat is, immediately after the bajaree or jewaree harvest, ploughed, and allowed to remain in this state till March, when it is cleaned and made light by the kulloo; and this operation

is repeated at intervals till seed-time, which is the end of September and beginning of October. It is sown by the drill-plough. The rows are four inches asunder: 13 or 14 seers of seed are required per beega, which, if the crop is extremely good, will produce 500 seers; but the medium produce is not more than 350, and as low as 160: one plant, under very favourable circumstances, will put forth six ears, each yielding from 25 to 30 graius. When the seed begins to vegetate, a shower or two of rain is required to ensure a very good crop: after this it is brought to perfection merely by the night dews. It ripens in four months and a half, is pulled up by its roots, and made into sheaves of 10 handfuls. The grain is trodden out by bullocks, 10 or 12 of which are tied by the neck to a long rope, and one end of it fixed to a post in the centre of a floor on the open ground, on which they are kept moving. The winnowing is performed by a person elevated about six feet on a sort of stage; after which the chaff and broken straw are preserved in large baskets as forage. The wheat crops are subject to a disease from a small insect, which sometimes entirely destroys them. The ear and straw become red and corroded as if by rust. The medium price of wheat in the Poonah bazaar is 12 seers; very cheap, 16. The flour is \* made into a variety of sorts of pastry by the rich: the common \* 254 people only use it on holidays.

*Triticum monococcum*, Botanic; *Kopla Gowhoo*, Marratta.— This is a poor species of wheat, and I believe not cultivated in Europe. The grain is small, and covered with a strong husk, which is detached by being beaten with a wooden pestle in a stone mortar. The plant requires a good deal of moisture, and must be irrigated once in 10 or 15 days to bring it to perfection. Forty-eight seers of seed in the husk are sown per beega, which yield on an average 600 seers. The grain ripens in three months and a half or four months, is reaped with the sickle (relah), and made into sheaves of three handfuls, which are beaten against a log to detach the grain; the grain loses half in being detached from its husk. Its flour is of a reddish colour, and is considered much inferior to the other species for

pastry, but makes good cakes. It is sold a seer cheaper than the other sorts of wheat.

*Hordeum Distichon*, Botanic; *Satto*, Marratta; *Jow*, Hindoostanee; *Satta*, Sanscrit.—Only cultivated in fields that can be irrigated. Seed per beega 15 seers, and medium increase 120. The grain not held in any estimation as food: the small quantity produced near Poonah is used chiefly as offerings at funerals, and in other Hindoo rites: the grain ripens in three months: the straw is considered an inferior forage to that of wheat.

*Holcus*, Botanic; *Shalloo*, Marratta.—This variety of *Holcus* is very little cultivated within the Poonah Havillee; but it forms the principal cold-weather crop a little way to the eastward. The plant does not differ much in appearance from the sorts cultivated in the rainy season. The fibre down the centre of the leaf is darker coloured, and the straw, in consequence of not being exposed to rain, looks cleaner and fresher: the grain is larger and plumper, and is rather preferred; but the price in the bazar is nearly the same. It is sown in September, a few days before wheat; about four seers per beega. Medium increase 800; increase in one seed in a healthy plant, 300. Commonly sown alone; but sometimes a small quantity of hardie is mixed with it, in the proportion of one seer to twenty. The grain ripens in four months and a half; and the plant  
 \* is pulled up by the roots: it is considered a crime to  
 \* 255 reap it with the sickle; the ears are broken off, and submitted to the tread of bullocks to detach the grain. The operation of breaking off the ears (moornee) is performed by women, who are considered more expert than men; when finished, they receive two seers of grain, or 100 sheaves of four handfuls. The plant gets one or two showers of rain soon after it is sown, and is brought to perfection afterwards by the dews.

#### *Pulse.*

*Walana*, Marratta; *Battana*, Hindoostanee; *Hurreenoo*, Sanscrit.—This plant, compared with that cultivated in Europe, is diminutive: the blossom is purple, and the pea grey or speck-

led. It is often brought to perfection merely by the night dews. Seed per beega 20 seers; average produce 700; average price 16 seers. It is split (dhal), and boiled soft with rice; also made into a sort of pudding (baseau). The straw and pods are good forage.

*Cicer arietinum*, Botanic; *Harbura*, Marratta; *Ohenna*, Hindoostanee; *Chennuka*, Sanscrit.—Requires the best black soils. The ground is commonly fallowed, and prepared as for wheat, but is not manured so richly. A crop is sometimes taken after coored and moong; and sometimes, but more rarely, immediately after bajaree. It is sown by the drill, except after the bajaree crop, when the seed is dropped in with the hand immediately after the plough. Thirteen seers of seed are sown per beega, and the average crop is about 120. A strong acid liquor exudes from the plant during its growth; which is collected by moistening a dry cloth with it, and afterwards wringing it. The acid is used medicinally as a stomachic, and with good effect. This pulse ripens in four months. Medium price in the bazar, 16 seers; cheap, 20; dear, 11 or 12. If the weather is cloudy, the crop is often destroyed by a caterpillar. The stalks a good forage for cattle.

*Ervum lens*, Botanic; *Mussoor*, Marratta.—Sown by itself in narrow strips, generally on the edges of the wheat or chenna fields; but only cultivated in very small quantities in the Havillee. The plant does not grow \* higher than six or eight inches, and comes to perfection in three months \* 256 and a half. Seed per beega 12 seers; medium produce 100. The pulse is made into soup (wurrun), and made into dhal, but is considered inferior to that of toor. Brahmins are forbidden to eat it, as it is not one of the eighteen holy grains. Medium bazar price at Poonah 14 or 15 seers. The refuse of the plant, after the pulse has been separated, is good forage.

*Oil Plants—dry and cold Season Produce.*

*Carthamus persicus*, Botanic; *Kerdia*, Marratta; *Kurrud*, Hindoostanee; *Kosoomb*, Sanscrit.—The plant grows to the height of about two feet; the leaves prickly, and flowers orange-

coloured. The bastard saffron, or safflower, used by dyers; is the dried petals of the *Carthamus tinctorius*, which differs from this species in the leaves of the calyx being short and spinous. It is either sown by itself, or mixed in a small proportion with wheat, chenna, or shalloo: the increase on one seed is about 200. The plant ripens in five months and a half, and is reaped with the sickle, and the seed beaten out with sticks. The stem and stalks of the plant are of no use as fodder, but are used by tile and brick makers, &c. for fuel. Medium price of the seed, 40 seers; very dear, 30; cheap, 50. Twelve seers yield about two seers and a half of oil; which is sold on an average at the rate of four seers per rupee. The oil is used chiefly for lamps, but is also eaten by the poor: the seed is good for fattening fowls, pigeons, &c., and, ground coarsely, is given to cattle: the oil-cake is sold at the rate of three maunds per rupee, and is also a good cattle food.

*Linum usitatissimum*, Botanic; *Jowus*, Marratta; *Jeesee*, Hindoostanee; *Alussee*, Sanscrit.—No use is made of the fibres of the plant, as in Europe. The seed, boiled soft and mixed with spices, is used as food by the common people; it is also used as a condiment (chatnee), mixed with red pepper, salt, asafoetida, &c.; but it is cultivated chiefly on account of its oil. It is sown on the best soils, and generally on strips of four rows on the edges of the wheat and chenna fields. A beega requires five seers of seed, and will yield 100. The seed ripens in four months and a half; \* when the plant is pulled

\* 257 up by the roots, and submitted to the tread of oxen. Medium price, 14 or 15 seers: twelve seers will yield three seers of oil, which sells at four seers per rupee. The oil is only used for lamps, cart-wheels, &c.; the oil-cake is given to cattle, but is not in estimation.

#### *Kulli, or Thrashing-Floor.*

Each cultivator, when the harvest begins, fixes on a suitable place, in one of his fields, where all his produce is collected, for the purpose of thrashing and securing the grain. A level spot 15 or 20 cubits in diameter is chosen, and in the evening well

soaked with water; the next morning it is again sprinkled with cow-dung and water, and eight or ten oxen in a string are led round it till it is trodden dry and like a floor, when a pole four or five feet high is put up in the centre: the different kinds of grain are stacked round this floor, and the women are employed in breaking off the ears and throwing them on it. When a sufficient quantity is collected, the oxen, six or eight in number, are tied to each other, and to the post, and driven round till the corn has been sufficiently trodden out. The oxen generally work four or five hours in the forenoon, and as many in the afternoon, and the operation takes two days. In breaking off the ears of grain, some of the finest and plumpest are thrown on one side and reserved for seed. The different sorts of corn and pulse are in succession submitted to the same operation, and winnowed, measured, and carried home, or distributed on the spot to persons who had forestalled it. The winnowing is performed by a person standing on a high stool and submitting the grain and chaff from a basket to the wind. When the harvest is over, it is usual to sacrifice a sheep and have it cooked on the spot, and for the cultivator to invite his friends to the feast. Some ceremonies in honour of the five Pandoos, &c. are also performed on this occasion.

The kulli is protected from cattle from without by having some thorns stuck round, and one or more persons of the family keep watch at night. The successive Khereef and Rubbee harvests give employment at the kulli \* for four months. The grain, after having been winnowed, \* 258 is preserved in large conical baskets smeared with cow-dung and ashes to keep away insects, and is sometimes secured in excavations underground.

#### REVENUES.

The revenues are derived from a direct tax on the land, and some extra impositions, which must also indirectly come from the same source. The land-tax varies from year to year, according to the quantity under cultivation. Lands are classed into three kinds, and pay a fixed tax according to their quality,



agreeably to a rate and measurement made 200 years ago by the Mahomedans : previously to which time the custom seems to have been for the Government to have a certain proportion, about half of the produce, or to commute it for money at the market price. The land-tax is not increased in favourable seasons, and in very unfavourable ones the Government makes a remission. Waste and foul lands pay a small rent, as may be agreed on between the tenant and Government agent, till they have been brought fully under cultivation, when they become liable to the established tax. The Government settlement with the township for its revenues for this year (1818) amounted to 1301 rupees : 1200 rupees of this sum were derived from the direct tax on the land, and 101 from indirect taxes : 244 rupees of the amount were granted to defray the expenses of the religious and charitable establishments of the township, and various customary charges and presents allowed by the Government ; and 200 rupees were remitted by the collector, in consequence of the unfavourable season and the poverty of the cultivators.

The annual settlement with the township for the revenue it is to pay for the ensuing year, takes place a little before the commencement of the rainy season. The Patail and Koojcurnee first assemble all the cultivators, when the Lowgum Jara, or written details of cultivation for the past year, is produced, and an agreement made with each of them for the quantity he is to cultivate in the approaching season. As the Patail's credit with the Government depends on the prosperity of his township, and the

\* state of cultivation, he endeavours to extend this by \* 259 all the means in his power. He will not allow a Tulkarree

to throw up lands he had cultivated the year before ; and should any part of his tul be lying waste, he upbraids him and threatens to exact the land-tax for it if he does not bring it under cultivation. He has less hold on the Oopree, who will go where he can get land on the best terms, and is obliged to treat him with great consideration. If the Oopree threaten to throw up his lands, from any cause, he is promised privately better terms and greater indulgence ; or if he is in distress for

money, to get him advances (tuggee) from the Government, &c. When the Patail and Koolcurnee have made these preliminary agreements, they proceed to the collector, or his agent, and enter into another agreement for the amount of revenue to be paid for the approaching year, subject to remissions on account of asmanee and sultanee, that is, losses from bad seasons, including the crops being destroyed by locusts and other insects and the plunder of armies.

The revenues are usually collected by four instalments. The first begins about October, and is termed the Toosar Puttee, in allusion to the name of the crop reaped at this time, which consists of rahle, moong, ooreed, mucka, sawa, and wuryi. This instalment is in the proportion of one-eighth or one-tenth of the whole revenue. The second takes place in January, and is termed the Khereef Puttee, or tax, and is the largest instalment, being about one-half of the whole. The third is termed the Rubbee Puttee, and begins in March; and the fourth the Akar Sal Puttee, a final settlement, and usually takes place in May.

The following is the process usually observed in realizing the revenues:—The Native Collector of the division (Mamlutdar) sends an armed messenger with a written order on the Patail to pay him an instalment of the revenue, mentioning the amount, on account of a specified crop. The order runs as follows:—

*“Tuh Muccadam Sook Lonee Turruf Sandis Praunt Poona  
(the Arabic year follows) Mouzé Muskoor sal Muskoor Peikee  
Toosar Puttee buddul Rupees 200 geoon Hoozur yensya Kamas  
Sepoy patweelee ahe.”*

(Signature.)

\*The Patail on this sends the bandle (yeskur) to the house of each cultivator, and summons him to attend at \* 260 the chowree the following morning, and be prepared to pay his proportion of the instalment of the revenue that is due. The Patail, Koolcurnee, and messenger, accordingly proceed to the chowree, and squat themselves down on a cloth on the cow-dunged floor, and the cultivators all attend in succession. Some at once pay their share, and take a receipt (powtee) from the

Koolcurnee ; but many beg for a few days' respite, seldom more than a week, to enable them to discharge theirs. The amount of annual tax paid by any individual is not more than 50 rupees, and that of the majority is 20 rupees ; so that the sum to be paid at an instalment is often only two or three rupees. The money is paid to the Patail, who hands it to the Potedar, or Treasurer, to ascertain whether it is good ; and if so, he stamps his mark on it ; and when the collections of the day are over, he takes it to his house. As soon as the whole instalment has been realized, it is sewed up in a leathern bag by the shoemaker, sealed by the Patail, and sent by a Mahar, under charge of the messenger, to the Mamlutdar. If the Patail has not been able to realize the amount of the order on him, he sends all he has collected, with an explanatory letter, to the Mamlutdar : but the messenger does not in this case quit the village till he has been ordered to do so by his employer.

\* The following translation of the Settlement with the \* 261 Township for this year will give a better notion of its resources, and the revenue details :—

Total Arable Land of the Township: 9 tucka 2 chour 2 rooka (the rooka equal to 19,630 square yards).†

FREEHOLDS.—1 tucka 1 suzgunnee.

HOW APPROPRIATED.

<i>Particulars.</i>	Tuc.	Suz.	Roo.
Held by a religious Mendicant .....	0	1	0
—— the District Register .....	0	2	0
—— the Patails, 1 S. each .....	0	2	0
—— the Koolkurneo .....	0	0	3
—— the V. Watchmen .....	0	2	3
—— the Temple of Mahadeo .....	0	1	0
Carried forward.....	1	1	0

† LAND-MEASURE.

30 ponds.....	1 beega (3920 square yards).
5 beegas .....	1 rooka.
8 rookas .....	1 suzgunnee.
4 suzgunnees .....	1 chour.
2 chours .....	1 tucka.

Brought forward.....	1	1	0
Appropriated as Government grass-lands .....	0	2	0
Land disputed with the neighbouring township of } Wagolee, and lying waste .....	0	6	0
	<hr/>		
	2	1	0
Land lying waste, from a want of hands.....	1	1	4
Land lost by roads .....	0	1	4
	<hr/>		
	1	6	2
	<hr/>		
Remaining land paying tax.....	5	4	6
	<hr/>		
Land fully cultivated, and paying the established tax } of 280 rupees per tucka.....	3	6	11 = 1050
Land not brought fully under cultivation, and let by the year } at different rates, making a total of .....			150
	<hr/>		
Total Land-tax .....	Rupees 1200		
Extra assessment (Sewie) Jumma; total amount .....	101		
	<hr/>		

\* PARTICULARS.

\* 262

	<i>Tax on Shops.</i>			<i>Rs. qr. a.</i>
Mahadeo, Jain Shopkeeper .....	3	0	0	
Boloo, Jain do. ....	4	0	0	
Mankoo, Marwadee do. ....	4	0	0	
Motee Ram do. ....	1	0	0	
	<hr/>			12 0 0

*Tax on Hereditary Servants of the Township (Baloots).*

Carpenter.....	2	0	0	
Barber .....	1	2	0	
Washerman.....	1	2	0	
Silversmith (Treasurer) .....	1	0	0	
Shoemaker .....	2	0	0	
Ropemaker .....	2	0	0	
Gooroo, or Dresser of Idols .....	1	0	0	
	<hr/>			11 0 0
Tax on the Watchmen's hereditary lands.....	15	0	0	
Tax on Grain; in kind, but commuted for a money payment.	30	0	0	
Tax, in kind, on articles sold by weight, as butter, oil, and hemp.....	19	0	0	

## Other demands:

<i>Particulars.</i>	<i>Rs. gr. a.</i>
A pair of Shoes from the Shoemaker, or .....	1 0 0
Two tanned Hides from ditto, or .....	4 0 0
A Sheep at the Dusrah, or .....	1 0 0
Till at the Winter Solstice (Till Sankrant) .....	1 0 0
An Offering (Bete Nuzur).....	1 0 0
In Commutation of Servitude, from the Watchmen.	3 0 0
In lieu of Straw .....	3 0 0
	14 0 0
Total Extra Taxes.....	101 0 0
Total Land Tax, .....	Rs. 2100 0 0

## DISBURSEMENTS.

*Hereditary Claimants on the Revenue (Hackdars).*

	<i>Rs. gr. a.</i>
Daismook .....	40 0 0
Daispandee .....	30 0 0
Sir-Patail .....	5 0 0
Koolkurnee .....	20 0 0
	95 0 0

*Village Expenses paid by the Government (Gamkurteh).*

Total..... 149 1 12

* 263	* PARTICULARS.	<i>Rs. gr. a.</i>
	Lamps night and day burned at the Temple of Mahadeo .....	9 0 0
	To the Priest, for chanting the praises of Mahadeo from the <i>Sew Selem Sankrant</i> .....	6 0 0
	Expenses at the Festival of Sow Ratra .....	12 3 0
	Lamps at night at the Temple of Byroo and Hanniman.....	5 1 0
	Oil at the Feast of Now Ratra.....	1 3 0
	Cinnabar for mixing with oil, and smearing the idols.....	1 2 0
	Flags for the Temples .....	1 2 0
		37 3 0
	<i>Donations to Holy Men (Wershasuns).</i>	
	A Minstrel (Hardas) of Punderpoor .....	2 0 0
	The Tomb of the Mahomedan Saint Shaik Sullah at Poonah .....	1 0 0

A Mahomedan Mendicant .....	1	0	0
A Carnatic Brahmin .....	1	0	0
A Brahmin Mendicant of Benares .....	1	0	0
A Holy Brahmin .....	1	0	0
A Cloth for a Holy Mendicant living in the Village...	0	2	0
To the Village Priest, for officiating on New Year's day, the holidays of Now Ratra, Dusrah, &c. ....	6	0	0
A Sheep as a sacrifice, to the Temple of Byroo .....	2	3	0
Religious Ceremonies at the Temple of Marotee, or Hanniman .....	3	2	0
Customary Presents at the Festival of the Dusrah ...	5	2	0
Do. do. at Dewali .....	1	0	0
Do. do. at Till Sankrant .....	1	0	0
Do. do. at the Holi .....	5	0	0
Expenses for Stationery .....	3	0	0
Present of Cloths to the Patail on making the Annual Revenue Settlement .....	6	0	0
To the Koolkurnee Settlement.....	2	2	0
To the Chowgulla, or Patail's Deputy, ditto.....	1	2	0
Salary of the namoosees or Village Police .....	30	0	0
To the Patail and Koolkurnee, on bringing the Ten Years' Accounts of the Township to Poonah, for their Expenses ...	16	0	0
To the Patail, for his Expenses in attending the Mamlutdar on Government duty .....	5	0	12
Carriage of Straw for Government .....	5	2	0
To the Mahomedans at the Feast of the Mohorura .....	4	0	0
Ceremonies at the Temple of Moroba connected with the Epidemic .....	2	0	0
For repairing a Cart belonging to Government; &c. ....	3	0	0
Total Hereditary Claims .....	95	0	0
Expense for Worship at the Temple, and other Village Charges admitted by Government .....	140	1	12
	<u>355</u>	<u>1</u>	<u>8</u>

	* INSTALMENTS.	Rs.	qr.	a.	* 264
January 2nd .....		140	0	0	
——— 17th .....		58	0	0	
February 14th .....		100	0	0	
——— 22nd .....		49	0	0	
March 25th .....		52	0	0	
June 21st .....		43	3	0	
July .....		338	0	4	
September .....		40	0	0	
		<u>320</u>	<u>3</u>	<u>4</u>	

	<i>Rs. qr. a.</i>
Revenue remitted by the Collector, on account of the unfavourable season, and the poverty and distress of the Cultivators .....	200 0 0
Total Village Charges admitted, and deducted from the Revenue .....	244 1 12
	1265 1 0
Balance due by the Village to Government .....	44 3 0
	1310 0 0
Total Revenue ..... <i>Rupees</i> 1310 0 0	

Of which 200 Rupees was remitted by the Collector; *Rs.* 244-1-12 allowed for the Temples, &c. of the Township; and the remainder, viz. *Rs.* 765-2-4, is the balance actually paid into the Government Treasury.

(Signed) T. COATS, Surgeon.

[NOTE.—This account appears to have been compiled from information collected on the spot, and so far as the facts go, it gives a fair picture of an old Dekkan village. The Hon'ble M. Elphinstone's Report on the Territories conquered from the Peishwa (Second edition, pp. 14-33) confirms most of Surgeon Coats' remarks. Loni is on the road to Ahmadnagar. It has a Government vernacular school and a travellers' bungalow. Its present boundaries may be roughly stated to be as follows:—

To the north lie Vadhiva Phulgánva; to the west, Bhávardi and Tulápur; to the south, Vághuli and Kesanana; to the east, Bakúri and Perane. Its area is 4211 acres and 11 chains; of this, 911 acres and 18 chains is *míla* land or *kharábá*; 418 acres and 11 chains is kept by Government for pasture, roads, &c.; and 2881 acres and 22 chains is culturable.

Out of the culturable land, 205 acres and 32 chains is *Inám* land, and 2675 acres and 30 chains is assessed to the land tax. The total revenue is 1351 rupees 8 annas. The actual sum received by Government for the year 1875-76 is 1308 rupees 3 annas and 9 pies, and 53 rupees 1 anna is received by *Inámdárs*. The total revenue of *Inám* land is 112 rupees 8 annas, out of which Government receives 59 rupees 7 annas, and the remainder goes to *Inámdárs*. Its chief products are *Jvári*, *Bájari*, sugarcane, and plantains. It contains 29 wells. The water tax received by Government for the year 1875-76 is 60 rupees 8 annas. Its population is 954. The number of houses is 186.—*Ed.*]